



Volume IIX, Issue 2

August 2015



91st Virginia Scottish Rite Conference

Hilton Mark Center in
Alexandria on
September 25-26, 2015

1767 King St,
Alexandria, VA, 22314
844-234-4096

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Sovereign Grand Inspector General Illustrious James D. Cole, 33°

Connecting

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

I greatly enjoyed my visit to the Eastern Shore with my Brethren from the Valley of Portsmouth on the third day of August. I felt it would be nice in this article to share some of my comments from that evening.

As I looked around the room prior to my remarks, I noticed a few things. First, we were all pleasantly full, having consumed a large quantity of excellent food prepared under the leadership efforts of Ill. Ronald Rowe, 33°. Second, the room was full of hardworking Freemasons, dedicated to their work in our quarries. Third, one of the fluorescent light bulbs was "out" in the ceiling of the Church's social hall. Let's focus, as we did that evening, on that light bulb.



I have replaced many fluorescent light bulbs. In doing so, I have learned to avoid simply purchasing a new bulb immediately upon noticing that a light is not working. With a fluorescent light fixture, sometimes if you simply twist the tube slightly, the light will come on! That can save money and for a cheapskate CPA, that is important. You see; a new bulb may not be needed; you may be able to simply fix the connection between the fluorescent tube and the fixture.

I think that is what we need in Freemasonry in general and the Scottish Rite in particular. We simply need to fix the connections between our members. Perhaps before we attempt to replace our members, we should first reconnect with the ones we already have in our midst who are located in the "fixtures" of our Valleys.

This is why I am so excited about the several opportunities we have to reconnect.

In late August, the Supreme Council will hold its Biennial Session in Washington D.C., combined with the observance of the Centennial Celebration of the opening of the House of the Temple in 1915. From special tours, to presentations by Masonic scholars, to the Conferral of the 33rd Degree, opportunities will abound for Scottish Rite Masons to "reconnect" with our Rite.

A month later, the Valley of Alexandria will host the Orient of Virginia Conference. We will enjoy educational seminars, great fellowship and the K.C.C.H. Investiture. The weekend will be full of opportunities to reconnect to old friends and make new ones from around our Orient.

Sometimes repairing a light fixture is as simple as turning the light bulb. Sure, that takes a little effort, just like it takes some effort to leave your home and travel to a meeting. But in reality, Freemasonry is "traveling" in nature, now isn't it? No Scottish Rite member can be truly connected without interacting with others. That is, after all, fraternal.

Please consider stepping out to join us at these meetings. If you cannot attend either function, please remember that you can connect with others in many ways. Call, visit or email a Masonic friend with whom you have "lost touch" and reconnect. After all, our relationships with one another makes us unique and set us apart in this world, both as humans and as members of the family of Freemasonry. Our Creator wanted us to have connections with one another.

Let's put a smile on His face and reconnect with one another.

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2015 Virginia Scottish Rite Conference

Here is a description of what is scheduled to happen at the 91st Scottish Rite Conference of Virginia, which this year will be held at the Hilton Mark Center in Alexandria on September 25-26, 2015. Brethren, take this opportunity to attend; it will not be held in our Valley again till 2023.

Since the Conference is local, you can register for the entire event and have the convenience of staying at the Hilton Mark Center just off I-395 at Seminary Road, or you can attend some or all of the sessions and sleep at home.

Friday-September 25

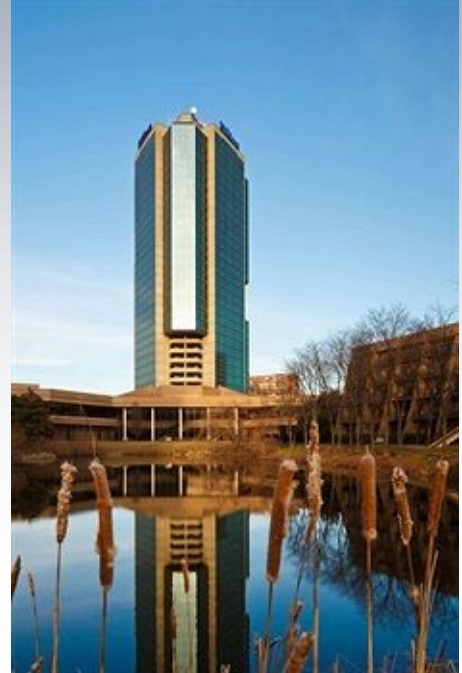
On Friday afternoon, September 25, our own Illustrious and Most Worshipful Loyd Davis and Illustrious Norm Hoff will each present an education program. Illustrious Loyd will have a three-part talk that covers:

- 1) The continuing education program "The Scottish Rite Degrees – The Rest of the Story,"
- 2) A discussion of the results of a "climate survey" of Masons raised in the past 10 years, and,
- 3) Thoughts on revitalizing a Valley. Illustrious Norm will speak on the Alexandria Valley's progressive and non-progressive Officers' roles and responsibilities as defined in the Valley position descriptions, and discuss how we developed these position descriptions as a template that other Valleys may wish to follow. I hope everyone will come out to support these Brethren, I know their talks will be interesting and informative.

Saturday-September 26

The, main Conference session on Saturday morning, September 26, includes a Necrology Service, reports from the Conference VPs on the State of the Valleys , 2016 elections, and comments from the Grand Master of Masons in Virginia, Most Worshipful Reese Edward Carroll, Jr., 32°, KCCH and Illustrious Jim Cole, 33° , Lt. Grand Commander and SGIG for the Orient of Virginia. Come and support Brother Allen Beckner, KCCH, as he is elected the Alexandria Valley's Conference Vice President.

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**Hilton Mark Center in Alexandria
on September 25-26, 2015**

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2015 Virginia Scottish Rite Conference

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Saturday-September 26
Continued

Following the business session, the Scottish Rite Foundation of Virginia meets and reports on support to the various university speech pathology programs, summer clinics, and scholarships/fellowships provided to graduate students at James Mason University, Old Dominion University and Radford University. There is also a special Ladies Program and luncheon.

On Saturday afternoon, we will travel to our Alexandria Scottish Rite Temple auditorium where you and your lady will be able to see the open investiture of the new KCCHs from around the Commonwealth. Support these Brethren and their ladies and meet many of the new 33° Brethren who were coroneted at the 2015 Supreme Council Biennial Session. This is the only conference event where your Scottish Rite caps are needed.

There are banquets for you and your lady on Friday and Saturday evenings, and after dinner you will find a "groaning table" of deserts in the hospitality suites where you can make new friends and reconnect with familiar faces from around the Orient. Of course, on Saturday night our Valley hosts what has become a Conference favorite, an ice-cream social.

This is our year as host; and we want to put our best foot forward. It would be terrific if we could have an especially large Alexandria Valley contingent. Contact me or our Valley Secretary, Illustrious Dave Morris, for more information.

There also are two Special Events. The first is a golf outing Thursday afternoon, September 24, at Greendale Golf Course, 6700 Telegraph Rd., Alexandria, VA. The cost is \$50 for a round of golf and electric cart. Plan to come out alone or sign up a whole team. There will be fun, fellowship and prizes. Tell all the golfers in your Lodges and non-Masonic friends to join us. To register contact Illustrious Marty Heaster, 33°, marty451@verizon.net or 703.580.6034.

The second event for our members and ladies, and all of the out-of-town conference attendees, is a guided tour of the House of the Temple. This will be on Friday morning, September 25.

Illustrious William L. Alexander
Conference President Committee Chairman

**Hilton
Alexandria Old
Town**



**1767 King St,
Alexandria, VA, 22314
(844) 234-4096**

Freemasonry: Making the Grade

Brother Christopher Shrieves

Since its inception, Freemasonry has been an institution supporting personal growth, and also the evolution of entire communities as well. In fact, "From its early beginnings, in the 18th century in England and Scotland, Masons were among the founders of learned academies. Masons have been active in education at every level from grammar school through university." ("Freemasonry and Education.") Such heavy involvement was due to the value placed upon education – as the following quote attests to:

If Freemasonry is 'about' anything, it is about the education of the individual to become a knowledgeable, informed, and moral human being within society. Education is valued above ignorance. Seeking further Light in Masonry means more than learning more about the Craft. It also means that Freemasons and non-Masons alike must discipline themselves to seek knowledge through whatever means available – by studying at colleges and universities or by self-directed reading and study. ("Freemasonry and Education.")

The association of Masonry with education can be traced back even further to the guild system. During the Middle Ages, there were no known public schools, simply private tutors, and literacy was rather limited. This made it difficult for individuals to develop the necessary skill and knowledge to thrive in a particular trade. Operative Masons during this time represented an important approach to the advancement of educational instruction. A Master Mason would accept one, sometimes two, adolescent men as apprentices. "He would house them, board them, clothe them and for all practical purposes 'adopt them' as his sons for a period of about seven years. During this time, the apprentice was taught the skills of the building trade, along with other learning that was considered necessary for the society of that period." (Kase.)

Education is valued above ignorance. Seeking further Light in Masonry means more than learning more about the Craft.



Illustrated charges from the Middle Ages.

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Freemasonry: Making the Grade

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As the work progressed, the young men were eventually asked to submit their "Masters piece," somewhat equivalent to modern-day requirements in which a thesis or dissertation must be completed in pursuit of a master's or doctoral degree. Likewise, the work also had to pass rather rigorous examination. Only after meeting specific demands and qualifications would an apprentice be granted the title of "Journeyman," and be able to pursue his trade.

Thus, even at this early stage, Freemasonry was focused on educating the next generation, and initiating a cycle that would continue the learning process. In this light, Freemasons were held in high regard and looked upon to facilitate the growth of a community. In fact, "As time went on, scholars, philosophers, clergymen and even nobility sought to associate themselves with these Operative Masons' Lodges ... as 'Associate Members.'

This was a great compliment to the Lodges which were generally highly regarded for practicing a high level of morality, intellectuality, and integrity." (Kase.) Thus, as more people sought to associate with the Masons, the more Freemasonry spread. And, along with this expansion, Mason ideals concerning education followed.

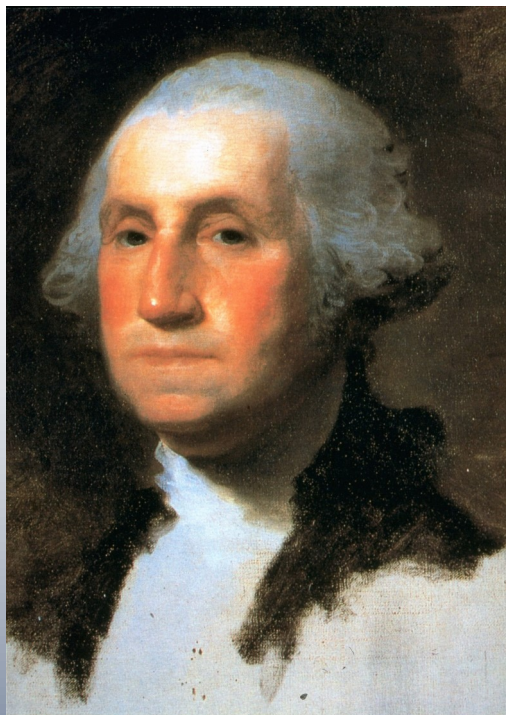
Fast-forward to the early 1790s in America, when Masonic culture was impacting the direction and values in a young nation's otherwise undetermined orientation. Masons in the United States had set out to emphasize, "... the significance of Freemasonry as a scientific organization and its mission as one of promoting the diffusion of knowledge and learning throughout the country and across all classes of people." (Beadie 95.) This, in turn, was rooted in a belief not only concerning the importance of an education, but perhaps even more revolutionary and remarkable, that education should be attainable by all.

Note for instance, George Washington, the first President of the United States and a Master Mason, reportedly declared, "The best means of forming a manly, virtuous, and happy people will be found in the right education of youth. Without this foundation, every other means, in my opinion, must fail." (Mitchell.)

Thus, the value placed upon education that began in the Middle Ages became even more important in the context of a democratic society. The advocacy of personal advancement as a Masonic value put Freemasons on the right side of history, encouraging a more educated society, not just among Masons but with respect to the general public, which served to advance shared ideals by developing an informed electorate and a dedicated and reliable citizenry.

With this as background, the role Freemasonry has played in terms of stressing the value of education certainly cannot and should not be minimized. While it may prove difficult to accurately measure to what extent Freemasonry actually influ-

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The Lansdowne portrait is an iconic oil-on-canvas portrait of George Washington, the first President of the United States.

This feature article is by Christopher Shrieves, the 2014 Alexandria Scottish Rite Fellow, who is pursuing his graduate studies in philosophy at the George Mason University. This essay explores his views about the relationship of Freemasonry and Education.

Freemasonry: Making the Grade

Continued from page 6

enced the educational landscape, it is nonetheless evident that it has absolutely played at a minimum a role as catalyst.

What is apparent in reflecting on the past is that, "... Masonic leaders at all levels of the system began portraying themselves and their organizations as promoters of education and learning in society and as sponsors of educational activities and institutions, including libraries, public schools, and museums." And this sentiment remains today, just as it did in the past.

But why, one might ask, does Freemasonry value educational endeavors so highly? Well, "Consider, if you will, that Freemasonry and the schools are basically in the same business: the 'people business'." (Kase.) That is, that, "Basic to each is the concept of the dignity of the individual. Every man, in every condition, is great." (Freemasonry and Education.) Clearly, a consistent thought in Freemasonry is that everyone is equal, and, therefore, should be afforded the same opportunities. In further exploring this ideal, "Freedom, security, and well-being can only be attained in society through an educated population." (Freemasonry and Education.) Appropriately, education is the key to a "better people," whether the individuals are Masons or not.

One way to understand the linkage is to understand that if Freemasonry is to flourish, society also must bloom. Or, perhaps it is the case that Freemasonry simply looks to develop the undeveloped, to see the potential inherent in society, and to reach out to promote progress. And by doing this, the Fraternity holds true to the principle that, "Freemasonry is firmly committed to building a better community and a better world." (Kase.)

All of this is quite important and quite relevant to our current situation. Because as important as education is for individual success, it also is a catalyst for national progress. For, "... over the past 35 years, college tuition at public universities has nearly quadrupled..." (Campos.) Obviously, not every student, or their family is in a position to afford the rising cost of higher education.

Given that Freemasons have long believed that education is vital for a better person, and better society, it is understandable that Freemasonry continues to hold true to its principles through scholarship and award programs that recognize and support today's youth and tomorrow's leaders. Freemasonry continues to keep the ideal of an educated society and people alive, by offering financial assistance, so that an education is not out of grasp merely due to monetary constraints. This is consistent with Masonic actions in the past, as, "... Masonic forefathers supported the idea of free universal education for the citizenry, which was true to their belief that a builder is an enlightened man." (Kase.) Collectively then, Freemasonry is not a secretive society that many make it out to be, but instead is an organization helping to make education more accessible by giving students a chance where they might otherwise miss out on their life's dream, or go forward only to live drowned in debt.

As a recipient of the Alexandria Scottish Rite Glass family fellowship, I can relate to all of this in a very personal way.



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Image from Midwest
Conference on Masonic
Education 2013-2014
Grand Lodge of Iowa

Centennial Jubilee

“New Additions | Old Traditions”

Join us in celebration of the 100th year that our House of the Temple has been open to the public. Here in our nation’s capital, we have begun laying the groundwork for a festive day full of merriment, brotherhood, and history.

Schedule for Saturday, August 22*

9-10:30 am Reenactment

The 2015 House of the Temple Centennial Jubilee officially kicks off with a processional and reenactment of the original dedication ceremony performed outside the House of the Temple’s main entrance, on the very same front steps, 100 years ago. Everyone is welcome to join us for this monumental occasion!

11 am–1 pm Temple Garden Party

Join us for a lovely Garden Party in celebration of the House of the Temple’s Centennial Jubilee. Wear a hat that represents your Orient and participate in our hat competition. Enjoy a BBQ lunch on us, dance along with a 1920s live band, and much more!

1:30–3:30 pm Special Tour (Future of the Temple)

The Rebuilding the Temple Campaign is a multifaceted effort to restore the Temple’s interior to original 1915 standards, while bringing it in accordance with 21st-century codes. Exclusive tours will show the future Temple, featuring plans for new galleries. During these special tours, we also will showcase a “Unique Artifacts Exhibit,” displaying never-before-seen artifacts from within our Special Archives Vault.

6–9:30 pm Scottish Rite Friends Banquet†

Help us celebrate the House of the Temple’s 100th Anniversary by joining us for the Scottish Rite Friends Banquet, featuring a cocktail hour, banquet dinner, and both a live and silent auction. All proceeds for this dinner will benefit the House of the Temple Historic Preservation Foundation’s Rebuilding the Temple Campaign.

10:30–11:30 pm Temple Ghost Tour †

For this year’s 100th Anniversary, the Development Office of the Supreme Council will present a Special “Spirited” House of the Temple Tour. This unique and mysterious tour will take guests throughout the building and present them with legends and stories of the ghosts who are rumored to haunt the Temple. This program will take place after the Scottish Rite Friends Banquet.

* All event and pricing information is subject to change.

† Tickets for the Scottish Rite Friends Banquet are \$150/person.

* Reservations can be made online via the Supreme Council’s web site at <http://scottishrite.org>. Space is very limited, so please register early.



For More Information Contact:

Elena Dixon, Special Events Coordinator,

edixon@scottishrite.org

or

202-777-3187

Reservations can be made online via the Supreme Council’s web site at

<http://scottishrite.org>. Space is very limited, so please register early.

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Centennial Jubilee

“New Additions | Old Traditions”

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Additional Events on Sunday, August 23*

Time

Event

8 am–5 pm

Special Tour

The Development Office of the Supreme Council is creating an exhibit on display during Session to allow attendees to experience the House of the Temple artifacts without having to leave the hotel! It will feature items from the successful "Black Hat Road Show" series which debuted in select Texas Valleys and clubs in October 2014.

9 am–11 am

Special Tour (Future of the Temple)

The Rebuilding the Temple Campaign is a multifaceted effort to restore the Temple's interior to original 1915 standards, while bringing it in accordance with 21st-century codes. Exclusive tours will show the future Temple, featuring plans for new galleries. During these special tours, we also will showcase a "Unique Artifacts Exhibit," displaying never-before-seen artifacts from within our Special Archives Vault.

11 am

**Q & with A S. Brent Morris, 33°,
GC and Illustrious Arturo de Hoyos, 33°, GC**

Do you want to learn more about the Scottish Rite's inner workings? Do you have questions about SR ritual or history? Come chat in an open forum with our two resident experts—Illustrious Bros. S. Brent Morris, 33°, GC, editor of the *Scottish Rite Journal*, and author of *The Complete Idiot's Guide to Freemasonry*; and Arturo de Hoyos, 33°, GC, Grand Archivist & Grand Historian of the Supreme Council, 33°, author of *The Scottish Rite Ritual and Monitor Guide*.

11 am

Ladies Only Fashion Show

Experience 100 years of fashion during this special, "ladies only" presentation, which will feature vintage decade apparel from the 1920s-2000s, entertainment, and refreshments!

Unless otherwise indicated, all events are FREE and will take place at the House of the Temple but, due to limited capacity, will require reservations and tickets. Registration for the Centennial Jubilee and Biennial Session will open mid-February. Please stay tuned to our [web site](#) and [social media accounts](#) for updates.

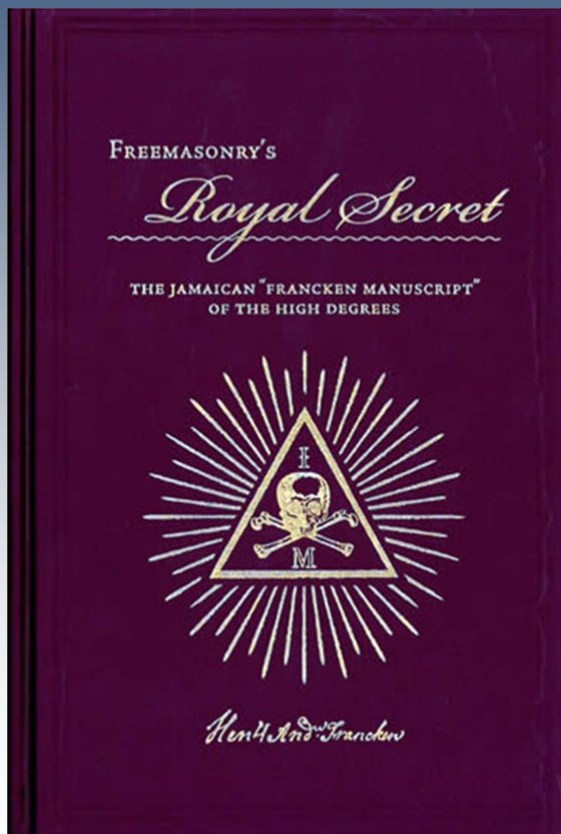
* All event and pricing information is subject to change.

† Tickets for the Scottish Rite Friends Banquet are \$150/person.

For More Information Contact: Elena Dixon, Special Events Coordinator, edixon@scottishrite.org or 202-777-3187

CENTENNIAL JUBILEE
& BIENNIAL SESSION





*The Royal Secret:
The Jamaican
"Francken Manuscript"
Of the High Degrees*
By Arturo de Hoyas, 33*,
with an Introduction by
Alain Bernheim, 33*
317 pp.

The Scottish Rite Re-
search Society 2014,
\$55.00 Included in SRRS
Membership

Review by Illustrious Wil-
liam A. Parks, Jr.

*The Royal Secret: The Jamai-
can
"Francken Manuscript" Of the
High Degrees*
By Arturo de Hoyas, 33*,

"Under no less a penalty... Then [sic] to have my skull trepanned,
my brains laid open to the Scorching sun at high Meridian;
my Body Quartered, and those Quarters exposed on the high roads.
Penalty from Knight of the Royal Arch No. 2

Founded in 1991, The Scottish Rite Research Society offers its members one of the best deals in all of Freemasonry. For just \$55.00 a year, Members receive the annual edition of *Heredom*, a collection of scholarly papers; *The Plumblin*e, its quarterly newsletter that feeds the appetite for research while waiting for *Heredom*; and a fine new "bonus" book of Masonic history, or other fascinating Masonica. New members receive a lapel pin and the video, *A Visit With Albert Pike*.

In 2005, the SRRS published Albert Pike's *Esoterika*, now the source book for Master Craftsman III course dubbed *Ratio et Equilibrio*.

This year's bonus, *Freemasonry's Royal Secret*, offers a legible printing of an eighteenth century handwritten manuscript of the twenty-five Degrees of the "Order of the Royal Secret" plus three additional Degrees. Ritualists will find much to fascinate in this important step in the evolution of the current degree system of the Ancient and Accepted Scottish Rite.

Remarkably, the Francken Manuscript, at least as the Degrees are named and numbered, resembles the Modern Rite. Starting with the 4* Secret Master, it includes 5* Perfect Master, 6* Intimate Secretary, 7* Provost and Judge; 8* Intendant of the Building.

This system also includes 13* Royal Arch, 14* Perfection, 17* Knights of the East and West, 18* Knight of the White Eagle or Pelican and climaxes with the 25* Prince of the Royal Secret.

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The Francken Manuscript degrees combine scripts, lectures, catechisms and lectures of varying length and familiarity. The 4* starts to fill in and expands upon the tragedy of Hiram Abiff as well as King Solomon's reaction to Hiram's untimely death.

At times the signs, words and modes of recognition self-satirize, as in the 10* Grand Master Elect of the 15:

The Sign is double one takes the poinard and touches his Chin (with the fingers) as if he

would cut open his own belly. On which another answers with the sign of Entered Apprentice

(with his fingers clinched) The token is to do the first sign against each others body with

Fingers clinched, the thumb raised upwards as if you would cut each other's belly open.

Got that? The Francken Degrees generally include far more lecture and catechism than actual drama. The 13* Royal Arch, for example, includes an eleven page (19 pages in the Manuscript) "Discourse" that omits the engineering contortions of the contemporary Degree.

The 14* the opens with a catechism that tests the Candidate's proficiency in the signs words and tokens of each and every one of the thirteen preceding Degrees. The candidate binds himself "in failure of this obligation, I condemn myself to undergo all the penalties of my former Obligations, and with this addition, to have my belly cut open, by [sic] bowels torn from thence, and distributed to the Voracity of the Vultures, So help me God and maintain me in Veracity and Equity." Double jeopardy comes to mind.

The full name of the 18* is "Knight of the White Eagle or Pelican, by the Name of Perfect Mason or Knight of the Rose Croix." It opens at "That instant when the viel [sic] of the Temple was rent in Twain, darkness and Consternation is spread upon the Earth, the light departs from us the tools are broken, the blazing Star is obscured the Cubic Stone sweats blood and water and the Masters word is lost." The Master quizzes the Candidate:

Q: - What is the name of the 2 pillars?

A: - Faith, Hope and Charity.

Q: - How are we to find these pillars?

A: - By travelling and searching in the most profound darkness.

At which point the practicing ritualist gives thanks for the structure of the Scottish Rite introduced by Albert Pike and clarified by the Supreme Council's Revisions of the past two decades.

In the 20* we learn that "the mark of the place where Hiram Abiff was found underground" was a "Sprig of granate [sic]" and that "the Master Masons in the Symbolick Lodges call it a Sprig of Cassia" because the "Sublime Grand Elected, descendants from the Ancient patriarchs, did not think to give the real name, or truth of Masonry, therefore agreed among themselves to say it was a Sprig of Cassia, because that plant stunk very much." Very enlightening, indeed.

In the 24* we enter the "Chapter of the Grand Inspector of Lodges Grand Elected Knights of Kadoch [sic], or of the thrice Illustrious Knight, Grand Commander." This homage to the Knights Templar extracts from the Candidate the "promise to be ready at all times to conquer the holy Land." This Degree includes a History that details the rise of the Knights Templar and their betrayal by Phillip the Fair and Pope Clement V.

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“James de Molay the Gr Mr.” addresses the audience witnessing his death by fire in the shadow of the very Cathedral financed by his Order:

Innocence For now I summons *Pope Clement* the 5th in 40 days and
Phillip the fair in twelve

Months, to appear before the awful tremendous Throne of the ever living
God to render an

Account of the blood they have wickedly shed....The Prediction of
James De Molay was

Accomplished, as Pope Clement the 5th died the 19th of April in the same year at
Rocqemour

On the Throne, and *Phillip* the fair within a twelvemonth at *Fontainbleau*.

These old building blocks of the Rite display the meticulous efforts of our Masonic ancestors to confer upon us rational collections of timeless lessons. Brother de Hoyas has labored tirelessly to preserve and share with his Brethren gems of wisdom from the Masonic past that should never be forgotten. Here's one from Francken's Grand Master Ecose:

If we begin to the right, we find the Tower of Babel: It is well known that it was a foolish undertaking by men who were probably fearless of the Almighty God: This serves us as an Emblem, that we should never indulge ourselves with too high and Exalted notions, but that we must in all our undertakings and works, use the greatest foresight and Consideration with due moderation and at the same time it further Instructs us to be very careful and Circumspect.

Illustrious Arturo de Hoyas has been searching for and discovering early versions of the rituals of “Scottish” Masonry for decades. His research and his rendering of long forgotten manuscripts enable us to witness the birth pangs of the Ancient Rite and to more fully appreciate its maturation over nearly two decades of development. He continues to show us that Freemasonry lives, grows, and evolves as a flexible system of morality guided by allegory, symbolism.

As for the deal, please note that the book sells for \$55.00. Membership includes the book, the newsletter, Heredom, the pin and the video for \$55.00. So why, among all the millions who belong to the Scottish Rite, the most successful branch of Masonry in the world, do only about four thousand (4,000!) belong to the Scottish Rite Research Society?



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	Life Member
Annual membership is currently \$ 52	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."

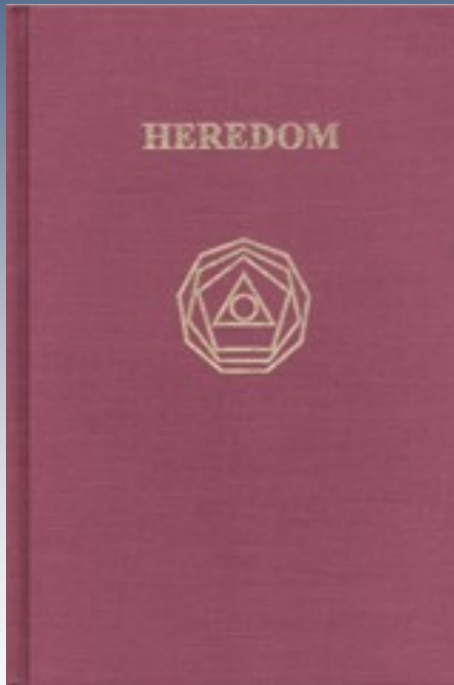
By Telephone

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.

On-line

Join us via our on-line [Store](#) and click on "Scottish Rite Research Society."





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Let the unlearned learn, let the experts love to remember.





**THE
PLUMBLINE**
*The Quarterly Bulletin
of The Scottish Rite
Research Society®*



As a member of the Scottish Rite Research Society, you will also receive our quarterly research journal, *The Plumblin*. The SRRS editorial board receives many manuscripts on Masonic history, philosophy, esoterica, customs, traditions, current interest commentary, and related subjects. *The Plumblin* focuses on research in such areas. Our mission is to provide our readership with scholarly, detailed writing about Freemasonry and the fraternal experience, as well as news and information about current events in the Scottish Rite and Freemasonry in general.

Many magazines of Masonic interest are published in the United States and other countries. The Society's goal is to present no less than the finest journal of Masonic research available, with emphasis on the matters related to the Scottish Rite.

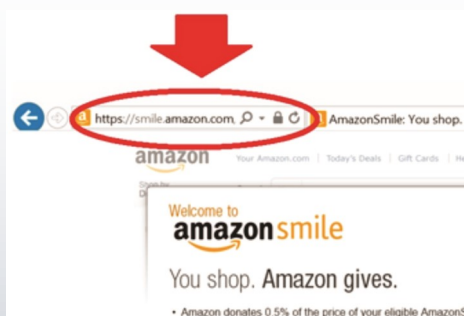
A Smile on the Valley

Brother James V. Cady and Brother Sean W. Watterson

Scottish Rite of Virginia

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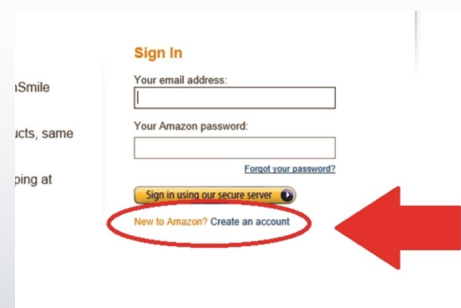
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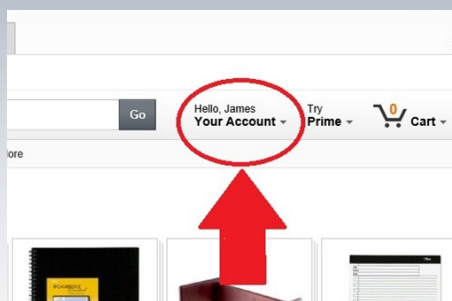
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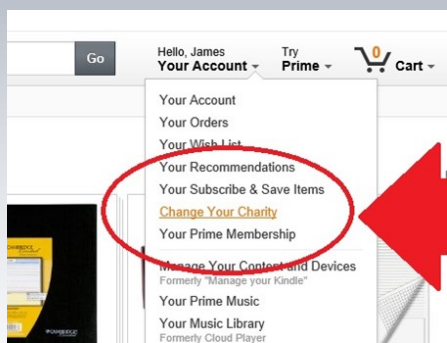
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A Smile on the Valley

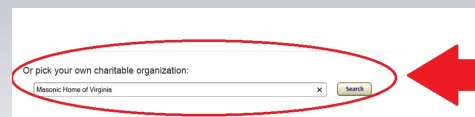
Brother James V. Cady and Brother Sean W. Watterson



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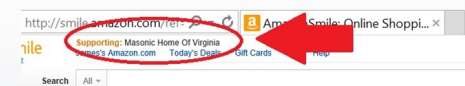
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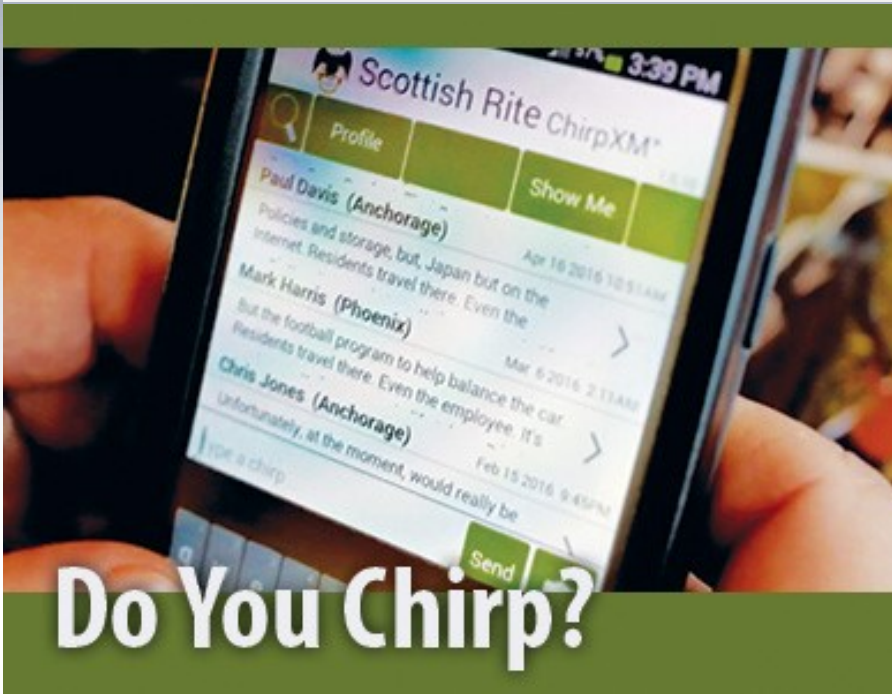
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Scottish Rite Chirp



SR Chirp is a Smartphone app that enables Scottish Rite Masons to communicate quickly & 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."

Continued on page 19

Scottish Rite Chirp

Continued from page 20

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

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

SR Chirp users also customize the messages that they desire to see. A user might elect to view only messages 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 getting 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=1&mt=8>

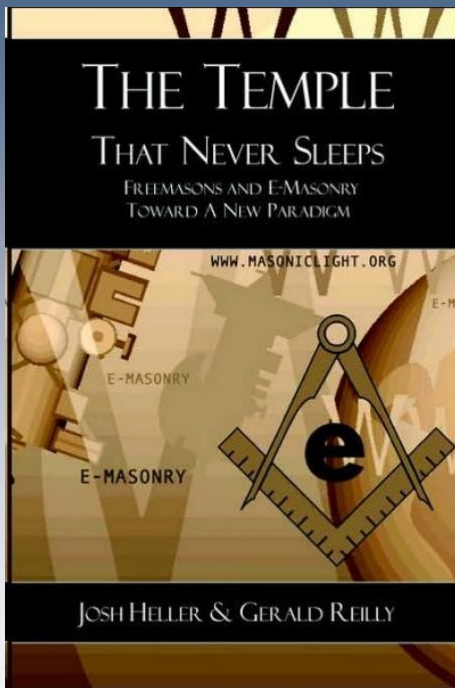
Android:

<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.



The Temple That Never Sleeps: Freemasons and E-Masonry: Toward a New Paradigm

By Josh Heller and Gerard Reilly
Cornerstone Books, 2nd Edition 2014

Review by
Illustrious William A. Parks, Jr.

par·a·digm *noun* \ˈper-ə-, dīm, ˈpa-rə- also -, dīm\

- : a model or pattern for something that may be copied
- : a theory or a group of ideas about how something should be done, made, or thought about

How's that for a nifty title? Amazon gives December 11, 2014 as the publication date. The review copy gives a printing date of December 17, 2014. So it must be hot off the press with updates and news about the authors' web site since the book first appeared in 2006. Let's check out the URL right there on the cover.

But www.masoniclight.com, has disappeared, with hints around the Web that the domain has been available since 2009.

So what gives? The "Second Edition," tells us nothing new. The back cover blurb describes this paperback as "this stunning and forward-looking new book on Freemasonry [in which] the authors present a radical view of Freemasonry for both today and tomorrow. The ideas are derived not just from their own views, but from more than one hundred additional Internet Masons (E-Masons) from around the world who have voluntarily shared thoughts on their own Masonic journeys and provided personal insight into the viability of the Craft in the Internet Age."

The book begins with "a consideration of what may be understood as being seven defining cultural characteristics of Freemasonry in general and Freemasons in particular. The characteristics are: the work ethic, the value of education, participatory citizenship, the bind of religiosity, the primacy of fraternity, the imperative of charitability and the mystery of gender."

Brothers Heller and Reilly express unhappiness that no "definitive history" of Freemasonry exists. So we must depend on retellings of Masonic myths, academia's reliance on Masonic records of individual's brothers in the remote past, and "the spectacular rise of "New-Age Age history," none of which, they say, satisfy.

There follow thirty (30) pages applying the seven "defining characteristics" of the Craft. More of a history, dubbed "A tale of two cultures," this section repeatedly uses the word "perhaps" to preface nearly every factual assertion the authors make, which has the off-putting effect of casting doubt on everything

The Moderator muses:
"Freemasonry claims [perhaps?] to be a system of moral teaching for those on a path of self-improvement. Shouldn't these things be discussed, to some extent, in each gathering of the [L]odge?"

Continued on page 21

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they, and others have to say about Freemasonry. Just a few, really few, examples:

“If Kings were those who successfully led conquests of lands and people, using...rape and pillage, then perhaps Cromwell was no different.”

“It may be the case that the 1723 Constitutions of the self-proclaimed Grand Lodge of England, whatever that may have been, was a political document...”

“Perhaps there is only one secret in Masonry and that is that there are no secrets.”

“Perhaps the basis of religiosity lay and still lies in seeking to make sense...of physical death.”

“Perhaps the turmoil of the 17th Century English civil war began to sow the doubt...”

“Perhaps of all the cultural characteristics Freemasonry would claim for itself, the quality and equality of fraternity would be primary.”

“Perhaps learning the ritual and progressing through the floor-work provides an esprit de corps.”

One imagines acing a quiz from Heller and Reilly by answering all the questions “Perhaps.” Even “Maybe” would receive full credit.

How does one credibly promote a “New Paradigm” without admitting the most salient aspects of the old? One turns to the modern savior, the “virtual” and “social” Internet, and creates, or perhaps copies, or perhaps even plagiarizes a “Masonic” web site.

So these paradigmigous futurists create the “Masonic Light Group,” open to virtually (here meaning “in reality”) any person affiliated with any “Masonic” entity, including youth groups, appendant bodies, women's affiliates and California co-Masons.

“While searching for more light in Freemasonry in the spring of 2000, it became clear to me [Brother Heller, identified as “the Moderator”] that there was a need for an email discussion group on which all the facets of Freemasonry could be considered....Finding my own Masonic education to be lacking and certainly slow-going in the [L]odge, I created the All Things Masonic email group for just that purpose.”

The Group eventually grows to two thousand “from more than 160 Masonic Jurisdictions taking part in the group’s activities.” The Moderator relates fascinating exchanges among the hundreds of members from all over the world. The group has also held special events, including “on-line chat sessions with notable Masonic authors, including Michael Baigent, Robert Lomas and Tim Wallace-Murphy, some of whom we count among our lurkers.”

Ah, therein lies the rub. Perhaps. Allowing Baigent, Lomas and Wallace_Murphy to provide oneself with Masonic “education” resembles learning theology from Bill Maher. No wonder the first section of the book is tattooed with so many “perhapses.”

The Moderator muses: “Freemasonry claims [perhaps?] to be a system of moral teaching for those on a path of self-improvement. Shouldn't these things be discussed, to some extent, in each gathering of the [L]odge?”

Well, sure, just speak up. But a Stated Communication that involves an official visit from the DDGM and balloting on two or three petitions might send Brethren scattering never to return if a twenty-minute discourse on the Landmarks of Masonry gets added to the agenda. Hence Masonic study groups are rapidly becoming one of many new paradigms.

And of course the web serves and will continue to serve free-wheeling discussions of Masonry in all of its potentially infinite varieties. Indeed, the Mod-

Rebuilding the Temple Campaign

Sean D. Graystone, 33°, Grand Cross, *Building Superintendent*

It gives us great pleasure to announce to you that on December 18, 2014, the District of Columbia's Regulatory Authority informed the Rebuilding the Temple Team that our approved building permit is ready and waiting to be picked up!

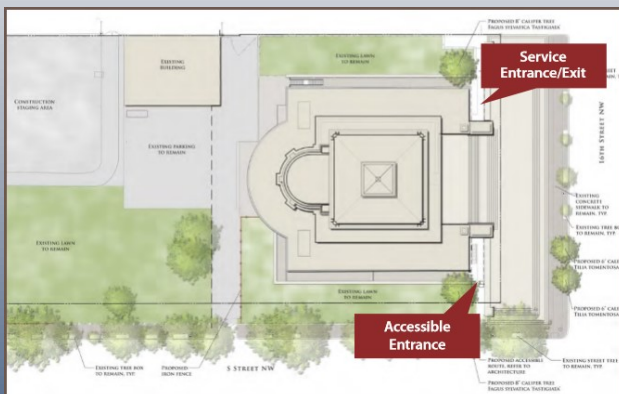
Five years of design-based work and studies, and the investment of millions of dollars have come to fruition as your Temple Team is at this moment finalizing details and specifications for the complete set of pre-construction documents needed to guide the work and efforts of fully restoring and modernizing one of the world's greatest Temples of Freemasonry. So, with the design phase substantially complete, the team will now evaluate the present status of funding, and plan our way through the next few years of work in such a manner as will accommodate the needs of the building balanced by the availability of revenue. And speaking of revenue, both the final fees for the permit and the final cost for the design phase came in well under the original projected estimates!

The Permit is due to be picked up from the District sometime before March 10, and the current plan is to begin limited construction work before the end of 2015. This early work likely will focus on our cooling systems, the Archives, and access and egress issues, until the final funding is in place and the full remainder of the project can be initiated.

The final QC check and red line session for all design team participants—the "pencils down meeting"—was held on January 14 in the House of the Temple's project "Big Room." At that time, all the different design consultants made their final quality control and co-ordination check of the various blueprint pages produced for the project.

Stay tuned as your Renovation Team plans and determines our courses of action for the ensuing year and begins the "Magnum Opus" of bringing this magnificent building not only back to its original glory, but also into the modern day, with what we hope will be leading-edge building methods, systems, and operations; thus guaranteeing our Presence here in this historic District for at least another 100 years.

Please don't forget to join us this year to celebrate the Centennial Jubilee—the 100th Anniversary of the House of the Temple's Dedication and original occupancy in 1915, to be held August 22—just prior to the Biennial Session of the Supreme Council here in Washington, D.C.! Among the many events scheduled is a special tour that will feature plans for the renovated Temple. We hope to see you there!



RTC

The Rebuilding the Temple Campaign (RTC) is a multi-million dollar fundraising effort that supports the necessary rehabilitation goals for the [House of the Temple](#) and the 21st-century renovation plans that have been put into place for the future of the headquarters building.

Since opening to the public in 1915, millions of brethren and visitors have come to the Temple, located in the heart of Washington, D.C., to view the ceremonial rooms, treasured symbols, ancient books, and prized artifacts.

While still a site to behold, the House of the Temple has had few structural improvements since its completion and is now in need of repair and attention.

In addition to the preservation of the building and all that it contains, we also would like to see it transformed into a national Masonic center for both members and the general public.

The Temple That Never Sleeps: Freemasons and E-Masonry: Toward a New Paradigm

Continued from page 22

Certainly the Craft, as an exponent of Enlightenment, should encourage its members to keep up with scientific, social, and moral developments. Right now, Freemasonry simmers with new ideas, "paradigms," programs, and activities to enable the Fraternity to carry on as a model of friendship, brotherly love, and tolerance, free from the divisive wrangles of politics and religion.

erator promises that "the Masonic Light Group will carry on providing a place where Freemasons can discuss Freemasonry as it is practiced all over the world in a forum where each Freemason can feel welcome and supported. If you have internet access and believe you would enjoy such discussion, I encourage you to join the Masonic Light Group." But not at www.masoniclight.org.

The book's final section presents the results of a survey sent to all the Group members. While the survey questions are provocative, interesting and worthy of discussion, only 112 of those surveyed actually responded, hardly a representative sample among 2000 members. A few respondents actually expressed the belief that E-Masonry alone can provide a rewarding and fulfilling Masonic experience.

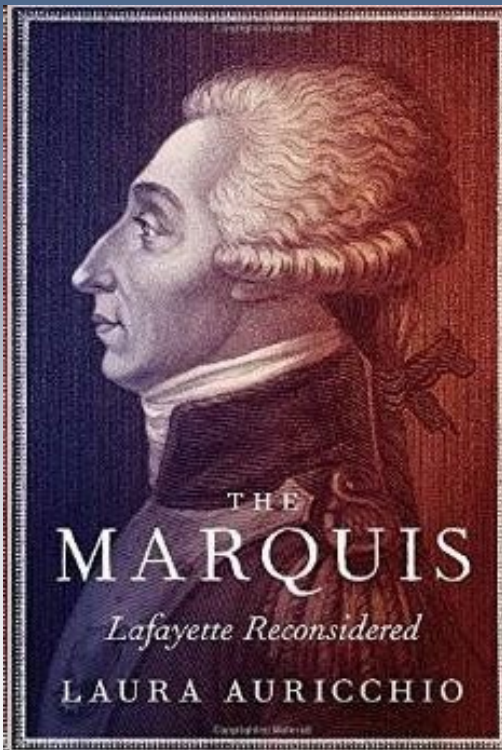
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So whatever happened to www.masoniclight.org? A search reveals that the Masonic Light Group survives as <https://groups.yahoo.com/neo/groups/masoniclight/info>, proclaiming itself as "the internationally renowned online discussion forum that inspired the widely read book "The Temple that Never Sleeps." It now has 369 members. Its site has a table showing receipt of over 15,000 messages in 2003 and 512 in 2014.

A third edition would help, especially if the dead URL on the cover were brought up to date. This second edition should have related the Group's experiences since 2006 and its communications with other E-groups. Perhaps.

No doubt E-Masonry will enhance the Masonic experience. But a dead or neglected web site is worse than no web site at all. A genuine "second edition" may have helped to revive the Masonic Light Group.

Perhaps. And no computer can give you the warm embraces that greet you in a Masonic Lodge.



The Marquis: Lafayette Reconsidered

By Laura Auricchio
(Alfred A. Knopf 2014,
Hardcover, \$22.23 at Amazon.com)

Review by
Illustrious William A.
Parks, Jr.

“You were the instigator behind the Revolution that turned France upside down....

It is you who placed irons upon your king, deprived him of all his rights and his legitimate powers and kept him in captivity....It is you who have been the

principal instrument of all the disgrace that befell this unhappy monarch.”

--The Governor of the Austrian Netherlands to Marquis de Lafayette upon his request for release from capture

The Marquis proves the folly of teaching history as mind-numbing collections of names, dates, and places with events such as wars and revolutions reduced to a few superficial paragraphs. Here we have history as adventure novel, spy story, and romance that intimately portrays one of America’s Founding Fathers and a Freemason as he serves as the youngest Major General in the Continental Army, rises to the highest offices of leadership in the French Revolution, suffers the disgrace of betrayal and imprisonment, and, like Cincinnatus and his mentor, George Washington, retires to civilian life as a farmer.

Supported by his courageous, faithful and devoted wife, he counts among his friends and supporters Thomas Jefferson, Benjamin Franklin, Voltaire, and Washington while incurring the wrath of John Adams, King Louis XVI, Marie Antoinette, and the leaders of the Terror to which the French Revolution descended.

Laura Auricchio, Dean of the School of Undergraduate Studies at The New School for Public Engagement, spent seven years putting together this detailed, suspenseful biography of one of the heroes of the American Revolution. While respecting the intelligence of her readers, she guarantees their unflinching interest in one of the most fascinating personages of his era, Marie-Joseph Paul Yves Roch Gilbert du Motier de La Fayette.

Suspenseful because we Americans know so little of Lafayette’s life beyond his service under and intimate friendship with General Washington, his brother Mason. “Crucially for Lafayette, who appears to have joined the Parisian Lodge of Saint-Jean de la Candeur in December 1774, Freemasonry also crossed the Atlantic. George Washington, who had been inducted into the Masonic Lodge at Fredericksburg, Virginia in 1752, was one of the many Founding Fathers who embraced Freema-

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Continued on page 25

Crucially for Lafayette, who appears to have joined the Parisian Lodge of Saint-Jean de la Candeur in December 1774, Freemasonry also crossed the Atlantic. George Washington, who had been inducted into the Masonic Lodge at Fredericksburg, Virginia in 1752, was one of the many Founding Fathers who embraced Freemasonry, and when Lafayette arrived in America, Freemasonry would serve as a bond that united him to his comrades-in-arms.”

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His acceptance into the ranks of the Continental Army came at a time when Washington and the Continental Congress were fed up with rejecting the adventurous French “Major Generals” commissioned just for the asking by Silas Deane, Colonial agent to France along with Benjamin Franklin. Deane, “well nigh harassed to death with applications of officers to go out to America,” nevertheless wrangled a commission for the nineteen year old Marquis as Major General thanks in large part to his willingness to offer a goodly portion of his enormous wealth to help provision Washington’s troops.

LaFayette supplied blankets, horses, and other supplies during the horrendous winter at Valley Forge and distinguished himself as a courageous tactician at Brandywine. As he wrote to his remarkable wife, Adrienne, “in serving the cause of humanity and that of America, I was fighting for the interests of France.”

So we know most of that and that General George Pershing reputedly gushed, “Lafayette we are here!” when the United States came to the defense of France in WWI, although the line actually came from Pershing’s aide, Colonel C. E. Stanton, in a speech at Lafayette’s tomb in 1917, which Pershing labeled a “splendid” phrase. But what do we know of the rest of the story?

The Marquis, like George Washington, obsessed over the acquisition of “glory” and “honor.” “In placing a high value on his reputation, Lafayette was hardly alone. Honor, which had long ranked among the most treasured possessions of the French nobility, came to be increasingly understood in the eighteenth century as being inseparable from notions of both merit and esteem. Americans, too, recognized the incomparable worth of a man’s public name. At the same time, ...being overly interested in garnering esteem was deemed a fault.”

Washington himself, snubbed by the British refusal to confer upon him the rank of Colonel in the British Army during the French and Indian War, carefully burnished his own reputation to win command of the Continental Army.

Lafayette, conscious of the distinction between winning honor and the appearance of consciously seeking it, “tried his best to tread carefully, although his enthusiasm for glory

Given all that, what remained for a twenty-five year old fabulously wealthy French nobleman/American General following “the” Revolution? Why not yet another? Professor Auricchio embraces the emerging consensus among her colleagues that history should entertain a well as teach and thereby tells the remainder of Lafayette’s life story as Greek tragedy spiced with moments of hilarity.

Accordingly, she indulges suspense as well as humor retelling the farcical chaos and horror of the French Revolution and Lafayette’s contributions to it. As a hero of the American Revolution, he viewed himself as the expert most qualified to shape and define a French version of the overthrow of tyranny and adoption of democracy for his people.

As the French Revolution staggered toward its commencement, Lafayette positioned himself well for the attainment of glory and honor. Too well, as it turned out.

Amid the increasing confusion and violence of that Revolution he consulted with both Washington and Thomas Jefferson, Minister to France following Franklin, in attempting to develop a guiding docu-

ment that would unite the French around a set of principles, a sort of French Declaration of Independence as well as a Bill of Rights.

The result was the Marquis's "Declaration of the Rights of Man." Scottish Rite Freemasons may recall their own avowed acceptance of the Rights of Man in becoming Knights Kadosh.

While crediting Lafayette with creating the Declaration, Dean Auricchio inexplicably omits its text from her "reconsideration" of his life. She offers only occasional tidbits such as "sovereignty resides essentially in the nation." As for the rest, her readers must turn to Google or some other source to familiarize themselves with its seventeen numbered "Principles."

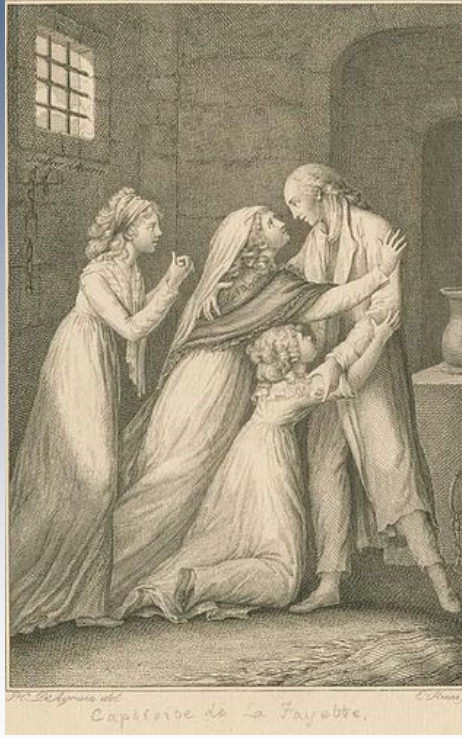
First read to the National Assembly on July 11, 1789, just three days before the fall of the Bastille, the "Declaration" caused one American newspaper to gush: "to the Marquis de Lafayette may the present emancipation of the Citizens of the Commonwealth of France be more justly attributed than to any other of their patriotic characters." It was adopted

Tragically, however, Lafayette clung doggedly to the idea of a constitutional *monarchy*. His tenacity earned him the distrust of the left, which sought the abolition of feudal royalty and its extravagant perks, and of the right, which fought to preserve the monarchy with all the privileges attached to every rank from baron to king. As the Revolution heated up, Lafayette's "moderate" views appeared more and more "treasonous" to the two extremes embraced by a majority of the French people.

Auricchio credits "Freemasonic" lodges among the "societies and social assemblies that paved the way for the political clubs that emerged during the revolution." The worst of those clubs, the Jacobins, eventually led about 1300 French men and women to the Guillotine and caused Lafayette's imprisonment.

The Marquis, in order to trace Lafayette's rapid rise and ultimate confinement, provides an excellent roadmap of the twists and turns, loyalties and betrayals, horrors and farces of the French Revolution. Comparing the American and French Revolutions, it becomes clear that the United States benefited from years of contemplating just how much the colonies would tolerate before resorting to armed insurrection, while the French had only weeks and sometimes days to respond to the whims, insults, extravagance and even downright goofiness of a king and his queen (an eighteenth century Evita with the IQ of a Kardashian) whose greed and wasteful ways quite quickly destroyed the French economy and caused many of their subjects to suddenly suffer starvation and even homelessness.

While America had time to plan, the starvation and deprivation spurred the French to quick action.



Prison Reunion of Lafayette, his wife, and daughters

by the National Assembly on August 26, 1789.

"Lafayette" had, he said [in 1825] been long a member of the order, having been initiated, young as he was, even before he entered the service of our country in the Revolutionary War. He had never for a moment ceased to love and venerate the institution, and was therefore particularly delighted to see that it had spread its genial influence thus far to the west...

Dean Auricchio vividly portrays King Louis XVI and his consort, Marie Antoinette, as petulant, spoiled, detached, clueless anachronisms stuck in the last throes of feudalism.

But Lafayette still supported continuation of the monarchy in the naive belief that a constitution could curb its excesses.

Lafayette's moderation earned him capture and incarceration in the Austrian Netherlands from which even his friendship with Washington provided no hope of escape. The United States feared that advocacy for the release of America's heroic Marquis would upset delicate trade talks with the French.

His release came only in response to the outrage aroused when his amazingly dutiful wife, Adrienne, and two daughters insisted on entering the prison and sharing his confinement

Adrienne herself behaved heroically, faithfully, and lovingly throughout Lafayette's multiple and at times lengthy trips abroad in search of glory. She, too, earns the admiration of the reader who's left hungering perhaps for a biography of Adrienne herself.

The Marquis exemplifies the success of presenting history that entertains while it educates. Using the tools of fiction, such as suspense, irony, humor, tragic juxtapositions, vivid descriptions of individual characters and significant locations, Auricchio makes her subject lively and memorable.

For those debating the influence of the Craft on the "Famous Masons," *The Marquis* evidences one Founding Father's membership providing him with guidance, contacts and priceless fellowship. The life of the Marquis de Lafayette remains an example of a Mason's journey to be emulated.

As related in *Masonic Membership of the Founding Fathers* (Masonic Service Association, 1997):

"Lafayette" had, he said [in 1825] been long a member of the order, having been initiated, young as he was, even before he entered the service of our country in the Revolutionary War. He had never for a moment ceased to love and venerate the institution, and was therefore particularly delighted to see that it had spread its genial influence thus far to the west [Nashville, Tennessee]...He considered the order as peculiarly valuable in this country, where it not only fostered the principles of civil and religious liberty, but was eminently calculated to link the extremities of this wide republic together, and to perpetuate, by its fraternizing influence, the union of the states."

The Marquis exemplifies the success of presenting history that entertains while it educates. Using the tools of fiction, such as suspense, irony,



Festival of the Federation,
July 14, 1790, conducted by Lafayette

Auricchio credits "Freemasonic" lodges among the "societies and social assemblies that paved the way for the political clubs that emerged during the revolution." The worst of those clubs, the Jacobins, eventually led about 1300 French men and women to the Guillotine and caused Lafayette's imprisonment.

humor, tragic juxtapositions, vivid descriptions of individual characters and significant locations, Auricchio makes her subject lively and memorable.

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If only The Marquis included the Declaration of the Rights of Man...



Declaration of the Rights of Man presented by Lafayette

The Marquis proves the folly of teaching history as mind-numbing collections of names, dates, and places with events such as wars and revolutions reduced to a few superficial paragraphs.

Craft and the place of Christianity

Illustrious and Right Worshipful William A. Parks, Jr.

Many Brethren are familiar with the ongoing battle over Albert Pike's beliefs and, by extension, the beliefs of Freemasonry. On one side are Brent Morris, 33° and Arturo deHoyas, 33°, authors of *Is It True What They Say About Freemasonry?* and Jim Shaw, deceased, whose anti-Masonic lies have been perpetuated by Col. Tom C. McKenney (USMC Ret.) in *33 Degrees of Deception*, on the other. Shaw and McKenney have raged against Freemasonry in general and the views of Albert Pike in particular for decades, both campaigning to warn Christians of all denominations to extricate themselves from Freemasonry.

Well, here is a little passage from Brother Pike you will never see quoted by McKenney or his ilk:

"Jesus of Nazareth, the "Son of Man," is the expounder of the new Law of Love. He calls to Him the humble, the poor, the Pariahs of the world. The first sentence that He pronounces blesses the world, and announces the new gospel: "Blessed are they that mourn for they shall be comforted." He pours the oil of consolation and peace upon every crushed and bleeding heart, Every sufferer is His proselyte. He shares their sorrows, and sympathizes with all their afflictions. He raises up the sinner and the Samaritan woman, and teaches them to hope for forgiveness. He pardons the woman taken in adultery. He selects his disciples not among the Pharisees or the Philosophers, but among the low humble, even of the fishermen of Galilee. He heals the sick and feeds the the poor. He lives among the destitute and friendless. "Suffer little children," He said, "to come unto me; for of such is the kingdom of Heaven! Blessed are the humble-minded, for theirs is the kingdom of Heaven: the meek for they shall inherit the Earth; the merciful, for they shall obtain mercy; the the pure in heart, for they shall see God; the peacemakers, for they shall be called the children of God! First be reconciled to thy brother, and *then* come and offer thy gift at the altar. Give to him that asketh thee and from him that would borrow of thee turn not away! Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you! All things whatsoever ye would which men should do to you, do ye also unto them; for this is the law and the Prophets! He that taketh not his cross and followeth after Me, is not worthy of Me. A new commandment I give unto you, that ye love one another; by this shall all know that ye are My disciples. Greater love hath no man than this, that he lay down his life for his friend.

Dying thus, He bequeathed His teachings to man as an inestimable inheritance. Perverted and corrupted, they have served as a basis for many creeds, and have been even made the warrant for intolerance and persecution. We here teach them in their purity. They are our Masonry; for to them good men of all creeds can subscribe.

This comes during Pike's explication of the Eighteenth Degree, Knight Rose Croix, which concludes with the New Law of Love beginning to reign on earth. Albert Pike, *Morals and Dogma* (1871), pp. 309-310.

Brethren, including members of Investigating Committees, may want to keep this passage handy, just in case they run into someone whose mind has been poisoned by the likes of Colonel McKenney.

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Eighteenth Degree

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, apron, and cordon of the 18th Degree
[front]**

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Eighteenth Degree

Continued from page 30

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 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)



Jewel, apron, and cordon of the 18th Degree
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Eighteenth Degree

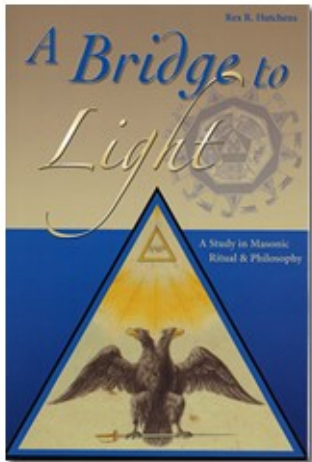
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Lessons of the 18th Degree

"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."



A Bridge to Light

- ◆ New 2010 Edition Now Available
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