



*what is*  
**THE**  
**SCOTTISH RITE OF**  
**FREEMASONRY?**

AN INTRODUCTION TO THE LARGEST AND  
MOST WIDELY PRACTICED MASONIC RITE  
IN THE WORLD

The jewel of a 32° Master of the Royal Secret is a golden Teutonic Cross with the Roman numerals XXXII in the center.

By S. Brent Morris, 33°, GC

Freemasonry is the world's oldest and largest fraternity. It evolved in the British Isles during the 17th century and emerged as a formal organization in 1717 when the Premier Grand Lodge was formed in London.

At that time, there were only two levels of membership or Degrees, teaching simple character building lessons based upon the symbolism of stonemasons' tools. By 1730, the Third Degree was added in England, teaching further lessons of morality based on allegories surrounding King Solomon's Temple. As the Fraternity spread into Europe, and especially France, additional Degrees were added onto the basic foundation, each expanding on the earlier symbolism and offering further moral instruction.

By the 1760s, literally hundreds of Degrees, each typically a one-act play with the Candidate in a central role, had been created and were competing for Masons' time and energy. Some Degrees "grew up together" and provided a cohesive progression of symbolism with a central administration. Such systems of Degrees came to be known as Rites. For example, in the United States, the Royal Arch and Cryptic Degrees plus the Knights Templar Orders are known as the York Rite.

Stephen Morin of Bordeaux, France, emigrated to Jamaica in 1761 with authority to propagate the 25-Degree "Order of the Royal Secret," which contained its own Royal Arch, Cryptic, Templar, and other traditions. This system spread throughout the United States, from New Orleans,

Louisiana, to Albany, New York, by Deputies appointed by Morin. In 1801 in Charleston, South Carolina, the Order of the Royal Secret was transformed into the 33-Degree Ancient and Accepted Scottish Rite of Freemasonry.

The Scottish Rite has become today the largest and most widely practiced Masonic Rite in the world. Its Degrees teach a series of moral lessons culminating in the 32°, Master of the Royal Secret. The 33° is sparingly conferred on its members in recognition of their service to humanity or to Freemasonry. The Rite continues the tradition of Masons around the world in improving themselves and their communities. It is a tradition that brings pride to its members, and one we invite you to consider joining.

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**S. BRENT MORRIS** is the Managing Editor of the *Scottish Rite Journal*. He retired from the federal government as a mathematician and has taught at Duke and Johns Hopkins Universities. He is Past Master of Patmos Lodge No. 70, Ellicott City, Maryland; a Fellow of the Philalethes Society; Editor of *Heredom*, the transactions of the Scottish Rite Research Society; and author of many scholarly articles and books on the Craft. Morris is the only full member in the United States of the world's premier Masonic Research Lodge, Quatuor Coronati Lodge No. 2076, founded in London in 1886. During the 1999 Biennial Session, Illustrious Morris received the Scottish Rite's highest honor, the Grand Cross.



Library of the Supreme Council, 33° at the House of the Temple, Washington, D.C. Photo ©Maxwell MacKenzie

THE PROGRESSIVE TEACHINGS OF THE SCOTTISH RITE  
MAKE IT THE "UNIVERSITY OF FREEMASONRY"

By William B. Brunk, 33°  
**The SCOTTISH RITE:**  
UNIVERSITY OF FREEMASONRY

Even before the Candidate knocks at the door of Masonry for the first time seeking admission into a Lodge, he is told that he is about to embark on a system of moral instruction. He is reminded early that Masonry signifies a vast body of knowledge, teachings, traditions, and principles concerning nature, the universe, and man. He is told that Masonry is a science and philosophy taught by symbols and allegories and that many of its precepts and examples have been practiced since antiquity. In fact, Masonry is education in its truest form—development of the individual for life.

As he approaches the Masonic altar, the Fellowship is told the central idea of Freemasonry, that it is "a progressive science, attainable only by degrees." The Masonic Degrees enable the individual to accumulate and accept the information he receives in relation to his own worldview of truth, the operation of law, and how these things are applied in his work, home, and life.

Knowledge is progressive. We become more effective by successive stages. But it is only when we remain devoted to our own continuous improvement that we learn to judge soundly and act correctly with facts as they relate to our own life and conduct. Through our own effort, then, we learn to know what is true and false, proper or improper. We come to understand the best ends and best means for us to achieve those ends. Thus we become wiser and apt to be the example that leads others to look upon us with respect and admiration.

That is the nature of Masonic Degrees.

When the Grand Lodge of England introduced the Hiram legend into Masonry with the Master Mason Degree, Masonry became truly a progressive institution. It was no longer an elementary school of moral instruction. It became a world-affirming, symbolic center that gave us a hero and a quest to find the unity of the individual and the group, the bond of man to his Creator.

Simply stated, the Blue Lodge Degrees laid the foundation for the Scottish Rite to expand on the Blue Lodge mission. The early ritual writers of Masonry never intended for the Blue Lodge to be the pinnacle of Masonic teachings. They would never have ended the lessons of the Craft Degrees by introducing something that is lost, thus creating the beginning of a new, un-

**"Masonry is a progressive science. As we advance in knowledge, our obligations to ourselves and to our Brethren correspondingly increase...."**

*From a working of the Fellowcraft Degree*

explained quest. The Masonic thinkers of the early 18th century knew the Hiram tradition went far beyond what is unveiled in the ritual of the Third Degree. They expected men to pursue more light, knowledge, in Masonry.

The premier Grand Lodge simply introduced the Hiram story and its symbols. It gave us the allegory and ceremonial form. The foundation was laid so that the whole of Masonry could then be built. It laid the cornerstone for Masonry to expand itself and build the man. If this were not so, other Rites and Degrees would never have been created.

The Blue Lodge, then, promotes brotherly love and relief, and it explores our outward

relationship with our fellows and our society. It teaches the responsibility of making a difference in the lives of others. It introduces us to the opposites we encounter, the opposing elements we must work to balance. It starts us on our journey toward truth.

But truth is a matter of the heart as well as the mind and is found in the allegory behind our rituals. Here the tie is made between the Blue Lodge Degrees and the Degrees of the Scottish Rite. The Craft Degrees prepare us for wisdom. The Degrees of the Scottish Rite transfer our outward relationship with the world and others into ourselves. It is the acquiring of the wisdom we seek as Master Masons. But to become wise, we have to know ourselves. The Scottish Rite gives us the tools for this self-knowledge and self-realization.

The Scottish Rite's role in Masonry, then, is to show men where to look and what to look for in their journey to self-awareness, personal insight, and individual enlightenment. As such, the Rite is critically important to continuing each Brother's Masonic education. The Scottish Rite is indeed the university course in Masonry. It explores philosophy, history, comparative religion, situational ethics, and the ultimate truths that guide our lives. It was created to complete what the Craft system began. It is the University of Freemasonry.



**WILLIAM B. BRUNK** was raised a Master Mason in Hiram Lodge No. 40, Raleigh, N.C., in 1980, served his Lodge as Master in 1986, and was elected Grand Master of North Carolina in 1994. A member of the Valley of Raleigh since 1984, Illustrious Brunk was recognized for his many services to the Rite by being invested with the KCCCH in 1989, coroneted a 33° in 1993, appointed Deputy of N.C., and then elected SGIG at the 1999 Biennial Session. An active member of many Masonic Bodies, including the York Rite, Shrine, Royal Order of Jesters, Eastern Star, Red Cross of Constantine, and Royal Order of Scotland, Ill. Brunk specializes in orthodontics in Raleigh and served as president of the North Carolina Association of Orthodontics in 1994. In recognition of his lifelong civic contributions, two Governors of North Carolina, James B. Hunt in 1993 and James G. Martin in 1992, presented him the Outstanding Individual Volunteer Service Award.

## — How To Join The Scottish Rite —

The path to becoming a Thirty-Second Degree Scottish Rite Mason starts at your local Scottish Rite Bodies. Any Master Mason belonging to a regular Symbolic Lodge is eligible to petition for the 4°–32° of the Scottish Rite. You can download a petition for the Los Angeles Valley Bodies on our Website, [www.la-sr.org](http://www.la-sr.org).

The petition is simple, requiring basic information about your Symbolic Lodge and how to contact you. The initiation fee varies from Valley to Valley; for the Los Angeles Valley it is \$175, and must be presented with the petition. Your petition is reviewed by a committee, which may visit with you to explain the Rite, and is presented to the membership at a meeting for a vote. After election, you will take the Scottish Rite Degrees at a "Reunion," which are usually held twice a year; confirm all details with the Valley Secretary.

If you are not a Master Mason, all you have to do is ask. In most states, members are not allowed to ask you to become a Mason; thus, you must do the asking. Just call the Lodge closest to you (usually listed under "Fraternal Organizations" in local directories). Most Lodges meet in the early evening hours on a weekday, so try calling between 6:00 and 7:30 PM.

If you need additional information about joining a Lodge or Scottish Rite Valley, contact the Director of Membership via our Website, [www.la-sr.org](http://www.la-sr.org). There you will also find search links to locate a Lodge near you if you reside in California. You can also call our business office at (323) 937-2566, which is open Monday through Friday from 9 AM to 5 PM.

Freemasonry is a lifelong journey of *learning, philanthropy and fellowship*. Begin your trip today!





# THE QUESTS OF THE SCOTTISH RITE

THE SCOTTISH RITE EXTENDS MASONRY'S QUEST FOR WHAT IS NOBLE IN MAN

By Robert G. Davis, 33°

In every mythology the world has ever known, there is the story of the Hero's quest. It is the search of Gilgamesh for the Flower of Immortality, of Odysseus for home, of Parsifal for the Holy Grail. It is also the quest of the Master Mason for the Lost Word and of the Scottish Rite Mason for the Royal Secret. If we, as Masonic Brothers, are to get the full benefit of what Freemasonry and the Scottish Rite have to offer, it is important that we first understand why we are Masons. The purpose of our systems of Degrees is to set each of us on a personal path to enlightenment.

When one approaches the Degrees for the first time or returns to enjoy a Reunion of his Valley, he is participating in a most ancient tradition. He is actively engaged in the eternal quest for a higher awareness; he is reaching across the generations to join his Brothers, both living and dead, in the timeless pursuit of that which is noble in man. Certainly, that pursuit begins in the Degrees of the Symbolic Lodge. Indeed, one of the first things we learn in the Craft Degrees is that Masonry is a progressive science, meaning that we learn by our own stages of experience and that all the Degrees of Masonry represent a journey.

We are taught in the Entered Apprentice Degree, for instance, that the Lodge is a representation of the world and that our journey through it is a representation of our own journey through life. As we progress through the Degree, we learn the importance of our outward relationships with others and with the institutions of our society. Then in the Fellowcraft Degree, we are taught that it takes a combination of intellect, experience, intuition, feeling, emotion, and education to make real progress in life. We discover our dual nature and that there is a spirit within us which can lead us to improve ourselves. In the Master Mason Degree, we turn inward and come face to face with our own worst enemy, our ego. Then we are given the opportunity to transcend our passions and prejudices, and become true to who we truly are.

And it is only when we have thus prepared ourselves (through the quarries of our own effort) to this level of insight and understanding that we are ready to advance to the higher awareness that can then be discovered in our journey through the Scottish Rite. Indeed, the experience of the Candidate in the ceremonies of Freemasonry is supposed to be a transforming one in the human psyche. As we begin our journey, there is an important reason for Masonic ritual. The words are there for a purpose. Everything is allegorical, and we each discover that, when we are ready, when we have prepared ourselves enough to become receptive to the meanings which underlie our ritual words, only

then will we be transformed as men. We will not only be better men for our families and in our society, but we will also improve ourselves.

The journey in Masonry, then, is indeed a quest for what is noble in man. But it does not end with the Craft Degrees. The Scottish Rite is designed to take the Master Mason, from whatever point of awareness he has gained in his journey through the Lodge, and carry him to a new level of insight. And it's a different kind of experience than the Blue Lodge Degrees.

The Blue Lodge hopes to give the Candidate a personal adventure and, through that participatory experience, to engage his emotions, moving him beyond those emotions to his intellect. The Rite has as its task engaging the Candidate's intellect directly, and, in so doing, encouraging his introspection which will then result in his personal enlightenment. That is why the Blue Lodge and Scottish Rite work well together. The one continues in knowledge and reason what the other introduces in form and discipline.

Clearly, the Scottish Rite is a progressive system of Degrees, and each Degree has a series of lessons, a context in time, a grouping (Lodge of Perfection, Chapter of Rose Croix, etc.), and a historical association. Each Degree then explores a specific set of ideas, has an overall theme (religion, knighthood, etc.), and comprises a guidepost, or marker, which gives us insight about our own Masonic journey, our personal quest.

It is important to note that these ideas and associations are almost never directly stated. They are supposed to be discovered. And we are free to disagree on whether or not all of the above elements can be found in every Degree. After all, we are each a little different, and we find ourselves in unique situations. There are often no right answers, although there are some which are clearly wrong. The power of the Scottish Rite of Freemasonry is its ability to integrate its lessons into the psyche of each individual, meeting him on the level of his own experience and giving him an opportunity to be transformed by the path of his own quest.

From my perspective, the instruction of the Rite takes the form of four quests, with each Body of the Rite concerning itself primarily with one of these journeys to new knowledge and self-understanding. And again, these quests

never really end. They continue throughout our lives. But, taken together, they do some pretty profound things within. So when thinking about the Rite, it may be helpful to look at your journey as a series of milestones to attain while following the four quests. The quests can be generally described as follows:

#### **Lodge of Perfection**

*The quest for Masonic enlightenment and the awakening of one's personal spirituality.*

#### **Chapter of Rose Croix**

*The quest to strengthen the spark ignited by the Lodge of Perfection and to make it the guiding force of one's life.*

#### **Council of Kadosh**

*The quest to find ways to express that spark in the matters and affairs of the world at large.*

#### **Consistory**

*The quest for self-examination and empowerment which completes the process.*

These quests, I believe, relate the Scottish Rite to the great mythic cycles in which the Hero goes in search of that which will benefit himself and his people. It is a quest for Masonic Light, which means self-development, independence of thought, and the ability to live freely, profitably, and creatively in the world. We learn that we do, in fact, create our own future by our actions, and every action we take—or fail to take—has consequences which echo unto the end of time.

The Scottish Rite gives us the tools to have whatever life we want. We need only to select well, examine carefully, decide fairly, live spiritually, and love mightily. Our search for the beautiful and new is a never-ending story of great adventure as we seek a greater understanding of our own being and a deeper awareness of the spark of the divine within each of us.

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**ROBERT G. DAVIS** is the Secretary of the Scottish Rite Bodies in Guthrie, Oklahoma. He is Past Master of two Oklahoma Lodges, serves as editor of the Oklahoma Scottish Rite Mason, is actively involved with Masonic education and renewal programs both in Oklahoma and nationally, and is the immediate Past President of the International Philaletes Society.

# THE HOUSE OF THE TEMPLE

HOME OF THE SCOTTISH RITE By David Kruger, 33°

(RIGHT) Approaching the House of the Temple from 16th Street in Washington, D.C. (BELOW, INSET) Elevation drawing of the building facade.



In Washington, D.C., at the corner of 16th and S Streets, NW, stands the magnificent headquarters of the Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A. It houses the Rite's governing body, the Supreme Council, and is traditionally called the "House of the Temple."

Completed in 1915, this edifice was the first major public building of the renowned architect John Russell Pope. He went on to design, among other notable buildings, the National Archives, the National Gallery of Art, and the Thomas Jefferson Memorial. Mr. Pope took his inspiration for the Scottish Rite headquarters from classical architecture and based his design on one of the ancient "Seven Wonders of the World," the tomb of King Mausolus in what is now Turkey. Our word *mausoleum* comes from this architectural marvel.

The House of the Temple is home to the administrative staff of the Supreme Council, our wonderful Library and Archives, offices of the Scottish Rite Journal, and the ceremonial spaces used by the Scottish Rite—Temple Room, Executive Chamber, and George Washington Memorial Banquet Hall. This building is part of the heritage that belongs to all Scottish Rite Masons and is proudly shared every day with friends and visitors, with a special welcome given to members of the Scottish Rite.

Approaching the front of the building from 16th Street, you ascend 3, 5, 7, and 9 steps to the massive bronze front doors between two 17-ton sphinxes, carved from single blocks of stone, one representing Wisdom and the other Power. Just inside the doors in the atrium is a giant marble table, supported by carved double-headed eagles, which bears the engraving "Salve Frater"—"Welcome Brother." Guided tours are given weekdays from 8:00 AM to 2:00 PM, or you can take a virtual tour online. Visitors are always welcome. It is a special privilege of Scottish Rite Masons in the Southern Jurisdiction to have a home away from home while in our nation's capital, and we look forward to extending you a warm welcome.



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**DAVID KRUGER** became a 50-year member of Norfolk Lodge No. 1 in 1996. A member of the Valley of Alexandria since 1946, he has served in many leadership roles in the Rite. Illustrious Bro. Kruger became SGIG in Virginia in 1985 and then Grand Secretary General of the Supreme Council in 1989. He is an Honorary Member of the Supreme Councils of Canada and the International Order of DeMolay. In 1991, the Grand Lodge of Virginia awarded Ill. Kruger one of its highest honors, the John Blair Medal for Distinguished Service.

Freemasonry is well known for its philanthropy, giving over \$2 million a day to good causes throughout the United States. The Scottish Rite is an important part of these efforts. All Scottish Rite Masons, by virtue of their membership, are participants in the charitable work of the national Scottish Rite Foundation, SJ, USA, Inc., which supplements and complements the foundations of the Scottish Rite Orientes (states) and Valleys (cities).

Incorporated since 1955 and inaugurated with a substantial gift from the Supreme Council, the Scottish Rite Foundation was established for benevolent and educational purposes. It offers, for instance, relief to victims of disaster and scholarships to college students as well as graduate fellowships to public school administrators. From the 1920s, before the Foundation was incorporated, the Scottish Rite was active regionally in university dormitory construction, hospital building (focused on children, many of them polio victims), and education of the hearing impaired.

In the 1950s, a new field of service opened to the Rite, one well matched to our mission of helping children. The treatment of children with aphasia, a condition which inhibits the timely development of childhood language skills, fit perfectly the Foundation's purpose and goals. Building on the original efforts aimed at aphasia, other language learning dysfunctions among children, such as dyslexia and stuttering, are today being treated with the latest therapies in 150 Scottish Rite Clinics, Centers, and Programs in the Southern Jurisdiction. Together with local and state Scottish

Rite organizations, the Foundation brings thousands of language-or learning-impaired children from silence and isolation into the world of words and the joy of clearly understood or expressed ideas.

Children sometimes enter the Scottish Rite language programs unable to utter an intelligible

syllable. Yet often after treatment, they can speak distinctly, which usually includes no more moving words than "Thank you, Scottish Rite." Early detection of difficulties, perhaps something as innocuous as stammering, can prevent the later onset of dyslexia, which reduces a child's potential for learning. Many research advances in this field are directly related to the Scottish Rite Childhood Language Disorders Program.

In addition to caring for children's language and learning problems, the Scottish Rite has an active scholarship and fellowship program at The George Washington University in the District of Columbia for general studies and the Bichan Scholarships for speech and language disorders. Also, the Shepherd Scholarships assist college students around the country, and the Public School Administration Awards support outstanding administrators to obtain their doctoral degrees. In addition, the annual Kach Essay Contest for DeMolays encourages moral and intellectual growth through its annual competition. Finally, the Scottish Rite's newest Americanism and Education program recognizes JROTC cadets for academic excellence and community service.

These philanthropies are just part of the many fraternal activities of the Scottish Rite. They are pieces of the mosaic created by individual contributions from Scottish Rite Masons. Each member contributes in his way to the whole, and all take pride in the significant benefits our Order brings to so many.



## SCOTTISH RITE PHILANTHROPY


SCOTTISH RITE FREEMASONS SUPPORT THEIR COMMUNITIES THROUGH MANY DIFFERENT PHILANTHROPIC ACTIVITIES

By Jack E. Nixon, 33°

**JACK E. NIXON** serves as the Grand Almoner of the Supreme Council and has served as Grand Master of Wyoming; Grand High Priest, Illustrious Grand Master, and Grand Commander of the Grand Bodies of the York Rite; Grand Patron of the Eastern Star; Associate Guardian of Job's Daughters; and a Chapter Advisor for DeMolay. Ill. Nixon currently serves on the Masonic Renewal Committee of North America for the Grand Lodge of Wyoming and for the Supreme Council, 33°, Southern Jurisdiction, USA.

# THE SCOTTISH RITE IN THE NEW CENTURY

EVERY GENERATION  
HAS IT HEROES



By Robert G. Davis, 33°

Every boy has his heroes. Astronaut and Masonic Brother John H. Glenn, Jr., 33°, is one of mine. On February 20, 1962, he circled the Earth three times in less than five hours on the spacecraft Friendship 7 and was the first American to orbit the globe. I was absolutely astonished!

I was 14 years old then, living on a farm in northwest Oklahoma. My family had not yet purchased a television. We were so used to evening radio, family card games, and reading our favorite books that no one in my family could see any particular reason to own a TV.

Thus, up until then, my fantasy world had been confined to make-believe heroes, storybook soldiers, cowboys, frontiersmen, and Indians. The action heroes in the books I read became my invisible playmates. I was one of them. And, in another sense, all of these were also tied to my real world in some way. In my hometown of Cherokee, Oklahoma, I personally knew real soldiers, cowboys, and Indians. Like every other child, my world was defined by what I already knew.

But John Glenn changed everything. When he left the confines of the Earth and returned safely, he changed my life. For the first time, I realized that everything I knew from the past no longer mattered very much. My generation would conquer things not of this world. At that point, I left fantasy behind and began thinking in the future, where I really started to grow my wings.



Looking back on my lifetime of Scottish Rite experience, I can see that it, too, has a strong element of fantasy that leads to future accomplishment. When the Degrees of the Rite were written, the myth of the Master Mason Degree was expanded. The story of Hiram was carried forward. New stories were added to the Masonic adventure, new heroes created, new world-views introduced, and new techniques adopted to bring these fantasies to life so that we could learn from them and build on them.

Essentially, the Scottish Rite was created to fulfill a fundamental need in men. Men want to make their own inner connection to traditional values of importance. We want to live good and useful lives and be respected by our families and communities. We want to understand a complex modern world in which often our own family members are from a former marriage, our wives work full time, and our children are raised in day

We will offer men leadership, education, ethics, family involvement, charity, and fraternity. As we complete the first decade of this new century, we will embrace the vision adopted by our Supreme Council at the close of the last century. The Scottish Rite will be an organization dedicated to excellence in Freemasonry. We will be recognized outside the Fraternity for the benefits we have brought to society. We will be the preeminent source for Masonic education in the world. We will be the creative center of American Masonry, the source for developing ideas and proven programs from which the rest of the Masonic community can draw. The Scottish Rite is an organization prepared to face up to its future. It will grow its own wings. It will produce its share of heroes. And it will be regarded among the best and most thoughtful of Masons everywhere as a dynamic and vital leader in the fraternal movement of tomorrow—



**“People are afraid of the future, of the unknown.  
If a man faces up to it, and takes the dare of the future,  
He can have some control over his destiny.  
That’s an exciting idea for me, better than waiting  
With everybody else to see what’s going to happen.”**

**— Illustrious John H. Glenn, Jr., 33°**

care centers. We want to make a difference in our own lives and in the lives of others.

The Scottish Rite in this new century will be there for us, teaching us what we all need to learn. It will continue to offer programs which uphold traditional values, but with techniques that have a basis in the reality of 21st-century man.

The Scottish Rite of this new century will also deliver Masonic education in both traditional and non-traditional ways. We will continue to facilitate the magical experience, which occurs when the scenes and symbols of our ethical plays, the Degrees, are integrated by body, mind, and spirit. The experience of being a Scottish Rite Mason has been, is, and will be intellectually and emotionally rewarding in this new century. We will teach what men want to know about Masonry. We will be known as the University of Masonic studies.

because men need and want fraternity in their lives, just as they need and want the quality of the Scottish Rite.

You are now invited to join us in this new renaissance, built on the same vision that lifted Illustrious Brother John Glenn to the edge of a new world in the past century. We welcome you to the feast of Scottish Rite fraternity in this new century!



**ROBERT G. DAVIS** is the Secretary of the Scottish Rite Bodies in Guthrie, Oklahoma. He is Past Master of two Oklahoma Lodges, serves as editor of the Oklahoma Scottish Rite Mason, is actively involved with Masonic education and renewal programs both in Oklahoma and nationally, and is the immediate Past President of the International Philalethes Society.