



Volume IX, Issue 2

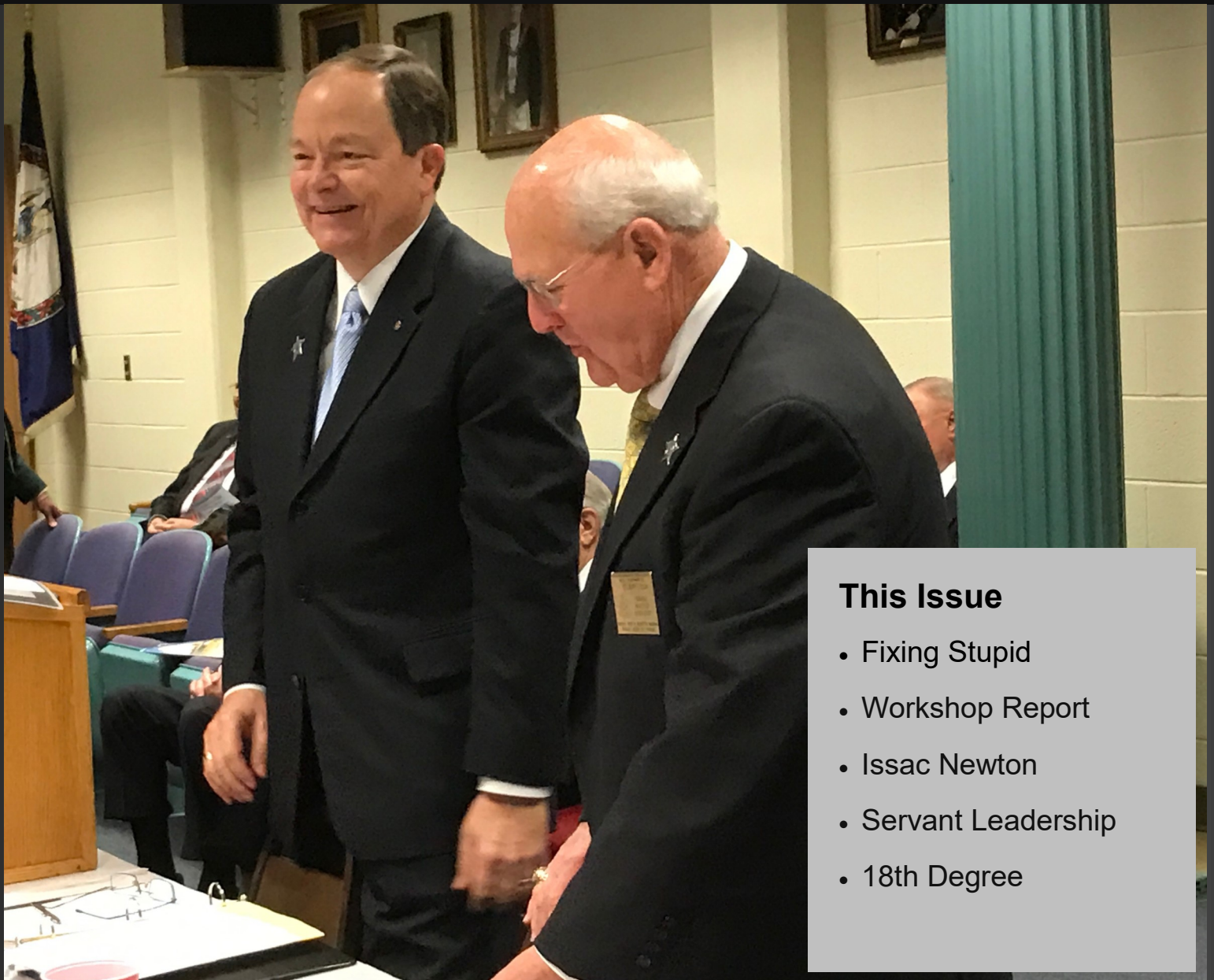
April 2017

93rd Virginia Scottish Rite Conference

Friday, September 29—Saturday, September 30, 2017

Olde Towne Portsmouth, Virginia

(See page 5 for details)



This Issue

- Fixing Stupid
- Workshop Report
- Issac Newton
- Servant Leadership
- 18th Degree



Sovereign Grand Inspector General

Illustrious James D. Cole, 33°

Fixing Stupid

Illustrious James D. Cole, 33°

Lt. Grand Commander and S.G.I.G. in Virginia

A few days ago, we completed a very successful Spring Workshop. We had excellent speakers and received valuable training. A few Brethren afterwards suggested that I share the comments that I presented at the Workshop, so in this article, I will attempt to do so, along with some additional insights.

As I drive around Virginia, my thoughts keep returning to the numbers situation of our Scottish Rite Fraternity. Not gains or losses, but numbers that speak a bigger message. You see, ninety percent (90%) of our members do not attend our stated communications regularly, yet more than ninety-five percent (95%) of that group still pay their dues, year in and year out. The people who do not attend actually pay the operational costs for those who do attend. If only those who attended our meetings paid their dues and those who did not attend suddenly stopped paying, we would go broke as an organization.

From an outside perspective, not from a Brother saying anything about another Brother, but just looking at this situation, it is just simply... stupid.

But these are not stupid men. They are my Brethren and they are obviously paying for the opportunity to be a part of something, but they certainly are not paying to participate in what it is we do at our meetings. Otherwise, they would attend and get their money's worth.

Perhaps we could at least in part, fix the stupidity of this situation. By that I mean, let us honestly think about how we can meet the needs of the 90% who do not attend. They pay money, the money we actually operate on. They must do so because they are proud of the organization, or at least proud of what we do outside of the stated communications.

We have to think about why they do not attend meetings. Here are just six ideas of many possibilities:

1. Our meetings are boring
2. They are afraid they cannot "get in" because they cannot find their membership card or have forgotten one or more of the many passwords of 29 degrees.
3. Our meetings occur at a time or place that is inconvenient to them.
4. They cannot or will not drive at night
5. They live too far from the meeting place
6. They feel disconnected



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We literally owe the Brethren who do not attend, not only do they pay dues, but they shared with us obligations to one another. We owe it to them to fix this.

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Published quarterly for the Brethren
of Virginia

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Fixing Stupid

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Let's discuss answers to these, using a blank slate, not limiting our options:

- If the meetings are boring, change the agenda. Bring in a special speaker, but perhaps more importantly, create a special event for the night, have someone demonstrate some craftwork, or skill, or share his, or her collection of whatever. Create an event that non-Masons would normally pay an admission fee to see, but do it for your members at no charge. Just reinvent the meeting. Get some ideas from people who are not in charge of planning it now. Seek out fresh perspectives.
- If Brethren cannot find their membership card, stop looking at the cards, just greet the Brother and figure out dues later. Also, why do we not publicize that any member who comes will be welcome and if he needs any "password assistance" it will be offered?
- Every Valley should try to schedule gatherings, away from the Valley's building, on a regular basis. No ritual, no checking of member cards, just fraternalism. Go to a ball game, a rodeo, a gospel singing, deep sea fishing, a river cruise, rafting, a dinner theater, a pig picking, just go and be together.
- Take the reunions on the road to an area an hour's drive or more from the Valley's building. Yes, Scottish Rite can actually exist without our historic backdrops and special effects.
- Start one or more breakfast or lunch gatherings of members at least a half hour's drive from the Valley's building. No ritual, no checking of member cards, just fraternalism.
- Do a better job informing the Brethren about what is happening not just in the Valley, but with their friends. Celebrate job promotions, weddings and childbirths impacting members; don't simply send out death announcements and funeral arrangements.



If we do not figure out how to serve the vast majority of the Brethren who pay for those of us who attend the meetings, sooner or later, they will stop paying and we will either have to pay a lot more to attend, or have nothing.

I am open to any suggestion; I am willing to meet with any group, listen to any idea, anything directed toward the huge majority of our members who love Scottish Rite enough to belong, because they have already been providing for us.

We literally owe the Brethren who do not attend, not only do they pay dues, but they shared with us obligations to one another. We owe it to them to fix this.

Scottish Rite Foundation of Virginia Spring Workshop Report

Philip N. Rhodes, 32°, KCCH

Brethren:

I report to you today the activities and financial condition of the Scottish Rite Foundation of Virginia. Despite the uncertainty of our economy, we continue to hold a relatively strong financial position, so I begin by saying thank you for your continued support.

Our investment portfolio stood at \$1,412,119 at December 31, 2016. Our portfolio gained 7.2% during 2016. During 2016, we withdrew \$76,000 of our investment earnings to support our Language and Scholarship programs.

Our investments at Wells Fargo are invested approximately 41% in the Schaffer-Cullen High Dividend Stock Fund, 6% in the Schaffer-Cullen High Dividend International Stock Fund, 17% in the Miller Howard High Dividend Fund, 19% in the Hayes Advisory Multi-Asset Fund, and 17% in the Caprin Fixed Income Fund. The projected income yield on the portfolio is 6.3%. Our investments are managed by Illustrious Hayden Dudley, 33°, a member of the Valley of Roanoke. The Foundation is indebted to him for this service.

Our portfolio is concentrated in high dividend, high quality stocks and also in fixed asset investments. While these investments normally do well over longer periods of time and are normally more resistant to volatile stock markets, they did not perform as well in 2016 as the overall S & P 500, which posted a gain of 9.4% for the year.

We are excited by the fact that our Foundation will receive half of any gifts pledged by the Scottish Rite members in Virginia as part of the May 20th web event, "Celebrating the Craft." We encourage every member to consider donating so that we can help the House of the Temple and help our own Foundation here in Virginia.

Overall, we are operating in accordance with the budget adopted at the 2016 Conference. We intend to continue to provide you information during the year so that you can be aware of how your Foundation is performing. A copy of this Report will be shared with each Valley Representative on the Foundation's Board so that the information will be available to those Brethren who have not attended today.



Celebrating the
Craft
Saturday, May 20th, 2017
6 PM to Midnight
WATCH HERE:
www.scottishrite.org

Finally, I realize the most important aspect of Freemasonry, at all its degree levels, is the bond of friendship, what we refer to as "the indissoluble chain of sincere affection" found in our Craft.

INSIGHTS: 93rd Virginia Scottish Rite Conference

Friday, September 29 - Saturday, September 30, 2017

Olde Towne Portsmouth, Virginia

Renaissance (2017 SRCVA Conference Headquarters) Renaissance Portsmouth Hotel & Waterfront Conference Center 425 Water Street, Portsmouth, Virginia 23704 T) 757.673.3050 - W) www.renaissanceportsmouth.com

Golf Outing (Player Registration and Course Information Will be on: www.srcva.com) Thursday, September 28, 2017 (*12:00 Noon)
Elizabeth Manor Golf and Country Club (Home of the Eastern Amateur Golf Tournament Since 1957) One "Ace" Parker Drive, Portsmouth, Virginia 20701

Ladies Luncheon

Saturday, September 29, 2017 (*11:00 a.m.)

Renaissance Hotel, 425 Water Street, Portsmouth, Virginia 23704

KCCH Investiture (Open ceremony performed by the Norfolk Valley)

Saturday, September 30, 2017 (Afternoon)

Portsmouth Scottish Rite Masonic Center, 3401 Cedar Lane, Portsmouth, Virginia 23703, (5 Miles from HQ)

Information www.srcva.com (To Launch on Monday, May 1, 2017 - Detailed Conference Agenda to Follow) Franklin D. Edmondson, KCCH: C) 757.635.5544, E) fde123@verizon.net, M) P. O. Box 934, Portsmouth, VA 23705

Meals (Evening Banquets - Friday 09/29 and Saturday 09/30) Please Make Evening Meal Reservations with Your Valley Secretary as Outlined on: www.srcva.com

Host Portsmouth Scottish Rite Temple

032517 * Times Subject to Change

Virginia Scottish Rite Workshop



Pictures by Brother Jay Patterson, 32° KCCH



15th Annual



Ill. William M. Johnson, 33° Memorial Golf Tournament June 8, 2017

*Proceeds Benefit the Scottish Rite Childhood Speech
and Learning Center at Old Dominion University.*

When: June 8, 2017

Where: Riverfront Golf Club,
5200 River Club Drive, Suffolk, VA

Time: 9:00am Shotgun Start

Cost: \$80 per player Fee includes Green Fees, Cart,
Range Balls, and Dinner!

Make checks payable and mail to:
Tidewater Scottish Rite Foundation, Inc.

65 Saunders Road

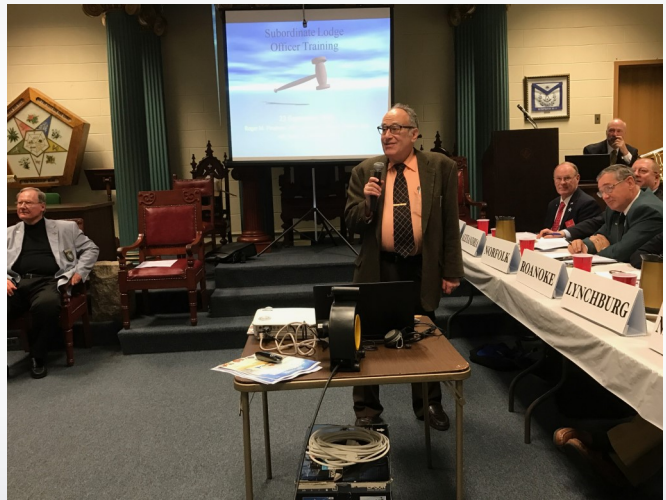
Newport News, VA 23601

For Golf Course info visit:

<http://www.riverfrontgolf.com>

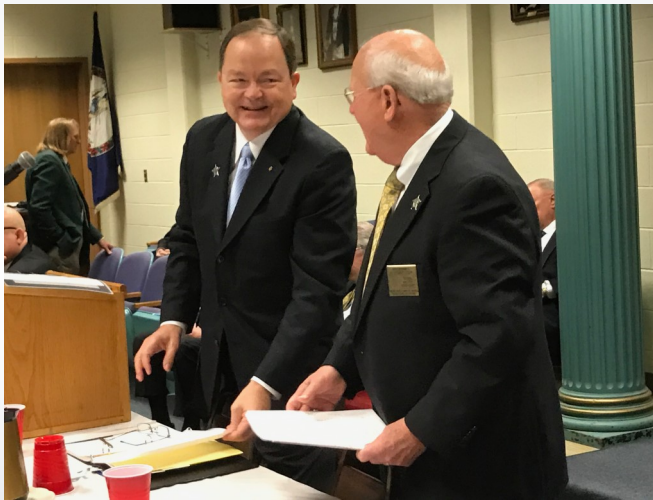
Helping Children Communicate

Virginia Scottish Rite Workshop



Pictures by Brother Jay Patterson, 32° KCCH

Virginia Scottish Rite Workshop



Pictures by Brother Jay Patterson, 32° KCCH

Isaac Newton and All was light

Worshipful Joel Bundy, 32° KCCH

1 Corinthians 13:12 – *For now we see through a glass, darkly*

Let us begin with one of the greatest accomplishments in all of human understanding – the 18 months when Isaac Newton changed the history of the world. Newton had only recently finished his undergraduate work at Trinity College, Cambridge in 1665 when he had to return to his home at Woolsthorpe due to the plague in London.

Trinity College was the only Cartesian college at Cambridge. Here Newton was taught the Cartesian analytic geometry – all others learned the standard Aristotelian scholastic logic that had been the mainstay since 300 BC.



If I have seen further its by
standing on the shoulders of
giants.

Isaac Newton

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From the flames to the Sea of Tranquility

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When in thought while in the countryside, he was pondering over the problem of the orbit of the moon and why it stayed in such an orbit. What is the nature of a force that kept the moon in orbit, but allowed the apple to fall from a tree? He reasoned that such a force was related directly to the two masses, but inversely to the square of the distance between them. To work through the mathematics, he needed a close value for the circumference of the earth, but those books were back in London, so he plugged in the wrong number. He felt that he had nearly solved the problem, but since the numbers didn't work out, he didn't realize that he had solved for the law of gravitation. When he returned to Cambridge, he put these papers in a drawer and promptly forgot about them for 20 years.

To work through his theory about mass in motion, he developed three laws of mechanics that laid out the foundation for modern physics. These were his laws which we know as the first law of linear Inertia, the second law of $F=ma$, and the third law of equal and opposite actions and reactions.

In order to work through the many variables, the algebra of Kepler's time and the analytic geometry of Descartes were insufficient. He then created the Infinitesimal Calculus to deal with variables of time, mass, motion. In all of his extra time he worked with prisms and discovered the nature and the composition of light and founded science of modern optics. Finally, because discovering calculus wasn't enough, he furthered the work on the binomial theorem, developing a proof for all values of n , including fractions and negative numbers. I would encourage you to read more about sacred geometry, the binomial theory and the Pythagorean tetractys.

So, in 18 months, alone and after only his Bachelor's degree, Isaac Newton developed the mathematical law of gravity, three laws of mechanics, created calculus, laid the foundation for the science of optics, and furthered the proofs for the binomial theorem.

This was near the beginning of the enlightenment that was so impactful for those men of science who were prominent freemasons in Scotland and England.

What was this world of science and philosophy as we were coming into the enlightenment? To understand this, we need to go back to the ancient Greeks.

Plato taught us that we need to know and understand truth. What truth was is lost to most of humanity. We sit in a cave and only see flickers of shadows on the wall cast from a fire behind. The true forms of a triangle, a house, or virtue are unable to be seen but we can try to understand based on those shadows. To truly know what truth is, we must break free of our bonds, turn around to see the true forms, then leave the cave and find our-

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Isaac Newton and All was light

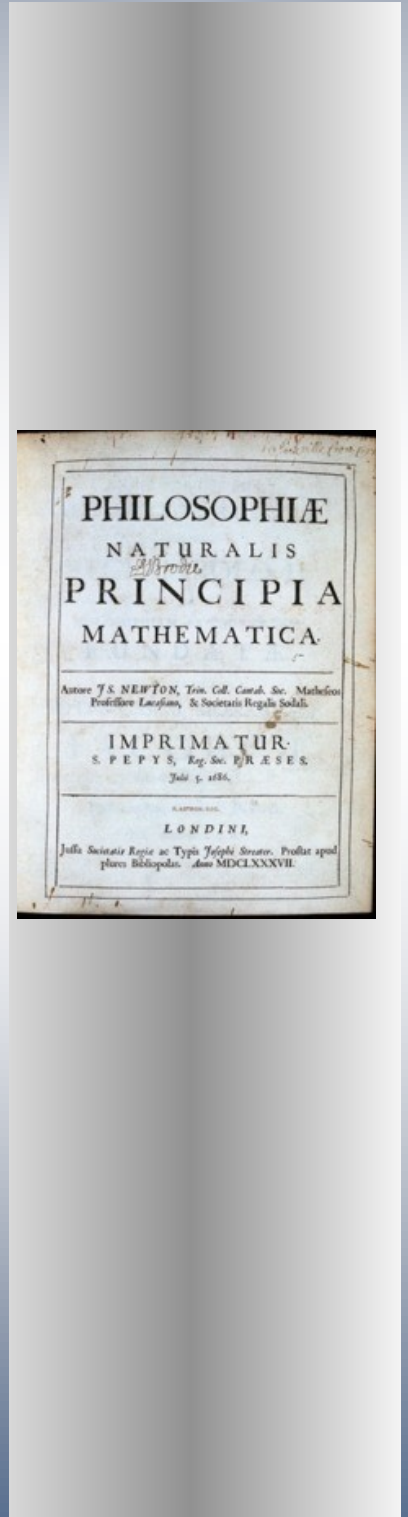
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selves in the light of the Sun, the supreme being. Our final challenge is to return to the cave and teach those left there about what is true.

Aristotle had different ideas about the forms of truth. His mind was one of the greatest. He invented the sciences of botany, zoology, physics, and logic. He understood metaphysics – the knowledge of why things are. To him objects had purpose in them. A rock is on the ground because that is its purpose. There was much left to superstition and magic. Skepticism of what we can truly know was a major tenant of those following Aristotle such as Pyrrho of Elis (who traveled with Alexander the Great) and the subsequent Roman physician Sextus Empiricus. What can we truly know? How can we know anything with certainty? If your understanding of truth was a separate criterion of truth, how could you know that the criterion of truth was true, excepting another criterion of truth, and then how could you know that that criterion of truth was true, and so on.

Descartes wanted to know the *how* and *why* of truth and the universe, in addition to the *what*. How to distinguish between dreaming and awake, how to know the world is real, how to know that $2+2=4$, how to know that I even exist? He posited, *I could doubt my own existence* – But then he saw that he could not doubt his own existence. For example, If I'm wrong, I must exist to be wrong – If I'm right, I must exist to be right. If I doubt, I must exist to doubt, and if I'm certain, I must exist to be certain. Cogito Ergo Sum – I think therefore I am! He built his proofs on clear and distinct ideas – and once he developed his proof for existence of self, he then built proofs for the soul, God, and the universe. This was the Watchmaker's universe, where God would up the clock and walked away. It was the mindset of the deist, of the religious libertine as described by Anderson's constitution of 1723. One could infer from the motion of the balls on a billiard table what the original cue ball shot looked like, that being the original cue shot of God. The universe was mechanistic and determined. Crops failed due to drought or disease, not from spells or the whims of an angry god. Based on the assault on superstition, the educated no longer looked to witches for blame and the end of witch trials came within a generation.

In addition to the problems with Aristotelian philosophy and the classical skepticism of the Greeks, there was also an epistemological crisis that stemmed from the refor-



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From the flames to the Sea of Tranquility

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mation – Did the Catholic church have final authority for things unknown from empiricism? The Neo-Pythagoreans such as Galileo, looked for a quantitative truth in the world. From Pythagoras, all is number – quantitative was more important than qualitative. Also there was a revival in Pyrrhonism, the *new* Pyrrhonism – nothing can be known with certainty.

This was the world into which Newton was born in 1642 some 100 miles North of London. When the plague moved on and he returned to Cambridge, he told almost no one of his discoveries made during those 18 months. When Isaac Barrow (held the chair of mathematics in Cambridge) eventually saw Newton's math, he stepped down from his chair in 1669 to make way for Isaac Newton himself.

Some 20 years later in 1684, Edmund Halley, Sir Christopher Wren and Robert Hooke (all of the Royal Society – the Invisible College) were sitting in a London coffee house trying to work through the celestial orbits and gravity. For them, like many others before and after, the math was just too difficult. Were orbits circular or elliptical? The circle was felt to be natural motion, it was perfection. However, Huygens work on the pendulum led Newton to realize that the celestial orbits would mathematically be elliptical. If you took a swinging globe on a string, swing it into a circular motion, then let it go, it does not continue as a circle, but instead as linear motion linear motion. What force on the moon acted as the chain?

With these thoughts on their minds, Edmund Halley went to Cambridge – He and Newton had a conversation about what would happen to the orbits of the planets if a force acted on the planets based on the masses and distances. Newton told Halley that it would be an ellipse based on data from Kepler, and that he had almost worked it out some 20 years ago. This led to the predictable questions as to where were these calculations. Newton had to search for where he had put those papers. When Halley plugged in the correct value for the Earth's circumference, everything fell into place as was predicted by Copernicus and Kepler. As noted by one historian – *All of Europe was seeking the answer to gravitation and the heavenly orbits and Newton had lost it!* Halley encouraged Newton to write his corollaries and scholia down – his system of universal gravitation and motion – this became the *Philosophiae Naturalis Principia Mathematica* – In the preface, as an Ode to Newton, Halley penned – “Nearer to the gods no mortal can approach”.

It was the mathematics for the Solar System model of Copernicus, and validated the laws of planetary motion of Kepler – these had not been demonstrated mathematically until Newton, and then not actually demonstrated until Apollo 11 landed in the Sea of Tranquility based on this scientific axis of Copernicus-Kepler-Newton, with help from many others along the way. The Neo-Pythagoreans would have been satisfied with the quantitative laws, corollaries, theorems, propositions, lemma and scholia.

The universe was different from that of Descartes and Aristotle. The universe was knowable and ordered by God in his creation. To the Cartesians and their mechanistic philosophy, all was fluid mechanics and force came from direct action. To them the force of gravity

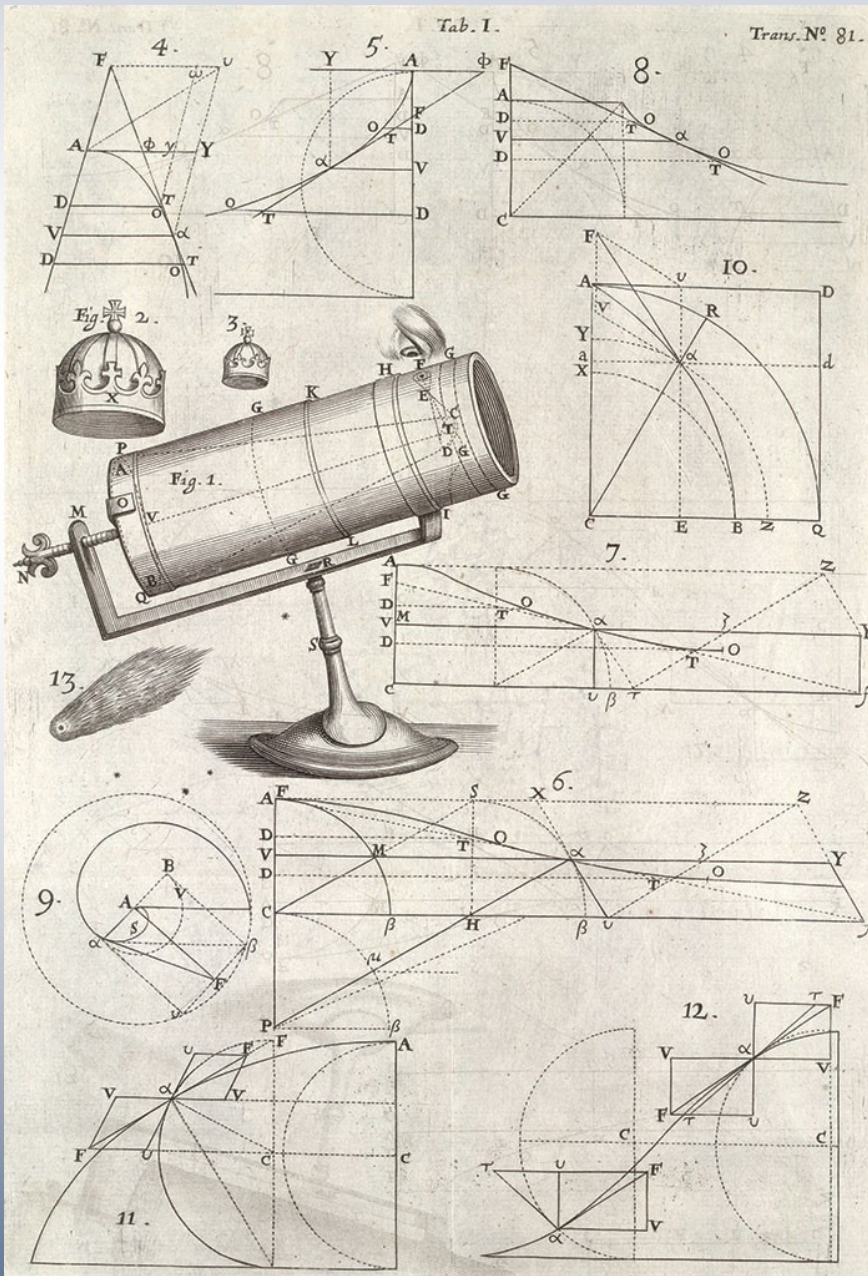
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Isaac Newton and All was light

Continued from page 13.

with action at a distance sounded like superstition and magic. It was some unknown or occult "power". The wanted to know the how and why, but Newton concerned himself not with why God had chosen these laws of the universe, but only that he had



I shall not mingle conjectures with certainties.

Isaac Newton

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From the flames to the Sea of Tranquility

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done so. These were the laws, but science could not say how absent experimental data. The how and why are up to God. The universe was a demonstration of God's will, not the mechanistic universe of Descartes.

Newton was a devout man. He was a Unitarian, and wrote much about religion – many books or pamphlets on spiritual and religious topics including the apocalypse, Daniel, the early Christian church, etc. Indeed, he was interested in, and wrote about, -alchemy and the philosopher's stone, Rosicrucianism, Hermeticism, Atlantis, and Solomon's temple – specifically that related to sacred geometry.

Was he a Freemason? We don't know. I suspect he would have been more on the esoteric side of masonry.

One hundred years after his death – Napoleon asked his court astronomer whether there would be another Newton – *No sire, for there was only one universe to be discovered.*

The great English poet Alexander Pope wrote this epitaph for Newton that you can still see in Westminster Abby.

“Nature and Nature's laws lay hid in Night
God said, let Newton be, and all was light.”

We've had much to learn since Newton. We now know of relativity, Schrödinger's cat, full of uncertainty, quantum mechanics, and the qualia of an uncertain cosmos. Still looking through a glass darkly. Stepping forward into the 21st century, the monism of Spinoza comes to mind with the Higgs-Boson particle and the question of the intelligibility of the universe, with questions of essence and existence; of being, with a metaphysical monistic world. This was also that of a universal rational love – possibly that love of John Coltrane, A Love Supreme.

Tact is the knack of
making appoint without
making an enemy.

Isaac Newton.

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**Celebrating the
Craft**
Saturday, May 20th, 2017
6 PM to Midnight
WATCH HERE:
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Servant Leadership

Illustrious John R. Goodwin, 33^o

Presented by Randall D. Reed, 32^o, KCCH

DEFINITION

While the idea of servant leadership goes back at least two thousand years, the modern servant leadership movement was launched by Robert K. Greenleaf in 1970 with the publication of his classic essay, *The Servant as Leader*. It was in that essay that he coined the words “servant-leader” and “servant leadership.” Greenleaf defined the servant-leader as follows:

“The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.”

“The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served.”

KEY PRACTICES of Servant Leaders

Servant leadership works because of the specific practices of servant-leaders, practices that help them to be effective leaders and get positive results for their organizations. Seven of these key practices are self-awareness, listening, changing the pyramid, de-

Robert Greenleaf said that
“only a true natural servant
automatically responds to
any problem by listening
first.”

The Servant as Leader



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Servant Leadership

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L-R: Brother Randall D. Reed, Illustrious James D. Cole, 33°, and Illustrious V. Stuart Cook, Grand Master.

“The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served.”

veloping your colleagues, coaching not controlling, unleashing the energy and intelligence of others, and foresight. Here is a summary of each of these practices:

Self-Awareness

Each of us is the instrument through which we lead. If we want to be effective servant-leaders, we need to be aware of who we are and how we impact others. Other people are watching and reacting to our personalities, our strengths and weaknesses, our biases, our skills and experiences, and the way we talk and move and act. What we learn about ourselves depends on feedback from others and our own reflection, taking the time to think about how we behave, and why, and when, and consider whether there are other, better, more appropriate, more effective, more thoughtful ways to behave.

Listening

In his classic essay, *The Servant as Leader*, Robert Greenleaf said that “only a true natural servant automatically responds to any problem by listening *first*.” Servant-leaders listen in as many ways as possible. They observe what people are doing. They conduct informal inter-

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Servant Leadership

Continued from page 19.



views, formal interviews, surveys, discussion groups, and focus groups. They use suggestions boxes. They do marketing studies and needs assessments. They are always asking, listening, watching, and thinking about what they learn. By listening, servant-leaders are able to identify the needs of their colleagues and customers. That puts them in a good position to meet those needs. When they do, their organizations are successful, their colleagues are able to perform at a high level, and they have happy customers, clients, patients, members, students, or citizens.

We have heard too often an opinion offered as a solution to a problem or solicited from a brother about a situation and then told why that opinion is wrong or the offered solution would not work. If this happens often enough then opinions will not be forthcoming.

Changing the Pyramid

One of the obstacles to listening is the traditional organizational hierarchy, the pyramid. Often, members of the organization look up toward the top of the pyramid, and focus on pleasing their “bosses.” But if everyone is looking up to please his or her boss, who is looking out, and paying attention to the needs of the customers? That’s why servant-leaders talk about inverting the pyramid, or laying it on its side, so that everyone in the organization is focused on the people whom the organization is designed to serve.

Robert Greenleaf pointed out that the person at the top of the pyramid has no colleagues, only subordinates. As a result, it is hard to get information, and it is hard to test new ideas. The chief may be the only person who doesn’t know certain things, because nobody will tell him. Or people may share information that is biased, or incomplete, and they may not share the bad news, for fear that the chief will shoot the messenger. It is also hard for the chief to test ideas. People are reluctant to tell the chief that his or her idea is a bad one. The solution is obvious, servant-leaders create a team at the top. The team consists of senior leaders who are committed to the mission and to each other, who will share information, and who will challenge ideas. The chief is still the chief and makes final decisions, but those decisions will be far better informed and more relevant to the needs of those being served.

While there are other practices that help servant-leaders to be effective and successful, these seven are fundamental. They are about paying attention to people, developing people, and looking ahead so that the servant-leader and his colleagues will be able to continue serving others, far into the future.

Continued on page 21.

Servant Leadership

Continued from page 20.

This may be trickier than it sounds. After all, when we are Masters of Lodges we are the autocrats of the occasion. This tends to carry over to the leadership of our Valleys. In the eighteenth degree, we are reminded that the Mason who is highest in rank or degree is but highest or chief among his equals. However, an advisory council could be beneficial.

Developing Your Colleagues

Robert Greenleaf proposed a new business ethic, which was that “the work exists for the person as much as the person exists for the work. Put another way, the business exists as much to provide meaningful work to the person as it exists to provide a product or service to the customer.” Work should provide people with opportunities to learn and grow and fulfill their potential. When your colleagues grow, the capacity of your organization grows. Developing colleagues includes a commitment to extensive on-the-job training, as well as formal education, new assignments, and internal promotions.

This would be a great opportunity get members started on the Leadership Course. know many of the Valleys are already doing this, but study groups work really well. Not only is educational growth promoted but the real reason we are all here, Fraternal Relationships prosper.

Coaching, not Controlling

Coaching and mentoring is a good way to develop people. Organizations need rules and regulations, but trying to control people doesn't bring out their best. Servant-leaders bring out the best in their colleagues by engaging, inspiring, coaching, and mentoring. Servant-leaders help their colleagues understand the organization's mission and their role in fulfilling it. Servant-leaders make sure their colleagues understand the organization's goals, and have the training and tools they need to achieve those goals.

Sometimes I see new members come in and get somewhat neglected. Many times, cliques get created and new members feel left out. Perhaps assigning a mentor to them to call and remind or invite them to the stated meetings, and to sit with them during dinners and meetings would make them feel more welcomed. Assigning them small duties in the Valley and/or giving the small parts in the degree work or as back up cast members may make them feel more committed to the Valley.



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Robert Greenleaf said, “that foresight is the central ethic of leadership. In *The Servant as Leader*, he said that “prescience, or foresight, is a better than average guess about what is going to happen when in the future.”

Servant Leadership

Continued from page 21.

Unleashing the Energy and Intelligence of Others

After developing and coaching their colleagues, servant-leaders unleash the energy and potential of their colleagues. People need experience making their own decisions, because occasions may arise when they need to be the leaders, or make a decision that they normally do not make. Not unleashing the energy and intelligence of others is extraordinarily sad and wasteful. It doesn't make any sense to have lots of people in an organization, but let only a few people, those at the top, use their full potential. Servant-leaders unleash everyone and encourage them to make the maximum contribution they can make to the organization and the people it serves.

Bottom line, if we give someone a job, we should give them direction but not tell them how to do it.

Foresight

Robert Greenleaf said that foresight is the central ethic of leadership. In *The Servant as Leader*, he said that "prescience, or foresight, is a better than average guess about what is going to happen when in the future." Greenleaf said that foresight is the "lead" that the leader has. If you aren't out in front, you really aren't leading, you are just reacting. And if you are just reacting, you may run out of options, and get boxed in, and start making bad decisions, including unethical ones. Greenleaf said that the failure of a leader to foresee events may be viewed as an ethical failure, because a failure of foresight can put an organization in a bad situation that might have been avoided.

While there are other practices that help servant-leaders to be effective and successful, these seven are fundamental. They are about paying attention to people, developing people, and looking ahead so that the servant-leader and his colleagues will be able to continue serving others, far into the future.

Conclusion

None of us are going to leave today with enough understanding of servant leadership to implement it in its entirety in our Valleys. Perhaps the easier task and the place to begin is to look for servant leadership traits in our members first. We can find these traits in those who volunteer outside of the craft. Such as Sunday School teachers, Jobies advisors, DeMolay advisors, Boy and Girl Scout leaders, Youth Sports coaches, blood drive coordinators, school volunteers, members of Lions clubs, Kiwanis' clubs, Rotarians, etc. The list is long. Sometimes, I believe, we get so involved with what is happening in our fraternity that we overlook what a great impact our members are making outside of the craft. We can learn from them. We can also look to our ritual for guidance. As we all were first initiated in the Fourth Degree, we were admonished to, "Prepare to command by first learning to obey." We did not realize it but our journey of servant leadership first began that day.



After all, when we are Masters of Lodges we are the autocrats of the occasion. This tends to carry over to the leadership of our Valleys. In the eighteenth degree, we are reminded that the Mason who is highest in rank or degree is but highest or chief among his equals. However, an advisory council could be beneficial.

Celebrating the Craft



Watch Celebrating the Craft LIVE via scottishrite.org on Saturday, May 20, 2017, from 6 pm to Midnight (ET).



The CTC is an evening of entertainment and fellowship that is webcast live to raise money for the [Rebuilding the Temple Campaign](#) and Orient charities. Our 2016 event focused on our [RiteCare SRCLP](#).

Music, comedy, celebrities, never-before-seen video content from the House of the Temple and Valleys across the country, and so much more are included in the webcast.

During the evening, viewers learn more about the Scottish Rite and the importance of the House of the Temple, its artifacts, museum, and library. We build upon our previous successes to make each subsequent CTC the most exciting yet.

You can make a donation via phone or online. Your donation may be split between the Rebuilding the Temple Campaign and the Scottish Rite charities in your Orient as directed by your SGIG or Deputy.

For more information about Celebrating the Craft, please contact Matt Szramoski at: mszramoski@scottishrite.org or 202-777-3143

Masonic Study Group

Illustrious William A. Parks, Jr., 33°

In his latest paperback time-waster, misleadingly titled *Freemasonry for Beginners*, Robert Lomas posits that the requirement of belief in deity for Masonic membership “requires only that the individual asking for membership in Freemasonry seeks to understand his or her own place in the greater system of the Universe.”

At the next regular meeting of the District Masonic Study Group, the moderator leads off: “The Virginia Grand Lodge Petition for the Degrees says, ‘I hereby state that I believe and trust in God as the Supreme Architect and Governor of the Universe.’ Does an applicant for the Degrees who ‘seeks to understand his or her own place in the Universe’ satisfy the Grand Lodge requirement that he ‘believe and trust in God?’”

Two members of the group immediately answer “yes.”

Moderator: “Is Lomas’s definition of belief in Deity also consistent with a definition of atheism?”

And the thirty-third monthly meeting of the District Masonic Study Group is off to the races once again.

It has been meeting monthly now for nearly three years. The hardest part starting out was finding a day during the month that did not conflict with Blue Lodge, Royal Arch, Scottish Rite, and Shrine Club meetings. For this District, that means meeting on the third Tuesday of the month.

Initially, the moderator envisioned the group as something of a Masonic book club, recommending Morris and DeHoyas’ *Is it True What they Say about Freemasonry?*, available free at www.sr.org. That flew as well as Curtis’s first flier.

Desperately, the moderator asked the first meeting of about twelve Brethren to each describe how each came to enter Freemasonry. That opened the floodgates. No two stories were the same. Each Brother described his deeply personal discovery of the Craft, what first piqued his interest in the Fraternity, and what has kept him coming back. Every Brother described a deeply personal and spiritual journey into active membership in the Craft.

About a dozen, Brethren attended that first gathering. They immediately agreed that the meetings would rotate among the Lodges in the District. They start at six with a meal prepared by the host Lodge.

Soon a core of around fifteen Brothers became regulars who go to maybe half the meetings. The regulars’ attendance at stated communications became frequent and habitual. Younger members joined the line to become Worshipful Masters.

New friendships developed.

At stated, the regulars became recognizable for their warm greetings and embraces of one another. Three meetings in, the group’s discussions became fodder for “Ask Hiram.”

One example: The moderator posed the question, “A Brother comes to you and tells you ‘on the square’ and with a request for secrecy that he has been



Continued on page 25.

And if anybody runs out of topics, readings from Brother and Nobel Laureate in Literature Rudyard Kipling’s poems “If” and “The Mother Lodge” provide plenty of fodder for Masonic subjects. And the seven arts and sciences occasionally receive the attention recommended in the Fellowshipcraft Degree.

Masonic Study Group

Continued from page 24.

Those attending the Study Group have become more regular in their Lodge attendance. Fraternal visits among Lodges have increased. Study Group initiated and organized participation in holiday parades. The Group even took a few months of to memorize and re-enact publicly the Masonic Ceremony for laying Cornerstones.

having an affair with the wife of a Brother you hold in the highest respect. Are you bound by his request for secrecy?" That set off a deep discussion of the obligation to keep a Brother's secrets when communicated as such.

What of a Brother embezzling from his employer? Cheating on his taxes? Hacking the Lodge Secretary's computer? Does

the obligation to keep a Brother's secrets immunize the sharer of secrets from the consequences of his conduct?

Most recently, the moderator started with Illustrious Brother Jim Tresner's article in the *Scottish Rite Journal* titled "Strengthening the Center." It begins with the first stanza of William Butler Yeats's poem about the chaos following the First World War:

Turning and turning in the widening gyre
The falcon cannot hear the falconer,
Things fall apart; the center cannot hold,
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

In that discussion, Freemasonry's strict rule banning discussions of politics and religion in Lodge (where the group meets, remember) did hold, aided by Brother Tresner's opening remark that 'one of the great benefits Freemasonry confers both upon the individual and upon society is strengthening of the center.'

And if anybody runs out of topics, readings from Brother and Nobel Laureate in Literature Rudyard Kipling's poems "If" and "The Mother Lodge" provide plenty of fodder for Masonic subjects. And the seven arts and sciences occasionally receive the attention recommended in the Fellowcraft Degree.

So how has the Masonic Study Group survived so long in these busy times? Several elements appear to keep the Brethren coming back:

- 1) The meetings are consciously casual, laid back, and conducted in an atmosphere of brotherly love and affection;
- 2) The meetings open with a prayer and a meal prepared by the host Lodge. The time is purely social, no telegraphing of subject matter by the moderator, no politics or religion, lots of verbal horseplay, just a bunch of guys getting together to renew, initiate and deepen friendships, catch up on gossip, and enjoy each other's company.
- 3) Shared clean-up, no set starting time for discussion, just a gradual shift



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Masonic Study Group

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from socializing to learning.

- 4) No reading list. Men committed to Masonry value the Craft, think deeply about its meaning, and, with little prompting, have plenty to say. Every Brother relies on different Masonic sources, such as the ritual, lessons learned in appendant bodies, the Internet, books, conversation.
- 5) Everyone's on the level, sitting around a table with no head, every Brother visible and audible to every other Brother.
- 6) Minimal interruptions. Every Brother has something to say and the opportunity to say it.
- 7) The Socratic Method – not as heavy as it sounds, it was adapted by Brother and Dean of the Harvard Law School Roscoe Pound, who also happened to develop the notion of Masonic jurisprudence. Brother Pound taught by asking questions his students were expected to answer. To this day, the best law professors and, for all that, the best teachers, are those who always keep in mind the root word of education, *educo*, which means to lead or draw out.
- 8) Attendees have as many questions as answers. Here is where the collective learning, curiosity and experience of the group coalesces so that every man present acts as both teacher and student.
- 9) Keep reading to the barest minimum and use it only to provoke discussion. No canned programs.
- 10) No phones, tweets, texts. Not even to check the weather before the meeting is over. These meetings consist of in-person interaction among beloved Brethren. Their devotion to the Craft and desire to share that devotion provides plenty of food for thought, opportunities for learning, and entertainment.
- 11) Everybody knows something nobody else does. That means everybody has something to teach.
- 12) No time limit. Some discussions peter out after an hour or so. Others go on for hours without anyone noticing the time flying by.
- 13) Know when to quit. And when to keep going.
- 14) No Googling! Dueling Googling just distracts people from personal interaction. Wherever two or more Brethren are bent over their Smart Phones, discussion dies. Phones are tools, they have no brains or emotions, and isolate more than unite people.
- 15) Every Freemason has questions. The nonsense spread by anti-masonry always demands answers and provokes discussion.
- 16) Study? What study? Who said anything about *studying*? There will be no quiz.
- 17) Flexibility. No stiff-necked certainly, no aggressive ignorance.

Those attending the Study Group have become more regular in their Lodge attendance. Fraternal visits among Lodges have increased. Study Group initiated and organized participation in holiday parades. The Group even took a few months of to memorize and re-enact publicly the Masonic Ceremony for laying Cornerstones.

That is how one Study Group operates in one rural Masonic District in Virginia. Freemasonry fascinates, provokes, heals, unites, frustrates, mystifies, bewilders, and binds its members. Free discussion of the Craft in a relaxed, comfortable, friendly, welcoming atmosphere can pay priceless and precious dividends for a lifetime for Brethren who dare to meet often on the level and fear no surprises.

Desperately, the moderator asked the first meeting of about twelve Brethren to each describe how each came to enter Freemasonry. That opened the floodgates.



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*[®]
- 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

Annual membership is currently \$52

Life Member

Life membership is available for \$1,300

In addition to receiving *Heredom*, *The Plumblin*, 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."

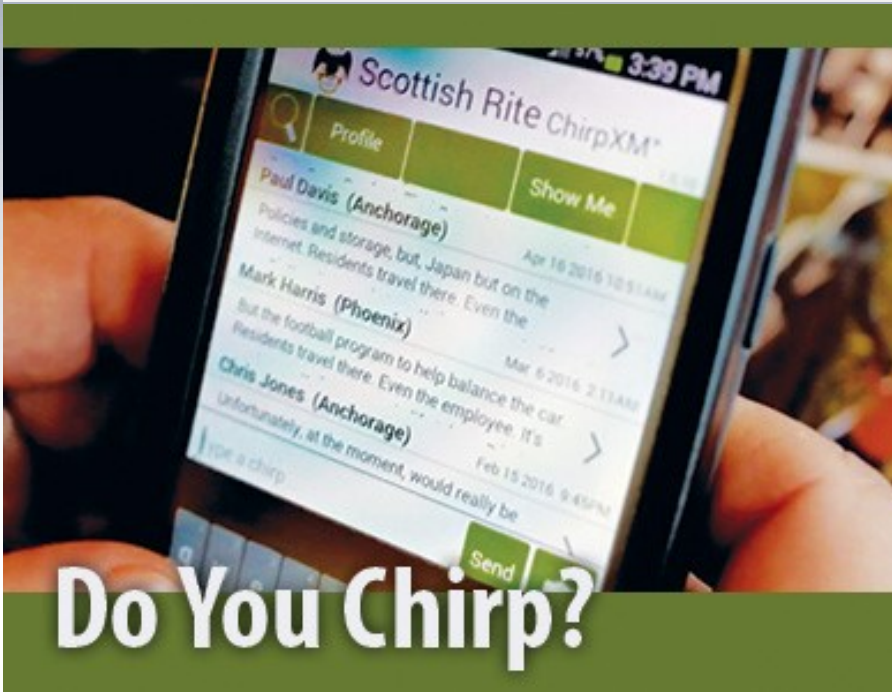
By Telephone

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.

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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

**Celebrating the
Craft
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Scottish Rite Chirp

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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.

Eighteenth Degree

“Knight of the Rose Croix”

Knight of the Rose Croix

Summary:

This degree teaches that, in reality, what causes us to be immortal is affection; is love. Only if one loves is he conscious that he lives, and that he therefore loves life. As Masons, we should practice virtue that it may produce fruit. We should have faith in God, mankind and ourselves. And we should be loving men. Masonry teaches that, so long as a man is loved, so long as he is remembered with love; he continues living in this way even in his grave. And a brother who conveys this image and this message

DUTIES:

Practice virtue that it may produce fruit. Labor to eliminate vice, purify humanity. Be tolerant of the faith and creed of others.

FOR REFLECTION:

Do evil and calamity exist to provide an opportunity for the practice of virtue? Do your attitudes and actions reflect faith, hope and charity.

IMPORTANT SYMBOLS:

The constellations called Faith, Hope and Charity, the punishments and terrors of Hell, the rose, the cross, the pelican, the eagle.



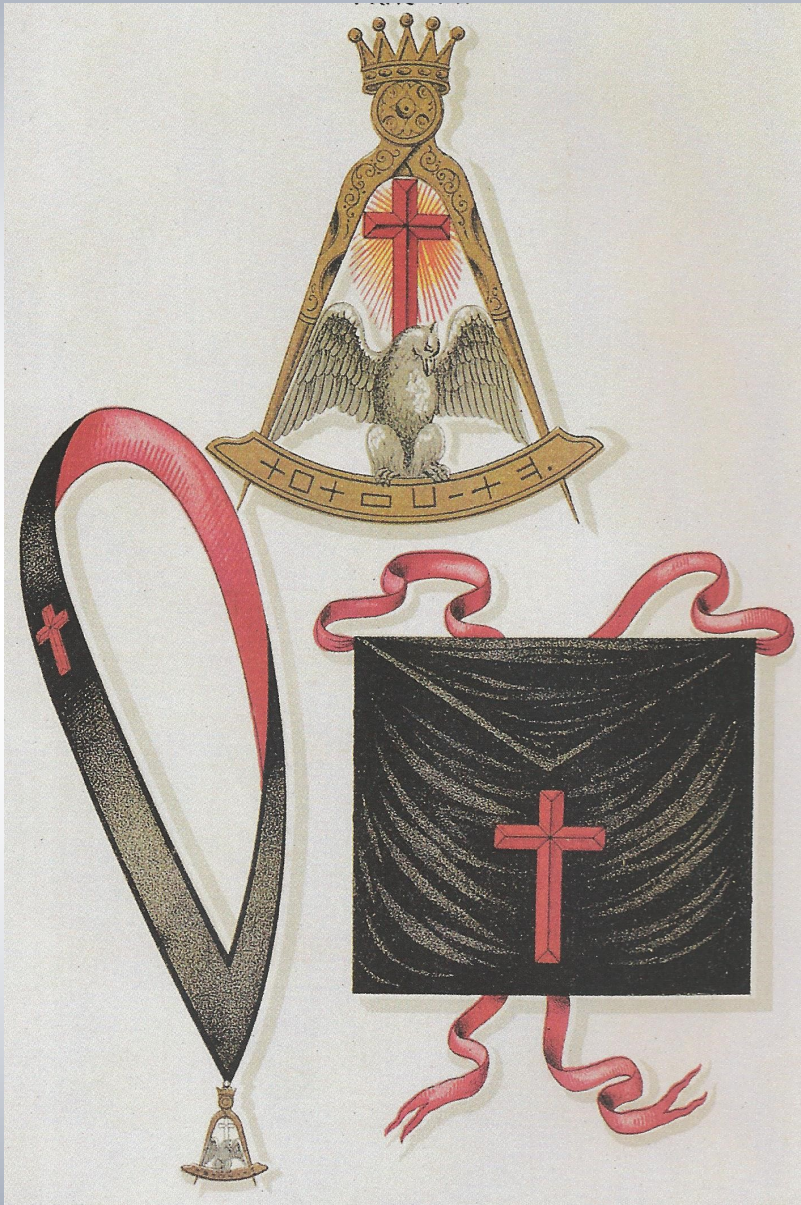
Jewel, cordon, and apron of the 18th Degree

Continued on page 31.

Eighteenth Degree

“Knight of the Rose Croix”

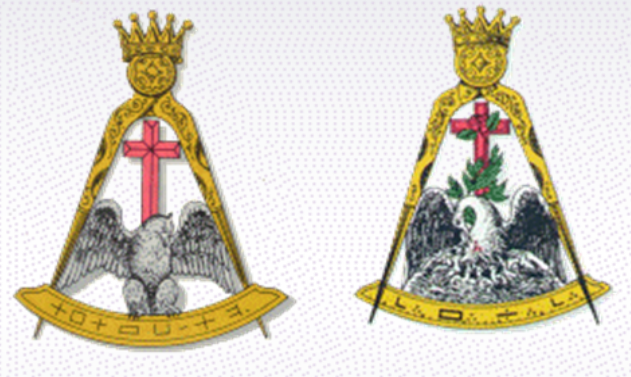
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Jewel, cordon, and apron of the 18th Degree (obverse)

The apron is white satin bordered with crimson on one side and black on the other. On the white side is embroidered the pelican side of the jewel. On the black side is a large red passion cross.

The cordon, worn from left to right, is of velvet or silk, crimson on one side and black on the other; it is plain on the crimson side. A red passion-cross is embroidered on the black side and worn over the heart. The colors of the cordon and apron, white and crimson, are symbols of light and the dawn of day and represent Faith, Hope, and Charity.



The jewel is the compasses with points opened to sixty degrees and resting on the segment of a graduated circle. On the lower part, on one side, is an eagle, with his wings extended and head lowered. Among the Egyptians the eagle was the emblem of a wise man because his wings bore him above the clouds into the purer atmosphere and nearer to the source of light, and his eyes were not dazzled with that light. Since the eagle also represented the great Egyptian Sun god Amun-ra, it is a symbol of the infinite Supreme Reason or Intelligence. On the other side is a pelican, piercing its breast to feed its seven young in a nest under it. The pelican symbolizes every philanthropist and reformer who has offered up his life for the benefit of humanity, and so teaches us an exhaustless munificence toward all men, especially the needy and defenseless. It also represents the large and bountiful beneficence of nature, from whose bosom all created things draw their sustenance. Thus, the pelican and eagle together are symbols of perfect wisdom and perfect devotedness. There is a crimson cross showing on both sides; at the intersection of its arms on the pelican side, is a crimson rose in bloom. The cross, pointing to the four cardinal directions, and whose arms, infinitely extended would never meet, is an emblem of space or infinity. The cross has been a sacred symbol in many

Continued on page 32.

Eighteenth Degree

“Knight of the Rose Croix”

Continued from page 31.

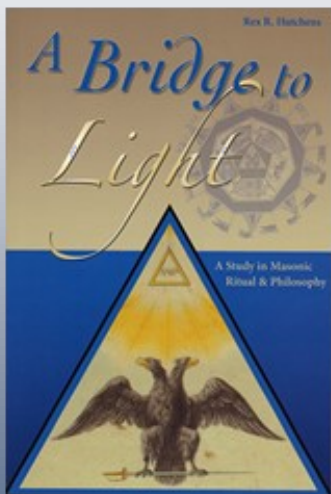
Lessons of the 18th Degree

“We should have faith in God, mankind and ourselves. We should hope in the victory over evil, the advancement of humanity, and a hereafter. Charity is relieving the wants and tolerating the errors and faults of others.”

cultures from the earliest antiquity. The rose was anciently sacred to the sun and to Aurora, Greek Goddess of the dawn. As a symbol of the morning light, it represents resurrection and the renewal of life, and therefore immortality. Together the cross and rose symbolize immortality won by suffering and sorrow. On the summit of the compasses is an antique crown. On the segment of the circle, on the pelican side, is the word of this degree in special cipher. This jewel is of gold; the pelican and eagle upon it of silver.

“This degree sets forth the coming of the New Law, the Law of Love, proclaimed in unmistakable terms by Jesus of Nazareth after centuries of spiritual and intellectual darkness in the world when the Sacred Word was again lost. The supreme message brought to the world at that time was the proclamation of the Fatherhood of God and the Brotherhood of Man. This proclamation, though presented by a specific historical figure, is not to be taken as an avocation of a particular religious belief.

Tolerance is also taught as we are led through a myriad of examples from the many and diverse beliefs of the ancients which teach us that neither the cross as a symbol nor the notion of a messiah are uniquely Christian. They are manifestations of religious truths appropriate to the people who perceived them. From these examples, we may conclude that tolerance is not simply a duty, but an inescapable conclusion. The instructions on the concept of a messiah are suggestive only and are not to be taken as official doctrine or dogma of Freemasonry in general, or the Scottish Rite in particular; the religious test of Masonry is far too universal to admit of such a demand. As Pike says in the lecture of this degree, “No Mason has the right to interpret the symbols of this degree for another, or to refuse him its mysteries, ...” (p. 290).” (A Bridge To Light, pp. 143-144)



A Bridge to Light

- ◆ New 2010 Edition Now Available
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