



Volume IIX, Issue 1

February 2016

**91st
Virginia Scottish Rite
Conference**

SUCCESS

**Virginia Scottish
Workshop**

March 26, 2016—Saturday
Richmond Scottish Rite Temple
4204 Hermitage Road
Richmond, VA 23227
804-264-2050

In This Issue

- Help Needed
- Two Questions
- The Other Guy
- Book Review
- 24th Degree



Sovereign Grand Inspector General

Illustrious James D. Cole, 33^o

Help Needed

Illustrious James D. Cole, 33^o
Lt. Grand Commander and S.G.I.G. in Virginia

I greatly enjoyed my recent visits to several Fall Reunions. Unfortunately, with eight Valleys and several scheduled literally at the same time on the same day, I cannot always enjoy the excitement of every Virginia Valley Reunion.

To our new Masters of the Royal Secret, WELCOME and CONGRATULATIONS!

To the many tireless Brethren who labored to confer the degrees, run the Reunions, help candidates, set props, and assists with lights, sounds, food and the many other jobs, THANK YOU.

To new and not-so-new members alike, officers and non-officers, I need your help.

Most of you know that I normally talk and write about things that are symbolic or have greater meaning than we might think. This time, I just need some help with some very simple, but important matters.

First, I need any member reading this to contact his Valley Secretary and make certain that his home telephone number, his cell phone number and his email are listed in the Sentinel database. It is very difficult to contact people when we do not know their contact information. Some Virginia Valleys have email addresses for only 30% of our members, yet over 85% of our members are thought to actually possess an email address. We need it! Perhaps worse, we have cell phone numbers for less than 8% of our members. I do not know anyone who does not have a cell phone these days.

Second, I am asking every Member to check to make sure that their dues are up to date. A quick call or email to the Valley Secretary will take care of this. Right now, 12% of our members are not current on their dues. Why not check into it now?

Third, I always ask at each Reunion if anyone knows a member of their Lodge who is not a Scottish Rite Mason. Oddly, I have never had anyone tell me that they did not know someone who was not a Scottish Rite Mason. This request is also simple. Go ask that man to join. He is your Brother Master Mason. That makes him qualified.

Fourth and lastly, think for sixty seconds and recall the name of a Brother Scottish Rite Mason, whom you have not seen in a few weeks or months. Call him and tell him you were thinking of him and wish him a good day. That is Masonic. That is who we are. That is what we do.

Thank you for your assistance.

... think for sixty seconds and recall a Brother Scottish Rite Mason, whom you have not seen in a few weeks or months.

Call him and tell him you were thinking of him and wish him a good day.

That is Masonic.

The Virginia Light©

Published quarterly for the Brethren
of Virginia

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Deadline for next issue:
June 1, 2016

2016 Virginia Scottish Rite Spring Workshop

You are cordially invited to attend the 2016 Virginia Scottish Rite Conference Spring Workshop hosted by the Valley of Richmond Scottish Rite on Saturday, March 26, 2016, at the Richmond Scottish Rite Temple located at 4204 Hermitage Road, Richmond, VA 23227. (Telephone: 804-264-2050).



Agenda:

8:30 a.m. until 9:30 a.m. Workshop begins with donuts and coffee

9:30 a.m. Workshop starts promptly at and features Illustrious James Dean Cole and a special program as well as updates from each Valley around the Orient of Virginia.

12:00 p.m. the Workshop ends

We proceed to the cafeteria where the Richmond Brethren serve some of the best fried chicken and fixings you've ever had.

Best of all, there is no cost for this event to enjoy the outstanding hospitality of the Richmond Valley. Caps are not required for this event. Please contact your Valley Secretary with your plan to attend this event. Our Richmond Brethren need our anticipated numbers to prepare breakfast and lunch for all attendees. It is always more fun to travel together and socialize with your Brothers.

Saturday, March 26, 2016
Richmond Scottish Rite Temple
4204 Hermitage Road
Richmond, VA 23227
804-264-2050



Sovereign Grand Commander

Illustrious Ronald A. Seale, 33°

Two Questions

Ronald A. Seale, 33°
Grand Commander's Message

Upon first entering a Lodge, not yet clothed with the title "Entered Apprentice" and still known only as "the candidate," an individual is posed two fundamental questions that will define the rest of his Masonic journey. Indeed the answers will determine in large part if the journey is to continue at all.

The first question: *"In whom do you place your trust?"*

Above all else, upon whom or what do you rely? What do you know for sure, are you willing to bet your life on, are you willing to take a beating for? In the final analysis, this question seeks to know upon what the candidate relies as ultimate truth, that upon which his life is grounded.

The second question: *"What do you desire?"*

In the vernacular: What are you doing here? What are you looking for? What do you hope to find) Even though prompted by a faithful Brother, the returned answer is always the same, wisdom, truth, knowledge, metaphorically identified as light. And thus having answered, the candidate, now a Brother, begins his Masonic journey. For many of us who have spent a lifetime in Masonry, the night we answered those questions so long ago is but a distant memory. For others, a more recent event may be inscribed upon their memories. More importantly, perhaps, is when each of us *last* answered those same inquiries, so essential to maintaining our character and status of a Mason.

Have our life experiences or our Masonic experiences, both positive and negative, altered our perception and our answers to those inquiries? I sometimes wonder if the Craft and each individual would better be served to periodically return to the Lodge, dressed in the garb of the candidate, and again hear the questions propounded and be called upon to respond.

In whom do you place your trust, Now? What do you most desire, now?

How has your experience in Masonry, be it a few days or many years, affected the inquiry and the answer?

In the truest sense, the wisest among us always remain and retain with honor the status of "candidate." We should forever be learning, growing, and discerning new truths and applying them against our life's experiences as we progress in Masonry. Only in that way will our membership in Lodge or appendant bodies remain fresh, vital, and challenging. Only when we believe we have completed the initiatory experience, have arrived, and are "in," do the twin dangers of sloth and self-sufficiency present themselves.

When did we last consider ourselves as "the candidate"?

The first question:
*"In whom do you place
your trust?"*

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Two Questions

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There are so many opportunities available to continue our reading, study, and interaction with other Brethren who share our desire to learn and “improve ourselves in Masonry” I urge you to take advantage of one or more of these opportunities. The Scottish Rite Research Society is an excellent place to begin as is the Southern Jurisdiction’s Master Craftsman correspondence course. As a matter of fact, some areas of the country are starting Master Craftsman study groups to meet regularly, work on the assignments, and discuss the reading materials for each particular installment. This is Masonic education at its best! You can discover ways to avail yourself of these opportunities elsewhere in this issue.

The Pilgrim’s Progress, that timeless seventeenth-century classic by John Bunyan, chronicles the adventures of Christian, a travelling man who seeks God as he sets out on his way to heaven. A Christian classic, this is the story of Christian’s journey of faith toward ultimate Truth. In the closing scene of the first section of the book, our traveler seeks to cross a deep and wide river which we recognize as death.

Beginning to sink, Christian cries out in despair to his companion, Hopeful. His fellow traveler, having based his life on that which is sure and solid replies in this supreme moment, “Be of good cheer, my brother: I feel the bottom, and it is good.”

And may this, my Brother, be your portion. May you continue to grow as a Mason, forever be a candidate, and always know in Whom you place your trust And knowing, may you find what you most desire.

The second question:
“What do you desire?”



The Other Guy

Illustrious Arturo de Hoyos

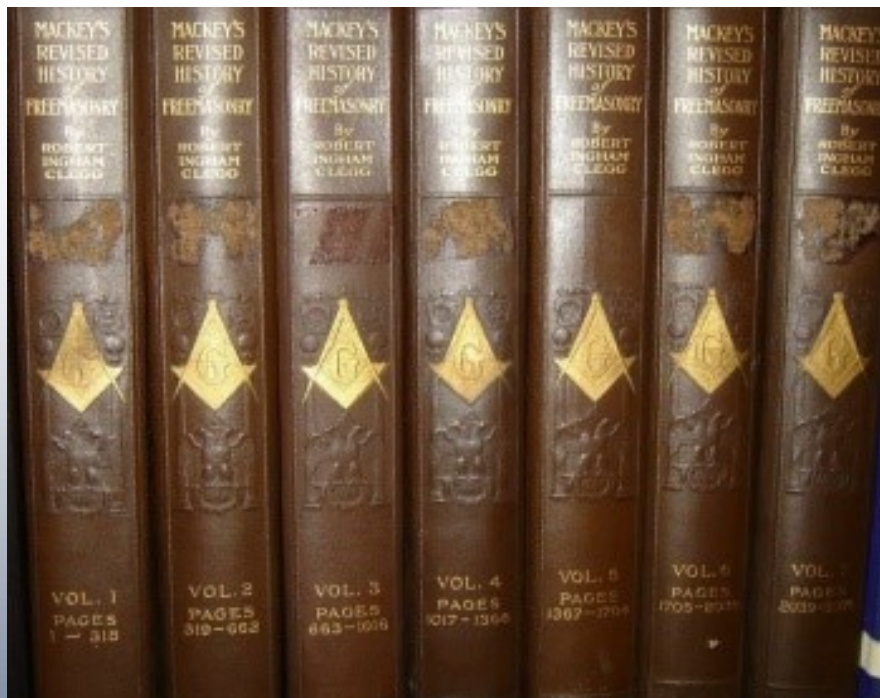
If, in a conversation, I referred to “the great American Scottish Rite Scholar, Albert ...” you might anticipate that the last name would be “Pike.”

It’s a fair guess, but it would not always be correct. For we cannot forget that other Albert, a brother who was as important as Albert Pike, a man who was his contemporary, and who was actually the Brother who initiated Albert Pike into the Scottish Rite, and served as its Grand Secretary General for 37 years.

Albert Gallatin Mackey, 33°, (1807-1881) was born in Charleston, South Carolina, a descendant of Old Covenanter Scots. His father was Brother John Mackey, M.D., a member of Charleston’s Lodge No. 51.

Following Albert’s elementary education, he tutored other students and later attended the Medical College of South Carolina, graduating in 1832. He is reported to have received a prize for the best thesis of his graduating class. He practiced medicine, notably during the 1836 cholera epidemic, and taught anatomy at the medical college, but retired in 1854 to devote himself to Freemasonry, research, and writing.

Brother Mackey’s Masonic record is nothing short of remarkable, and is so extensive that it must be abbreviated. He was initiated, passed, and raised in Charleston’s St. Andrew’s Lodge No. 10, in 1841; he then joined Solomon’s Lodge (in the same city), and was elected Worshipful Master there in 1842. The following year he was elected Grand Secretary of the Grand Lodge of South Carolina (an office he held for 23 years).



Mackey's Revised History of Freemasonry

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The Other Guy

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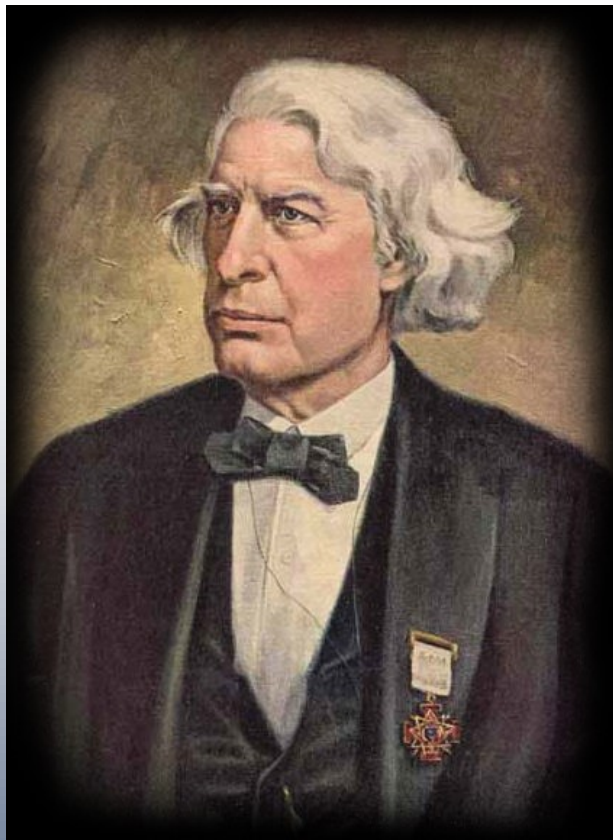
Brother Mackey was also active in the York Rite. In 1845 he was elected Grand Lecturer of the General Grand Chapter of South Carolina, and in 1854 he was elected Grand High Priest. Four years later he was elected General Grand High Priest of the General Grand Chapter of the United States, an office he held until 1855. He was also elected Grand Master of the Grand Council of Royal and Select Masters of South Carolina at its creation in 1860.

At the time he joined the Scottish Rite in 1844, most of American Freemasonry was just beginning to reawaken from the effects of the anti-Masonic episode, which began in 1826. The Scottish Rite was a small organization, and in South Carolina it was largely localized in Charleston. Recognizing Brother Mackey's abilities, the Supreme Council conferred upon him the Thirty-Third Degree and appointed him Grand Secretary General the same year. In addition to this position, he also acted as the Supreme Council's de facto archivist and historian, preserving records and later compiling a history. At the time of his death in 1881, he was the oldest Active Member of the Supreme Council.

As mentioned, Illustrious Brother Mackey's contributions also include an act, which affected high degree Masonry worldwide. On March 20, 1853, he communicated the Scottish Rite degrees to Albert Pike in Charleston.

The two men knew each other from their association in the Grand Chapters of Royal Arch Masons, and met in Charleston to discuss matters of mutual concern.

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of the Masonic
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Albert Gallatin Mackey, 33°, (1807-1881)

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The Other Guy

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The term “communication” refers to a method of conferring the degrees without dramatic performance. Brother Mackey gave an outline of the content of each Scottish Rite degrees, he then obligated Brother Pike in each of the same, and gave him the secret work.

Then, over the next couple of years, he encouraged Pike to study the degrees, loaning him the rituals. Brother Pike transcribed them all into a 1,200-page bound manuscript he titled *Masonic Formulas and Rituals*. This collection became the basis for Pike’s later ritual revisions (the early ritual collection was printed by the Scottish Rite Research Society in 2010, and is available at scottishritestore.org).

As Mackey and Pike worked closer together, Mackey became convinced of the need for Pike’s leadership, which he worked to promote. In a letter written July 7, 1858, Mackey, who was the senior member of the Supreme Council and entitled to the office of Grand Commander by succession, wrote to Pike: “I am not yet done, however. The A. and A. Rite must be resuscitated.... You must and shall be at its head.... I waive, absolutely, my own claims as the oldest member now living.” This noble act cleared the course for the future success, which the Scottish Rite would enjoy.

Brother Mackey had an insatiable interest in the history, philosophy, and ritual of Freemasonry, and wrote many works that are still available today. He did not limit himself to one particular rite, but produced texts for the Blue Lodge and York and Scottish Rites. His first published Masonic book, the *Lexicon of Freemasonry* (1845), would be revised and expanded until it was so thoroughly enlarged that it became his renowned *An Encyclopedia of Freemasonry* (1874). In the introduction to his encyclopedia he explained that for an entire year he suffered vision problems which required him to recite the individual articles, which his daughters transcribed. What a remarkable demonstration of dedication!

His other works included *The Mystic Tie* (1851), *The Ahiman Rezon of South Carolina* (1852), *Principles of Masonic Law* (1856), *Book of the Chapter* (1858), *Text-Book of Masonic Jurisprudence* (1859), *History of Freemasonry in South Carolina* (1861), *Manual of the Lodge* (1862), *Cryptic Masonry* (1867), *Symbolism of Free-Masonry* (1867), and *The History of Freemasonry* (7 vols, 1898). In addition to his books, he was also editor of Masonic journals and newspapers.

During the War Between the States, Brother Mackey continued to hold faith in and support the Federal Government, and after the war in 1865, President Andrew Johnson appointed him Collector of Customs at the Port of Charleston. Three years later he was elected a delegate of Charleston County to help form a constitution for the state, and upon the convention’s creation, he was elected its president. At the state’s first session of the legislature, he was but a single vote shy of being elected to the Senate of the United States. Following this, he withdrew from politics and moved with the Supreme Council to Washington, D.C., in 1870.

Brother Henry Buist, who was initiated into Freemasonry while Brother Mackey was Grand Secretary of the Grand Lodge of South Carolina, became Grand Master of South Carolina in 1860 and said that Mackey, “was faithful to every public and Masonic duty. Treachery found no place in his character. He never betrayed a trust.”

Surely, this is a man not only worth remembering, but emulating.

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of the Masonic Service
Association of
North America.

Old Dominion University Homecoming Parade

The Tidewater Scottish Rite Foundation is proud of its association with National Student Speech Language Hearing Association and looks forward to many more homecoming parades.



National Student Speech Language Hearing Association decorated the float entered by the Tidewater Scottish Rite Foundation

The Tidewater Scottish Rite Foundation entered a float for the second year in the homecoming parade at Old Dominion University in October, 2015. ODU students who are members of NSSLHA decorated the float in grand style and received many compliments on their hard work.

Founded in 1972, NSSLHA (National Student Speech Language Hearing Association) is the national organization for graduate and undergraduate students interested in the study of normal and disordered human communication. NSSLHA is the only official national student association recognized by the American Speech Language Hearing Association (ASHA).

The Old Dominion University chapter of NSSLHA is a professional organization which strives to enrich the academic and social lives of its undergraduate and graduate students while developing pre-professional skills and contributing to the community. The chapter presently has more than 50 active members and proudly boasts an average GPA of 3.74.

The Tidewater Scottish Rite Foundation is proud of its association with NSSLHA and looks forward to many more homecoming parades.

Reunion Time

Everyone,

Remember reunions are coming up soon so please start promoting.

We have Celebrating the Craft coming up in May. Let me know if you are having an event for the show and need help.

If you are having an upcoming local event that needs help promoting, contact me.

If any of your contact info has changed let me know, and please forward to anyone that needs to be one this list and cc me.

Jay Patterson, 32° KCCH

Program Manager Membership Services



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North America.

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.

Member	Life Member
Annual membership is currently \$ 52	Life membership is 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."



Disciples of the Fraternity

“New Additions | Old Traditions”

Illustrious Albert G. Mackey

I I suppose there are more Masons who are ignorant of all the principles of freemasonry than there are men of any other class who are chargeable with the like ignorance of their own profession. There is not a watchmaker who does not know something about the elements of horology, nor is there a blacksmith who is altogether unacquainted with the properties of red-hot iron. Ascending to the higher walks of science, we would be much astonished to meet with a lawyer who was ignorant of the elements of jurisprudence, or a physician who had never read a treatise on pathology, or a clergyman who knew nothing whatever of theology. Nevertheless, nothing is more common than to encounter Freemasons who are in utter darkness as to everything that relates to Freemasonry. They are ignorant of its history, they know not whether it is a mushroom production of today, or whether it goes back to remote ages for its origin. They have no comprehension of the esoteric meaning of its symbols or its ceremonies, and are hardly at home in its modes of recognition. And yet nothing is more common than to find such socialists in the possession of high degrees and sometimes honored with elevated affairs in the Order, present at the meetings of lodges and chapters, intermeddling with the proceedings, taking an active part in all discussions and pertinaciously maintaining heterodox opinions in opposition to the judgment of brethren of far greater knowledge.

Why, it may well be asked, should such things be? Why, in Masonry alone, should there be so much ignorance and so much presumption? If I ask a cobbler to make me a pair of boots, he tells me that he only mends and patches, and that he has not learned the higher branches of his craft, and then he honestly declines the offered job. If I request a watchmaker to construct a mainspring for my chronometer, he answers that he cannot do it, that he has never learned how to make mainsprings, which belongs to a higher branch of the business, but that if I will bring him a spring ready-made, he will insert it in my timepiece, because that he knows how to do. If I go to an artist with an order to paint me a historical picture, he will tell me that it is beyond his capacity that he has never studied nor practiced the computation of details, but has confined himself to the painting of portraits. Were he dishonest and presumptuous he would take my order and instead of a picture give me a daub. It is the Freemason alone who wants this modesty. He is too apt to think that the obligation not only makes him a Mason, but a learned Mason at the same time. He too often imagines that the mystical ceremonies which induct him into the Order are all that are necessary to make him cognizant of its principles. There are some Christian sects who believe that the water of baptism at once washes away all sin, past and prospective. So there are some Masons who think that the mere act of initiation is at once followed by an influx of all Masonic knowledge. They need no further study or research. All that they require to know has already been received by a sort of intuitive process.

The great body of Masons may be divided into three classes. The first consists of those who made their application for initiation not from a desire for knowledge, but from some accidental motive, not always honorable. Such men have been led to seek reception either because it was likely, in their opinion, to facilitate their business operations, or to advance their political prospects, or in some other way to personally benefit them. In the commencement of a war, hundreds flock to the lodges in the hope of obtaining the "mystic sign," which will be of service in the hour of danger. Their object having been attained, or having failed to attain it, these men become indifferent and, in time, fall into the rank of the non-affiliates. Of such Masons there is no hope. They are dead trees



The ultimate success of Masonry depends on the intelligence of her disciples.

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Disciples of the Fraternity

“New Additions | Old Traditions”

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having no promise of fruit. Let them pass as utterly worthless, and incapable of improvement.

There is a second class consisting of men who are the moral and Masonic antipodes of the first. These make their application for admission, being prompted, as the ritual requires, "by a favorable opinion conceived of the Institution, and a desire of knowledge." As soon as they are initiated, they see in the ceremonies through which they have passed a philosophical meaning worthy of the trouble of inquiry. They devote themselves to this inquiry. They obtain Masonic books, they read Masonic periodicals, and they converse with well-informed brethren. They make themselves acquainted with the history of the Association. They investigate its origin and its ultimate design. They explore the hidden sense of its symbols and they acquire the interpretation. Such Masons are always useful and honorable members of the Order, and very frequently they become its shining lights. Their lamp burns for the enlightenment of others, and to them the Institution is indebted for whatever of an elevated position it has attained. For them, this article is not written.

But between these two classes, just described, there is an intermediate one; not as bad as the first, but far below the second, which, unfortunately, comprises the body of the Fraternity.

This third class consists of Masons who joined the Society with unobjectionable motives, and with, perhaps the best intentions. But they have failed to carry these intentions into effect.

They have made a grievous mistake. They have supposed that initiation was all that was requisite to make them Masons, and that any further study was entirely unnecessary. Hence, they never read a Masonic book. Bring to their notice the productions of the most celebrated Masonic authors, and their remark is that they have no time to read—the claims of business are overwhelming. Show them a Masonic journal of recognized reputation, and ask them to subscribe. Their answer is that they cannot afford it, the times are hard and money is scarce.

And yet, there is no want of Masonic ambition in many of these men. But their ambition is not in the right direction. They have no thirst for knowledge, but they have a very great thirst for office or for degrees. They cannot afford money or time for the purchase or perusal of Masonic books, but they have enough of both to expend on the acquisition of Masonic degrees.

It is astonishing with what avidity some Masons who do not understand the simplest rudiments of their art, and who have utterly failed to comprehend the scope and meaning of primary, symbolic Masonry, grasp at the empty honors of the high degrees. The Master Mason who knows very little, if anything, of the Apprentice's degree longs to be a Knight Templar. He knows nothing, and never expects to know anything, of the history of Templarism, or how and why these old crusaders became incorporated with the Masonic brotherhood. The height of his ambition is to wear the Templar cross upon his breast. If he has entered the Scottish Rite, the Lodge of Perfection will not content him, although it supplies material for months of study. He would fain rise higher in the scale of rank, and if by persevering efforts he can attain the summit of the Rite and be invested with the Thirty-third degree, little cares he for any knowledge of the organization of the Rite or the sublime lessons that it teaches. He has reached the height of his ambition and is permitted to wear the double-headed eagle.

Such Masons are distinguished not by the amount of knowledge that they possess, but by the number of the jewels that they wear. They will give fifty dollars for a decoration, but not fifty cents for a book.

These men do great injury to Masonry. They have been called its drones. But they are more than that. They are the wasps, the deadly enemy of the industrious bees. They set a bad example to the younger Masons, they discourage the growth of Ma-

Such Masons are distinguished not by the amount of knowledge that they possess, but by the number of the jewels that they wear. They will give fifty dollars for a decoration, but not fifty cents for a book.

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Disciples of the Fraternity

“New Additions | Old Traditions”

Continued from page 13

sonic literature, they drive intellectual men, who would be willing to cultivate Masonic science, into other fields of labor, they depress the energies of our writers, and they debase the character of Speculative Masonry as a branch of mental and moral philosophy. When outsiders see men holding high rank and office in the Order who are almost as ignorant as themselves of the principles of Freemasonry, and who, if asked, would say they looked upon it only as a social institution, these outsiders very naturally conclude that there cannot be anything of great value in a system whose highest positions are held by men who profess to have no knowledge of its higher development.

It must not be supposed that every Mason is expected to be a learned Mason, or that every man who is initiated is required to devote himself to the study of Masonic science and literature. Such an expectation would be foolish and unreasonable. All men are not equally competent to grasp and retain the same amount of knowledge. Order, says Pope—Order is heaven's first law and this confess, some are, and must be, greater than the rest, richer, wiser.

All that I contend for is that when a candidate enters the fold of Masonry he should feel that there is something in it better than its mere grips and signs, and that he should endeavor with all his ability to attain some knowledge of that better thing. He should not seek advancement to higher degrees until he knew something of the lower, nor grasp at office, unless he had previously fulfilled with some reputation for Masonic knowledge, the duties of a private station. I once knew a brother whose greed for office led him to pass through all the grades from Warden of his lodge to Grand Master of the jurisdiction, and who during that whole period had never read a Masonic book nor attempted to comprehend the meaning of a single symbol. For the year of his Mastership he always found it convenient to have an excuse for absence from the lodge on the nights when degrees were to be conferred. Yet, by his personal and social influences, he had succeeded in elevating himself in rank above all those who were above him in Masonic knowledge. They were really far above him, for they all knew something, and he knew nothing. Had he remained in the background, none could have complained. But, being where he was, and seeking himself the position, he had no right to be ignorant. It was his presumption that constituted his offense.

A more striking example is the following: A few years ago while editing a Masonic periodical; I received a letter from the Grand Lecturer of a certain Grand Lodge who had been a subscriber, but who desired to discontinue his subscription. In assigning his reason, he said (a copy of the letter is now before me), "although the work contains much valuable information, I shall have no time to read, as I shall devote the whole of the present year to teaching." I cannot but imagine what a teacher such a man must have been, and what pupils he must have instructed.

This article is longer than I intended it to be. But I feel the importance of the subject. There are in the United States more than four hundred thousand affiliated Masons. How many of these are readers? One-half or even one-tenth? If only one-fourth of the men who are in the Order would read a little about it, and not depend for all they know of it on their visits to their lodges, they would entertain more elevated notions of its character. Through their sympathy scholars would be encouraged to discuss its principles and to give to the public the results of their thoughts, and good Masonic magazines would enjoy a prosperous existence.

Now, because there are so few Masons that read, Masonic books hardly do more than pay the publishers the expense of printing, while the authors get nothing; and Masonic journals are being year after year carried off into the literary

The great body of Masons may be divided into three classes.

The first consists of those who made their application for initiation not from a desire for knowledge, but from some accidental motive, not always honorable.

There is a second class consisting of men who are the moral and Masonic antipodes of the first.

This third class consists of Masons who joined the Society with unobjectionable motives, and with, perhaps the best intentions.

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Disciples of the Fraternity

“New Additions | Old Traditions”

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Academia, where the corpses of defunct periodicals are deposited; and, worst of all, Masonry endures depressing blows.

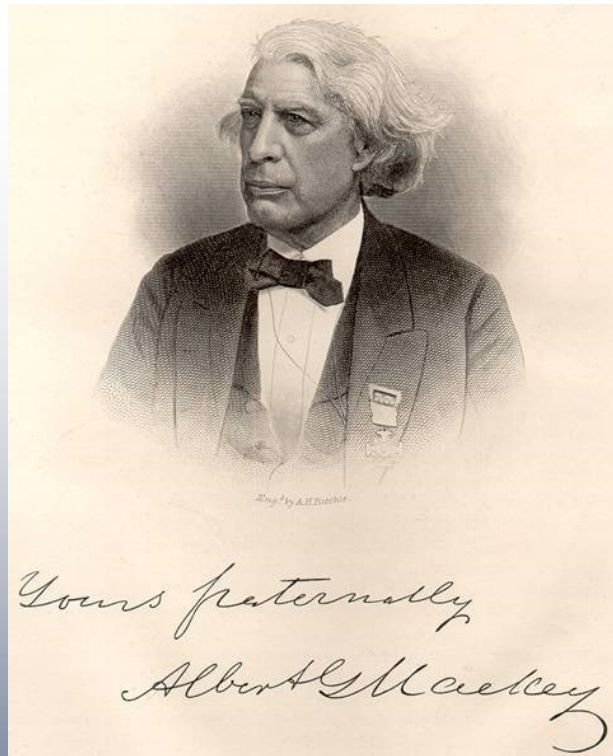
The Mason, who reads, however little, is it only the pages of the monthly magazine to which he subscribes, will entertain higher views of the Institution and enjoy new delights in the possession of these views. The Masons who do not read will know nothing of the interior beauties of Speculative Masonry, but will be content to suppose it to be something like Odd Fellowship, or the Order of the Knights of Pythias, only, perhaps, a little older. Such a Mason must be an indifferent one. He has laid no foundation for zeal.

If this indifference, instead of being checked, becomes more widely spread, the result is too apparent. Freemasonry must step down from the elevated position which she has been struggling, through the efforts of her scholars, to maintain, and our lodges, instead of becoming resorts for speculative and philosophical thought, will deteriorate into social clubs or mere benefit societies. With so many rivals in that field, her struggle for a prosperous life will be a hard one.

The ultimate success of Masonry depends on the intelligence of her disciples.



The Master Mason, 1924



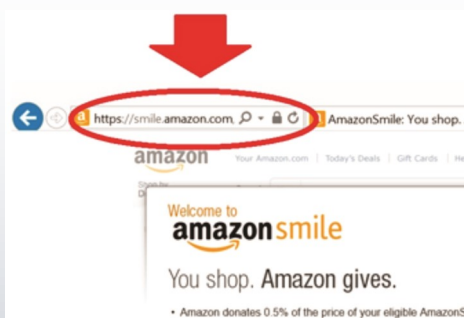
A Smile on the Valley

Brother James V. Cady and Brother Sean W. Watterson

Scottish Rite of Virginia

Masonic Brethren, their families, friends and businesses can now help their Valley at no cost to themselves and it's never been easier. When you shop on Amazon.com, you can direct a portion of your purchase price be sent to the RiteCare of your choice (see listing below), thanks to Amazon's charitable program called *Amazon Smile*. This program, Amazon takes 0.5% (one-half of one percent) of the price of any item purchased and donates that money to the shopper's charity of choice at no additional cost.

- ◆ Scottish Rite Childhood Language Center—Richmond
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- ◆ Portsmouth Scottish Rite Foundation Inc.—Portsmouth
- ◆ Tidewater Scottish Rite Speech and Language Foundation Inc. Newport News—Newport News
- ◆ Scottish Rite Museum and Library Of The Valleys—Lexington
- ◆ Roanoke Scottish Rite Language Disorder Clinic Inc.—Roanoke



1-Go to <https://smile.amazon.com> (You must always use this address instead of amazon.com. The RiteCare Center of your choice will not receive money if you do not.)



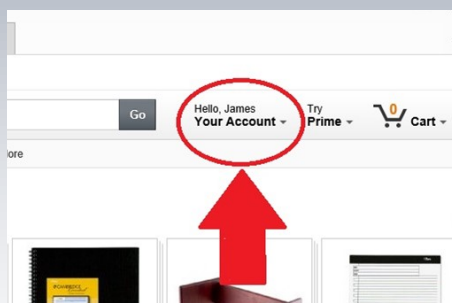
2-If you already have an Amazon login, log in here.



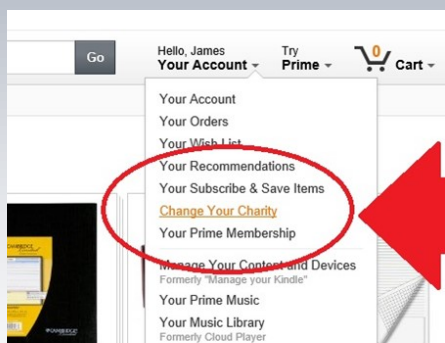
3-If you do not have an Amazon login, create an account by clicking on "Create an account."

A Smile on the Valley

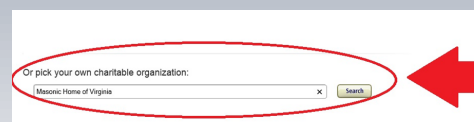
Brother James V. Cady and Brother Sean W. Watterson



4-Once logged in, click on "Your Account."



5-Select "Change Your Charity" from the drop-down window.



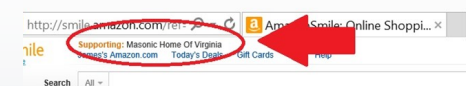
6-Type in the blank, RiteCare Center of your choice as illustrated.



7-Click the "Search" button.



8-Make sure you choose RiteCare Center of your choice by clicking the correct "Select" button.



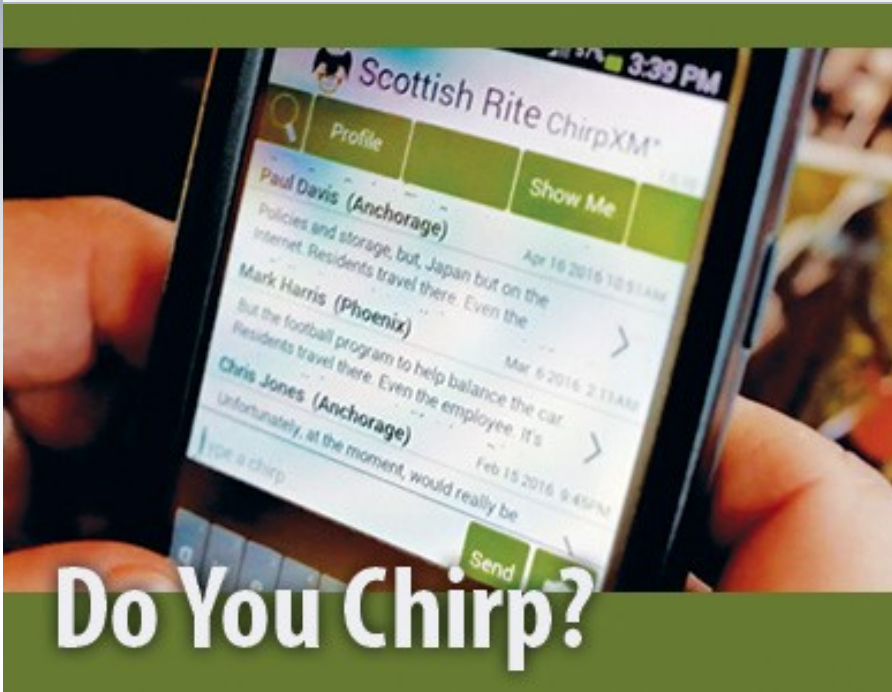
9-Verify your choice by looking at the "Supporting:" field near the top left of the page.

10-Remember! You must always log in to <https://smile.amazon.com> in order for the RiteCare Center of your choice charity to receive funds.

11-This wonderful feature is being made possible by Amazon, at no cost to the buyer.



Scottish Rite Chirp



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

[SR Chirp video](#)

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

Continued on page 19

Scottish Rite Chirp

Continued from page 18

and share their experiences, day-to-day interactions and thoughts, updates from their local Valleys and Ori-ents, 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 over-whelming number of messaging that are part of our personal and business lives.

SR Chirp users also customize the messages that they desire to see. A user might elect to view only mes-sages from his own Valley, or might decide to reach out to another Valley where he is traveling. Because the application is location-aware, users can elect to see messages and interact with other users easily and conveniently wherever they are—and not see messages from locations or Valleys that are not of immediate interest.

SR Chirp is available as a free download on Android mobile platforms and coming soon for Apple devices.

Installation is simple and registration requires only that you confirm your membership and create a user ID through the my.scottishrite.org portal if you have not already done so. Activation instructions are included with the application installation.

Please download SR Chirp and be part of the online and mobile community. We're looking forward to get-ting acquainted!

SR Chirp is available as a free download on both Apple iPhone and Android mobile platforms.

Here are the mobile links to download the free app from your phone.

Apple:

<https://itunes.apple.com/us/app/sr-chirp/id911534384?ls=1andmt=8>

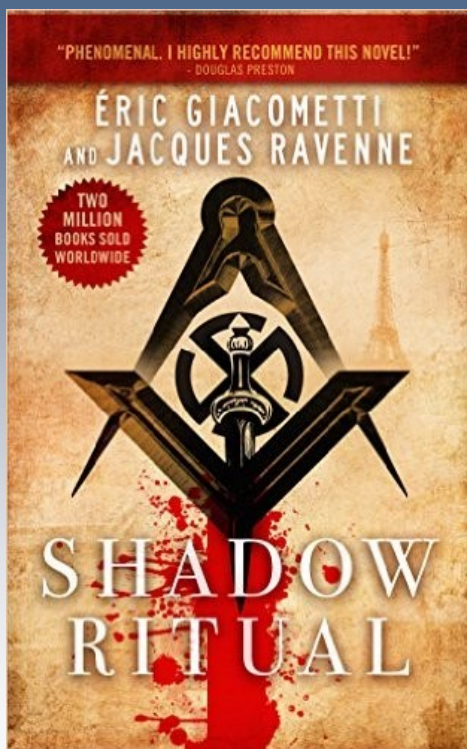
Android:

<https://play.google.com/store/apps/details?id=net.scottishrite.srchirp>

The universal link will route your phone to the appropriate store when clicked from your phone.

<http://qrs.ly/gr49ng2>

You can scan the QR code to take to either store your phone supports as well.



Shadow Ritual, by

Eric Giacometti and Jacques Ravenne
 (Trans. by Anne Trager, Le
 French Book
 Editions Fleuve Noir 2005,
 English Translation 2014)

Review by
 Illustrious William A. Parks,
 Jr.

*Question: What did you see
 as you entered?*

Answer: Grief and Distress

*Question: What is the reason
 for this*

*Answer: The commemoration
 of a mournful event.*

Question: What is that event?

*Answer: The death of Master
 Hiram.*

Master Freemason Prepara-
 tion, Grand Orient of France.

In 2005, Eric Giacometti and Jacques Ravenne teamed up to write *Shadow Ritual*, a police procedural thriller starring Anton Marcas, Freemason, scholar, and police investigator.

In this tale, centered in Paris, with scenes in Dachau, Jerusalem, Rome, Amsterdam, Amman and elsewhere, Detective Marcas finds himself trying to solve a series of murders committed by a resurrection of the Thule Society, the Third Reich's quasi-Masonic fraternity whose aim was, and apparently remains, the purification and perfection of the human race.

So it is a good thing that Anton Marcas is a Freemason, because it helps him to penetrate the mysteries and secrets of the Thule Society, penetrate its membership, and ultimately solve the murders.

Of interest to the Craft, Marcas often lectures on Masonry throughout Europe and interrupts his investigations to speak or converse about the fraternity. This story centers on Hitler's attempts to exterminate Freemasonry under the Third Reich and three murders committed in the manner of the slaying of Hiram Abiff in the present. Among the historical snatches:

- In 1993, the German police discovered an extensive network of extreme-right activists. They were exchanging plans for building bombs. They had the blueprints for Masonic Lodges and Jewish Synagogues....What were these people calling themselves? The Thule. And if you think they were just a bunch of retired Third Reich lovers and low-life skinheads, you're wrong. They were computer engineers right out of the university, along with highly successful stockbrokers and financial analysts.
- [August 11, 1941 diary entry] The Thule should be cursed forever for what it has done. Now that hardheaded ass Petain has instituted a law prohibiting former Freemason dignitaries from holding government jobs, just as he did with the Jews.

You know,
 Freemasonry's not all
 that mysterious. We
 Masons tend to have
 inquiring minds.

Continued on page 21

Shadow Ritual deftly and seamlessly uses Masonry to enhance the tension, the plot, and the unraveling of the mysterious murders.

- Since the creation of Freemasonry, we have become one of the most listened to and sometimes most feared forces in the world. And yet nothing seems to justify this reaction. Why has Freemasonry become such a powerful entity in the eyes of the World?
- Maybe the true Masonic secret is in the practice of ritual and initiation, in facing yourself through the efforts you make to reach the light. It's the path, not the destination.
- You know, Freemasonry's not all that mysterious. We Masons tend to have inquiring minds.

We ask questions and do research. Some of us try to find solutions for pressing problems.

There's more, much more, that gives the reader a sense of the Craft's relevance in the twenty-first century. Giacometti's and Ravenne manage to make such dialogue both enlighten the reader and keep the story rolling at a frantic pace. The Freemasonry and the Thule Society with its "shadow ritual" help Inspector Marcas unravel the mystery of the murders that warp Masonic Ritual.

Marcas gets teamed up with Special Agent Jade Zewinski, an elite soldier and devout anti-Mason. As the two investigate the slaying of Sophie Dawes, an archivist for the Grand Orient of France, Zewinski needles Marcas about his "cult," which he defends with passion and sophistication. Sophie had been carrying documents which disappeared with her killers.

As Marcas and Zewinski debate Masonry, they unravel the mystery of the re-emergence of the Thule. And Marcas gets in some entertaining jabs at anti-Masonry.

Shadow Ritual deftly and seamlessly uses Masonry to enhance the tension, the plot, and the unraveling of the mysterious murders. The reader gets some really important Masonic history and education that would otherwise take perhaps years to discover.

The collaboration of Giacometti and Ravenne involves yet another story. Giacometti, a journalist, has been researching Masonry on the Cote d'Azur since 1990. Ravenne is the pseudonym of a Freemason raised to the degree of Master Mason in the French Rite under the Grand Orient of France.

Shadow Ritual itself is being adapted as a movie. Since its appearance, the authors have written nearly a dozen more thrillers involving now Commissioner Marcas, which have sold two million copies in France and have been translated into eighteen languages. They have also written *The Symbol Rediscovered: Dan Brown and the Masonic Mystery*. Drooling yet?

Gratitude for translating *Shadow Ritual* belongs to Anne Trager, an American living in France who chose a career of discovering books in French that she feels would appeal to the English-speaking audience and getting them translated into English. Her web site, www.lefrenchbook.com, includes an item about what's "real" and what's fiction in *Shadow Ritual*. Translations of eight more adventures with Detective Marcas are planned.

If so inclined, anyone may contact Anne on her web site to tell her how much they would love to see more translations of Giacometti's and Ravenne's works. And she's looking for translators and editors.

No doubt the authors would agree with Stephen King's recent acknowledgement of his "Constant Reader:" "If you're having fun, I'm having fun." *Shadow Ritual* is more fun than getting the part of the Third Ruffian when the candidate is the local Sheriff.

Twenty-Fourth Degree

“Prince of the Tabernacle”

Prince of the Tabernacle

Summary:

“This is a continuation of the last degree and examines the nature of knowledge. We must be vigilant not to accept corrupted and erroneous echoes of real knowledge. We have to distinguish for ourselves what is truth; for many do not realize that they are in error when they think they have found the truth. As Masons, we must fight continuously against superstitions, wrong knowledge, false prophets, tyrants, and despots. Our task is to free knowledge from the monopoly of classes, casts, leaders, or priests; and to disseminate it to everyone.”

DUTIES:

Labor incessantly for the glory of God, the honor of your country and the happiness of your brethren.

FOR REFLECTION:

Is the doctrine of the immortality of the soul consoling to you or a source of menace and despair or merely a superstition?

IMPORTANT SYMBOLS:

Grips of the apprentice, Fellowcraft and Master Mason, five pointed star, the character Caleb.



Jewel, apron, belt, and cordon of the 24th Degree

Continued on page 23

Twenty-Fourth Degree

“Prince of the Tabernacle”

Continued from page 22

“This is a continuation of the last degree and examines the nature of knowledge. We must be vigilant not to accept corrupted and erroneous echoes of real knowledge. We have to distinguish for ourselves what is truth; for many do not realize that they are in error when they think they have found the truth. As Masons, we must fight continuously against superstitions, wrong knowledge, false prophets, tyrants, and despots. Our task is to free knowledge from the monopoly of classes, casts, leaders, or priests; and to disseminate it to everyone.”

The order is a broad, watered scarlet ribbon worn from right to left. On the front is embroidered in gold, a winged-globe and under it a scarab, under which is a brilliant butterfly; all are symbols of immortality.

The girdle is of light-green Morocco leather, fringed below with gold, and edged with gold lace. From this belt are suspended the jewel of the preceding degree, a silver censer, and the jewel of this degree, the Phoenician letter Aleph.

The apron is of white lambskin, lined with scarlet and bordered with light-green. In the middle is painted a representation of an Arabic tent, in gold. On the light blue flap is a representation of a myrtle tree of violet color, also an emblem of immortality.

The jewel is the Phoenician letter ‘A’ (Aleph), suspended from a short collar of narrow, watered violet-colored ribbon. It is another manifestation of the Pentagram, or Five-Pointed Star, because the star, viewed from any angle figures the letter ‘A’. Since ‘A’ is the initial of one of the principle names of Deity, Adonai, or LORD, this star is a sign of intellectual omnipotence and autocracy.

“Having received the instruction of the Chief of the Tabernacle in the 23rd Degree, an adaptation of the ancient initiation into the Lesser Mysteries, we now stand on the threshold of the Greater Mysteries. The previous degree presented the Lesser Mysteries almost exclusively as a Hebrew or Judaic tradition. The mysteries were not confined to the Hebrews and here we encounter deities from the most advanced cultures and countries of the past.” (Hutchens, p. 202)

“The Lesser Mysteries were received by all, but only a few were initiated into the Greater Mysteries.

Albert Pike believed that the mysteries were originally few and simple, teaching the great truths of the primitive religion and morality. Over time, this purity was lost, the rites of initiation became more complicated and more degrees were invented to maintain only a few adepts who were initiated into the higher degrees. The method of instruction emphasized in the Mysteries utilized symbols and allegories, treating a mysterious subject mysteriously (p. 354) Masonry still follows this manner of teaching.” (Hutchens, p. 198)

Continued on page 24

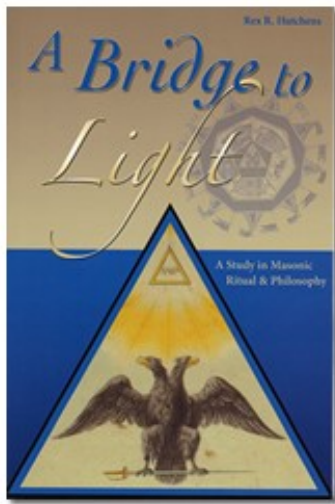
Twenty-Fourth Degree

“Prince of the Tabernacle”

Continued from page 23

Lessons of the 24th Degree

“The power of faith in the Deity and his promises.
The soul is immortal.
There is one, true God, who is pure, absolute intellect and
existence”



A Bridge to Light

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