

VIRGINIA LIGHT

NEWSLETTER OF THE ORIENT OF VIRGINIA

Volume XIV, Issue 3

Fall 2026



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Sovereign Grand Inspector General Orient of Virginia

Illustrious Alan W. Adkins, 33°, GC

My Brethren,

We have concluded our visits supporting the RiteCare programs at Longwood University, James Madison University, Old Dominion University, Radford University, and the Scottish Rite Childhood Language Center in Richmond. I appreciate the attendance and support of the members from the nine Valleys making up the Orient of Virginia. Once again, the Scottish Rite Foundation of Virginia donated \$164,000 to these entities for graduate and doctoral scholarships and support of annual Summer Camps. You will find several articles and pictures of these visits elsewhere in this newsletter.

The Membership Services Department has indicated fifteen percent of member emails in the Southern Jurisdiction are invalid. Illustrious J. Richard Rawls, 33°, Orient Membership Chairman, will be reaching out to each Valley for assistance.

The 225th Anniversary of the Supreme Council was held on May 31, 2026, in Charleston, South Carolina. The event was live-streamed and very well received by the Valleys and members.

The 2026 Fellows program will be held at the House of the Temple on August 14-15, 2026. A total of one hundred Fellows were selected this year with eight coming from the Orient of Virginia.

The Scottish Rite Conference of Virginia is scheduled for September 27-29, 2026, at the Caesars Casino Virginia, 1100 W. Main Street, Danville. The Valley of Danville has put together a quality agenda. There will be three educational presentations, the annual meeting of the Scottish Rite Foundation of Virginia, the annual meeting of the Scottish Rite Conference of Virginia, and the RiteCare program by Caitlin Frank, MS, CCC-SLP, Director of Clinical Education and Director of Speech, Hearing and Learning Services, Longwood University.

“The Leader is one who, out of the clutter, brings simplicity. Out of discord, harmony. And out of difficult, opportunity.” Albert Einstein

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Deadline for next issue:

Winter	November 1
Spring	February 1
Summer	May 1
Fall	August 1

Scottish Rite Conference Schedule of Events

Scottish Rite Conference Schedule of Events

Sunday

Monday

Tuesday

Sunday – September 27, 2026

3:00 – 6:00 PM Registration Open
6:00 -Until Welcome Reception – Prefunction East – Ticketed

Monday – September 28, 2026

8:00 – 5:00 Registration Open
8:00 – 9:00 AM Breakfast Buffet – Opening Remarks – Ticketed
9:00 – 9:45 Class 1
10:00 - 10:45 Class 2
11:00 – Noon Class 3
11:00 Ladies Luncheon and Program
11:15 SR Foundation of Virginia – Directors Only
SGIG meets with PRs, Sec'ys and Treasurers
12 Noon Men's Buffet Lunch – Ticketed
1:00 PM Annual Meeting of the Scottish Rite Conference of VA
VP Reports
Necrology Service
Remarks from the Grand Master
Remarks from the SGIG
Election/Installation of Officers for 2027
3:00 PM Annual Meeting of the SR Foundation of VA
– Open to all
4:00 PM Conference VPs
5:00 PM Social Hour – Cash Bar
6:00 PM Call to Tables – Conference Banquet – Ticketed
8:00 PM Or after Banquet Hospitality Room Opens

Tuesday – September 29, 2026

9:00 AM Rite Care Breakfast
Caitlin Frank , MS, CCC-SLP
10:30 AM Checkout

102nd SCOTTISH RITE
CONFERENCE OF VIRGINIA



Welcome to the 2026 Scottish Rite Conference of Virginia!

102nd SCOTTISH RITE CONFERENCE OF VIRGINIA



On behalf of Danville Valley, and the Conference Executive Committee, it is both my and Vickie's pleasure to welcome you to this year's Scottish Rite Conference of Virginia. Whether you are attending for the first time or returning as a longtime participant, we are grateful for your presence and look forward to sharing a few days of Masonic education, fellowship, and renewed friendships.

Our Conference has long been a place where Scottish Rite Masons and their ladies gather to strengthen the bonds of our fraternity, exchange ideas, and enjoy the warm hospitality that has become a hallmark of this annual event. We are confident that this year's program will continue that tradition and provide opportunities for learning,

inspiration, and fellowship.

This year marks an important milestone for the Conference as we introduce a registration fee for the first time. This decision was made only after thoughtful consideration and reflects our commitment to responsible stewardship of Conference and Valley resources. The registration fee helps offset the increasing costs of hosting the event while allowing us to maintain the quality of the programs, meals, and hospitality that our attendees have come to expect. We sincerely appreciate your understanding and your willingness to support the continued success of the Scottish Rite Conference of Virginia.

Thank you for choosing to be part of this year's Conference. Your participation is what makes this gathering meaningful, and we are honored to welcome you. We hope you will leave with new knowledge, renewed friendships, and an even greater appreciation for the principles and teachings of the Scottish Rite.

We look forward to seeing you and sharing another memorable Conference together.

Faternally,

W A Wells, 33° IGH
Conference President
Scottish Rite Conference of Virginia

**Welcome letter
from
Conference
{resident**

Welcome to the 2026 Scottish Rite Conference of Virginia!

**Ancient and Accepted Scottish Rite
Valley of Danville
Caesar's Virginia Resort & Casino
1100 West Main St.
Danville, VA 24541**

**102nd SCOTTISH RITE
CONFERENCE OF VIRGINIA**



Conference Registration

For many years, the Scottish Rite Conference of Virginia has been made possible through the generous support of our Valleys and the dedicated efforts of countless volunteers. As the costs of hosting the Conference have continued to increase, the Executive Committee has determined that a registration fee is the most responsible way to ensure the Conference remains financially sound while preserving the quality of the educational programs, fellowship, meals, and hospitality that make this event so rewarding.

For this year's Conference, the registration fee is **\$100 for each male attendee** and **\$50 for each female attendee**.

We appreciate your understanding and support as we take this step to ensure the continued success of the Scottish Rite Conference of Virginia for years to come.

Dress: Monday night banquet – Business suit for men, cocktail dress for ladies. All other times and functions business casual (Valley polo shirts encouraged).

Welcome Reception Sunday – Tobacco Road BBQ 6:00 PM \$75 per person

Two (2) Beverage Tickets per person for the cash bar.

Chopped Salad (GF) Iceberg lettuce, heirloom tomatoes, applewood bacon, cheddar, ranch dressing and balsamic vinaigrette.

Creamy Potato Salad (GF, DF) Golden potatoes, applewood bacon, red onions, sharp cheddar, hard boiled eggs, creamy dressing .

Purple Slaw(V, GF) Shaved red cabbage, shaved rainbow carrots, dried cranberries, chives, Italian parsley, apple cider vinaigrette.

Carolina BBQ Chicken (GF) Smoky dry rub, Carolina vinegar BBQ, pickled fresno and jalapeño.

Pulled Pork Chipotle honey BBQ sauce, grilled pineapple, shaved pickled jalapeños, Hawaiian sweet rolls, accompanied by: Southern Collard Greens (GF), Pimento Macaroni and Cheese, Jalapeño Corn Muffins, Rolls (V), Honey Butter, Plant Butter (V) Desserts - Banana pudding, strawberry shortcake .

**Overview of
Conference Events
and Meneus**

Welcome to the 2026 Scottish Rite Conference of Virginia!

Monday 8:00 AM-Breakfast Buffet – The Crossing at the Dan - \$20 per person

Chilled orange juice, apple juice and cranberry juice (VG, GF)

Fresh seasonal cut fruit and berries (VG, GF)

Cage-free scrambled eggs (V, GF)

Assorted breakfast pastries including croissants, Danish and muffins (V, N)

Whipped butter and fruit preserves (V, GF)

Freshly brewed coffee, decaffeinated coffee and assorted hot tea selections

Monday–Noon -Men’s Lunch Buffet – Wreck of the Old 97 – \$20.00 per person

Petite Iceberg Salad (GF, V) Lettuce, vine-ripe tomatoes, cucumbers, carrots, ranch dressing and balsamic vinaigrette.

Creamy Potato Salad (GF, DF) Golden potatoes, applewood bacon, red onions, sharp cheddar, hard-boiled eggs, creamy dressing.

River District Roast Beef -shaved roast beef, shaved red onions, baby lettuce, smoked cheddar cheese, horsey sauce on a pretzel roll.

Italian Sub - Genoa salami, capicola, prosciutto, marinated tomatoes, fresh mozzarella, balsamic aioli on an Italian roll.

Monday 11:30 AM – Ladies Luncheon –1:30pm \$45 per Lady

Menu TBA

Monday 6:30 PM - Annual Conference Banquet –\$90 per person

Southern Arugula Salad (GF, N) Candied pecans, roasted tomatoes, shaved watermelon radish, dried cranberries, feta, apple cider vinaigrette,

Bread and Butter Service, Regular or Decaf Coffee, Water and Iced Tea

Entree choice :

Roasted Free Range Chicken (GF) Roasted half chicken, potato purée, duck fat brussels sprouts, chicken jus.

Pan-Seared Atlantic Salmon (GF) Anson Mills Carolina Gold risotto, roasted baby carrots, warm berry vinaigrette.

Cauliflower Steak (VG, DF, GF) Quinoa, chimichurri.

Vanilla Bean Cheesecake w/Wild Berry Compote (V, GF)

Tuesday 9 AM - Rite Care Breakfast* – \$50 per person

Traditional Eggs Benedict - Toasted English muffin, Canadian bacon, cage-free poached eggs, hollandaise sauce, homestyle fries. assorted fruit juices, freshly brewed coffee, decaffeinated coffee, assorted hot tea selections, biscuit (V), whipped butter (V, GF), and fruit preserves (VG, GF).

*Proceeds to SLP Program at Longwood University

**Confence
Sehedule
continued**

Welcome to the 2026 Scottish Rite Conference of Virginia!

Registration Form

Name _____ Registration Fee: \$100

Spouses Name _____ Registration Fee: \$ 50

Sunday Night Welcome Reception: \$75 per person Number _____ Total \$ _____

Monday Breakfast: \$20 per person Number _____ Total \$ _____

Monday Men's Lunch: \$20 per person Number _____ Total \$ _____

Ladies Luncheon: \$45 per person Number _____ Total \$ _____

Conference Banquet: \$90 per person

Choose one:

Free Range Roasted Chicken

Number _____ Total \$ _____

Pan Seared Salmon

Number _____ Total \$ _____

Cauliflower Steak

Number _____ Total \$ _____

Tuesday Rite Care Breakfast: \$50 per person Number _____ Total \$ _____

Total Due \$ _____

Please make your check for the total amount payable to your Valley and send it with this form to your Valley Secretary by August 28th. (Valley Secretaries – please send all registration forms with your Valley check for the total to **Danville Scottish Rite Bodies, PO Box 113315, Danville, VA 24543** by September 4th.)

Room Reservations Rooms are \$149 per night plus applicable taxes. If you choose, you can stay an additional night at the same price. Just extend your stay when you reserve your room. The link is here:

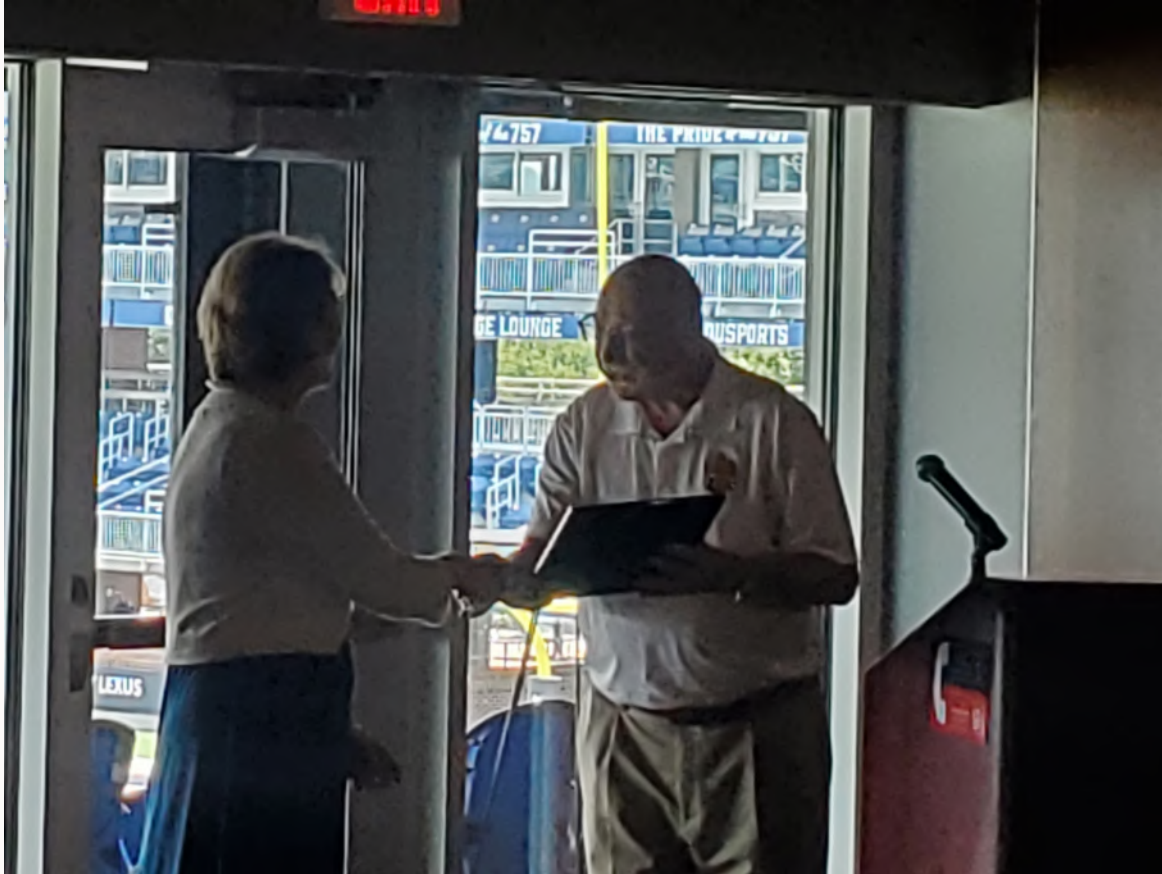
<https://www.caesars.com/book/?propCode=CDA&action=FindRooms&groupcode=SVSRC6&arrivalDate=09/27/2026&departureDate=09/30/2026>

A shorter link is here: <https://tinyurl.com/CaesarsReservation>

Conference
Registration Form



Retirement Congratulations



The new Department Chair, Dr. Kimberly Smith was introduced to those in attendance.

On June 11, 2026, the Tidewater Scottish Rite Foundation attended the semi-annual luncheon held at the Priority Club, Old Dominion University, S. B. Ballard Football Stadium, to celebrate \$1,000,000 in Student Fellowship contributions since 1989. Stacie M. Raymer, PhD, CCC-SLP, Professor & Chair, School of Speech-Language Pathology, Graduate Program Director, MS Speech-Language Pathology, ODU Faculty Athletic Representative, was recognized and congratulated on her retirement. On behalf of the Tidewater Scottish Rite Foundation, Alan W. Adkins, PGM, 33°, GC, SGIG in Virginia presented Dr. Raymer with a plaque commemorating her service to children with autism.

The new Department Chair, Dr. Kimberly Smith was introduced to those in attendance.



LONGWOOD UNIVERSITY



On Wednesday, June 10, 2026, Longwood University celebrated Scottish Rite Day with a tour of the Robert Russo Moton Museum and welcoming remarks by Caitlin Frank, MS, CCC-SLP, Director of the Department of Speech, Hearing and Learning Services. The Valleys of Alexandria, Danville, Lynchburg, Newport News, and Richmond were represented at the celebration.



The Valleys of Alexandria, Danville, Lynchburg, Newport News, and Richmond were represented at the celebration. A check from the Scottish Rite Foundation of Virginia was presented by Alan W. Adkins, PGM, 33°, GC, SGIG in Virginia to Caitlin Frank.



Pictured (L-R) are Clifford A. "Skip" Parker, PGM, 33°, Orient Personal Representative; Marilyn Collins, Executive Director; Duane E. Cunningham, Board Vice-President; and Alan W. Adkins, PGM, 33°, GC, SGIG.

At the Tuesday, July 21, 2026, Board of Directors meeting of the Scottish Rite Childhood Language Center a check from the Scottish Rite Foundation of Virginia was presented to help support the speech, language, and literacy services offered to children from birth to age 18.



Summer Camp Program



Ayasakanta Rout, PhD, Professor and Head of the Department of Science and Disorders, James Madison University, hosted the Valleys of Alexandria, Richmond, and Shenandoah on Tuesday, July 14, 2026.

After lunch, presentations were given by faculty and students about the RiteCare program at the University. A tour of the Health and Behavioral Studies building provided an opportunity to witness the children in the Summer Camp program.

Alan W. Adkins, 33^o, GC, SGIG, and Clifford A. "Skip" Parker, 33^o, Orient Personal Representative, presented Dr. Rout with a check from the Scottish Rite Foundation of Virginia.



"Shooting for the Stars"



Diane Millar, PhD, CCC-SLP, Professor and Chair, Director of the Autism Center and Department of Communication Sciences and Disorders, Radford University, hosted the Valley of Roanoke on Tuesday, June 30, 2026.

A tour by the graduate students provided an opportunity to witness the children in the Summer Camp program. The theme for this year's camp was "Shooting for the Stars." After the tour, the University sponsored a luncheon for the children, parents, staff, students, and guests.



Alan W. Adkins, 33°, GC, SGIG presented

Bret Danilowicz, University President;

Penny White, Vice-President for Advancement and Alumni Relations;
Kenneth Cox, Dean of Waldron School of Health and Health Sciences;
Bethany Usher, Provost and Vice-President for Academic Affairs; and
Dr. Millar with a check from the Scottish Rite Foundation of Virginia.

Valley of Roanoke Reunion



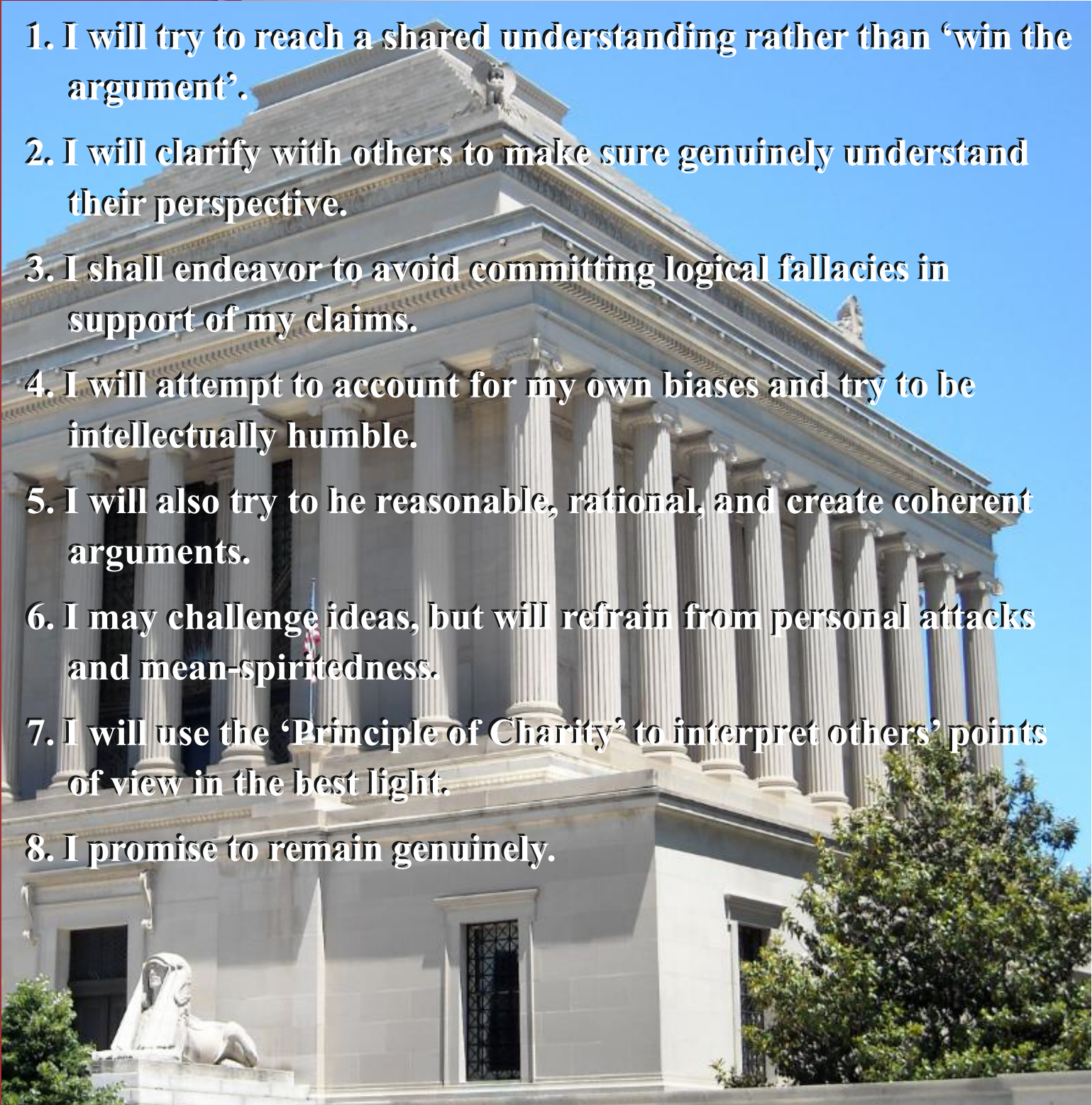
The Valley of Roanoke took their August 1, 2026, Reunion on the road to Abingdon, Virginia, where Abingdon Lodge No. 48 served as the host location. Twenty-four members became Masters of the Royal Secret, which was the largest class in the Orient of Virginia thus far this year.

Special appreciation is extended to Right Worshipful Larry C. Huff, 32° KCCH and Right Worshipful Joseph M. Matthews, 32° for coordinating and finalizing details for this successful reunion.



On Saturday, August 1, 2026, Larry C. Huff, 32° KCCH (second from left) and Bobby G. Reece, 32° KCCH (third from left) were recognized by being first-line signers on eleven and five petitions respectfully. They were presented with an Orient of Virginia tie/bow-tie. Participating in the recognition were Louis K. "Kerry" Campbell, PGM, 33° Personal Representative; Alan W. Adkins, PGM, 33° GC, SGIG in Virginia; and Clifford A. "Skip" Parker, PGM, 33° Orient Personal Representative.

Civil Conversation

- 
1. I will try to reach a shared understanding rather than 'win the argument'.
 2. I will clarify with others to make sure genuinely understand their perspective.
 3. I shall endeavor to avoid committing logical fallacies in support of my claims.
 4. I will attempt to account for my own biases and try to be intellectually humble.
 5. I will also try to be reasonable, rational, and create coherent arguments.
 6. I may challenge ideas, but will refrain from personal attacks and mean-spiritedness.
 7. I will use the 'Principle of Charity' to interpret others' points of view in the best light.
 8. I promise to remain genuinely.

The Right Time

Gerald L. Frey, 32° KCCH

Questions:

- How do the sections change?
- Why did George III hire a lawyer to respond to the Declaration of Independence?
- What was the most controversial portion of the Declaration of Independence?
- What was the grievance dropped from the listing?
- Is there a blood oath imbedded in the document?

Finding a copy of the Declaration of Independence is readily available.

Many recognize it on sight, at a single glance.

Many have a copy have it hung in a picture frame.

Yet, surprisingly few have read it, past a few lines.

Fewer still, memorize its contents. And still fewer

understand what it contains and therefore how

important it was and is.

Setting the Scene

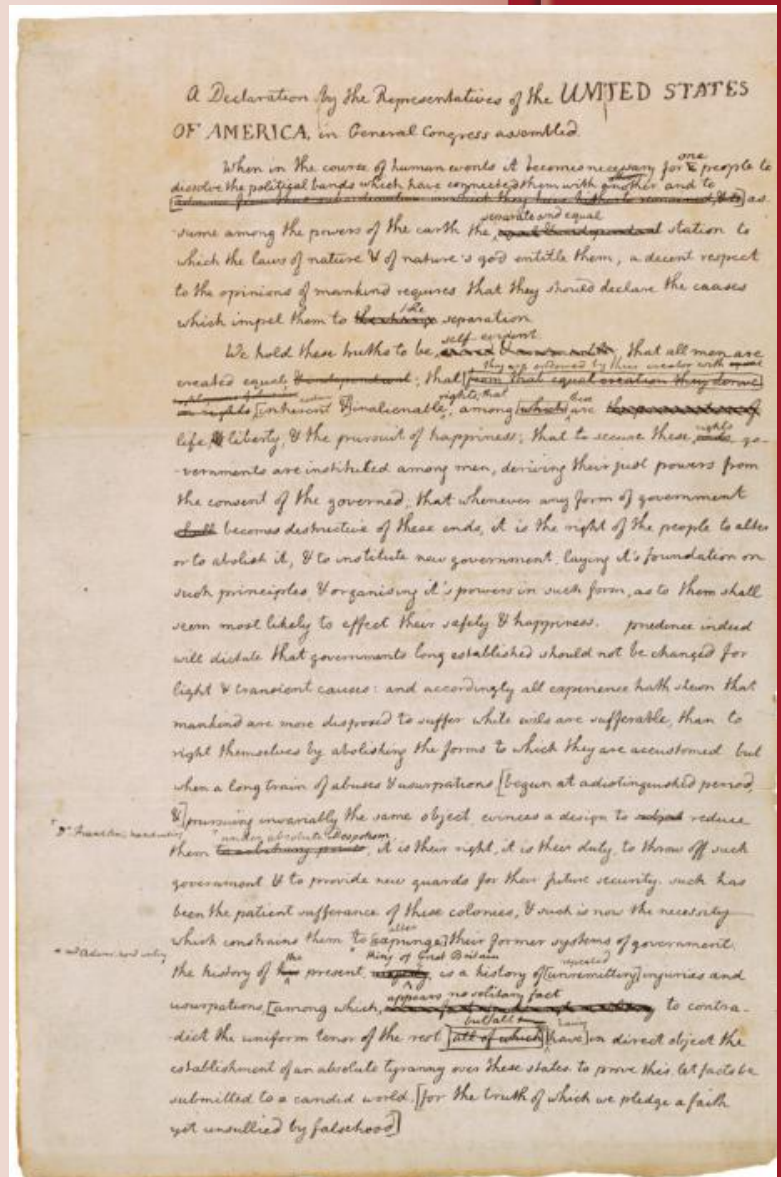
Let us begin.

There was no better time for the creation of the Declaration of Independence historically given the events before or after 1776.

Within all of the Colonies, ministers, preachers, and clerics had since the French and Indian War spoken out against the abuses of the King of England and Parliament. Mainly because they could get away with it without being charged for treason as members of the clergy. So much for the idea of religion or more importantly religious faith was not a corner stone of the United States. It is simply not true.

War was already taking place on the shores of American, and had been for a year 1775. Boston Tea Party, Lexington and Concord, and Bunker Hill had all taken place in the previous year. King George III had issued the Proclamation of Rebellion a year earlier, which meant all things, people and property were free for the King, his administrators, soldiers, and his mercenaries to plunder and destroy as they wished.

Our Masonic Brother, Thomas Paine's forty-page pamphlet *Common Sense* shift's public opinion and provides the intellectual spark that made independence feel not just necessary but



The Right Time

inevitable for many colonists. He did not come up with these ideas and concepts on his own. He was quite simply saying what had been said from the pulpits of the Colonial churches for decades. What he did do was say what going unsaid formally. *Common Sense* was only written six months before in January 1776 and ends up selling 500,000 copies.

An elected congress, the Continental Congress, in fact the second Continental Congress was in session. Its President Peyton Randolph was called back to Virginia and his alternate was called up to replace him as the representative from Virginia, Thomas Jefferson. It was a happen stance. John Adams has him assigned to the Declaration of Independence committee of five. He did this for several reasons, chief among them was he could write well. Although little known outside of Virginia, Adams was aware of him. Second and just as important Jefferson was not from the political hot bed of Massachusetts. As with most committees some of its members did not do much but

Adams, Franklin, and Jefferson did the heavy lifting.

Jefferson was told to begin writing in early June 1776.

In thirty days, he created a completely unique document, the Declaration of Independence.

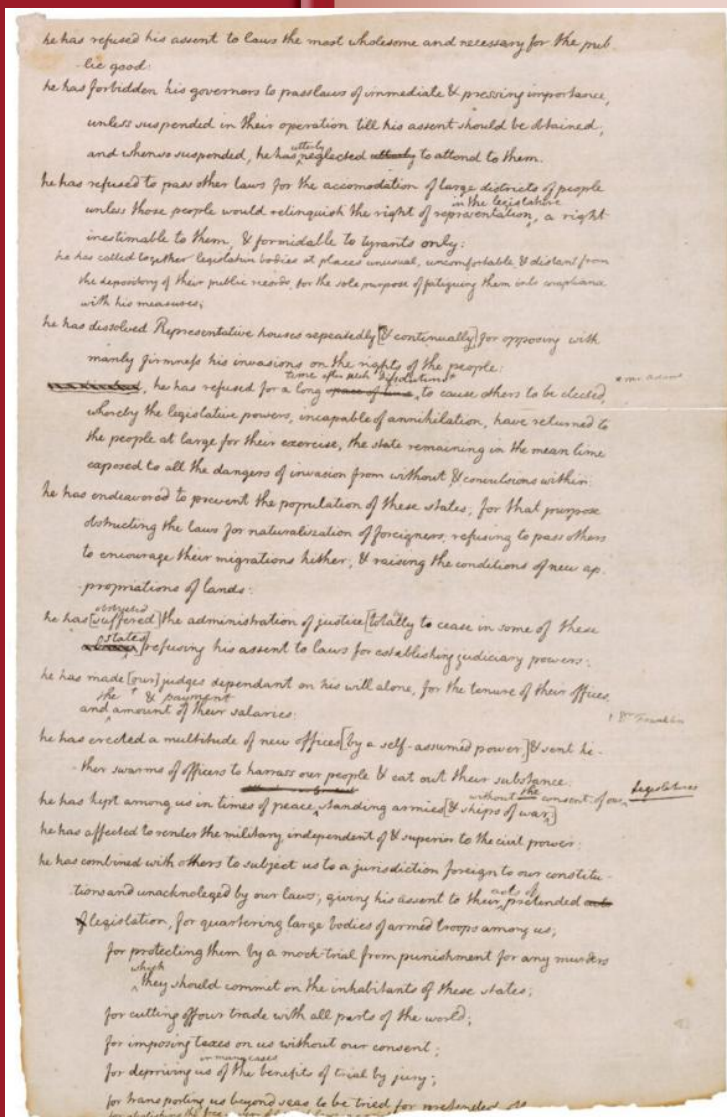
It is a one and done type of document. It is designed to be read aloud. It could be printed with a single piece of paper. It is meant to be a marketing device to other countries, not least of which was France. It set up the defining points that will be the ground work for the United States and its rule of law, the Constitution. It defines what we are striving to become as citizens of the United States of America.

Overview Review

For a one-page document it is designed in four specific and separate sections. Rather than diving too deeply into each, which is certainly worthwhile. It is enough to lay some ground work when you make time to read it on your own.

Preamble — Introduces why the Colonies feel compelled to explain their separation and sets the philosophical tone. It is only one sentence, and it puts history before the reader or listener in overarching tone, a general tone, indicating it is making the case for Nature and for Nature's God, power of earthly power, for mankind.

“When in the Course of human events...”



The Right Time

Statement of Natural Rights — Lays out Enlightenment principles: equality, unalienable rights, and the right of the people to alter or abolish unjust government. A tone shifts from general to community, a united set of Colonies.

“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.”

List of Grievances — Details the twenty-seven specific complaints against King George III to justify independence. Several of these grievances were taken directly from the pamphlet Common Sense.

Of the 27 only one was in present tense. In truth, there was a 28th which was reject by Congress.

Abuses of legislative power — blocking laws, dissolving colonial legislatures

Abuses of judicial power — making judges dependent on the king

Military oppression — quartering troops, standing armies in peacetime
Economic and trade restrictions — cutting off colonial trade

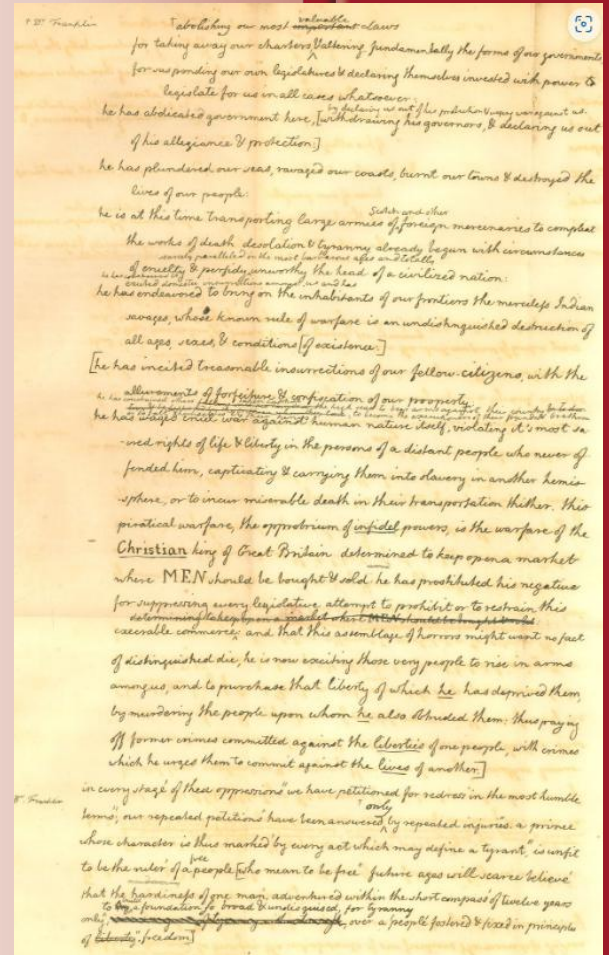
Violence and coercion — waging war against the colonies

Ignoring colonial petitions — refusing to address repeated complaints

Of the four sections of the Declaration of Independence, the grievances were the most contested. Debate ran for days, then weeks, concluding in August of 1776. Not the least of which was the 28th grievance which made a unanimous vote impossible until it was dropped.

From the British point of view, the Declaration of Independence listed 27 disrespectful comments to the King, not least of which he was addressed as simply he, versus King or His Majesty. Oh, the affront to his Royal personage!

These insults to the King led to the hiring of a lawyer, John Lind, to make a formal legal reply to the Declaration of Independence. But not what you might be expected, only to the 27 grievances. Only to the insults to the King. The remainder was ignored.



The Right Time

[illegible]

Resolution of Independence — The colonies formally declare to be “free and independent states.” The portion of the Declaration of Independence that defines their collective treason to the British Crown and Parliament was never edited or debated by the Committee or Congress. This is the blood oath and a treasonous admission of guilt for the colonies fifty-six of the lead men. Remember that the King of England has already made them outlaws in their own country. Nine of these were members of the Craft.

“And for the support of this Declaration,
with a firm reliance on the Protection of Divine Providence,
we mutually pledge to each other
our Lives, our Fortunes and our sacred Honor.”

A Summation

An often-overlooked portion of this story of the Declaration of Independence is that it was a unanimous legislative document. The protocol of document was legislative from appoint to committee to voting and signing it into law. It was not five guys. Wisdom and leadership shine through with a delivery of a classic servant leadership example in both John Adams and Benjamin Franklin.

Crisis in our country is not new; however, our knowledge of its foundation cannot be left to chance. It is here that we might be well advised to recall the question put before Most Worshipful Benjamin Franklin at the end of the Constitutional Convention, more than ten years after the Declaration of Independence, when he was asked if they had created “a new government?” His reply was, “A republic, if you can keep it.” A direct and timeless truth. Every time our country is threatened with chaos, “if you can keep it.”

And it began two hundred and fifty years ago in a one-page document, a document without superfluous words or phrases, a document of 1,320 words, a document that shook an empire, and startled the prevailing culture of the world.

Thomas Jefferson's Drafts

Four images are of engravings taken from Jefferson's draft of the Declaration of Independence, in his handwriting with emendations in the handwritings of Benjamin Franklin and John Adams.

Great Minds

Illustrious Edmund Cohen, 33°

Great minds discuss ideas, average minds discuss events, and small minds discuss people. We see this in our magazines. The *Wilson Quarterly* and *Lapham's Quarterly*, for example, with a relatively small but elite readership deals with ideas; *Time* and *Newsweek* with a larger audience deals with events and people.

So it is in our growth as men and Masons. As Entered Apprentices or rough ashlar, we focus on people. This is both good and bad. On the positive side we talk about each other's daily doings and on the less positive side tend to gossip. As Virginians we know that "bless his heart" is the introduction to some negative comment.

As Fellowcrafts, we move on to talk about events, something that we have been accomplishing in our personal and business lives and events in our community and news reports from around the world.

Then, as Master Masons, we make use of the trestleboard to lay out our designs and think about the great issues of our time and how we might influence or impact them. And here, in the Alexandra Scottish Rite, as Master Masons, and even more as 32° Degree Masons, we contemplate the meaning of life itself and the role we might play in shaping events. In the current climate – and we talk about "climate" both literally and figuratively – there is much to be concerned about.

We, as Masons, have lamented the lack of civility in our society, the divisiveness, the fracturing of what used to be a national consensus, and the pettiness and mean spiritedness in our interactions with each other. It is Freemasonry's sacred duty to make sure our Lodges play a positive role in the Community. We want to be remembered for our acts of service. So we need to have our Lodges go into our communities and provide things that are needed by parents and children, and by our friends and colleagues. We should be providing food for those children and families who have to choose between getting the medicines they need or the food they should have. We should be giving clothing and backpacks to school children, and providing counselling and guidance for adults who have issues they are unable to deal with. We should be giving our loved ones a big hug and telling them how much we love them while they are still here to enjoy us saying this to them.



It is Freemasonry's sacred duty to make sure our Lodges play a positive role in the Community. In this context, some might suggest that after George Washington, two of the most significant Americans are Frank Sinatra and Johnny Carson. This is because a majority of American families turned in to listen to them on the radio or watch them on TV and we felt united as a country listening to them sing and tell jokes.

Great minds discuss ideas.
Average minds discuss events.
Small minds discuss people.

Eleanor Roosevelt

Great Minds

We should be giving clothing and backpacks to school children, and providing counselling and guidance for adults who have issues they are unable to deal with. We should be giving our loved ones a big hug and telling them how much we love them while they are still here to enjoy us saying this to them.

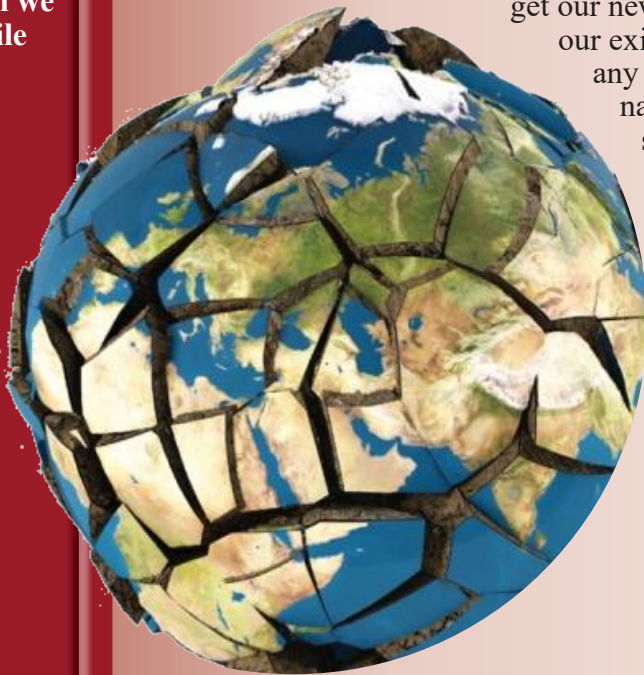
Continued from page 4.

Let the world know we are Masons and are willing to provide, not only to members of our Fraternity, but to the world at large, a smile, a word of encouragement and other acts of kindness. These actions will long be remembered and Freemasonry will be seen as a force for good in a world which is too often divided along partisan lines.

None of this will occur by accident. Things do not just fall into place, they depend on the team we put together to take the lead and to take the steps necessary to make things happen. Our team must take the actions needed to mobilize the Brethren who are waiting for a call to action to do what has to be done. We need to go from being a happen. Our team must take the actions needed to mobilize the Brethren who are waiting for a call to action to do what has to be done. We need to go from being a follower to being a leader and it takes a real man to step up to the plate; to stop being one of the boys, and instead to set an example by saying the things that need to be said, even when that makes him unpopular.

In this context, some might suggest that after George Washington, two of the most significant Americans are Frank Sinatra and Johnny Carson. This is because a majority of American families turned in to listen to them on the radio or watch them on TV and we felt united as a country listening to them sing and tell jokes. We also would march around the breakfast table with Don McNeal in the morning and watch the Ed Sullivan Show at night and share a warm feeling that all was well with our nation. I would add to this list the two Roosevelts, Teddy and Franklin, using the bully pulpit of the Presidency in the context of their fireside chats to talk to us about the issues of the day and how they would affect us as a nation.

Today, we live in a very different world, one that is fractured. We get our news from sources that tend to reflect and reinforce our existing views and we do not listen to the other side of any issue. But Freemasonry works to join men of all nationalities, religions, political persuasions, and social and economic groups in an environment where we can learn from and support each other. So now is the time for Freemasonry to step up to the plate and play a larger role in reestablishing civility and bring ing a renewed sense of order, stability, and unity to our great nation. We in the Alexandria Scottish Rite need to bring our message, and the message of Freemasonry, to our community and become the force for good that we were always meant to be.



Speculations On the Rise of Freemasonry

William C. Rennagel, 32°

There are two primary theories on the origin of Freemasonry. Traditionalists argue that Freemasonry evolved from the operative guilds of Freestone Masons to the speculative Craft we know today.

A prevailing alternative theory is based on the 1737 speech of Chevalier Michael Ramsay, and recounted in the Scottish Rite's 29th Degree, Scottish Knight of St. Andrew. This chivalric tale of the influence of the Knights Templar on our Craft was amplified in 1984 by John J. Robinson's popular book, *Born in Blood*. Ramsay suggested an association with the Knights of St. John of Jerusalem, and Robinson sought to substantiate the unproven idea that Freemasonry arose from the 1312 destruction of the Knights Templar and the subsequent execution of Jacques DeMolay by the Pope and King of France. Robinson argued that the Knights went underground to seek revenge on the Roman Catholic Church and others associated with their destruction and the martyrdom of their last Grand Master.

Both theories have merit, but they don't suggest answers to questions about certain aspects of our Fraternity:

1. Why do we have an armed tiler?

- Traditionalists would argue it was to secure the knowledge of the secrets of the masons, such as the geometry and sciences necessary to build cathedrals. However, we know that an apprenticeship was seven years if one desired to become a fellow of the craft. Could an eavesdropper really learn much by listening in over several nights? Moreover, a fellow of the craft still needed much additional study before he was worthy of becoming a master of the craft.
- Perhaps there was a more significant reason to protect an assembled clan with an armed tiler. If the craft were engaged in ceremonies that, to church or state, would be considered heretical or treasonous, then there was a rational reason to have armed men protect the assembly. Tilers could protect the location of the assembly from cowans and eavesdroppers as well as protect the identity of the members of the craft.

2. Why was such secrecy desired?

- While a trade or guild would want to protect trade secrets, why would it adopt a secret, oral tradition? Geometry, math, and science are best taught with books or with ciphers. If the craft were engaged in works that were considered heretical or treasonous, then proper spy craft would suggest that secret modes of recognition and secret ceremonies would evolve and be used.



In 1924, Joseph Fort Newton wrote in *Modern Masonry*, published by the Masonic Service Association, "... that Masonry in its modern spirit and form is a child of the Reformation." The thesis of this paper is that Freemasonry stemmed from the religious and philosophical undercurrents prevalent in England for a period of over three hundred years.

Continued on page 21..

Speculations On the Rise of Freemasonry

Continued from page 20.

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3. Perhaps more significantly, why are passwords and much ritual taken from the Bible, and why did the Fraternity emphasize religious toleration and then “go public” in 1717 with the establishment of the Grand Lodge of England - what had changed in the political environment to allow the craft to feel secure?

- The answer to these last questions concern the thesis of this paper.

A Compatible Theory on the Rise and Development of Freemasonry

From this mid-14th Century activity through the 1717 establishment of the Grand Lodge, Speculative Freemasonry evolved and several major issues arose that affected both the people and nations. They were:

- Nationalism: a search for those values which created a society and nation, including a common language (in the U.K. moving from Latin and French to English), a common set of social values (in the U.K. common law and certain rights) and xenophobia (dislike of the French and dislike of Ecclesiastical Courts – a common Englishman could be tried by both state and church courts, but church men were only tried in Ecclesiastical Courts which were beholden to Rome).
- Religion: the rise of Protestantism in northern Europe and the perceived secularization of the Roman Catholic Church.
- Science: the rise of the experimental method in science, global navigation, and the Papal reaction such as the trials of Galileo.
- Economics: the rise of a middle class (artisans, farmers, and traders) and landed gentry; the beginnings of industry.

These evolving issues can best be summarized in the ideas of the Reformation (religion) and the Renaissance (knowledge).

The Reformation

In 1924, Joseph Fort Newton wrote in *Modern Masonry*, published by the Masonic Service Association, “... that Masonry in its modern spirit and form is a child of the Reformation.” The thesis of this paper is that Freemasonry stemmed from the religious and philosophical undercurrents prevalent in England for a period of over three hundred years.

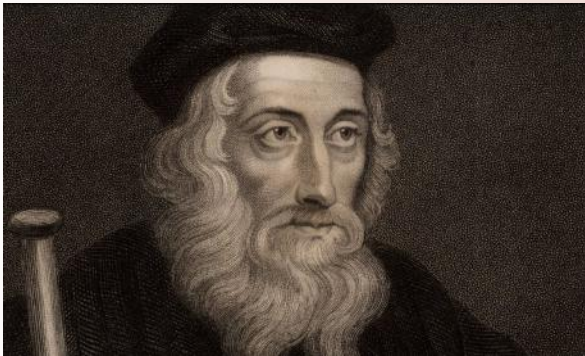
By the 1380's, John Wycliffe had translated the Bible from Latin to English (giving the common man access to the Bible which, at that time, was tightly controlled by the Roman Catholic Church).

Continued on page 22..

Speculations On the Rise of Freemasonry

Continued from page 21..

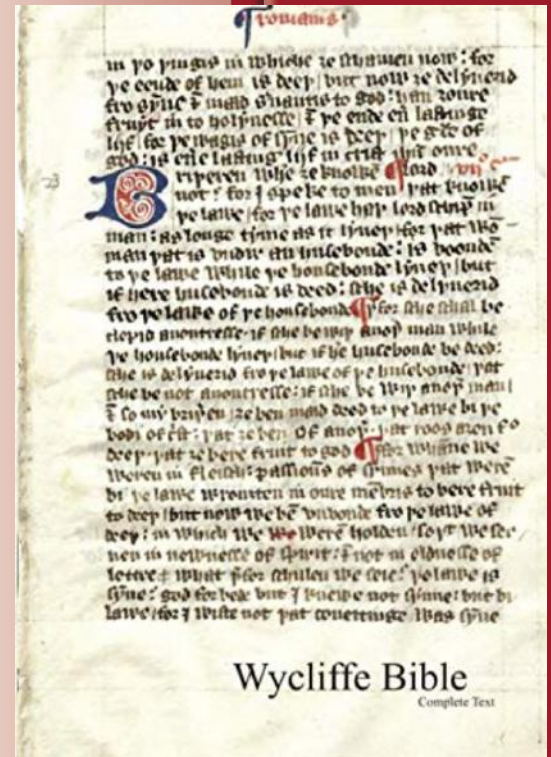
Wycliffe argued that it was the right of every Englishman to read the Bible; and placed “emphasis on an infallible Bible as against the fallible traditions and dogmas of the Church.” He translated and his disciples copied his translations of the Latin Vulgate (the Roman Bible). Wycliffe's disciples, known as Lollards, travelled throughout the British Isles carrying copies of the “new” Bible – and preaching and reading those scriptures to the commoner. Christopher Hill writes, in *The English Bible* and the 17th-century Revolution, “For more than a century before Henry VIII's reign, Lollards had been circulating manuscript versions of the Scriptures. They found profoundly subversive messages in the Bible. Lowly social elements gathered furtively in illegal groups to hear the vernacular [English language] Bible read and discussed.” Benson Bobrick writes in *Wide as the Waters*, Bibles remained scarce, “so it was not uncommon for Lollards to commit portions to memory.” Did this evolve into the oral tradition of speculative Masonry?



Reverend Doctor John Wycliffe

either the King's courts or in the Church's courts while priests and abbots could only be tried in the Church's court – often leading to a perceived double standard. Moreover, commoners and lords could be tried in both courts if the crime was treason and by being a heretic. Third, and most significant, was the relationship of man to God which Wycliffe and the Lollards saw as direct, not needing the interpretation of a formal church body. The *Wycliffe Bible* ensured that all Englishmen might have access to the word of God, unaltered. All this was considered heresy by the Church. Christopher Hill reminds us that, “Bible reading was associated with the rise of an educated urban and rural middling sort: we meet with Lollard merchants and Lollard knights.”

Bobrick's *Wide as the Waters* continues with, “Thereafter (1402) Lollards were at constant risk of their lives. They met in hidden places, in deep forests and dells of Hereford and Monmouth, and in the mountains and moss bogs on the border with Wales.” In 1440, Richard Wyche, a Lollard priest, had been burned as a heretic. How could these “simple” preachers elude the authorities of church and state? Over this period (more than a century) the Lollards were able to elude agents of the church and state, preserve their congregations, and keep their faith alive.



Wycliffe Bible

Complete Text

According to Durant's 1957 *The Story of Civilization*, There were at least three distinct reasons that the Lollards sought their own form of freedom to worship.

Their first argument was economic. It seemed that during this period more English money went to the Pope rather than to the state or King. Second, there was the issue of the applicability of the laws since English laity could be tried in

Consider that secret signs and passwords might have been used as the means to identify persons of like faith; these would be key as the traveling Lollard preacher arrived in a new town. Armed tilers would be necessary to protect the congregation from cowans and eavesdroppers while in session.

Speculations On the Rise of Freemasonry

Continued from page 22.

Consider how a Lollard priest could travel across England. He could not travel as a priest. Most commoners were confined to their fiefdom or property. Stone masons, on the other hand, could travel in search of work and expect a night lodging and meal at any working lodge on their journey.

Perhaps these Lollard priests traveled as stone masons and used the implements of masonry as a sign of recognition. Perhaps they also adopted these implements as allegories to teach “wise and serious truths,” as we do in lodge today. And, by certain combinations of Masonic implements, they could identify themselves to each other.

Consider that secret signs and passwords might have been used as the means to identify persons of like faith; these would be key as the traveling Lollard preacher arrived in a new town. Armed tilers would be necessary to protect the congregation from cowans and eavesdroppers while in session.

Enlisting new members of a congregation would require rigorous examination before offering access to the secret sect; and the new member might be required to circumambulate the meeting room or lodge room such that members of the craft might ensure themselves that the entrant was not, in fact, an agent of church or state. The placing of a blindfold on the candidate would allow this ceremony to occur without revealing the membership of the secret society. Additionally, the cabletow was strategically placed to ensure that an interloper could be properly restrained – perhaps hung. The alternative, of course, was exposure of the members to the authorities with a hideous death to soon follow.

Throughout the rituals of initiation the candidate “promises and swears” that he will not divulge the secrets of “Freemasonry”, except to a known brother. Moreover, the Entered Apprentice promises only to commit this knowledge of the craft to memory. Finally, by certain tokens and signs, spoken, felt or seen, a traveling man might identify himself to the craft and gain entrance to the lodge or congregation. This is excellent ‘spycraft.’

Finally, consider that the Holy Bible was placed on the altar by these “Freemasons.” From the 1380s to 1530, only the Roman Catholic Church was authorized possession of the Bible. To have a *Bible* was considered heresy. Around the altar were placed three burning tapers – perhaps emblematical of the Holy Trinity of the Father, the Son, and the Holy Spirit. One must also consider the fact that speculative Freemasonry was focused on the Bible. In fact, the candidate takes his obligation by placing his hands on the Holy Bible and swearing an oath to God. All this was considered blasphemy by the Roman Church.

Prayers, passwords, and the general philosophy behind the rituals are inspired by or taken directly from the *Bible*. Yet, the profane, under the Ecclesiastical Law of the Roman Catholic Church, were not allowed access to the Holy Word. Perhaps the placement of the altar in the center of the lodge, rather than at one end as in the Catholic or Anglican Churches, was to promote the equality of the members of the congregation in reading and interpreting the Bible. From Wycliffe and Tyndale on down these secret Protestant sects considered it the right of every Englishman to read and interpret the Bible.

Continued on page 24.

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Speculations On the Rise of Freemasonry

Continued on page 23.

The Reformation in Europe escalated with the invention of the printing press in the late 1430's.

In 1524 William Tyndale left England one step ahead of church and state authorities. His sin was in translating the New Testament from the original Greek, correcting the errors of the Latin Vulgate version of the Bible. Once in Northern Europe he had this translation printed and smuggled into England (by 1526). Bobrick writes that the "Christian Brethren, a semi-secret society of merchant adventurers (an association of rich cloth merchants) who traded in forbidden religious literature, subsidized the printing of evangelical books in English, and then smuggled them into England." These Christian Brethren were related to the Lollards. Between 1526 and 1536, about 6,000 copies of Tyndale's New Testament were smuggled into England. To Bobrick this "implies the existence of a formidable network of believers willing to defy the decrees of both church and state – many copies were passed through clandestine cells of sympathetic reformers..." "The alacrity with which Tyndale's work was disseminated throughout England, however, was itself cause for alarm, because it implied the existence of a formidable network of believers willing to defy the decrees of both Church and state." Tyndale was eventually captured, tried, and burned at the stake (in 1527) in Belgium as a heretic.



Doctor William Tyndale

"For the previous eleven years he [Tyndale] had lived as a fugitive, moving in a shadowy underground of English merchants, slipping from safe house to safe house." Of course the question must be how did he evade for so long? Regardless, there must have been a secret method of identification for both the smugglers as well as for the intended recipients of these *Bibles*.

These episodes followed closely on the heels of Martin Luther's 1517 attacks against the Roman Catholic Church which eventually accelerated the Reformation and started the rise of the Lutheran Religion. Lutheranism and Calvinism began competing with the Roman Catholic Church for men's souls. And so it was in England since Henry the VIII was king and anointed as the "defender of the faith" by the Roman Catholic Church – for his learned arguments against Luther.

Henry VIII divorced Catherine of Aragon in 1527, to marry Ann Boleyn in 1533. The divorce was denied by the Pope so Henry broke with the Roman Catholic Church and in 1534 Parliament passed the Act of Supremacy which made Henry the head of the English Church. He gained several things at once. As head of the Catholic Church of England, Henry secured his divorce and began to confiscate Church property, particularly the monasteries near York with their vast agricultural, mineral, and manufacturing wealth. These he sold to lords and rich gentry, gaining money and ensuring the loyalty of these

Thus, England, by the time of Henry the VIII's death, was moving toward a nation-state with its own distinct language, laws, and state religion. Yet, the majority of the commoners remained Roman Catholic. ... Ironically, in 1537 the Tyndale Bible (under an assumed name) was formally approved by the King.

Speculations On the Rise of Freemasonry

Continued from page 24.

men should the Roman Catholic Church attempt to re-establish itself in England. Third, all the tithes which had gone to Rome were now going to the new Church of England. Fourth, the distinction between secular and religious law was eliminated. Additionally, Henry thought that a cohesive nation, nationalism, required a state sponsored religion. The Act of Six Articles (1539) essentially made the Church of England Catholic in doctrine while rejecting obedience to Rome.

Thus, England, by the time of Henry the VIII's death, was moving toward a nation-state with its own distinct language, laws, and state religion. Yet, the majority of the commoners remained Roman Catholic. The next problem faced by the anti-cleric nobles and landed gentry was how to reduce the numbers and influence of Roman Catholics. Ironically, in 1537 the Tyndale Bible (under an assumed name) was formally approved by the King.

Mary I, or Bloody Mary, a staunch Roman Catholic, assumed the throne after Henry's death. During her reign (1555 – 1558) 400 persons perished as heretics, mostly artisans, day laborers and their wives. Elizabeth, the last surviving child of Henry, became Queen Elizabeth and was favorably disposed toward the new state religion created by her father which became the Anglican Church. Thus by the end of the 16th Century the center of Catholic resistance was in the north, around York. And, by preventing the replacement of Roman Catholic clergy, their numbers continued to ebb. London and the south were clearly Protestant. By the Parliament of 1559, England was firmly on the side of the Reformation, yet major differences remained between the Church of England (Anglicans) and the Reformed (Calvinist) Church, according to R. B. Wernham in *Before the Armada, The Emergence of the English Nation 1485-1588*. Enough difference, particularly since one could still be prosecuted for one's religious beliefs, that many religious reformers and Protestant sects remained secret from the uninitiated.

The Act of Uniformity was passed in 1559 by Elizabeth's Parliament to impose a new Book of Common Prayer in English. The Catholic majority reacted and over the next decade over three hundred Catholics were burned at the stake – mostly for intrigues against Elizabeth I. Catholic Europe, in 1588, sent a mighty armada against England in an unsuccessful attempt to force her back in to the fold of Catholic nations. By the end of that decade, Protestantism became the dominant religion in England and the remaining Roman Catholics fought for England, their Queen and their country, rather than for the Spanish Catholics.

In 1688, the English invited William of Orange to become their new and Protestant king (along with the English born, Protestant Queen Mary) – the Glorious Revolution. To ensure the powers of the English Parliament, the English forced William to agree to parliamentary government, the rule of law, and the right of rebellion against tyranny.

In 1689 Parliament enacted two essential laws:

- The Toleration Act, which began to promote religious toleration, albeit still restricting Catholics from public office.

Continued on page 26.

“For the previous eleven years he [Tyndale] had lived as a fugitive, moving in a shadowy underground of English merchants, slipping from safe house to safe house.” Of course the question must be how did he evade for so long? Regardless, there must have been a secret method of identification for both the smugglers as well as for the intended recipients of these *Bibles*.

Speculations On the Rise of Freemasonry

Continued from page 25.



The Bill of Rights, which stipulated that no law can be suspended by the king, that there could be no taxes without Parliament's consent, and that the army was to be maintained by Parliament's consent.

Finally Parliament passed The Act of Settlement (1701) which stipulated that no Roman Catholic could be king, thereby settling the religious issues that had instigated many wars and quarrels.

Freemasonry may have been created as a method or system to protect its adherents from prosecution from the church or the state. Freemasonry, at this time, must have evolved as religious toleration increased and as the scientific and industrial revolutions accelerated by the end of the 17th Century. In fact,

Freemasonry began to reflect a Deist view of God and religion which, while its members believed in a Supreme Architect of the Universe, tended to downplay any specific, organized religion. Newton argues, "...but we can say for certain that as early as 1620, and inferentially very much earlier, there were certain members of the Mason's Company and others who met from time to time to form a Lodge for the purpose of speculative Masonry."

Thus, in 1717, four Masonic Lodges in London organized themselves into the Grand Lodge of Masons. This overt act brought angry protest from the lodges located in the north near York. But remember, that London and the south had been the hotbed of the Lollards, the Christian Brethren and the Reformation. York and the north remained Roman Catholic for most of three hundred and sixty years. Only a decade later did the York Lodges declare their Masonic affiliation. Only the acts of Parliament, after the Glorious Revolution, guaranteed the rights of assembly and of religion. Thus, did the lodges feel safe and secure enough to declare themselves publicly.

It is interesting to note that while Benson Bobrick claimed that "the foundation for modern egalitarianism was laid in the alehouses of England as each person read the Scripture for himself and came to believe his interpretation as worthy as that of the most learned divine," alehouses also were often the first meeting rooms of the speculative Freemasons who, in 1717, united to form the first Grand Lodge.

In fact, Freemasonry began to reflect a Deist view of God and religion which, while its members believed in a Supreme Architect of the Universe, tended to downplay any specific, organized religion. Newton argues, "...but we can say for certain that as early as 1620, and inferentially very much earlier, there were certain members of the Mason's Company and others who met from time to time to form a Lodge for the purpose of speculative Masonry."

The Motion of Morality



We gather as Masons, but as seekers of truth, men dedicated to the pursuit of moral light and intellectual growth. In that spirit, you are invited to join me in a moment of reflection where science and morality intersect, where the principles that govern the physical universe echo the principles that ought to guide our conduct as Masons and men.

Our topic is Sir Isaac Newton's Three Laws of Motion, and how they offer not just a model for physics, but a metaphor for moral behavior.

First Law: The Law of Inertia

"An object at rest will remain at rest, and an object in motion will remain in motion unless acted upon by an external force."

In the moral realm, this is a warning against complacency. Left unchecked, habits, whether virtuous or vicious, continue in their path. A man who neglects charity will continue in selfishness unless a force, be it conscience, example, or divine insight, moves him to act.

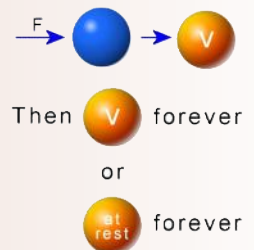
And yet, when a man begins walking in the light, practicing virtue, offering help, extending mercy, he too stays in motion unless hindered. Brethren, we must strive to be the *external force* in the lives of others, igniting moral movement where there is stillness.

Second Law: Force Equals Mass Times Acceleration ($F = ma$)

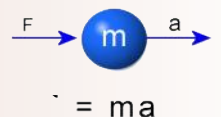
The second law teaches that the greater the mass, the more force is required to change its course. This is true not only in nature but in human character. The heavier the burden a man carries, grief, poverty, ignorance, the more force is required to lift him.

We, as Scottish Rite Masons, are taught to be that moral force. Our virtues, rituals, and brotherhood equip us to act as agents of moral acceleration, nudging not just individuals but society toward justice, peace, and truth.

1st Law



2nd Law



May we
be men in
motion, toward
truth, toward
virtue, toward
the Light.

Continued on page 28.

The Motion of Morality

Continued from page 27.

And we must remember: not all force is physical. A word of encouragement, an act of compassion, a courageous stand for right these too are forces that move the moral world.

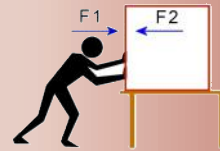
Third Law: For Every Action, There Is an Equal and Opposite Reaction

This is perhaps Newton's most poetic law. In morality, every action we take, good or evil, echoes in the lives of others and ultimately returns to us.

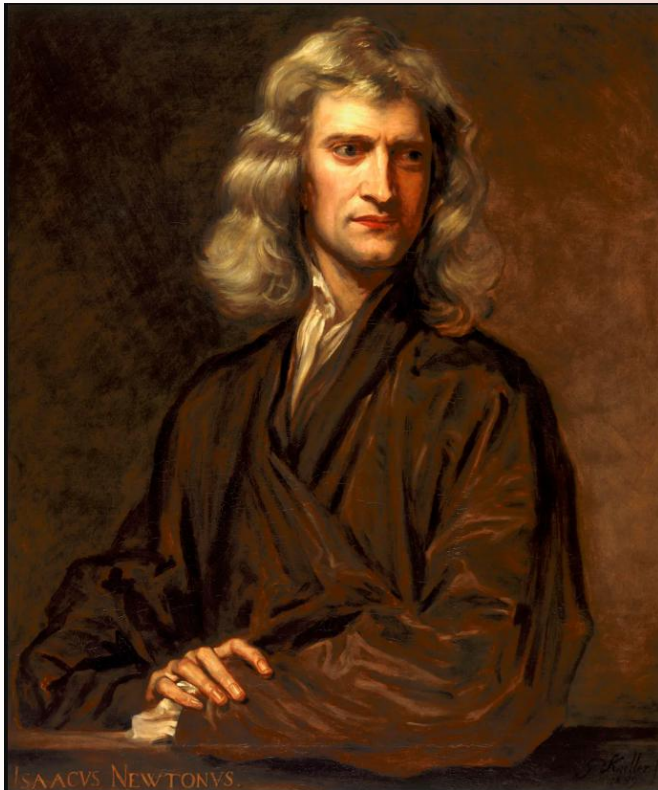
Call it karma. Call it divine justice. Call it the ripple of influence. But know this: our choices matter. They create reactions, seen and unseen, now and later.

If we spread anger, division, or cruelty, we invite the same into our own lives. But if we sow mercy, love, and wisdom, we build a world that reflects those values back upon us.

3rd Law



$$F1 = F2$$



So Newton's laws do more than describe the heavens, they challenge us to reflect on the laws that govern our own hearts.

Let us not remain at rest when moral action is required.

Let us apply righteous force to move the world toward good.

And let us always be mindful that every moral action has a reaction, in time, in legacy, and in the sight of the Great Architect of the Universe.

May we be men in motion,
toward truth, toward virtue,
toward the Light.

**Sir Isaac Newton's
Three Laws of
Motion, and how
they offer not just a
model for physics,
but a metaphor for
moral behavior.**

Precepts of the Scottish Rite of Freemasonry

The Scottish Rite of Freemasonry is guided by a set of moral, ethical, and philosophical precepts designed to cultivate virtue, brotherhood, and service. These principles are woven into its degrees and teachings, shaping the character and conduct of its members.

Core Values and Precepts www.srsfw.org

1. **Brotherhood** – The Rite emphasizes unity, respect, kindness, and compassion among members, fostering a sense of fraternity that transcends personal differences.
2. **Charity** – Members are encouraged to help those in need, both within the Masonic community and in the wider world, through philanthropy and community service.
3. **Truth** – Honesty and integrity are paramount; members are taught to seek and uphold truth in all aspects of life.
4. **Education** – Lifelong learning is valued, with a focus on both Masonic teachings and broader knowledge to promote personal growth.
5. **Moral and Ethical Principles** – The Rite instills virtues such as honesty, integrity, compassion, and respect for others, guiding members in personal and professional conduct.
6. **Brotherhood of Mankind** – It promotes the idea that all people, regardless of race, religion, or nationality, are part of a single human family, working toward a more harmonious and just world.

Masonic Virtues [MASONIC TOKENS](#)

The Scottish Rite teaches the nine great Masonic virtues built upon the three pillars of Wisdom, Strength, and Beauty:

- | | | |
|----------------|-----------|--------------|
| • Truthfulness | Endurance | Independence |
| • Justice | Mercy | Equity |
| • Silence | Devotion | Attainment |

These virtues are applied in daily life, encouraging members to live honorably and to serve others selflessly.

Word Puzzle

B	A	B	N	R	L	E	V	I	W	Y	C	T	O	L	E	R	A	T	I	O	N
L	C	H	U	M	A	N	I	T	Y	Y	G	F	C	R	E	D	Y	U	J	K	C
E	J	X	I	M	B	D	F	J	M	F	R	Y	B	N	L	R	W	M	E	W	I
S	K	Z	O	Q	O	Q	U	K	N	E	C	N	E	L	O	V	E	N	E	B	T
S	M	D	D	W	R	M	I	E	Q	B	Y	E	B	B	V	E	M	S	E	L	E
I	N	F	I	N	I	T	E	S	O	U	R	C	E	Y	E	R	E	E	G	A	D
N	T	E	G	W	E	R	B	K	F	I	N	T	G	O	P	I	H	A	S	Z	C
G	D	W	N	E	F	B	N	E	O	L	M	Y	Y	F	E	I	E	E	H	I	J
S	W	M	I	C	T	M	G	R	I	D	F	R	P	R	V	U	Y	M	J	N	F
O	H	D	T	W	E	J	K	L	N	I	D	D	T	E	W	Q	R	E	O	G	Q
F	J	P	Y	T	I	R	A	H	C	N	T	Q	Q	E	S	Z	R	R	Y	S	C
T	F	B	E	G	J	J	F	N	E	G	F	C	T	B	S	E	P	C	U	T	K
H	A	P	P	I	N	E	S	S	T	T	V	L	P	O	E	A	E	Y	I	A	L
E	P	Q	M	G	R	E	S	H	J	L	I	Y	T	R	C	L	Q	M	T	R	U
D	P	A	I	N	R	M	N	W	C	O	R	D	O	N	T	T	U	R	J	W	P
A	L	F	G	O	D	A	B	I	D	I	N	G	K	L	A	B	P	W	E	L	I
Y	I	R	R	R	H	J	K	D	F	E	M	T	Y	V	R	E	I	M	W	O	N
W	C	T	U	A	W	E	C	O	M	F	O	R	T	M	I	W	H	I	E	P	T
M	A	S	O	N	R	Y	Q	U	I	O	P	V	B	M	A	U	C	O	L	R	E
W	T	Q	M	C	T	U	I	P	Q	W	R	M	E	V	N	I	A	C	B	T	N
R	I	J	O	E	M	S	A	K	L	W	E	B	S	X	S	T	E	W	A	R	D
T	O	L	P	I	F	O	R	O	T	H	E	R	S	T	Y	U	T	M	V	C	A
R	N	E	B	R	Z	X	F	R	A	S	T	I	S	P	H	Y	N	X	I	U	N
I	L	O	V	E	O	F	L	I	F	E	N	M	W	T	I	P	R	E	M	X	T

Word Puzzle - Words

Answers are to be
found on page 32.

BENEVOLENCE

CHARITY

MASONRY

LOVE

HUMANITY

BEEHIVE

IGNORANCE

APPLICATION

DIGNITY

LABOR

FOR OTHERS

BLAZING STAR

FREEBORN

GOD ABIDING

EGYPT

COMFORT

INTENDANT

APRON

CORDON

JEWEL

SECTARIANS

STEWARD

BUILDING

ZEAL

TOLERATION

HAPPINESS

LOVE OF LIFE

INFINITE SOURCE

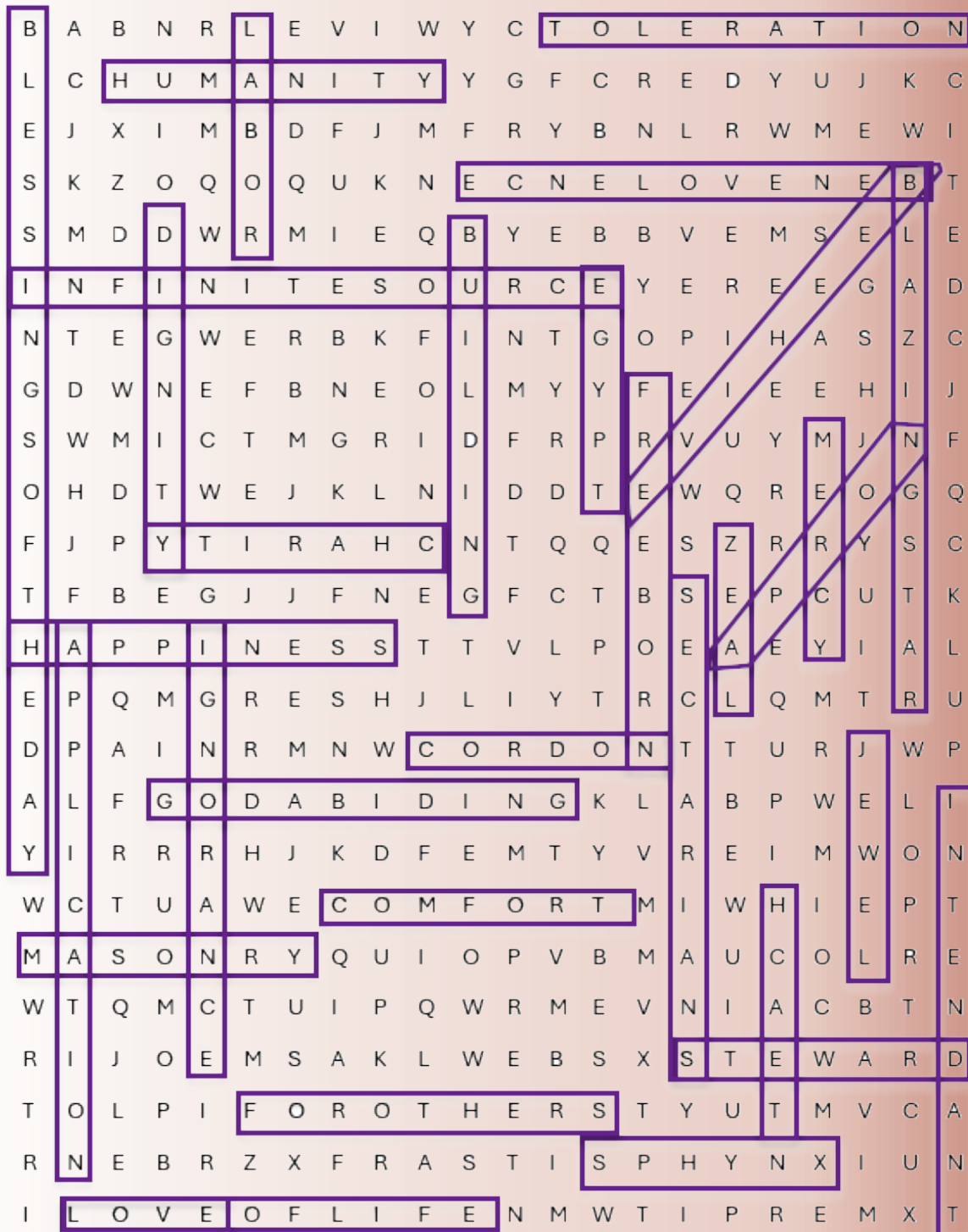
TEACH

SPHYNX

MERCY

BLESSINGS OF THE DAY





Answers are where
you find them not
necessarily where
you look or
expect them.

Count your
blessing do not
question them.

The Scottish Rite Research Society



Certain faculties of man are directed toward the Unknown thought, meditation, prayer. The unknown is an ocean, of which conscience is the compass. Thought, meditation, and prayer are the great mysterious pointings of the needle. It is a spiritual magnetism that thus connects the human soul with the Deity. These majestic irradiations of the soul pierce through the shadow toward the light.

Arturo de Hoyos,
Ed., Albert Pike's
Morals and
Dogma.
(Washington D.C.:
The Supreme
Council, 2011), 77

The benefits of membership in the Scottish Rite Research Society are many. Some are intangibles, such as the potential for interaction and discussions with the brightest minds in contemporary Masonic philosophy and debate. The most important benefit is the availability of what we all came here for, which is more light in Masonry. This is manifest most particularly in SRRS publications and Masonic conferences.

The tangible benefits of membership in the SRRS include:

- Access to some of the most thought-provoking ideas in contemporary Masonic research
- A 10% discount on Society books and certain items bought at the House of the Temple or via the on-line Store
- The annual hardback volume of Heredom®, the preeminent publication of scholarly Masonic research
- The Society's quarterly research journal, The Plumblin®
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The Twenty-ninth Degree

“Scottish Knight of Saint Andrew”

Summary

In this degree, the Mason learns that there is no contradiction between religion and science; that religion can be better understood through science and science can be better understood by religion. He who denies science is as fanatical as he who denies religion. Our lifetime is limited in time; thus, we must see God within this limited period of our time. Yet, God transcends all time; he is an energy over and beyond time. There is no other energy that creates that energy. There is no end to that energy. Freemasonry is thus the continual effort to exalt the divine in man over the human so that we may come to better understand the nature of God in our time.

DUTIES:

Reverence and obey
the Deity.
Serve the truth.
Protect virtue and
innocence.
Defend the people
against tyranny.

FOR REFLECTION:

Is virtue an armor
stronger than the
strongest metal?

IMPORTANT SYMBOLS:

St. Andrew's Cross,
castle in ruins, armor
less knight.



The jewel is a St. Andrew's Cross, of gold, with a large emerald in the center, surmounted by the helmet of a knight, and with a thistle of gold between the arms at the bottom. It is worn suspended from the collar. The emerald signifies the manliness and uprightness of chivalry, its color that of the renewal of virtue, always bright and sparkling. The thistle is the national emblem of Scotland and recalls a tradition that

...the Danes invaded Scotland and stealthily surrounded Staines Castle. They took off their shoes to wade the moat, only to find it dry and filled with thistles. The resultant yells and curses roused the garrison, and the Danes were soundly defeated. (Leach, p. 1108).

The banner of the Order is a green St. Andrew's Cross on a white field fringed with gold. At the end of each arm of the cross is one of the four Hebrew letters that form the Ineffable Name of Deity. Above the cross is a circle of five stars with a thistle in the center.

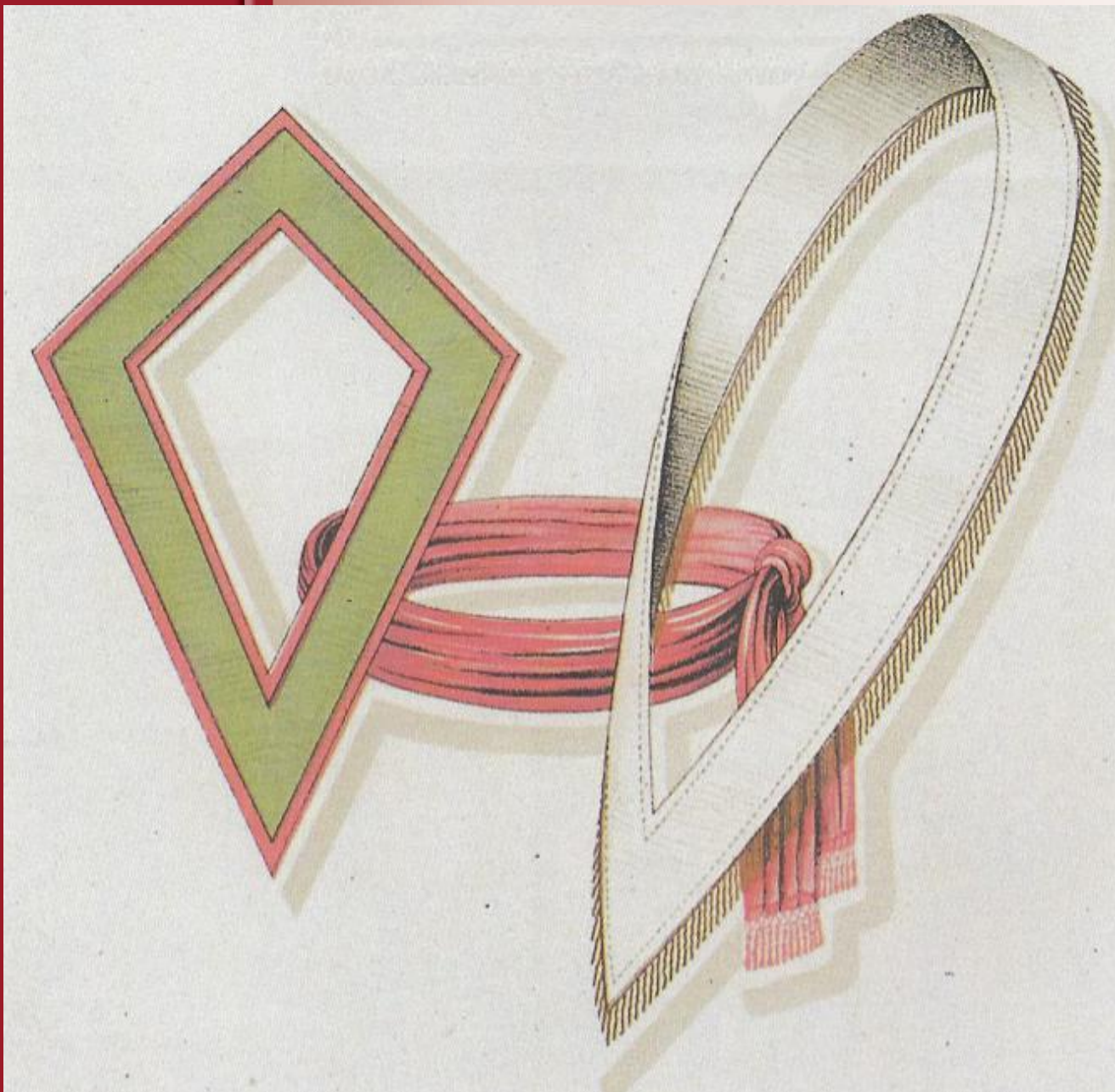
The Twenty-ninth Degree

“Scottish Knight of Saint Andrew”



Continued from page 34.

A Knight of St. Andrew wears a green collar edged with crimson, over the neck, and a white silk scarf, fringed with gold, and worn from left to right.



Continued on page 36.

The Twenty-ninth Degree

“Scottish Knight of Saint Andrew”

Lessons of the Degree

“Ideas and institutions wax and wane in the great cycle of time which is but change.”

Continued from page 36.

"St. Andrew is said to have been crucified on an X-shaped cross, although there is no historical evidence to support this claim. Andrew is a Greek name and means ‘manly.’ St. Andrew was the brother of St. Peter and one of the first disciples chosen by Jesus. His character is one to be emulated; the Interpreter’s Dictionary of the Bible describes St. Andrew:

He was continually open to new light; he was pliable and teachable. When truth broke upon him, he accepted it enthusiastically and wished others to share it (Vol. A-D, p. 126).

St. Andrew is the patron saint of Scotland; and the cross bearing his name appears on the Scottish flag. He is said to have appeared to Hungus, King of the Picts in the ninth century, promising him victory in a battle with the English King Athelstan who sought to conquer Scotland. In the sky that night St. Andrew placed the shape of the cross on which he was crucified as a token of this promise or covenant. The Picts defeated Athelstan and thereby maintained their liberty, for a while.

The degree is obviously chivalric, but not purely so. It is best viewed as transitional, for in its symbolism it links the 28th Degree, Knight of the Sun, a purely Philosophical Degree, with the 30th, Knight Kadosh, a clearly chivalric degree.

Masonic scholars have long sought to learn the origin and development of Masonry; many have seen in the Knights Templar, numerous parallels to suggest this Order practiced the Masonry of the Middle Ages. The Knights Templar were ordered to disband and relinquish all their possessions by Pope Clement V in 1307. Many were imprisoned in France and executed or tortured at the order of Philip the Fair. These impoverished and persecuted Knights sought refuge in other countries, joining acceptable orders or changing their name. In the *Legenda* we read the story that in Scotland they found protection and joined the army of King Robert Bruce. Since the Templar’s assistance was vital of the victory of Bruce over Edward II of England, this legend tells us Bruce created the Order of St. Andrew of Scotland, thereby subsuming the Templars into the Scottish system of knighthood.” (Hutchens, pp. 270-272)

A Bridge to Light

Dr. Rex R. Hutchens, 33°, G.C.

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