



Volume XVI, Issue 1

Summer 2023

The background of the lower half of the cover is a photograph of the Statue of Liberty in New York City. The statue is silhouetted against a vibrant sunset sky with shades of orange, red, and yellow. The water of the harbor is visible in the foreground.

Scottish Rite Workshop March 25, 2023

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Sovereign Grand Inspector General Orient of Virginia

Illustrious Alan W. Adkins, 33° GC
“Scottish Rite Conference of Virginia”

My Brethren,

While serving as Grand Master of Masons in the Commonwealth of Virginia in 1997, I closed each Official Visit with my favorite poem “What is a Smile?” Just recently, I came across a poem sent to me by Most Worshipful George H. Chapin, who served as Grand Master in 1999, entitled “Try Smiling.”

- When the weather suits you not, Try smiling.
- When the coffee isn't hot,
- Try smiling.
- When you neighbors don't do right,
- Or your relatives all fight,
- Sure, it's hard, but then you might
- Try smiling.
- Does not change the things of course---
- Just smiling.
- And it seems to help our case,
- Brightens up a gloomy place,
- Then it sort of rests your face---
- Just smiling.

So, as you go about your daily activities and encounter a problem or situation, just try smiling!

The Scottish Rite Workshop is scheduled for Saturday, March 25, 2023, at Acca Shrine Center in Richmond. Coffee and doughnuts will be served starting at 8:30 A.M. and the Workshop begins at 9:30. Our Grand Master, Donald E. Strehle will be with us to share some words of wisdom. The guest speaker this year is Illustrious and Worshipful Arturo de Hoyos, Grand Archivist and Grand Historian, at the House of the Temple in Washington, DC. Brother Art is an accomplished author, editor, and translator of more than twenty-five books and many papers. He has traveled, lectured extensively, and has appeared on NBC Dateline, CNN Situation Room, ABC Nightly News, DC Fox 5 News, History Channel, and many other venues. He will be available to sign books at the conclusion of his “fireside chat.”

On February 8, 2023, a campaign kicked off to establish an endowed scholarship fund to honor Illustrious, Worshipful and Rear Admiral William “Gene” Sizemore, who served as Grand Executive Director for nearly twenty-five years. Brother Sizemore is a seventy-five year Masonic Veteran, a sixty-seven year Scottish Rite Mason, and a thirty-eight year veteran of the U.S. Navy. He is a Past Master of Cherrydale-Columbia Lodge No. 42 and a Past High Priest of Arlington Royal Arch Chapter No. 35. In addition, he is a Past President of the National Sojourners. I formed an alliance with my counterparts -- Len Proden of the Orient of the District of Columbia and Rick Hoover of the Orient of Florida -- to set up a steering committee to raise the \$50,000 endowed scholarship. The campaign will conclude by April 1. The campaign coordinator for Virginia is Worshipful Tim Shrum, KCCH, Valley of Alexandria.

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Brethren in the Orient of Virginia

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**Deadline for next issue:
December 1, 2021**

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“Scottish Rite Conference of Virginia”

Continued from page 2.

Recently, I sent a letter to the Orient Personal Representative, Valley Personal Representatives, Valley Assistant Personal Representatives, and Valley General Secretaries advising them of due dates for Fiduciary Reports and Honors Selection, and the Biennial Session to be held in August. The Headquarters Hotel will be the Washington Hilton. Registration for the session will commence on May 1. Every Valley, Valley Secretary, individual member, etc. will register on-line and will be linked to a site for hotel registration. The staff at the House of the Temple cannot and will not be available to assist with hotel registration. Take due notice thereof!

In closing, I want to thank you for the effort put forth and time spent in your respective Valley.

Scottish Rite Workshop



Brethren,

This year’s Scottish Rite Workshop will be held on Saturday, March 25, 2023, at Acca Shrine Center, 1712 Bellevue Avenue, Richmond, Virginia. Coffee and doughnuts will be served at 8:30 AM with the Workshop starting at 9:30 AM.

We are delighted Most Worshipful Donald E. Strehle, Grand Master of Masons in Virginia, will be in attendance. We will have the customary reports from the President and Vice-Presidents representing each Valley.

I am pleased to report that Illustrious Arturo de Hoyos, Grand Archivist of the Supreme Council, will be the guest speaker. Brother de Hoyos will have some books for sale, and he will be glad to autograph any book purchased that day or purchased in the past. So, if you have one of his books bring it with you.

Lunch will be provided following the Workshop. Please provide an attendance count to Lambros Deligan, General Secretary, Valley of Richmond, by March 18 in order to provide an adequate number of meals.

“A society of Friends and Brother amongst who should no contention should never exist, save that noble contention of who best can work and best agree.”

The Masonic Legacy of Lady Liberty

The Statue of Liberty is an American landmark visited by approximately 3.5 million people every year and is recognized internationally as a symbol of American ideals. But what is the story behind Lady Liberty and her Masonic legacy?

Many of us had learned an abbreviated tale of the three hundred and five feet-tall copper statue in primary school; France had gifted the Statue of Liberty to the United States as a gift to commemorate their successful alliance during the American Revolution and the larger-than-life figure was placed by Ellis Island in New York to welcome newcomers to the land of freedom.

What they failed to teach in school, however, is the Statue of Liberty's Masonic origin and ties to Freemasonry. In fact, the colossus in New York's harbor was conceived, financed, built, and installed by Freemasons!

Lady Liberty's Masonic Origins Begin in France

Nearly one hundred years after the end of the American Revolution in 1865, French political thinker and Brother Edouard de Laboulaye, who belonged to Lodge Alsace Lorraine in Paris, proposed to France that the country gift a monument to the United States in commemoration of their diplomatic relations and to celebrate a century of freedom and democracy. Additionally, Brother Laboulaye and his comrades, which included the likes of Oscar and Edmond de Lafayette, grandsons of Marquis d' La-Fayette, Henri Martin, and a sculptor and Freemason Frederic Auguste Bartholdi, had hoped that the gift would inspire their own French citizens to pursue democracy in France. At the time, France's population was still split between those who supported the monarchy and those who supported enlightenment ideals.

The idea lay dormant during the oppressive regime that took place in France during the Franco-Prussian War. With the war's ending in 1871, Brother Laboulaye commissioned Brother Bartholdi to sculpt the gift, having already recently been commissioned to make a bust of Laboulaye.

Bartholdi sailed to America in 1871 to make arrangements for the presentation of the monument on July 4, 1876, the centenary of the Declaration of Independence. Upon approaching America, it is said he had a vision of a goddess holding a torch in one hand, welcoming visitors to the land of freedom and opportunity. This vision would become the first sketch of the Statue of Liberty. During the 19th century, the idea of "liberty" was controversial, often associated with violence and revolution. Bartholdi wanted to portray a different image of liberty; instead of the monument leading an uprising, it shall instead light the way to freedom peacefully and lawfully. And so the name, "Liberty Enlightening the World," was bestowed upon the yet-to-be-made statue.



Continued on page 5.

The Masonic Legacy of Lady Liberty

Continued from page 4.

Building the Statue of Liberty with the Help of Freemasons

With the idea of the monument proposed and accepted, the grueling work of fundraising for the project began. When Bartholdi returned to France, he managed to raise, with the help of the Franco-American Union (of which many members were Freemasons), the sum of 3,500,000 French francs. However, securing this sum of money took a great deal of time - and there was more to be raised. It became clear that they would not meet their original deadline of July 4, 1876 and began working around the clock to secure funds and construct the monument. In fact, the project was funded to completion thanks to the help of Joseph Pulitzer, the owner and editor of the New York World (who would later have the prestigious literary award named in his honor,) who raised over \$100,000 (\$2.3 million in today's currency.)

The structural framework was provided by fellow Freemason and French civil engineer Gustave Eiffel, who would later become famous for designing the Eiffel Tower. Copper was chosen as the material of choice by Brother Bartholdi as it was among the least expensive material to construct with.

That statue was then built by Freemason laborers of the Franco-American Union and was completed in 1885. Lady Liberty was then dismantled into 350 pieces and shipped overseas, arriving at Bedloe's Island (soon after renamed to Liberty Island) in June 1885.



Brother Bartholdi sculpting a bust.

Continued on page 6.

The Masonic Legacy of Lady Liberty

Continued from page 5.

Lady Liberty Welcomed Home by American Freemasonry

When Lady Liberty arrived in the United States, there was debate about what should be included in the cornerstone, the first stone set that all other stones will be set in reference to, of the foundation of the monument. It had been an American tradition to have the cornerstone of major public and private buildings and monuments ceremoniously placed with symbolic meaning ever since Brother George Washington, in 1793, had personally laid the cornerstone of the Capitol with the assistance of the Grand Lodge of Maryland. As such, Chairman William M. Evarts of the American Committee contacted the Grand Lodge of Free and Accepted Masons of the State of New York and requested a Masonic ceremony "appropriate to the occasion."

The items chosen for the cornerstone of the Statue of Liberty, which were placed in a time capsule below the cornerstone, included: a copy of the United States Constitution, George Washington's Farewell Address; twenty bronze medals of presidents up through Chester A. Arthur (including Washington, Monroe, Jackson, Polk, Buchanan, Johnson and Garfield, who were all Freemasons), copies of New York City newspapers, a portrait of Bartholdi, a copy of 'Poem on Liberty' by E. R. Johnes; and a list on parchment of the Grand Lodge officers.

When the cornerstone for the Statue of Liberty was laid, elements of a traditional Masonic ceremony were observed; A Grand Master provided a few words and the cornerstone was found to be "square, level and plumb". The Grand Master applied the mortar and had the stone lowered into place. He

THE American Committee in charge of the construction of the Base and Pedestal of this great work of art, In order to raise funds for completing their work, have prepared a miniature statuette six inches in height.—The statue bronzed; pedestal nickel-silvered,—which they are now delivering free of expense to subscribers throughout the United States, at

ONE DOLLAR EACH.

This attractive souvenir and Mantel or Desk ornament is a perfect fac-simile of the model furnished by the artist.

The Statuette in same metal, twelve inches high, at

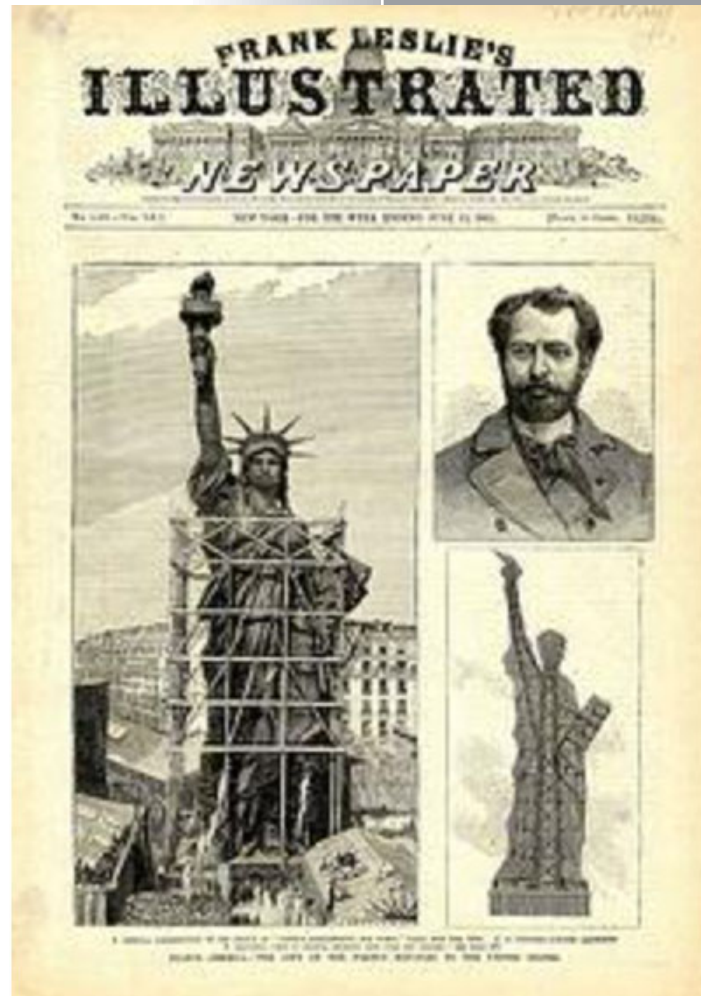
FIVE DOLLARS EACH,

delivered.

An ad in the New York World soliciting donations to fund the Statue of Liberty.

then struck the stone three times, and declared it duly laid. Then the elements of

“consecration” were presented: corn, wine, and oil.⁴ The remaining pieces of Lady Liberty were finally placed and the monument was dedicated on October 28, 1886. President Grover Cleveland presided over the ceremony, and Brother Henry Potter, Episcopal Bishop of New York, gave the invocation. Brother Bartholdi pulled the tricolor French flag off the statue's face. The main address was given by Freemason Chauncey M. Depew, who was also a United States Senator.



A newspaper clipping of the Statue of Liberty Project, featuring Brother Bartholdi.

Continued on page 7.

The Masonic Legacy of Lady Liberty

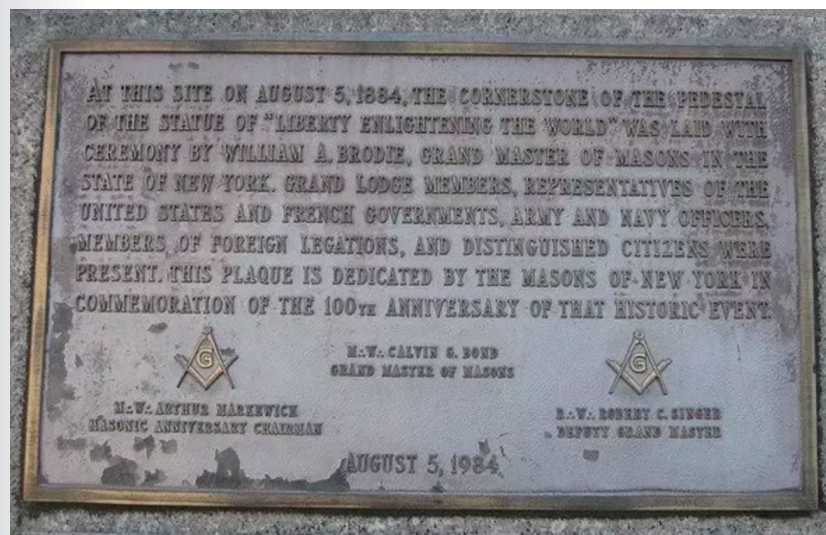
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Freemasonry and the Statue of Liberty Today

Today, the Statue of Liberty still stands tall in New York harbor as an international symbol of democracy. The close ties between the Statue of Liberty and Freemasonry may come as a surprise to many due to the secretive nature of Freemasonry in America's early history. Masons, at this time, took great pride in ensuring that their order stayed private and was not known to the outside world. Masons who were in the public eye, like George Washington and Ben Franklin, did not openly share their Masonic association. However, Freemasons are now encouraged to publicly embrace their affiliations, and it is important to understand and know the quiet history of Freemasonry and all that Freemasons have done to build the foundation of America.



The Statue of Liberty's Plaque Commemorating France's Gift to the U.S..



The Statue of Liberty's Cornerstone Plaque, Featuring the Square and Compass.

Reprinted courtesy of the Northern Masonic Jurisdiction, Scottish Rite.

Justice

Worshipful Brother Robert Saclzs, 32°

Justice is the fourth of the cardinal virtues mentioned in our Blue Lodge's First Degree Master's lecture. The order in which the virtues are presented may seem arbitrary. But, in truth, each virtue—Temperance, Fortitude, and Prudence—relies upon Freemasonry's core tenets (Brotherly Love, Relief, and Truth) and sequentially creates the foundation upon which true Justice—what may be considered the most challenging and yet noble of all virtues—to demonstrate its significance in our lives and the creation of a just and virtuous world.

That "justice in great measure constitutes the really good man" and the goal of Freemasonry is to make good men better, then the man who holds the standard of justice, who lives by and has the capacity to compassionately and wisely judge in his world, becomes the man we most honor in our Craft. He becomes a Solomon.

But we all know that Masonry is a "progressive science." Thus, there is a progression, an education, to be inculcated and integrated if one is truly to become that just man.

We are told that "Justice is that standard or boundary of right which enables us to render unto every man his just due without distinction." Furthermore, we learn that divine justice and human justice are closely bound. We read in the Holy Writings that "What you sow, so shall you reap," where the judgment on our actions is determined by the consequences they create as viewed and judged by the Great Architect. The same edict applies as we forge the laws by which we create civil associations amongst us. In truth, the only way we can determine whether a virtue is being practiced as de Chardin's "spiritual beings having a human experience," is through the associations we forge here on earth and the consequences they yield.

Let us examine the steps and stages of our Masonic education that lead us to be capable of exacting judgment rooted in such justice.

Our First Degree initially presents us with the three tenets that are the foundation of our Craft: Brotherly Love, Relief, and Truth. These create the skeleton upon which the Divine and cardinal virtues rely.

In expounding upon Brotherly Love, we are reminded of the place we hold in creation and the essential role of healthy, heartfelt regard and interaction with our human family. What is implicit, if not explicitly described, is to know that we are all "on-the-level" with all of creation and more specifically with our brothers and sisters. We are "just" like them. And I would contend that the first and foremost lesson to be learned in each and every one of us becoming a "just" man, is to recognize and humbly acknowledge that I am "just" a man.

The second tenet, Relief, can be taken in a way that merely seems charitable, a bit condescending, were it not for the reminder of our on-the-levelness being our first lesson. That is, we all suffer to one degree or another; and if we expect to receive assistance from others when our inevitable hours of need arise, we need to demonstrate that we can be there for others. Furthermore, where we can offer assistance, guidance, and/or protection to others in their distress, we should do so. In many respects, the relief of suffering is the essential and most laudable aspect of justice.

Too often, we hear of a crime either in the private or public sphere and the declaration cavalierly proclaimed that authorities or the arbiters of law will bring the perpetrator(s) "to justice." Sadly, these words are often tainted with an air of revenge; to even the score in an eye-for-an-eye posturing.

Freemasonry and its call for men to become better, to be just and upright leaders, is as relevant today as it has always been over the course of history for the creation of civil society. In today's very uncertain world, I contend that our relevance and need to step forward has never been greater.

Continued from page 9.

Justice

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But, in the face of the suffering created by a crime, how much relief is achieved when such an attitude is taken? Or does the suffering just morph and shift into newer levels with a different cast of characters? Thus, when we speak of a "standard or boundary of right," how willing are we to focus on the overall reduction of suffering, even when harsher measures may need to be employed? What would happen in our civil and criminal justice systems if the emphasis were placed on the intent to reduce or see a result where minimal amount of suffering is the endgame?

Lastly, we come to Truth. Our First Degree teaches that this is a "divine" attribute. In the philosophy of Buddhism, there is a distinction drawn between absolute and relative truth. Absolute truth is synonymous with the divinity of truth our degree speaks of. Relative truth is the application of the absolute in ordinary, everyday transactions. Thus, as all situations can be interpreted in a myriad of ways, relativity makes the hard and fast reality of the absolute unattainable, albeit in intention. Thus, while Justice should always be rooted in the "truth" of any situation, all we can do is to "honestly" strive to intend and act in accord. What makes this more feasible is when we abide by an on-the-level perspective, have as our desired intent, the relief of suffering, and then finesse our action based on the other three cardinal virtues. That is, through temperance, we circumscribe our own desires. With fortitude we persist in engaging in what is morally correct, even if a seemingly easier option is available or are met with coercion to do otherwise. And lastly, that we have prudentially applied a mindfulness that allows us to create or move in a direction that brings the greatest benefit to the greatest number.

In the comic *Superman* we are told that he fights for "Truth, Justice, and the American Way." What "Super-Mason" might say is that he fights to keep "True Justice the American Way." Freemasonry and its call for men to become better, to be just and upright leaders, is as relevant today as it has always been over the course of history for the creation of civil society. In today's very uncertain world, I contend that our relevance and need to step forward has never been greater.

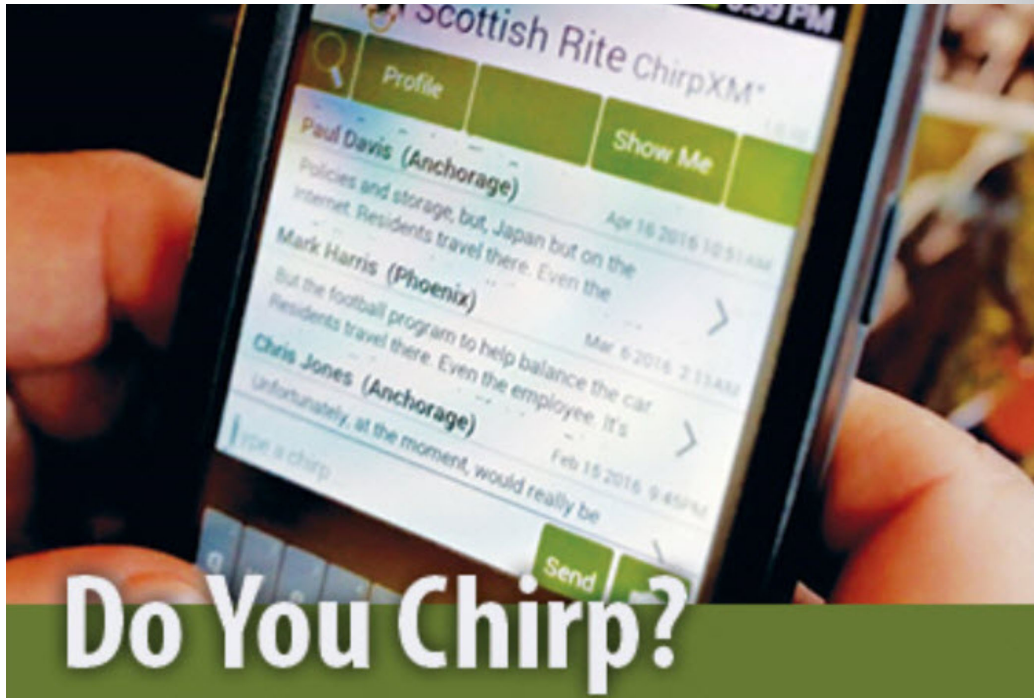
Brother Robert Saclzs, 32°

Orator for the Valley of Santa Barbara, Orient of California.

What is implicit, if not explicitly described, is to know that we are all "on-the-level" with all of creation and more specifically with our brothers and sisters. We are "just" like them. And I would contend that the first and foremost lesson to be learned in each and every one of us becoming a "just" man, is to recognize and humbly acknowledge that I am "just" a man.



Scottish Rite Chirp



The Scottish Rite of Freemasonry, Southern Jurisdiction is making a new tool available exclusively to Scottish Rite Masons, known as SR Chirp. This is a personal communication and messaging utility which operates as a mobile phone application and is unique to the Scottish Rite.

Maintaining meaningful personal communications in today's fast-paced and technology intense day can be challenging. Smartphones are everywhere, and a variety of services including Facebook, Twitter, and text messaging make keeping in touch possible using many different methods.

Each popular technology provides benefits as well as challenges. With so much information available to us, it's often hard to keep track of some of the messages that are most important.

The name "Chirp" was selected by the application's developer, which has other business-to-consumer projects apart from the Scottish Rite. SR Chirp messages are known as "Chirps."

Using the application, Scottish Rite members may to "Chirp" to each other and share their experiences, day-to-day interactions and thoughts, updates from their local Valleys and Orients, or simply stay connected throughout the jurisdiction.

The application enables Scottish Rite Masons to quickly and conveniently communicate and interact. Although SR Chirp is similar to text messaging in some ways, because SR Chirp is usable only by Scottish Rite members, it becomes simple to separate communications with brothers from the sometimes overwhelming number of messaging that are part of our personal and business lives.

The Scottish Rite of Freemasonry—Southern Jurisdiction is making a new tool available exclusively to Scottish Rite Masons, known as SR Chirp. This is a personal communication and messaging utility which operates as a mobile phone application and is unique to the Scottish Rite.

SR Chirp is a Smartphone app that enables Scottish Rite Masons to communicate quickly and conveniently.



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 Scottish Rite Research Society

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*e®
- Early notice for upcoming conferences and meetings on issues of Masonic importance
- Your SRRS membership card and lapel pin SRRS Members may also receive:
- Special discounted offers on advanced sales throughout the year
- A bonus book or other item

TO JOIN

There are two levels of membership in the Society.
Annual membership \$52.00 or Life membership available for \$1,300.

In addition to receiving *Heredom*, *The Plumblin*e, and discounts on Scottish Rite merchandise, SRRS members who pay their dues before the end of the year they are due occasionally receive an extra "bonus item" produced for that year. This is our way of saying "thank you" to members who stay dues-current.

Remember to visit the Scottish Rite Research Society section of the Store to see what products are available with your membership discount.

On-line

Join us via our on-line Store and click on "Scottish Rite Research Society."

By Telephone

Call the Scottish Rite Store toll-free at 1-866-445-9196, Monday through Thursday, from 7:00 a.m. to 5:00 p.m. Eastern Time. Please have your credit card (VISA, MasterCard, American Express, Discover) information ready.

On-line

Join us via our on-line Store and click on "Scottish Rite Research Society."

Illustrious Brother Lonnie Lee Godfrey 33° I.G.H.



THE
SCOTTISH RITE OF FREEMASONRY
SUPREME COUNCIL, 33° SOUTHERN JURISDICTION, USA
Valley of Lynchburg, Orient of Virginia

My Brethren, the roll of the Craft has been called, and one Master Mason has not answered to his name. He has laid down the working tools of the Craft and with them he has left that mortal part for which he no longer has use. His labors here below have taught him to divest his heart and conscience of the vices and superfluities of life, thereby fitting his mind as a living stone for that spiritual building -- that house not made with hands, eternal in the heavens. Strengthened in his labors here by faith in God, and confident of expectation of immortality, he has sought admission to the Celestial Lodge above.

Our much lamented Illustrious Brother Lonnie Lee Godfrey 33° I.G.H., has passed to the House not made with hands this morning.

I would like to think that Brother Lonnie is now watching us with that familiar wry smile on his face, feet dangling over a stone wall made by a Plumb Line, flanked by the Holy Saints John on one side and by George Washington on the other.

Brethren, I believe Brother Lonnie died a happier man for having been a Freemason through his life.

As more information becomes available it will be communicated.

Sincerely and fraternally,



Brother Raymond Heinrich, 33 IGH • Valley Secretary
Ancient and Accepted Scottish Rite Valley of Lynchburg

God Moves In Mysterious Ways

BIOGRAPHY

Alexander Fleming,
in full

Sir Alexander Fleming
(born August 6, 1881,
Lochfield Farm, Darvel,
Ayrshire, Scotland—died
March 11, 1955, London,
England)

Scottish bacteriologist best known for his discovery of penicillin. Fleming had a genius for technical ingenuity and original observation. His work on wound infection and lysozyme, an antibacterial enzyme found in tears and saliva, guaranteed him a place in the history of bacteriology. However, it was his discovery of penicillin in 1928, which started the antibiotic revolution, that sealed his lasting reputation.

Fleming was recognized for that achievement in 1945, when he received the Nobel Prize for Physiology or Medicine, along with Australian pathologist Howard Walter Florey and German-born British biochemist Ernst Boris Chain, both of whom isolated and purified penicillin.

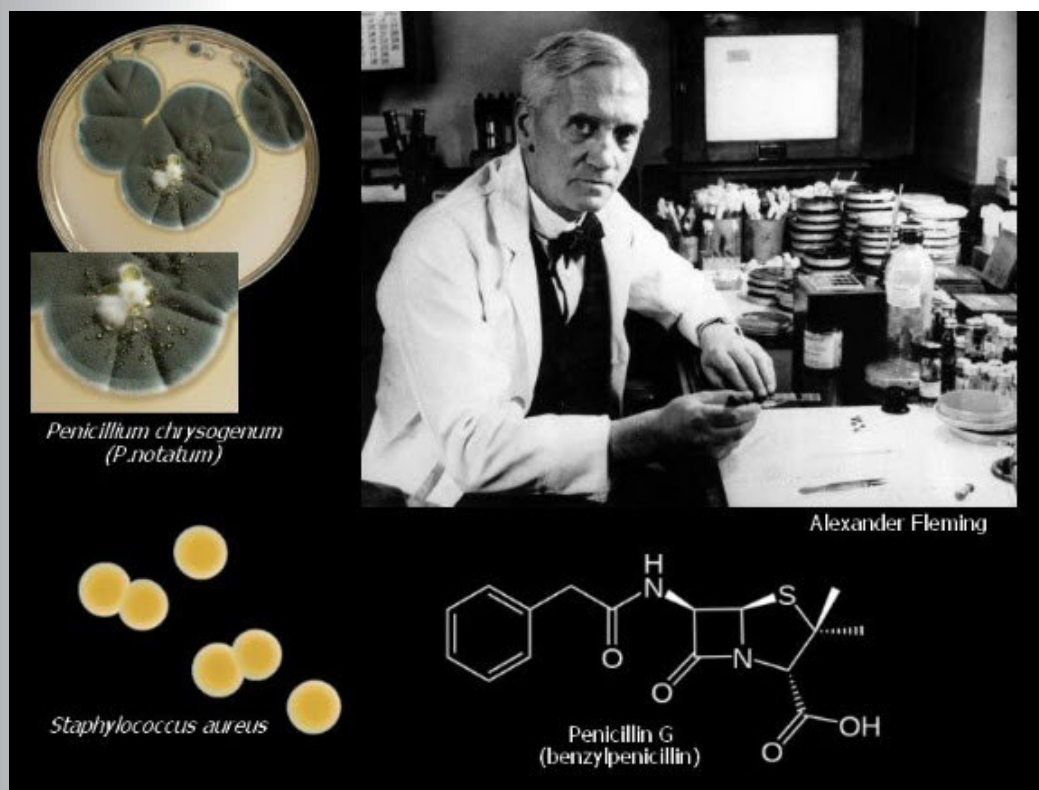
Sir Alexander Fleming, a Scottish Mason, was awarded the Distinguished Service Medal by the Grand Lodge of New York. Brother Fleming was a little Scotsman, seventy years of age, with a voice that could scarcely be heard without the aid of amplifiers. He was about 5' 2" and the expression on his face was that of someone who had just had a drink of vinegar. He described to the over two-thousand people that night in New York his discovery of penicillin.

Dr. Fleming left his little laboratory one night with some vials containing bacteria and moulds on his desk. The window was open. It was a little office, about twenty feet long and fifteen feet wide. During the night, the wind, like the breath of Almighty God, blew in the open window and brought the moulds and the bacteria into contact. When the Doctor came to his laboratory the next morning, he found the upturned vial and bacteria in touch with the moulds, and the bacteria were dead. He knew he had something.

And then, speaking from the platform that night in New York, Dr. Fleming said, "It is apparent to everyone who knows anything of the circumstances surrounding the discovery of penicillin that it was not discovered by any human being. Penicillin was the gift of Almighty God to the human race."

Brother Ellis writes, "Well, Brethren, I think it is about time we gave credit to God. There is nothing new under the sun. All man has done is discover something that was there all the time."

This article was taken from *Memorable Moments*,
a book written by Raymond C. Ellis, and published by Scottish Rite,
Northern Masonic Jurisdiction, in 1992.





The Seventh Degree “Provost and Judge”

~ Summary ~

A law voluntarily accepted by a community should be a kind of lifestyle for the individuals comprising that community, and justice must always be observed. For a law to be considered as being accepted voluntarily, it should have been freely examined, discussed and voted by the people. A man who is not free cannot be considered as being just, and the unjust cannot be considered as being free. Masonry teaches man to avoid evil behavior and to not do injustice to others.

“Provost and Judge”

DUTIES:

Let justice be the guide of
all your actions.

FOR REFLECTION:

Are the duties of a judge
a burden or an honor?

IMPORTANT SYMBOLS:

Equal balance, ebony box,
triangle, the color red.



The cordon is a broad, watered
crimson ribbon, worn from right to
left and from which is suspended
the jewel.

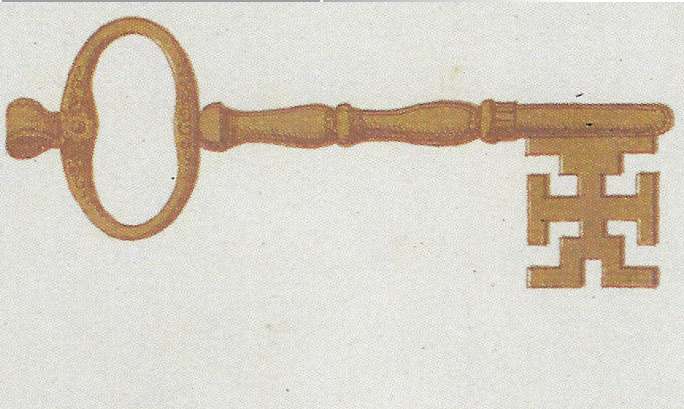
“Originally called *Irish Master*, this degree was worked in France by Masonic Lodges claiming possession of a charter from Ireland. The members of these Irish Lodges asserted jurisdiction over ordinary lodges and maintained they had the right inspection. The jewel of the Irish Masters was a key symbolizing this authority. When the Rite of Perfection was formed in the middle of the 18th century, this degree was incorporated as the seventh and its name was changed to Provost and Judge. The ritual was modified by Pike to teach the moral lesson of justice.”
(Page 40)

Continued on page 15

The Seventh Degree “Provost and Judge”



Continued from page 14.



The jewel is a gold key which unlocks the ebony box seen in the ceremony. The ebony box represents the human heart where the candidate is to lock up the secrets of the order and as Mackey says, “... in the human heart are deposited the secret designs and motives of our conduct by which we propose to erect the spiritual temple of our lives” (Vol. 1, p. 307). This key is especially emblematic of that justice and uprightness that alone can unlock for us the mysteries contained in the higher degrees and enable us to advance toward perfection.

The apron is of white lambskin edged in red. In the center is a red-edged pocket with a red and white rosette just below the opening. This pocket holds the plans for the Temple. On the flap is embroidered a hand of justice holding a scale.



Continued on page 16.

The Seventh Degree “Provost and Judge”

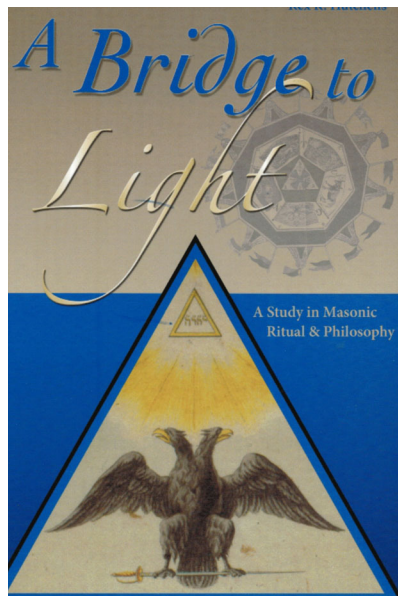
Lessons of the Degree

“All actions have consequences. Be just in judging others’ motives.”

Continued from page 15.

A Bridge to Light

Dr. Rex R. Hutchens, 33°, G.C.



An introduction to the Scottish Rite’s Degrees and symbolism, this book is the most popular exposition available, by one of the Rite’s most articulate philosophers and writers. The 4th Edition of this classic work includes the changes introduced with the adoption of the Revised Standard Pike Ritual; the official Ritual of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A. Highly recommended by the Grand Archivist and Grand Historian.

Softbound version; illustrated. 343 pages.

Available as a Kindle book from Amazon.

Brethren,

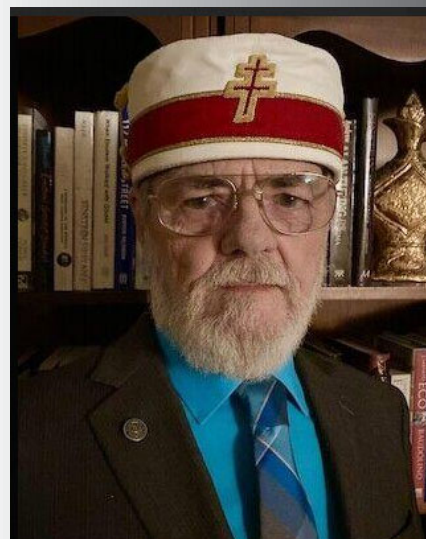
Sadly, I report the passing of Illustrious Rex Hutchens, 33°, G. C., immediate Past Deputy of the Orient of Arizona.

Given the many Masonic and Scottish Rite books, articles, and presentations Rex produced, he made a significant impact on many Brethren in the world of Freemasonry. Cheryl Hutchens suggested that passing this news along to our Valleys would be appropriate and I agree.

Please keep Cheryl and the family in your thoughts and prayers.

Fraternally,
Jim

James D. Cole, 33°
Sovereign Grand Commander



Illustrious Rex Hutchens, 33°, G.C.,