

Orator's Reports  
on the 4<sup>th</sup> – 33<sup>rd</sup> Degrees  
June 2, 2021



Bremerton Valley of the  
Ancient & Accepted Scottish Rite  
Southern Jurisdiction

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\*Note: at some point degrees 27 & 28 were swapped.

## General Introduction

Freemasonry is a brotherhood of free thinkers, tolerant and charitable. Among its illustrious American members are the first President of the embryonic U.S., George Washington, several signers of the Declaration of Independence, among them Ben Franklin, John Hancock, Joseph Warren, James Otis, and Grand Master Paul Revere.

The purpose of this document is to provide useful background for students who are preparing for, or researching, the degree work. This document might be considered the “Cliff Notes” version for the “Bridge to Light” book by Rex R. Hutchens. His book in turn, summarizes Pike’s book “Morals and Dogma”. References to a number of documents besides the Rex R. Hutchens book “Bridge to Light” were used to prepare this book and are listed below.

"Albert Pike - Man of Fire" 1996, by Tresner II

"Bible" King James version

"Bridge to Light" – 2006, Rex Hutchins;

"Bridge to Light", 2007 Spanish version Rex R. Hutchens

"Conscience and the Craft" Essays by James H. Tresner

"Esoterika" by Albert Pike

"Ethics of Freemasonry" By Brother P.M. Kershaw

"Ethics", by Aristotle

"Forms and Traditions of Scottish Rite" 2000 C. Fred Klienknecht

"Freemasons for Dummies" by Christopher Hodapp

"Magnum Opus" 1857, Albert Pike

"Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry" by Albert Pike

"Origins of Freemasonry" 1810 by Thomas Paine

"Scottish Rite Reunion" SGIG PowerPoint Presentation, 2020, WA St.

"Scottish Rite Ritual, Monitor and Guide" – 2007, Arturo de Hoyos.

"The book of Zohar" compiler unknown

"The Road Less Traveled" 2020 Michael L. Sekera

Craftsman's Essays, Various online and local

[https://en.wikipedia.org/wiki/Scottish\\_Rite](https://en.wikipedia.org/wiki/Scottish_Rite)

Online Scottish Rite oil paintings by Bro. Robert H. White

Various Essays on Degrees by James H. Tresner.

Various online Essays by Philalethes Society

<http://www.phoenixmasonry.org/>

It is recommended that those who acquire this document, read all the chapters. There is no exposure of esoteric work, but they give insight to the approach that Albert Pike's took for development of the degrees. His general premise was that ancient religions and philosophies had at least one thing in common and that is the "Cycle of Life". And this particular "Cycle of Life" is also reflected in the Masonic 3rd degree Hiram Abiff legend. You see this cycle in many ancient religions. It is no surprise that this natural cycle is exhibited everywhere as our planet transitions from Spring, Summer, Fall, and Winter and then back to Spring again. Our species recognized this cycle thousands of years ago and ritualized it accordingly. We are born, mature, age, die, and are reborn in the next generation. One would expect that many religions and philosophies would reflect this as part of their philosophy. Layered on top of this, he added the civic duties of a free society. The key to this is education.

It's important that the student read all the degrees because the sequence of Pike's approach reminds us how much we have in common. This is particularly evident in the 24<sup>th</sup> degree which discusses a number of ancient philosophies. It would also be valuable to read Pike's "Moral and Dogma" book, at least the 24th degree chapter, to get a better idea. In addition to that, there are several other references that are online including the Pike's "Magnum Opus" which was Pike's approach to all of the rituals for each one of the degrees. The Opus wasn't fully accepted by the Scottish Rite, Southern Jurisdiction, as written and degrees have been updated many times by some very educated people. It would be good, if you have the opportunity to read, attend, and participate in the degrees themselves in addition to reading "the Bridge to Light". There are several references that your studies should include, most of which are on line. The Bremerton Valley has an online database of most of this material. [<https://www.bremertonvalleyaasr.org/>]

**Compiler: Ill Bro Lance N. Otis 33° IGH - under the auspices of Sovereign Grand Inspector General in Washington Ill Alvin W. Jorgensen, 33°**

**Note: the PDF version is printable as a 120 page 5.5x8.5 folded booklet on 30 sheets of standard size letter paper using the "print both sides" option.**

# Orator's Report on the 4<sup>th</sup> Degree Secret Master May 12, 2021



The Apron and Collar are white with black piping and black straps symbolizing the pain suffered upon hearing of the Master Hiram's death and the loss of the Word. In its center is a "Z" surrounded by two crossed branches of laurel and olive leaves.

Bremerton Valley of the Scottish Rite

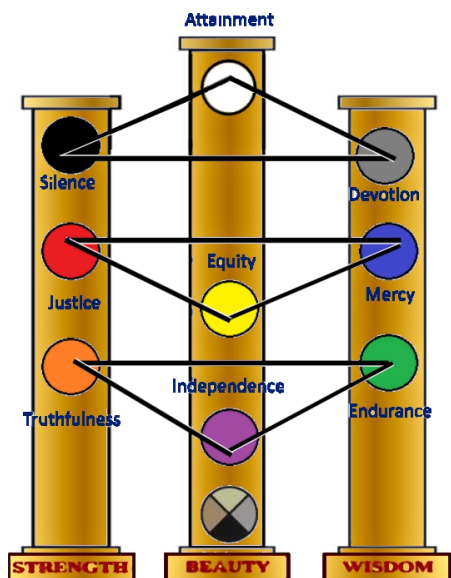
#### 4° - Secret Master

**The Legend:** The 4th thru the 14-degree, deal with various aspects of the Hiram legend propounded in the 3rd degree, examining aspects such as duty, faithfulness, and the knowledge and virtues that characterize a Mason. These are known as the “Ineffable Degrees” because they treat the rediscovery of the ineffable name of God. The Degrees teach the quest for light, and inspire the awakening of one’s moral and intellectual nature and are based on how Hiram Abiff helps King Solomon build his Temple as given in the Bible books: 1 Kings chapter 5 to 9 and 2 Chronicles chapter 2 to 7.

**The Setting:** The Lodge of Secret Masters represents the meeting of the Princes of Israel at the death of Hiram in or near the partially completed Temple on the Mount in Jerusalem. The work in the Temple has been suspended. In the East there is a balustrade with a door called The Holy of Holies. The hangings and the covering of the Altar are black and sprinkled with silver tears reminding us of the loss of the True Word.

**The Ritual:** The Fourth Degree opens in the sadness and sorrow that followed the untimely death of our Grand Master Hiram Abiff. The ceremony has no plot; the purpose is not so much to illustrate virtues but to lay the foundation for the entire Scottish Rite degree system.

The candidate learns that a man is not fit to commence the ascent toward the heights on which Truth sits enthroned without first appreciating and embracing the value of Truth itself, and the Virtues. Our mission as Masons is to serve our fellows, our country and mankind, based on the nine great Masonic virtues of the Kabbalah Tree of Life: Truthfulness, Endurance, Independence, Justice, Mercy, Truthfulness, Endurance, Independence, Justice, Mercy,



#### **4° - Secret Master**

Equity, Silence, Devotion, and Attainment.

Duty and its importance in Scottish Rite Masonry are highlighted in the ceremony. The duties of a Scottish Rite Mason are not fulfilled in the expectation of earthly rewards or honors, but in the simple hope of personal satisfaction. These duties make up the path that leads to the goal of the Masonic quest for the True Word. The candidate has started a great journey. However, this is not an easy journey.

**The Lecture:** The Initiate is given the key to self-knowledge, and his feet are set firmly upon the path which leads there, and the way to achieve that goal is pointed out. He must learn to work for the work's sake, without desire of approbation or reward. It is the duty of a man who seeks and accumulates greater knowledge to know and practice those ethical and moral principles which demonstrate Man's highest, and most noble nature. As we begin our climb to the skies of spiritual knowledge, our eyes are anointed to discern truth from error. The Initiate is given the Key to the Mysteries, and introduced to the Kabbalah as a system of mystical thought used by the Kabbalists to illustrate the world and all its marvelous parts. And it is also introduced as a key to the symbolic language necessary for reading and comprehending the deeper meanings of Scottish Rite and Masonic symbolism in general. The doctrine of the 27th Degree is chiefly derived from the Kabbalah. (In the novels: "Lost Symbol", "The Da Vinci Code", and "Origin", Robert Langdon, author Dan Brown's protagonist, illustrates the importance of the Zohar, the classic book of Kabbalah.)

The Initiate is taught to practice Silence, Obedience, and Fidelity. The mason who can always keep faith in God and his Masonic brother is well on his way to discovering the Royal Secret and the Lost Word. Albert Pike says that learning "must be traced back to the sources located in the very remote past and there the origin and meaning of Masonry will be found." Thus, the teachings of Masonry are not to be taken lightly or superficially acquired after they are taught.

This is to inform the initiate that Freemasonry is not a social club but an aggregate of good men looking for wisdom and

## **4° - Secret Master**

the True Word of God.

THE MORAL TEACHING of this degree is that we live in peace with our own conscience and are honored by good people when we perform our duties honestly and diligently. When honesty, diligence, justice and brotherhood do not exist, freedom and independence are meaningless. Masonry values man as a person.

The efforts made to discover the origin of the Hiram legend show that, while the Masonic legend is comparatively modern, its underlying principles run back to remotest antiquity. From these associations it is evident that Hiram is to be considered as a prototype of humanity. As Adam after the Fall symbolizes the Idea of human degeneration, so Hiram through his resurrection symbolizes the Idea of human regeneration.

**DUTIES:** Practice Silence, Obedience, and Fidelity, not to be fulfilled expecting reward, but personal satisfaction.

- Silence warns us of the demands that we may make to a truly needy Brother, demands that can be measured far beyond simple human charity. It is one of the main disciplines we must undertake in pursuit of the reconstruction of God's temple within ourselves.
- Obedience is not blind towards tyranny, but is the very submission of the individual will to the necessary demands of living in society.
- Fidelity is one of the highest virtues among the ancients. We must always strive to keep faith in God and in our Brethren, otherwise our obligations would be meaningless.

**LESSONS:** The teachings of Masonry are not to be taken lightly. Learning far surpasses physical monuments.

**FOR REFLECTION:** Can one command someone who does not know how to obey?

**IMPORTANT SYMBOLS:** The black collar with the silver tears, the service of Adonhiram, the ivory key, the shining star, the laurel branch and the olive leaves.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*



# Orators Report on the 5<sup>th</sup> Degree Perfect Master March 2, 2011



The apron of the 5<sup>th</sup> Degree is white and green, with a cubic stone and a Hebrew YOD. The jewel is represented by a compass open on a segment of a circle, to an angle of sixty degrees.

## Bremerton Valley of the Scottish Rite

**The Legend:** the Blue Lodge 3<sup>rd</sup> degree is based on the legend of Hiram. This legend loosely has its historical basis

## **5° - Perfect Master**

in 1st Kings 7 and 2nd Chronicles 2. The Rites are based largely upon the Hiram legend that follows after Hiram Abiff's death.

The ancient mythical Legend of the fifth degree, found in the old Rituals, is as follows:

King Solomon, having learned that the body of Hiram had been discovered, and deposited in the western part of the unfinished Temple, and being greatly rejoiced that the precious remains of his brother the Artificer were found, immediately ordered Adoniram ben Abada, who was afterward appointed Chief Architect and Inspector of the Works in his stead, to prepare a funeral that should correspond with the eminent virtues of the deceased.

All the workmen upon the Temple, on Mount Lebanon and in the quarries, were ordered to be present at the funeral ceremonies. In nine days, Adoniram completed a superb mausoleum to the memory of the Master, destined to receive his body—a tomb of white marble, surmounted by a triangular obelisk of the black marble of Egypt, upon which was a great urn of the same, pierced with a sword. In this urn his heart was to be deposited, it having for that purpose been embalmed.

Three days after the monument was completed, the remains of the murdered Master were deposited therein by King Solomon. He was assisted by all the workmen, in particular, Adoniram and Zabud, as well as all the princes, nobles, and captains. Hiram, King of Tyre had come from his own country to be present at the imposing ceremony.

Annually afterward, the anniversary of this funeral was religiously observed and on each such occasion some brother represented the deceased, and was thereafter called a Perfect Master (Morah Salam), because he was thenceforward required to be, in his character and conduct, a representative of the Master Hiram, whose place he had occupied in the coffin, and whose clothing and jewel he had worn.

## 5° - Perfect Master

**Who is the Perfect Master?** It is Grand Master Hiram Abiff.

**The Setting:** The Lodge is in sorrow for it is the anniversary of the burial of the Master Hiram.

Until 1935, it was the custom and practice of the Scottish Rite to require initiates in this Degree to execute a last will and testament before initiation. There were two reasons for this ceremony and requirement. The first was to impress upon the initiates the uncertainty of life, and that death might call them at any moment; and, second, to impress upon the initiates the wisdom and duty of making proper provision for the protection and welfare of their families and dependents. Now you are urged to think seriously upon this subject. If any of you do not have a will, you should make one.

**The Ritual:** The Candidate has been initiated into the fourth degree, Secret Master, and has been reminded of its lessons: Secrecy, Obedience, and Fidelity. He is placed in a coffin and represents the GMHA in the annual reenactment of the funeral ceremonies.

The main roles are Adoniram, King Solomon, and Hiram, King of Tyre. Their orations are reminiscent of the Rose Croix Funeral service e.g. **KING SOLOMON:** "It is a great act of piety to inter our friends according to their station and so to give evidence that we appreciate and desire to imitate their virtues." While in the Rose Croix the **Jr. Warden says:** "It is a great act of piety, and honorable, to inter our Brethren according to the proportions of their condition, and so to give evidence that we appreciate and desire to imitate their virtues."

Upon completion of the orations, the coffin is placed in the tomb and the assembly promises and vows to forgive all wrongs and injuries that were inflicted by others and to cherish peace and concord among Masons. The Candidate is raised from the coffin, his eyes are uncovered, and is relieved of the cord around his neck and the white robe, and is invested with the collar, apron, and jewel of the degree.

## 5° - Perfect Master

**The Lecture:** The Master Hiram was an industrious and an honest man. What he was employed to do he did diligently, and he did it well and faithfully. He received no wages that were not his due. Industry and honesty are the virtues peculiarly inculcated in this Degree. Perfect honesty, which ought to be the common qualification of all, is rarer than diamonds. To do earnestly and steadily, and to do faithfully and honestly that which we have to do, these virtues belong to the character of a Perfect Master.

We Think, at the age of twenty, that life is much too long for that which we have to learn and do. But when we are sixty we halt and look back along the way we have come and cast up and endeavor to balance our accounts with time and opportunity, we find that we have made life much too short, and thrown away a huge portion of our time.

The Moral Teaching of this degree is that we live in peace with our own conscience and are honored by good people when we perform our duties honestly and diligently. When honesty, diligence, justice and brotherhood do not exist, freedom and independence are meaningless. Masonry values man as a person.

**DUTIES:** Be honest and industrious.

**LESSONS:** Life is uncertain. Virtue should be for virtue's sake.

**FOR REFLECTION:** Can you measure your age, not by years, but by good deeds? Does a life well lived prepare one for death?

*"To sleep little, and to study much; to say little, and to hear and think much; to learn, that we may be able to do, and then to do, earnestly and vigorously, whatever may be required of us by duty, and by the good of our fellows, our country, and mankind, these are the duties of every Mason who desires to imitate the Master Hiram." - Albert Pike*

**IMPORTANT SYMBOLS:** Branches of acacia, coffin, the Master Hiram.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*

Orator's Report  
on the 6<sup>th</sup> Degree  
Intimate Secretary  
May 17, 2021



The apron of the 6<sup>th</sup> Degree is made of white lambskin,  
edged with bright crimson

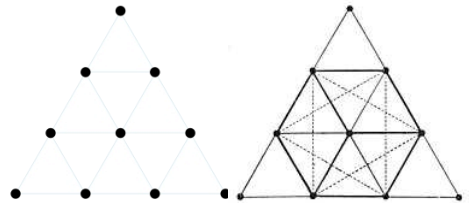
Bremerton Valley of the Scottish Rite

## 6° - *Intimate Secretary*

**The Legend:** This degree continues the Hiram legend after the death of Master Hiram. Hiram the King of Tyre has endowed Solomon with cedars, firs, and gold according to his desire, and then King Solomon gave King Hiram 20 cities in the land of Galilee. King Hiram, King of Tyre, has come in anger to complain about the dilapidated condition of the cities which Solomon gave him in return for his assistance in the building of the temple, they did not please him (1 Kings 9: 11-12). Although the biblical account ends like this, the story lengthened to provide certain lessons. The plot of the story refers to this agreement between King Solomon and King Hiram of Tyre.

**The Setting:** This degree takes place in King Solomon's audience chamber. Hangings and a covering of the Altar are in black with silver tears. In this Degree they serve to remind us of the great affliction suffered by our former Brothers over the death of Hiram and to emphasize in our minds the virtues of Hiram.

The three candelabra with nine lights each are arranged forming three sets of three equilateral triangles, the Triple Delta. In the works of the Symbolic Degrees of the Scottish Rite, the Pythagorean Tetractis is an important symbol. It is a simple 10 point diagram arranged as shown:



Within its perimeter are many important symbols that are revealed on stage through the ceremonies and lessons of many degrees. The Triple Triangle is the first example in the American system of the Scottish Rite and can be seen, connecting the appropriate dots in the illustration.

**The Ritual:** The candidate represents Zabud, a faithful servant of King Solomon. The other main characters are King Solomon and King Hiram. The drama begins when the candidate sees King Hiram rushing into King Solomon's audience Chamber. The candidate is then placed outside the Chamber near a half-open door and instructed to listen

## 6° - *Intimate Secretary*

carefully. He sees King Hiram bitterly accusing King Solomon of dishonesty. King Hiram affirms that he is not honest who does not keep his word both in the spirit and in the letter.

When Solomon begins to explain his intentions, King Hiram surprises Zabud and accuses Solomon of placing spies at the door. He rushes to the door catching Zabud. Solomon wisely advises King Hiram to calm down and reflect on why Zabud should be tried and heard in his own defense. When it is discovered that his motives were pure, he is rewarded rather than punished. And is invested with the collar, apron, and jewel of the degree.

Per KJV 2 Chronicles 8: 2, Solomon rebuilt the cities that King Hiram had given back to Solomon, and caused the children of Israel dwell there. The two Kings strengthen their Brotherhood and agree to carry out a new Treaty between their countries.

**The Lecture** The degree seeks to incite us to act in such a way that our memory is honored among Masons.

Zeal in the service of another is the noble expression of selflessness. Generosity as a Masonic virtue is more than charity. It is a commitment also of time and talent, sacrifice and dedication. Do not give measure for measure, but rather return abundantly to repay the smallest favor.

The man who is owed gratitude keeps the scales in his favor. As men we were created to care for and nourish one another and thus we are counseled to be zealous in the practice of that truly Masonic tenant: Brotherly Love.

Zeal without discretion is fanaticism. The fanatic is ruled by his passions rather than by his reason; He is led by emotions rather than judgment.

The wise Mason is a peaceful man, avoiding violence and argument. When our brethren are in disagreement, we should not take sides and incite more argument. Let us instead seek that common ground which unites men of reason and respects honest differences of opinion.

## **6° - Intimate Secretary**

**The moral teaching** of this degree emphasizes the importance of zeal tempered by discretion. We also receive the counsel of King Hiram given to Solomon. "Obey not only the letter, but the spirit of the law." We hear also of the priceless gift of friendship whose worth exceeds all earthly things.

**DUTIES:** Be enthusiastic, faithful, disinterested, benevolent, act as a peacemaker.

**LESSONS:** Zeal and fidelity to duty are always rewarded.

**FOR REFLECTION:** Why be a peacemaker?

**IMPORTANT SYMBOLS:** The triple Delta, King Solomon, King Hiram and the crimson color.

The Apron is made of white lambskin, edged with bright crimson; an equilateral triangle is embroidered on the flap. The designs on the Apron are Phoenician letters; in the center are the two letters on the Fifth Degree Apron. Three additional letters: two in the upper corners and one near the bottom. These are the initials of the words that signify a covenant, agreement or Divine Law, an offer to attain salvation from a vow.

The jewel is a triple Delta superimposed on an equilateral triangle of gold. Each Delta has a central design made up of one of the astrological signs for the Sun, Moon, and Mercury. The jewel's shape is based on the Masonic interpretation of the Pythagorean Tetractys.

The cordon is a wide band in light crimson, used from right to left, or a collar of similar material, with the jewel suspended from it.



Orators Report  
on the 7<sup>th</sup> Degree  
Provost and Judge  
April 6, 2011



The apron of the 7<sup>th</sup> Degree is white and red, with a white and red rosette. A pocket holds the plans of the Temple. The jewel is a gold key which opens the box that holds the decisions of the tribunal.

Bremerton Valley of the Scottish Rite

## 7° Provost and Judge

**The Legend:** The Blue Lodge 3<sup>rd</sup> degree is based on the legend of Hiram. This legend loosely has its historical basis in 1st Kings 4-7 and 2nd Chronicles 2-4. The Rites are based largely upon the Hiramic legend that follows after Hiram Abiff's death.

The ancient mythical Legend of the seventh degree, found in the old Rituals, is as follows:

After the death of Master Hiram, King Solomon appointed seven Provosts and Judges to administer justice among the workmen of the Temple. They were to adjust demands, listen to complaints and settle any disputes, administering the same laws to both Hebrew and Phoenician alike. The Chief Provost and Judge, Zabud, was entrusted with records of the tribunal.

**The Setting:** The site is the Temple of Solomon, under construction, in the Middle Chamber where the records are kept.

**The Ritual:** Zabud, as the Chief Provost and Judge, sits alone in deep thought. He is about to be approached by advocates of two sides of the same dispute, each seeking his favor on their behalf.

A friend, Naboth, enters explains that he governs the laborers who work on the south wall. Between him and the workmen a difference has arisen because he has hired Phoenician workmen, some of which are not of the Craft. Naboth expects difficulty to come before the judges. He requests Zabud to befriend him in the decision for which Naboth suggests he will use his influence with the king to advance Zabud's position. Zabud dismisses Naboth saying, "As a fellow of the Craft. I have called thee Brother; as a Judge, I know thee not."

Upon Naboth's exit, Uriah, a general laborer, enters. Uriah explains that the workmen on the south wall wish to remove all those *Phoenician* workmen. Zabud also dismisses Uriah. He chastises him for attempting to corrupt the judges by asking a judge to assume powers which are not his: that is, to show preference by arbitrarily dismissing all the Phoenicians, some of whom are of the craft.

## 7° Provost and Judge

The scene changes: The candidate, aspiring to the title of Provost and Judge, is now received as the character Zabud and is lectured on the virtues necessary to be a judge.

The candidate is invested with the cordon, jewel, and emblem of the degree. The triangle is explained as emblematical of the three great prerequisites of a judge: justice, equity, and impartiality.

**The Lecture:** Those who are entrusted to administer the law must do so without any personal consideration of the power of the mighty, the bribes of the rich, or the needs of the poor.

They must divest themselves of prejudice and preconception.

They must bear patiently, remember accurately, and weigh carefully the facts and the arguments offered before them.

They must not leap hastily to conclusions, or form opinions before they have heard all.

They must not presume crime or fraud.

They must neither be ruled by stubborn pride of opinion, nor be too facile and yielding to the view and arguments of others. In deducing the motive from the proven act, they must not assign to the act either the best or the worst motives, but those which they would think it just and fair for the world to assign to it, if they themselves had done it.

They must not endeavor to make many little circumstances, which weigh nothing separately, weigh much together, in an attempt to prove their own acuteness and sagacity.

Wrong and injustice once done cannot be undone by man, but are eternal in their Consequences; once committed, they are numbered with the irrevocable past.

Let the true Mason never forget the solemn injunction necessary to be obeyed at almost every moment of a busy life: "Judge not, lest you yourselves be judged; for whatsoever judgment you give to others, the same shall in turn be given to you. Such is the lesson taught to the Provost and Judge.

## **7° Provost and Judge**

In a country where trial by jury is known, every intelligent man is liable to be called on to act as a judge, either of fact alone, or of fact and law mingled; and to assume the heavy responsibilities which belong to that character.

From the degree, we learn that impartial justice protects person, property, happiness and reputation. We are instructed to judge with patience and impartially.

THE MORAL TEACHING of this degree is JUSTICE, in decision and judgment, and in our intercourse and dealing with others, especially Masons.

DUTIES: Let justice be the guide of all your actions.

FOR REFLECTION: Are the duties of a judge a burden or an honor?

IMPORTANT SYMBOLS: Equal balance, ebony box that holds the records of the Tribunal, triangle, the color red.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*

Orators Report  
on the 8<sup>th</sup> Degree  
Intendant of the Building  
Oct 3, 2012



The apron of the 8th Degree is white, lined with red and bordered with green; in the center is an embroidered nine-pointed star and over that a balance. On the flap is a triangle, with Phoenician letters at each angle.

Bremerton Valley of the Scottish Rite

## **8° - Intendant of the Building**

**The Legend:** The Blue Lodge 3<sup>rd</sup> degree is based on the legend of Hiram. This legend loosely has its historical basis in 1st Kings 4-7 and 2nd Chronicles 2-4. The Rites are based largely upon the Hiram legend that follows after Hiram Abiff's death.

The legend of this degree portrays the events following Hiram's death. Since the period of mourning has expired, King Solomon wishes to continue work upon the Temple. The drama focuses on a solution to the problem posed by Hiram's untimely murder.

In the degree, King Solomon appoints five Intendants of the Building to administer the workmen of the various crafts.

**The Setting:** The site is the Temple of Solomon, under construction.

**The Ritual:** During the reception, the Master represents King Solomon; other officers assume the names of Tsadoc, Ahishar (Treasurer), King Hiram of Tyre, and workmen. King Solomon seeks the counsel of King Hiram to solve the problem of how to complete the Temple but Ahishar offers the solution. The Master Hiram enjoyed communicating the arts and sciences he learned in Egypt and the East to a group of young men who were eager to learn. Hiram believed these young men would be able to take his place. The Master's delight in transmitting his knowledge teaches us the **importance of education to maintain cultural continuity**. Ahishar suggests that Hiram's favorites share the responsibility to finish the Temple.

The candidate, as Yehu-Aber, along with the four others, is told that to become an Intendant of the Building he must not only be charitable and benevolent, he must learn the social and moral philosophy of Masonry. He is to view himself as the almoner of God's bounty, recognizing all men as his brothers. Since we no longer work in the operative craft, the Intendant of the Building must labor in human quarries promoting works of charity and benevolence.

## **8° - Intendant of the Building**

The candidate is invested with the cordon, jewel, and emblem of the degree. The apron's three colors, white, red, and green, teach the candidate to conform to the purity of morals and zeal for the service of Masonry.

**The Lecture:** The province of Masonry is to teach a path to all forms of truth moral, political, philosophical and religious. The political lessons of the degrees through the 8th, are disclosed. A system of government to which man should aspire requires:

4th, 5th, 6th: An enlightened citizenry,

7th: An independent judiciary,

8th: An economic order based on capital and labor.

In the performance of the work, whatever it is, always practice the rules of Benevolence and Charity. Never deal harshly with those in your employ, or those with whom you labor. Do not make false, unjust, or unreasonable claims against them. Aid him and his family, recognizing all mankind as your brothers. Capital and labor must not be adversarial, but complementary, and respectful. They must cooperate to produce harmony. This provokes reflection in respect to the necessity of an elective and independent legislature.

The degrees of this Rite are not intended for those satisfied with mere ceremonies and uninterested in the depth of wisdom buried beneath the surface.

When you become imbued with the morality of Masonry, and it is familiar to you, then be prepared to receive its lofty philosophical instruction. Step by step men advance towards Masonic perfection. **Each Masonic Degree is a development of a particular duty**, and in the 8th you are taught charity and benevolence, to be an example of virtue, to correct your own faults, and to endeavor to correct those of your Brethren. And beyond your Brethren, extend your charity to the world at large.

## **8° - Intendant of the Building**

**THE MORAL TEACHING** of this degree impresses upon the candidate the futility of advancing unless the lessons already taught have been carefully considered. The jurisprudence, learning and morality of Masonry and not merely the work and ceremonies should have our most profound thought and attention. The mission of Masonry is to seek after Light and we should consider the earthly life of ours a field for noble action, the beginning of heaven and a part of immortality. This Degree teaches us that we have high duties to perform and a high destiny to fulfill on this Earth. We should love this Earth as the garden on which the Creator has lavished such miracles of beauty, has made it the dwelling place of the wise and the good, the place of opportunity for the development of the noblest passions, the tenderest sympathies and the loftiest virtues.

**The mission of Masonry is to teach and follow a path to all forms of truth: moral, political, philosophical and religious.**

**DUTIES:** Be benevolent and charitable.

**LESSONS:** Benevolence, Charity, and Honest Labor

**FOR REFLECTION:** Knowledge without its application is of little, or no value.

**IMPORTANT SYMBOLS:** Triple triangle, nine pointed star, the colors crimson, green and white.

The apron is white, lined with red and bordered with green. The three colors white, red and green, the chief symbolic colors of Scottish Rite Masonry, teach us to imitate the purity of morals and zeal for the service of Masonry which have made our deceased Master immortal in the recollection of men.

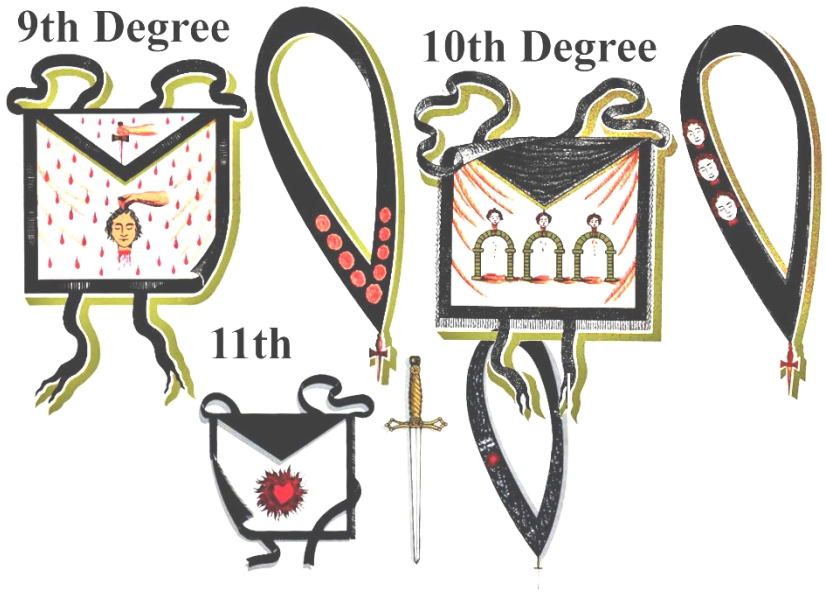
The jewel is a gold delta. On one side is engraved the Samaritan word for “Freeborn” and on the other: “Our only God, chief and source of all”.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*



# Orator's Report

on the 9<sup>th</sup> 10<sup>th</sup> & 11<sup>th</sup> Degree  
Elu of the 9, 15, and 12  
May 18, 2021



The aprons of the Degrees are white with black trim and include the heads of the assassins (9-10), a flaming heart (11<sup>th</sup>). The jewel is a dagger.

Bremerton Valley of the Scottish Rite

## **9° 10 11 Elu of the 9, 15, and 12**

### **The Legend**

The 9th degree Elu of the 12, 10th degree Elu of the 15, and 11th degree Elu of the 12 continue the Hiramic Legend that follows after Master Hiram Abiff's death and dramatize the capture, trials and fates of the three retched assassins of the Master.

### **The Settings**

The 9th and 10th scenes 1-2 are near a cave in the Judean hills outside of Jerusalem. Scenes 3-4 are in the audience chamber of King Solomon. King Solomon sits in the East. The 11th degree setting represents King Solomon's Chamber of Audiences; Zabud, a judge in Israel, is seated in the East. The Candidate represents Ben Dekar of the Elu of the twelve.

### **The Ritual**

In the 9th Degree, King Solomon immediately selects nine men, one of whom, Yehú-Aber, is represented by the candidate, to bring back the murderers alive, warning: "Let us not allow Law and Justice to be deceived ". In the cave they see one of the assassins asleep. The candidate is ordered to arm himself and if the man awakens, hit him on the head and heart. The assassin places his left hand on his head and then on his heart and falls dead at the hands of Yehu-Aber. The assassin's head is severed and all return to Jerusalem.

The 10th degree, Elu of the Fifteen, relates to how the Master Hiram's two remaining assassins were captured. Though they have fled from Jerusalem into Gath, their identity is nonetheless discovered. King Solomon selects six Perfect Masters by lot to accompany the nine Elu into Gath (in southern Israel, the site is known today as Tell es-Safi) to capture and return the miscreants.

In the 11th degree, 12 Elu , dedicated to truth, are selected to sit in judgement of the assassins who are tried, convicted and executed. The heads of all three are placed upon the gates of the city as a deterrent to crime. Thus are the demands of justice satisfied.

## **9° 10 11 Elu of the 9, 15, and 12**

No sooner has King Solomon dispensed with the demands of justice in the matter of the death of Hiram Abiff than he must turn his wisdom upon another problem in his kingdom: there is corruption in the collection of taxes and many complaints have reached the ears of the king's chancellor who dutifully reports them. King Solomon selects twelve from the fifteen Elu and appoints each over a province with the solemn charge to administer fairly and protect the people from political abuse.

### **The Lesson**

The assassin captured in the 9th degree represents ignorance, the two remaining assassins are fit symbols of ambition and fanaticism. Taken together, these three vices are the chief enemies of political freedom. Ignorance impedes, ambition denies, and fanaticism imposes. Ignorance impedes the cause of human progress; Ambition denies equal opportunity in political affairs and fathers tyranny or despotism; Fanaticism imposes, by force or otherwise, beliefs upon those who do not wish to share them and is therefore the mother of intolerance.

In the 11th degree, the value of trial by jury is extolled, without which liberty, and immunity from wrong and oppression cannot be guaranteed. An Independent Judiciary is the third leg upon which a stable and just government stands. We are taught to deal fairly with all men and see that none are subjected to extortion or the unjust imposition of burdens. Neither fear nor fault should permit harm to fall upon our country or its people.

The twelve Elu who are appointed governors are given the title of Princes Ameth. 'Ameth' is a Hebrew word meaning 'truth'. This title is particularly fitting since truth is the great protector of man and as we read in the holy writings, "is sharper than any two-edged sword." These twelve Elu, dedicated to truth, also serve to remind us of the twelve who sit on a jury and by the exercise of truth deliver up the guilty for punishment.

## **9° 10 11 Elu of the 9, 15, and 12**

**The Moral:** The ninth degree is consecrated to bravery, devotedness, and patriotism; and the duties are summed up in the simple mandate, "Protect the oppressed against the oppressor; and devote yourself to the honor and interests of your Country."

The 10th degree adds to those of the Elu of Nine; the cause of Toleration and Liberality against Fanaticism and Persecution, political and religious; and to that of Education, Instruction, and Enlightenment against Error, Barbarism, and Ignorance.

The 11th teaches that all power must be delegated for the good, and not for the injury of the People.

### **9th-11th DUTIES:**

- Illuminate our souls and minds. Instruct and enlighten people.
- To be vigilant of the interests and honor of our Country.
- Be tolerant and liberal. War against fanaticism and persecution with education and enlightenment.
- Be earnest, true, and reliable. Be the champion of the people.

### **9th-11th LESSONS:**

- Ignorance is the main enemy of human freedom.
- A free press is indispensable for true freedom.
- Remorse and guilt are God's punishment and more severe than Man's.
- Ambition creates tyranny and despotism. Fanaticism creates intolerance and persecution.
- Life is a school. Masonry is work.

### **9th-11th FOR REFLECTION:**

- Do your principles shape and control your behavior or are you guided by feeling?
- Are you tolerant even of intolerance?
- Is Masonry's work ever completed?

**IMPORTANT SYMBOLS:** 9<sup>th</sup> -10<sup>th</sup>: The assassin Abairam, the cave with a pale light and a fountain, the alien Pharaohs, Master Hiram as human freedom. 11<sup>th</sup>: Flaming heart, the twelve Elu, swords with points touching in a circle.

Aprons and Cordons: see first page images.

*Adapted from the Spanish Translation of the book, "A Bridge to Light" by Ill. Rex R. Hutchens*

Orators Report  
on the 12<sup>th</sup> Degree  
Master Architect  
November 7, 2012



Bremerton Valley of the Scottish Rite

## **12° - Master Architect**

**The Legend:** After the murderers of the Master Hiram Abif had been discovered, apprehended, tried, and punished, his monument and mausoleum completed, and the matters which concerned the revenue of the realm provided for, King Solomon, to assure uniformity of work and vigor in its prosecution, and to reward the superior and eminent science and skill of Adoniram, appointed him to be chief Architect of the Temple, with the title of Grand Master Architect, and invested him with that office, as the successor of the deceased Master Hiram Abif, and at the same time made him Grand Master of Masons and the Masonic peer of and King Hiram of Tyre.

The degree of Grand Master Architect is alleged to have been established as a school of instruction for the more advanced workmen of the Temple, to assure uniformity in work, vigor in its prosecution, and to reward those more eminent in science and skill.

**The Setting:** A Chapter of Master Architects laboring with their drafting instruments. Behind the Venerable Master in the East are five columns, each of a different order of Architecture: Tuscan, Doric, Ionic, Corinthian, and Composite.

**The Ritual:** The degree partakes of a scientific nature, in which the rule of architecture and the connection of the liberal arts with Masonry are dwelt upon, and portions of the Fellow Craft degree are amplified and extensively illustrated. This grade requires of the neophyte that he be thoroughly qualified intellectually and morally, to be admitted, and instructs him that virtue is as necessary as talents to every Grand Master Architect.

The candidate is taught the symbolic meanings of the Master Architects tools: the different compasses, the parallel ruler, the protractor, the plain scale, the sector, and slide-rule.

The candidate is further taught that the five different orders of architecture are emblematic of the five principal divisions of the Ancient and Accepted Scottish Rite:

- 1.—The Tuscan, of the three blue Degrees, or the primitive Masonry.

## **12° - Master Architect**

- 2.—The Doric, of the ineffable Degrees, from the fourth to the fourteenth, inclusive.
- 3.—The Ionic, of the fifteenth and sixteenth, or second temple Degrees.
- 4.—The Corinthian, of the seventeenth and eighteenth Degrees, or those of the new law.
- 5.—The Composite, of the philosophical and chivalric Degrees intermingled, from the nineteenth to the thirty-second, inclusive.

The Masonic significance of the North Star, Morning Star, and the three Great lights is also taught.

### **The Lecture:**

The ceremonies of this degree are brief but its significance is profound. The most important lesson instructs us to solve the great problems presented by the universe, to know and understand the lofty truths of philosophy and to communicate it freely to others, particularly by our actions. Only the best and wisest in us and among us should rule. For if be any other, the low and the ignoble will presume, and soon prevail.

The political lesson taught in this degree is the value of a wise chief executive such as Adoniram. He who obeys the Masonic law shall find true Masonic Light.

As he advanced, the ancient Freemason ceased to work with the instruments of the laborer the square, the level, the plumb, and the trowel, and assumed those of the Architect and Geometrician. As he advanced, he also passed from that branch of geometry and mathematics which occupies itself with the earth, its surface and the things, that belong to it to the mathematics of the heavens and the spheres. We no longer occupy ourselves with geometry and mathematics as sciences; to us the instruments of the geometrician have a symbolical meaning. By means of the morality of Masonry, we advance toward its philosophy, and every degree is a step in that direction. If you would succeed to the rank held by Adoniram, you must assume the obligation which it imposes.

## **12° - Master Architect**

**LESSONS:** This degree teaches that wisdom is a gift from God and should be preferred over riches. Wisdom and knowledge bring honor, discretion and understanding. Wisdom teaches the knowledge of God. Wisdom enables immortality.

The five orders of architecture, and the different working tools of the three degrees, have a symbolic meaning, and constitute a complete code of ethics by which the upright Mason must square and regulate his conduct.

In another aspect of this Degree, the Chief of the Architect symbolizes the constitutional executive head or chief of a free government. It teaches us that no republican government can long endure when the people cease to select for their chief magistrates the best and the wisest of their statesmen.

## **DUTIES**

Seek wisdom through knowledge.

## **FOR REFLECTION**

Are you in control of your life?

## **IMPORTANT SYMBOLS**

Architects Tools.

Excerpts from Arturo de Hoyos' Scottish Rite Ritual Monitor and Guide First Edition (2007). Details should be read and can be found here: Symbols: pgs 111-112. Lessons: pgs 223-240.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*



# Orators Report on the 13<sup>th</sup> Degree Royal Arch Of Solomon



The apron of the 13<sup>th</sup> Degree is crimson red with a mixture of blue, symbolizing zeal, and includes the rayed triangle, the emblem of Deity and Light. In the center is an ancient form of the Hebrew letter yod.

Bremerton Valley of the Scottish Rite

### **13° - Royal Arch of Solomon**

**The Legend:** The LOP Rites are based largely upon the Hiramic legend that follows after Hiram Abiff's death. The thirteenth degree was also called the Royal Arch Of Enoch. This degree is also the climax of the ineffable degrees and is a preparation for the "Degree of Perfection" which follows. The ancient mythical Legend found in the old Rituals is based on Genesis 5, is as follows:

Enoch was a man of exceptional virtue. Seeing this, God revealed His true name to Enoch in a vision. Enoch took the dream as a sign from God and after a long journey through the Holy Land, he excavated nine apartments vertically into the earth, each covered with an arch. In the lowest apartment he placed a pedestal and mounted upon it a cube of agate into one side of which he had sunk a triangular plate of gold inscribed with the name of Deity. Above the apartments he built a modest temple.

During the construction of King Solomon's Temple an administration center was needed. The site chosen for this center was unknowingly that of Enoch's original temple. During the removal of the ruins, the secret passage was discovered. Adoniram and two of his assistants (YehuAber and Satolkin) successively lowered each other into the dark vertical passage. Adoniram finally reaches the ninth apartment and discovers the treasure and the Lost Word.

**The Setting:** The Audience Chamber of King Solomon, its hangings, decorations, and arrangements being the same as the Ninth Degree. There is also a darkened apartment representing the subterranean vault.

**The Ritual:** King Solomon, styled Venerable Master, directs three candidates, representing Adoniram, YehuAber and Satolkin, to descend into the ruins of the darkened shaft. After great effort, they arrive at a scene representing the interior of the lowest arched vault, a Brother lifts the cloth that covers the pedestal and discloses the cubical stone. The darkened scene is brightly illuminated and a voice offstage says: "... mortals: adore the great ineffable name of God!" The three take the cubical stone from the pedestal, are drawn up, one after the other, and return to King

### **13° - Royal Arch of Solomon**

Solomon's Audience Chamber. There, the candidates are made Masons of the Royal Arch of Solomon and taught the lessons of the degree.

The candidates are invested with the cordon, jewel, and emblem of the degree. Upon the face of the jewel is a representation of the first three recipients of this Degree, two of them lowering the third into the subterranean vault. On the reverse side is the luminous triangle, and the first letter representing the Hebrew ineffable name.

#### **The Lecture:**

The political lessons taught in the degrees thus far are reviewed; we find:

<b>Degrees</b>	<b>Political Lessons</b>
4th, 5th, 6th:	An enlightened citizenry
7th:	An independent judiciary
8th:	An economic order based on capital and labor
9th:	An upper house of legislation
10th:	A lower house of legislation
11th:	Trial by jury
12th	A chief executive
13th:	A constitution or fundamental law

This lecture provides foundational material for subsequent degrees and it discusses the important duties of this degree: to seek knowledge and to be motivated by honor and duty. It also teaches the progressive nature of man's awareness of God and His attributes. When a person truly begins to experience his own spirituality, a personal transformation takes place. We start to become different people, richer in spirit, more compassionate, more truly human. But it is an active search, zeal with a touch of spirituality, spirituality with a touch of zeal, that never ends as we grow closer to Deity in mind, heart, and spirit.

### **13° - Royal Arch of Solomon**

THE MORAL TEACHING of this degree is: Moral character is a habit, not formed in a moment, and liberty in our mind and our hearts is motivated by duty and honor.

DUTIES: Seek knowledge. Be motivated by duty and honor.

FOR REFLECTION: Whatever a man seweth, he shall reap: Are idle hours and idle words subject to this great law?

IMPORTANT SYMBOLS: Enoch, Adoniram, YehuAber and Satolkin. The vault, the cube of agate, the triangle of gold, the name of Deity. We know from the old tracing boards that the name of Deity was the Anglicized form of the Hebrew Ineffable Word consisting of three letters, one of which is repeated.

"Step where we will, we tread upon wonders. The sea-sands, the clods of the field, the water-worn pebbles on the hills, the rude masses of rock, are traced over and over, in every direction, with a hand-writing older and more significant and sublime than all the ancient ruins, and all the overthrown and buried cities that past generations have left upon the earth; for it is the handwriting of the Almighty". – Albert Pike

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*

# Orator's Report on the 14<sup>th</sup> Degree Perfect Elu

May 13, 2021



The apron of the 14th Degree is a white lambskin, lined with crimson and edged with blue. In the middle of the apron is painted or embroidered the jewel.

Bremerton Valley of the Scottish Rite

## **14° - Perfect Elu**

**The Legend:** This Degree and the Thirteenth are very closely related. The legend associated with the Cubic Stone bearing the ineffable name of the Deity is continued here. Solomon decides to place the cubic stone in a special underground cavern used by himself, King Hiram of Tyre, and Master Hiram for private conferences. The contrast between the crypt of Enoch and that of Solomon form an important allegory of the latter and of the Thirteenth Degree.

**The Setting:** The Temple, with the Ark of the Covenant placed in the Sanctum Sanctorum, has been built. The innermost Chamber of the secret crypt of the Temple of King Solomon in which the True Word, lost in the legend of the Master Degree, has been discovered, and that which was discovered has been secured. The Chamber is reached by a horizontal passage with nine arches. The Arch figures prominently in this Degree.

**The Ritual:** King Solomon, styled as Venerable Master, asks the candidate, who is clothed as a Mason of the Royal Arch of Solomon, 10 questions based on the duties taught to him in the previous Degrees, and awaits the Candidate's positive reply for each question. Upon Acceptable response, the candidate is made a Perfect Elu and taught the degree's lessons.

The candidate is invested with the apron, cordon and jewel which is a pair of compasses surmounted by a pointed crown set to thirty degrees and opened upon a quarter of a circle. Within the compasses is a medal, representing on one side the Sun, and on the other a five-pointed star, in the center of which is a delta, and on that the ineffable Name of God represented by the Roman letters YHVH.

**The Lecture:** The ceremony has two main purposes: one, to call for reflection on the nature of Deity and man's relationship with Him; and two, review the Ineffable Degree's duties and obligations. These duties include:

4° Practice silence, obedience, fidelity

5° Cultivate honesty, sincerity, good faith

6° Being zealous, faithful, selfless and benevolent; act as a peacemaker

## **14° - Perfect Elu**

7° Decide fairly and impartially; do justice to all men

8° instill benevolence and charity; brotherly sympathy for those in our employ

9° Destroy ignorance

10° Fight against tyranny and fanaticism

11° Be sincere, truthful, trustworthy; be the advocate and champion of the rights of the people

12° Seek truth and right

13° Being guided and directed by honor and duty

14° Be dedicated to virtue and the cause of humanity

As a Mason, the candidate should reflect on and recognize that his life is the life of a man, and should calculate his months based on his virtues and his search for truth.

Pike says [M&D]: “The perfect truth is not available anywhere, still we must not rest in the search for truth, nor intentionally accept error. It is our duty always to advance in the search; because although the absolute truth is unattainable, Masonry should be a continuous battle after the Light. The Mason rightly undertakes to conform to the demands of heaven and earth on his time and thought.”

Pike: “A Mason must labor to elevate and purify his motives as well as diligently cherish the conviction that in this world there is no such thing as effort thrown away; that in all sincere labor there is profit;...and that, however we may, in moments of despondency, be apt to doubt, not only whether our cause will triumph, but whether, if it does, we shall have contributed to its triumph,—there is One, Who has not only seen every exertion we have made, but Who can assign the exact degree in which each soldier has assisted to gain the great victory over social evil. No good work is done wholly in vain.”

Pike: “The Perfect Elu will in nowise deserve that honorable title, if he has not that strength, that will, that self-sustaining energy; that Faith, that feeds upon no earthly hope, nor ever thinks of victory, but, is content in its own consummation, combats because it ought to combat, rejoicing fights, and still rejoicing falls”.

## **14° - Perfect Elu**

**THE MORAL TEACHING** of this degree is that knowledge without its application is of little or no value. With knowledge comes responsibility, and one must prove oneself worthy to possess it.

### **DUTIES**

Assist, encourage and defend the brethren. Protect the oppressed and relieve want and distress. Enlighten the people. Serve the common good and be fruitful of all good works.

### **LESSONS**

Perfect Elus are both bound and free; bound by their obligation and free from prejudice, intolerance and envy. Masons meet on the level because in their lives authority and liberty are in equilibrium.

### **FOR REFLECTION**

If perfection is not attainable, for what does the Mason strive?

### **IMPORTANT SYMBOLS**

Baptism, horizontal passageway to the vault, the cube, Seal of Solomon, columns, triangular pedestal, Great Candelabrum with 7 lights.

The apron is made of white sheepskin, with a crimson reverse and blue border. On the flap there is a representation of a flat square stone to which a ring is attached, representing the entrance to the Secret Chamber of the 13<sup>th</sup> degree. Its three colors, white, blue, and crimson, represent justice, perfection; and truth. The Cordon is crimson and on its left side is a green Acacia Branch symbolizing immortality; on the right a 5-pointed star and the word "perfection". The Jewel is a Compass open to a quarter of a circle. This jewel is made of gold and is worn as a necklace.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*



15° - Knight of the East, Sword, or Eagle

Orators Report  
on the 15<sup>th</sup> Degree  
Knight of the East,  
Sword, or Eagle  
Aug 3, 2011



The apron of the 15<sup>th</sup> Degree is red velvet. On the flap of the apron is a head upon two crossed swords.

Bremerton Valley of the Scottish Rite

## **15° - Knight of the East, Sword, or Eagle**

**The Legend:** The preceding degrees, until the 14° inclusive, deal with various aspects of the Hiram legend, examining aspects such as duty, faithfulness, the knowledge and virtues that characterize a Mason.

The 15<sup>th</sup> and 16<sup>th</sup> degrees, which serve as a transition between the Lodge of Perfection and the Rose-Croix Chapter, deal with the Second Temple of Jerusalem, built by the Jews returning from the Babylonian captivity, and who brought with them a rich cultural baggage (including the names of the months in Hebrew) and also certain features of oriental mysticism, such as the belief in the after-life, which did not exist earlier in Hebrew traditions.

The 15<sup>th</sup> degree ritual tells the Biblical story of the Babylonian Captivity and the return of the captives to Jerusalem, whereon they built the Second Temple under the direction of King Cyrus.

**The Settings:** The Hall of the West, or First Apartment, represents the encampment of the Hebrews, in huts and tents, amid the ruins of Jerusalem and the Temple destroyed by Nebuchadnezzar. Many Hebrews are in captivity.

The Hall of the East or Second Apartment represents the Council-chamber of Cyrus, King of Persia at Babylon.

The Third Apartment represents Cyrus' Treasure Chamber. It contains great treasures including the Ark of the Covenant.

**The Ritual:** In the First Apartment: Zerubbabel, a descendant of Solomon, proposes to Hananiah, the Worshipful Ruler of the governing council of the remaining children of Israel:

"It is the first year of Cyrus, King of Persia, who long since promised to rebuild the Lord's House in Jerusalem. But the memory of kings is treacherous; and he has delayed until the hearts of your brethren of the captivity are very heavy. I have come here at their request to pray to the God of Israel that he will cause the king to remember his promise and set them free."

## **15° - Knight of the East, Sword, or Eagle**

The Jerusalem governing council agrees to Zerubbabel's proposal and helps him journey to Babylon.

In the Second Apartment, the Council-chamber of Cyrus, King of Persia, Zerubbabel requests that King keep his promise to set the Jews free; and allow them to return to Jerusalem to rebuild the city and Temple.

The King, however responds to Zerubbabel: " ... I have heard with interest of an order instituted by Solomon, your ancestor, and know you to be of high rank therein, and I will grant your request, upon your imparting to me the secret knowledge of that order. "

To which Zerubbabel replies: "... To faithfully keep our secrets, is the first lesson we are taught. My engagements are sacred. If I can obtain your favor only at the expense of my integrity, the Temple must remain in ruins."

While King Cyrus considers Zerubbabel's request, he directs his Master of The Palace to take Zerubbabel to his Treasure Chamber. There Zerubbabel is offered great riches for his secrets, but unyieldingly declines all offers. Upon Zerubbabel's escort back to Cyrus' chambers, the King says:

"I did but test your resolve. Your integrity is such that it should serve as an inspiration for future generations. "

King Cyrus agrees to free the people and support the rebuilding of the Temple.

To this Zerubbabel replies: "O Great King, now truly have you proven yourself worthy to receive that which neither greed nor riches can acquire. If you will place yourself in my charge, the Order of Solomon shall be bestowed upon you."

**The Lecture:** The candidate is invested with the jewels, apron, and sash of the degree and their symbolism is explained. Two great lessons are taught by the Degree. The first is that liberty is achieved slowly and by painful steps. The second is that honor and integrity are absolute, not relative or convenient.

## **15° - Knight of the East, Sword, or Eagle**

**THE MORAL TEACHING:** Be devoted to the holy cause of civil, political, and religious freedom; freedom of thought, freedom of the conscience, political, and religious liberty. Liberty must be fought for, and the battle is not always obvious. Few things seem so typical of society as its desire to take decisions out of the hands of individuals. But if a man cannot make meaningful decisions, he is not free.

**DUTIES:** Rebuild the Masonic temple of liberty, equality and fraternity in the souls of men and of nations.

**FOR REFLECTION:** Is equality the basis of all freedom?

**IMPORTANT SYMBOLS:** Green predominates in the regalia of the Fifteenth Degree. The cordon is of green watered silk. The apron is lined and bordered in green, and the regalia include green kid gloves and a green plume in a black, broad-brimmed hat. Green symbolizes the immortality of the human soul and the transcendent nature of Masonry.

The apron represents the duty of the Scottish Rite Mason to oppose and defeat arbitrary limitations on intellectual, spiritual, and political freedom. On the apron are three triangles, one inside the other, formed of chains with triangular links. They represent the three great limitations on, or enemies of, the human intellect—tyranny, privilege, and superstition. Those three enemies of humanity are opposed by the three great virtues, represented by the three nested gold triangles on the jewel of the Degree. The triangles represent liberty, fraternity, and equality as well as law, order, and subordination.

At the end of the sash is embroidered an arched bridge on which are the letters L.D.P. The original meaning of the letters is *Liberté de Passer* (Liberty of Passage) and Pike adds *Liberté de Penser* (Liberty of Thought). To be true and complete, liberty must include both the body and the mind—one must be free to move, to do, and to think.

Excerpts from *The Scottish Rite Journal* - March 2000

*Adapted from the Spanish version of Rex R. Hutchen's book *A Bridge to Light**

Orators Report  
on the 16<sup>th</sup> Degree  
Prince of Jerusalem  
Dec 5, 2012



The apron is of crimson, lined and edged with the color  
saffron.

Bremerton Valley of the Scottish Rite

## **16° - Prince of Jerusalem**

**The Legend:** The preceding degrees, until the 14<sup>th</sup> inclusive, deal with various aspects of the Hiram legend, examining aspects such as duty, faithfulness, the knowledge and virtues that characterize a Mason.

The 15<sup>th</sup> and 16<sup>th</sup> degrees, serve as a transition between the Lodge of Perfection and the Rose-Croix Chapter. The legend is founded on certain incidents which took place during the rebuilding of the second Temple of Jerusalem. Shortly after obtaining permission of King Cyrus to reconstruct the edifice, and while the foundation was not yet complete, Cyrus died. Great apathy and indifference, in consequence, existed among the brethren, more especially as they were the subjects of hatred by the various tribes who constantly harassed them; and they were compelled to labor with the sword in one hand and the trowel in the other. The Jews were so much distressed by the attacks of the Samaritans and other neighboring nations and the resulting lawlessness and discord, that an emissary was sent to King Darius to implore his favor and protection, which was accordingly obtained. This legend has historical foundation based on the Book of Ezra. There is evidence that it was possibly derived by Baron de Tschoudy who composed the Degree of Knight of the East, and as that Degree is the first section of the system of which the Prince of Jerusalem is the second, it may be reasonably assumed that the latter was also composed by him. The Degree was introduced into America long before the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite.

**The Settings:** The first apartment represents the Court of Zerubbabel, Governor of Judah, under the kings of Persia. The second apartment represents the council-chamber of Darius, the King of Persia.

**The Ritual:** In the First Apartment Joshua, the High Priest, succeeds in arousing a spirit of industry, and obtaining the consent of Zerubbabel to make application for protection and liberty to rebuild the Temple that had been delayed 17 years.

## **16° - Prince of Jerusalem**

Zerubbabel and four princes set off to Babylon. On the way they are set upon by ruffians requesting payment for passage. They engage in conflict, and the enemy is repulsed.

In the Second Apartment, they reach Babylon and the council-chamber of the King of Persia. Zerubbabel and the four princes request the King to support the edicts under royal authority of King Cyrus that allow them to rebuild the city and Temple.

Darius gives orders that a search should be made for the edict of Cyrus. It is found containing all that the Jews had claimed. Darius, therefore, makes a new proclamation insisting that no obstacle should be put in the way of the people of Jerusalem, that the building of the Temple should be forwarded, that interference with the work should be a capital offense and that contributions should be made in money and goods from the kings local revenues for the expenses of the restoration.

Zerubbabel and four princes return to Jerusalem. Where they proclaim that King Darius has confirmed the decree of Cyrus and ordered the rebuilding of the city and House of the Lord. Zerubbabel further establishes a tribunal of princes to reestablish justice, peace, and equity for the people who have been subject to turmoil for many years.

At this point, the candidate is made a Prince of Jerusalem and is reminded to give hope to the persecuted and oppressed balanced by impartial justice. Zerubbabel creates a Prince, which honor is confirmed by the Jews, and made a Masonic grade of distinction.

**The Lecture:** A Prince of Jerusalem is no longer expected to rebuild the Temple at Jerusalem. In *Morals and Dogma*, Pike asserts "the whole world is God's Temple, as is every upright heart." 'The pursuit of Masonry is to build the Symbolic Temple all over the world. The special tools of a Prince of Jerusalem are justice and equity; but we are not to forget those tools which we have learned in previous degrees. To follow the path of Masonic Truth is to understand that the action of life is the arena for spiritual and moral improvement because all of life and the world is spiritual and moral.

## **16° - Prince of Jerusalem**

**THE MORAL TEACHING** This degree emphasizes the fact that one must use every means to be beneficial for the society in which one lives. We not only set our own example for our society, but we enlist the aid of our Brothers. Together, Masons are custodians of freedom. Our charge is to leave a noble heritage to those who follow us in this world. We build temples of the Living God in our hearts by following the truths of justice, equity, morality, wisdom, labor, fidelity and Brotherhood - so that the collective liberties for mankind can be protected.

**DUTIES:** To direct and aid those who labor to build the Symbolic Temple. Judge equitably and fairly. Provide aid of whatever kind to fellow Princes of Jerusalem. Keep faith in the justice and beneficence of God. Press forward with hope for the persecuted and oppressed.

**FOR REFLECTION:** Will you leave a noble heritage to those who follow you in this world?

**IMPORTANT SYMBOLS:** The color saffron, the Seal of Solomon, the colors white, blue, red and violet, five steps to the throne, the scales or balance.

The apron is of crimson, lined and edged with the color saffron. On the flap is an equal balance, held by a hand of justice. In the middle of the apron is a representation of the Second Temple, on one side of which is a sword lying across a buckler, and on the other, a square and a triangle. On the left and right sides are the Phoenician letters equivalent to the Greek letters Alpha and Theta. The colors, crimson bordered with that of the dawn (saffron), are symbolic of faith in the justice and beneficence of God, and of the dawn of hope for the persecuted, proscribed and oppressed. The equal balance, held by the hand of justice, is a symbol of righteousness and impartiality in judgment and of that equilibrium which the Deity maintains throughout the universe.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*



Orators Report  
on the 17<sup>th</sup> Degree  
Knight of the East  
and West  
Sept 6, 2011



The apron of the 17<sup>th</sup> Degree is yellow and the trim of red. Both the apron body and the flap are triangular, symbol of the Deity.

Bremerton Valley of the Scottish Rite

## **17° - Knight of the East and West**

**The Legend:** The 15<sup>th</sup> and 16<sup>th</sup> degrees deal with the Second Temple of Jerusalem, built by the Jews returning from the Babylonian captivity. The 17<sup>th</sup> deals with the last book of the New Testament, the Revelation to St. John the Evangelist.

The 15<sup>th</sup> Degree ritual tells the Biblical story of the Babylonian Captivity and the return of the captives to Jerusalem, whereon they built the Second Temple under the direction of King Cyrus. Continuing where the previous degree left off, the 16<sup>th</sup> degree, the Prince of Jerusalem, teaches the majesty of truth. The ritual tells of the difficulties in building the temple and how Prince Zerubbabel ordered the workmen to work with trowel in one hand and sword in the other. In the 17<sup>th</sup> degree, Knight of the East and West, the word, once lost, is lost once again. It instructs the Mason that the Third Temple is the Spiritual Temple within the heart of man and that it should be built and dedicated to God. The final degree of the Chapter of Rose Croix, the 18<sup>th</sup> - Knight Rose Croix, will be presented to the class. In the 18<sup>th</sup> degree the novice is still in search of truth and the lost word. He is taught that Faith, Hope and Charity are the three virtues which will guide him on his journey.

**The Setting:** The Audience Chamber of King Herod II is styled as the Chamber of the Council of the Preceptory in the shape of a heptagon.

**The Ritual:** The Master represents John the Baptist. It is believed by many that John the Baptist was a member of the Essenes, a small group of Jewish ascetics living near the Dead Sea. They practiced celibacy and thus maintained their group by admitting converts who were required to pass through a series of solemn initiations.

At the beginning of the reception, the candidate is received as a weary traveler who has crossed the desert and now wanders on the shore of the Dead Sea in darkness seeking light. The candidate is himself a symbol of the human soul, weary of the unprofitable speculation and empty logic of existing philosophies. The Dead Sea symbolizes the

## **17° - Knight of the East and West**

philosophies of Egypt and Greece which gave men little hope of eternal life.

Scholars believe purification by water and fire was an integral part of the Essenes initiation ceremonies. This degree symbolically enacts this ancient custom of baptizing the candidate with the spirit (water) and with fire. Once purified the candidate undergoes a number of trials as God's soldier to war against fanaticism, intolerance, bigotry and all the evils which have made a hell of earth, which was created as a paradise. The last trial announces the last battle at the end of time. The world is ravaged by hail and fire, a volcanic eruption, a falling star, an eclipse, locusts and four demons slaying a third of mankind. The trumpet is heard seven times, the last trumpet announces that God and his Messiah have made the earth the Kingdom of God and He shall reign forever.

**The Lecture:** As the first of the Philosophical Degrees of the Scottish Rite, the lecture of the 17<sup>th</sup> teaches the same philosophical truths taught by the Essenes and preached by John the Baptist. It depends to some extent on how it is presented, but this can be one of the most powerful and profound of the Degrees of the Rite. The markedly Christian symbolism present in this degree may possibly cause some confusion or misunderstanding. Pike believed that the great truths come from the Zend-Avesta of the Persians, the Vedas of the Hindus, the writings of Plato and Pythagoras, from the ancient countries Phoenicia, Syria, Greece and Egypt as well as from the Holy Books of the Jews. Masonry gleaned the truth from the error in these ancient doctrines and continues to pass it on. They are very simple and sublime lessons: God is one, immutable, unchangeable, infinitely just and good; light will finally overcome darkness, good conquer evil, and truth be over error.

The last trial illustrates that fidelity and courage are required of a Knight of the East and West who is always ready to lay his life upon the altar of God, of friendship, of his country, or of the human race.

The candidate is invested with the collar, apron and jewel of the degree and their symbolism is explained.

## **17° - Knight of the East and West**

**THE MORAL TEACHING:** In this degree, Masonry says only one thing - differences in religions should not matter, and these differences should not hinder people to live together in peace if all people gather sincerely around the belief and concept of the Great Architect of the Universe. It is sufficient only to keep one's heart pure, to believe in God, and to respect the religious feelings and ideas of others. In this way, people who meet, respect and love one another will not find it difficult to understand that no one is lying, that truth prevails in people's words and deeds.

### **DUTIES:**

- To work, to reflect and to pray.
- To hope, to trust and to believe.
- To teach the truths that are hidden in allegories
- and concealed by the symbols of Freemasonry.

**FOR REFLECTION:** Can Masonry teach religion without being a religion?

### **IMPORTANT SYMBOLS:**

East, West, John the Baptist, number 7.

The body of the apron is decorated with the Tetractys, formed of 10 Yuds. They are symbolic of the ten manifestations of God found on the Tree of Life of the Kabbalah and, thus, symbolic of God's action in the creation and maintenance of the universe.

There are two cordons, one of black and one of white, which are worn from shoulder to hip. Since change or transformation is a major theme of the 17°, precursor to the 18° as its central character, John the Baptist, was precursor to the central (if unseen) character of the 18°, Jesus of Nazareth, the crossed cordons may serve as a symbolic alert to the theme of transformation—in this case the transformation of vital but unrefined spiritual power into the focused spirituality of the Law of Love.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*

# Orator's Report on the 18<sup>th</sup> Degree Knight Rose Croix April 18, 2021



The apron of the 18<sup>th</sup> Degree is white, bordered in crimson. On the body of the apron is embroidered the jewel of the Chamber of Light.

Bremerton Valley of the Scottish Rite

## **18° - Knight of the Rose Croix**

**The Legend:** The 15<sup>th</sup> and 16<sup>th</sup> degrees deal with the Second Temple of Jerusalem, built by the Jews returning from the Babylonian captivity. The 17<sup>th</sup> deals with the last book of the New Testament, the Revelation to St. John the Evangelist.

In the final degree of the Chapter of Rose Croix, the 18th - the novice is still in search of truth and the lost word. He is taught that the three “constellations” Faith, Hope and Charity are the three virtues which will guide him on his journey.

**The Setting:** The Brethren meet in the rubble of a destroyed temple. The Candidate and his escort travel for three days in seek of the lost word finally arriving at the Rose Croix Chamber of the New Temple.

**The Ritual:** The candidate is led through three apartments. The first describes the world in chaos under the tyranny of evil. The candidate enters this apartment lost in the mists of darkness, error and false philosophy - confused among the ruins of the old system of thought. In the world represented in this apartment, Man has made not only God, but also the devil, in his own image.

The candidate discovers three “constellations” Faith, Hope and Charity to guide him towards the exit from the rudeness of doubt, fainting and despair.

In the second apartment the punishments and terrors of Hell, are described and remind the candidate of the Law of cause and effect.

The search continues both for the True Word and for the explanation of the great enigma of the Universe; that is, how to reconcile the existence of sin and wrongdoing, and the pain and suffering of the world, the prosperity of the fortunate and powerful, the unspeakable injustices and deceptions, the emptiness and superficiality of some religious creeds.

The third apartment represents the universe that shines with the true light of the Supreme Deity and free from the principle of evil. In this chamber the instruction provides various interpretations for the existence of evil that have been created by philosophers and theologians of the past.

## **18° - Knight of the Rose Croix**

**The Lecture:** The Lost Word is representative of many things - the loss of reason, intellect, and moral sense and the loss of a true conception of deity. During the search, we learn the Masonic meaning of the initials INRI on the Cross of Christ. Note that science is not the enemy of religion but rather the highest expression of it, knowing and understanding the mysteries of God's Universe. It is important to remember that not all the great mysteries have been satisfactorily solved by man's searches; and the existence of evil is one such mystery. When revisiting this Degree, one should pay particular attention to these interpretations, so that each one can find within them a meaning more closely aligned with his own beliefs.

All men are our brothers, whose desires we must satisfy, their opinions to tolerate, their offenses to forgive; that man has an immortal soul, a free will, a right to freedom of thought and action; that all men are equal in the sight of God; that we serve God better by humility, meekness, kindness, and the other virtues that both the poor and the rich can practice.

The mandatory instructions for this Degree are Faith, Hope and Charity. Allied to these virtues is tolerance.

**Tolerance:** No Mason has the right to measure by another, within the walls of a Masonic temple, the Degree of veneration that he feels for any Reformer, or founder of any religion.

**Faith:** as Pike says: "Exalting and magnifying faith as we will, and saying that it begins where Reason ends, must after all have a foundation, either in Reason, Analogy, Conscience or human testimony".

**Hope:** Only those who are strong are hopeful.

**Charity:** Only he who judges others charitably is wise.

**Faith, hope and charity:** Working with Faith, Hope and Charity as our armor, we will wait patiently for the final triumph of good and the complete manifestation of the word of God.

## **18° - Knight of the Rose Croix**

**THE MORAL TEACHING:** In this degree, Masonry says the Law of Love redefines life and our responsibilities to others.

**DUTIES:** Practice virtue as this can produce fruit. Work to eliminate vice, purify humanity. Be tolerant of the faith and beliefs of others mistakes and faults of others.

**LESSONS:** We must have faith in God, humanity, and ourselves.

We must have confidence in victory over evil, the advancement of humanity and the future. Charity is satisfying desires and tolerating the errors of others.

**FOR REFLECTION:** Are there evil and calamity to give an opportunity to practice 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 and the eagle.

The **Apron and Jewel** have two sides: The cross on the Chamber of Darkness side of the jewel can be taken to represent the world in suffering when the Word was lost. Resting on the apron of the Chamber of Light side is the nest of a **Pelican**, containing seven hatchlings. Perched on the edge of the nest is the pelican, piercing her breast with her beak. It was anciently believed that the pelican tore her breast to nourish her young with her own blood. Thus the pelican became a symbol of self-sacrifice, philanthropy, and devotedness.

The **Eagle** symbolizes Supreme Wisdom and Intelligence.

The **Cross** is an ancient symbol of infinity and has been used as a sacred symbol to represent the condition of the world. It also has ancient associations with suffering and sacrifice.

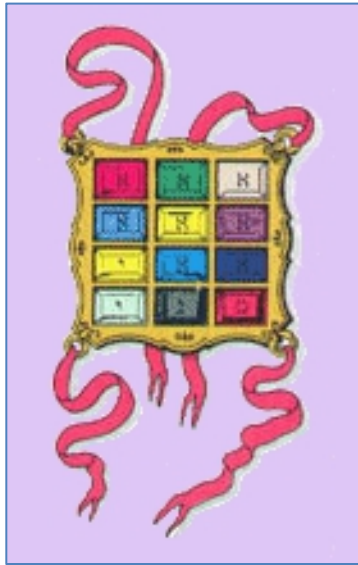
The **Rose** has ancient associations with dawn, and thus with hope and a new awakening to life.

The **Cross** with **Rose** on the Chamber of Light side of the jewel represents immortality won by suffering and sorrow.

*adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*



Orators Report  
on the 19<sup>th</sup> Degree  
Grand Pontiff  
Oct 5, 2011



There is no 19<sup>th</sup> degree apron. The vestments consist of the cordon, headband, jewel and breastplate of the Grand Pontiff; having twelve gems each with one of the initials of the twelve names of Deity mentioned in the ritual.

Bremerton Valley of the Scottish Rite

## **19° - Grand Pontiff**

**The Legend:** The degree is founded on the mysteries of the Apocalypse, relating to the New Jerusalem, as set forth in the Revelation of St. John, the Evangelist, which it illustrates and endeavors to explain.

**The Setting:** The Chapter Hall of the Grand Pontiffs in New Jerusalem. Twelve columns are positioned throughout the room. Each of which has one of the 12 signs of the Zodiac and 12 names of Deity.

**The Ritual:** The Council of Kadosh comprises the Nineteenth through the Thirtieth Degrees. The word Kadosh is Hebrew, and means "consecrated or dedicated." Its members are dedicated to the discovery of philosophic truths and the chivalric virtues. This is the first Degree of the Council of Kadosh. The candidate is received as a Knight Rose Croix who has served in the ranks of truth armed with faith, hope and charity; his special duties were to fight intolerance and oppression. He comes now to learn so that he may be prepared to serve the cause of truth and light. To be so, he must learn patience. He is made to wait for approval to continue, a reference to the wait until the New Jerusalem appears upon the earth:

When sin no more the world shall blight  
But endless day dethrone the night.

A Brother then leads the candidate twelve times around the room, stopping at the columns which contain the initials of the twelve Tribes of Israel, the signs of the zodiac and names of God. In the Book to Revelation only 12,000 of each of the tribes of Israel are saved from destruction. The chosen of the tribes of Israel represent the most righteous of the human race. At each column the meaning of the concept of the New Jerusalem is explained. Each is a special instruction on attributes of Deity and the goal, virtues and truths taught by Masonry.

## **19° - Grand Pontiff**

The Venerable Pontiff then invests the candidate with the robe, cordon, and jewel of the degree.

The title of this Degree sometimes causes confusion, for the term "pontiff" is sometimes applied to the Pope. But the word is used here in its original sense of "bridge builder." A Mason is to build bridges to the future, both his own future and the future of his society and culture. Remember that these lessons are provided for instruction, not as doctrine. The manner in which you worship the Creator is a private concern, and Freemasonry will not interfere with it.

### **The Lecture:**

**"Peace shall be the universal law for all children of a common father."**

In this Degree we explore the effect and influence of the deeds of heroism done in the past. Our thinking is formed and influenced by the great art, literature, and music of past ages. As Americans, every act we perform is profoundly influenced by those men and women who, 200 years ago, dared to create this nation. Many of our laws are the direct result of senators and judges of ancient Rome. It is the dead who govern the living only obey. The true Mason labors for the enlightenment of future ages, plants the tree whose shade the grandchildren of others will enjoy. All good men hope to live on in their influence after death, by the good they have done during their lives. That which shall live on after us is the act worth doing, the only thought worth speaking. Then let us so live that our acts may endure to uplift a brother as yet unborn.

Our nation is great, not by accident, but because of the sacrifices and efforts of our parents, grandparents, great-grandparents, and all those who have gone before us. One of the key lessons of this Degree is the importance of building for the future. Another is the certainty that good will triumph over evil. Those lessons are reflected in the regalia of the Degree.

## **19° - Grand Pontiff**

**THE MORAL TEACHING:** Is that life, when properly lived, is but a bridge to eternal life. Once the secret of life after death is known, a man understands that there is no time but eternity. Therefore, calamities which happen are temporary and will not continue. We are not taken down by calamities, but remain strong to fight against oppression and ignorance; we have passed from the Alpha to the Omega, have learned all the letters of the alphabet and understand that Alpha comes after Omega, that life is renewed. There is no end to learning and science.

### **DUTIES:**

- Be content to labor for the future.
- Serve the cause of truth with patience and industry.
- Destroy error, falsehood and intolerance with truth, honesty, honor and charity.

**FOR REFLECTION:** Do you live your life so that it is a bridge to immortality? What can you do to improve the lives of those yet to come?

### **IMPORTANT SYMBOLS:**

The jewel is an oblong square of solid gold, with the letter Aleph engraved on one side and Tau on the other, the first and last of the Hebrew. They should remind us of the love and veneration we owe to that Great Being, the source of all existence, the Alpha and Omega, the First and the Last. On His promises we rely with perfect confidence, in whose mercy and goodness we implicitly trust, and for the fulfillment of whose wise purposes we are content to wait.

The cordon is crimson, bordered with white, and worn from left to right. It teaches us that the zeal and ardor of a Grand Pontiff ought to be set off by the greatest purity of morals, perfect charity and beneficence.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*

Orators Report  
on the 20th degree  
Master of the  
Symbolic Lodge  
Dec 7, 2011



The apron is yellow, bordered and lined with sky blue.  
In the center of the apron is a drawing of the jewel.

Bremerton Valley of the Scottish Rite

## **20°– Master of the Symbolic Lodge**

**The Legend:** The degrees of the Council of Kadosh are chivalric and philosophical, but also contain mystical material. The word "Kadosh" is a Hebrew word meaning "Holy". This Degree is considered classical drama for many reasons. The most significant are its simplicity in set and action, the ceremonial use of candles, and the use of squares, triangles and pillars, the classic symbols of Masonry in Morals and Dogma Pike notes that Masonry should be returned to its primitive purity. The ceremony is a dramatic statement of this "primitive purity".

**The Setting:** First Section is the Lodge Room of the Venerable Master with a triangle formed by the three columns in front of the altar denoting: Toleration, Justice, and Truth. The Lodge is lighted by nine lights, in three groups of three on the East, West and South of the Altar; representing: Veneration of God, Charity, Generosity, Heroism, Honor, Patriotism, Justice, Toleration, and Truth. On the tracing board are the five great squares and three great triangles of Masonry composed as follows:

- The first square represents Prudence, Temperance, Chastity, and Sobriety.
- The second square represents Heroism, Firmness, Equanimity, and Patience.
- The third square represents Purity, Honor, Fidelity, and Punctuality.
- The fourth square represents Charity, Kindness, Generosity, and Liberality.
- The fifth square represents Disinterestedness, Mercy, Forgiveness, and Forbearance.
- The first triangle represents Veneration, Devotedness, and Patriotism.
- The second triangle represents Gratitude to God, Love of Mankind, and Confidence in human nature.
- The third triangle represents Truth, Justice, and Toleration.

The Second Section takes place in the Hall of Equity. Its hangings are white and the canopies under which are the seats of the President and Councilors, are blue. In the hall

## **20°– Master of the Symbolic Lodge**

are eight Ionic columns, white, ornamented with gilding and on each, in letters of gold, is a name of a wise man or sage.

### **The Ritual:**

In the First Section, the Candidate wears the collar and jewel of a Pontiff, and the jewel of a Rose Croix. He is escorted to each of the three columns; Toleration, Justice, and Truth; and requested to assert his mastery of these virtues. The Venerable Master then invests the Candidate with the collar, apron and jewel of the Degree and says: "My Brother, as the presiding officer of a Lodge, it will be your particular duty to dispense light and knowledge to the Brethren. That you may ever remember that duty, you will now proceed symbolically to perform it, by restoring to us the splendor of our Nine Great Lights in Masonry". He is reminded that no one should accept the office of Master of the Symbolic Lodge until he is well qualified and acquainted with the history, morals, and philosophy of Masonry as symbolized by the nine lights, five squares, and three triangles.

In the Second Section, at each of the eight columns, the initiate is lectured on the philosophies of Zarathustra, Manu, Hermes, Confucius, Moses, Hammurabi, Numa, and King Alfred of Saxon England. The President then lectures the newly initiated brother on the responsibilities of the Master of the Symbolic Lodge, reminiscent of the Charge to the Master at Installation.

### **The Lecture:**

As Master of the Lodge, one must first learn to be able to teach. There is nothing more sublime than leading the initiate into the sublime truth of Masonry, but to do so properly requires study and thought. The legends and allegories recited by Masonry are of worth only when understood. The lessons of this degree must be applied to everyday life and not reserved for the lodge room only. The world will judge us by our acts and Masonry itself will be judged by the character of its members. Let the light shine always.

## **20°– Master of the Symbolic Lodge**

**THE MORAL TEACHING:** This degree teaches that a Mason who knows that he does not possess the qualities of leadership, and who has not duly prepared himself to be a leader, should not want to be one. Notwithstanding, every Mason should endeavor to educate himself, bearing in mind that one day he may be asked to lead. Because he is of his community, it expects him to dispense light and knowledge; to practice the virtues both in and out of lodge.

### **DUTIES:**

- Dispense light and knowledge.
- Practice the Masonic virtues both in and out of the lodge.

### **LESSONS:**

- Truth, justice and toleration are indispensable qualities for a Master of the Lodge.
- Example is the best teaching method known.

### **FOR REFLECTION:**

Is your behavior the same both in and out of the lodge?

Blue and yellow (gold) are the colors of the regalia of the Twentieth Degree. They refer us back to the Blue or Symbolic Lodge. The apron is yellow, bordered and lined with sky blue. In the center of the apron is a drawing of the jewel. The jewel is composed of three concentric triangles. In the nine angles thus formed are the initials of the nine Great Lights or Great Virtues taught in the Degree—Charity, Generosity, Veneration, Heroism, Patriotism, Honor, Toleration, Truth, and Justice.

*Adapted from the Spanish version of Rex R. Hutchen's book *A Bridge to Light**



Orator's Report  
on the 21<sup>st</sup> Degree  
Noachite, or  
Prussian Knight  
May 1, 2013



The Apron and Gloves of this Degree are yellow. At the top of the Apron is an arm holding a drawn sword. Below is the Egyptian figure of silence

Bremerton Valley of the Scottish Rite

## **21° - Noachite, or Prussian Knight**

**The Legend/History:** The Council of Kadosh comprises the Nineteenth through the Thirtieth Degrees. The word Kadosh is Hebrew, and means “consecrated or dedicated.” Its members are dedicated to the discovery of philosophic truths and the chivalric virtues. This is the third Degree of the Council of Kadosh. This degree is styled as a Tribunal. In medieval Germany the Holy Roman emperors were unable to effectively control their lands and feudal warfare brought increasing disorder. To help control this lawlessness there emerged in Westphalia near the end of the 12th century an extra-legal but efficient criminal tribunal, called the *Vehmgerichte*, or “Holy Vehm”.

**The Setting:** The time is the Middle Ages. The lodge is styled as a Tribunal after the *Vehmgerichte* just discussed. The set is simple, requiring only a light representative of the full moon. The Tribunal members all wear black masks. The presiding officer, the Lieutenant Commander, is to be unknown to the members. The nocturnal setting and the masked brothers dramatically represent the secretive nature of the *Vehmgerichte* and its members. The secret Tribunal should remind us that we know neither the real character of those who may judge us nor the time of judgment.

The humbly dressed candidate represents Adolf the Saxon, a Knight of the Holy Cross who has just returned from a crusade in Palestine.

**The Ritual:** The candidate appeals to the Tribunal for justice. While he was away; his land was stolen from him with a deed forged by Count Reinfred and the Bishop of Vienna. The Count sits on the Tribunal; he, of course, denies the charges and leaves to procure the deed. When he returns there is an argument that cannot be decided, for each has only his word as evidence. The accused; Adolph, is not a noble and though not a member of the Tribunal, as is the Count, his word is equally accepted. This is a reminder of how indispensable to Human Progress is a free and independent Judiciary. For it is the right of free entrance into the Courts of Justice, where even the weakest may prefer

## **21° - Noachite, or Prussian Knight**

his complaint against the most powerful which makes a people free.

After several trials and missteps, each calling the other a liar, and a cheat, the document is proved a forgery by certain devices. The Count is disgraced, removed from his station, and convicted. The candidate is made a Prussian Knight and a member of the Tribunal.

**The Lecture:** The Count represents the type not to be emulated; he is most bold, knowing his own guilt, denying it before God and throughout the trial in which it was believed God would judge between guilt and innocence. The Mason is to be the opposite: humble and modest, trusting in God. Though evil may prosper for a time, its downfall is certain. Those under its sway are counseled to have patience and faith.

It is here that we find Pike, a former newspaper editor, also advocating responsible, fair and just journalism. He notes the benefit of the protecting check of publicity demonstrating a clear understanding of the importance of a free press to the preservation of democracy.

Scottish Rite Masons are charged in this Degree to be modest and humble, and not vainglorious nor filled with self-conceit. Be not wiser in your own opinion than the Deity, nor find fault with His works, nor improve upon what He has done. Be modest also in your intercourse with your fellows, and slow to entertain evil thoughts of them, and reluctant to ascribe to them evil intentions. One ought, in truth, to write or speak against no other one in this world. Each man in it has enough to do, to watch and keep guard over himself. When a Mason hears of any man that hath fallen into public disgrace, he should have a mind to commiserate his mishap, and not to make him more disconsolate. To envenom a name by libels, that already is openly tainted, is to add stripes with an iron rod to one that is flayed with whipping; and to every well-tempered mind will seem most inhuman and unmanly.

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## **21° - Noachite, or Prussian Knight**

The lesson from this degree is to learn that arrogance; defamation and cowardice are unworthy attributes of a Mason, and that humility, modesty and courtesy are the true virtues of men and Masons.

This degree teaches us to be devoted to the cause of everyone who has been wronged by the great or oppressed by the powerful, those unjustly accused, those who have suffered from bribery, or corrupt judges, the widows, orphans, distressed and destitute. We are instructed that laziness is degrading and inactivity is shameful... we must seek opportunities to perform good deeds; be loyal in both word and deed.

**DUTIES:** Be humble and modest, trusting in God.

Be steadfast and courageous in the face of adversity.

**LESSONS:** The downfall of evil is certain. A free and independent judiciary is necessary to human progress. Journalism should be fair, just and responsible.

**FOR REFLECTION:** Do you keep the ideal of justice before your own interests?

**IMPORTANT SYMBOLS:** The apron is yellow, and contains an arm holding a sword, and a winged figure holding a key in the left hand, and the right forefinger on the lips (the "Egyptian figure of Silence"). The jewel is a point-up triangle, with an arrow, point downward, an arm holding a sword, and the motto "Fiat Justitia Ruat Caelum" "Let justice be done though the heavens fall."

The Apron and Gloves of this Degree are yellow. At the top of the Apron is an arm holding a drawn sword. Below is the Egyptian figure of silence.

*This report is based on excerpts from: "Toward the Light, The Work" – 1999, Orient of Oklahoma; "Bridge To Light" – 2006, Rex Hutchins; "Scottish Rite Ritual, Monitor and Guide" – 2007, Arturo de Hoyos. Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*

Orators Report  
on the 22<sup>nd</sup> Degree  
Knight of the Royal Axe  
or Prince of Libanus  
Mar 6, 2013



The apron is white, bordered in purple, and contains a three-headed serpent denoting the ignobility of idleness and a table with instruments and plans on it.

Bremerton Valley of the Scottish Rite

## **22° - Knight of the Royal Axe or Prince of Libanus**

**The Legend:** The Council of Kadosh comprises the Nineteenth through the Thirtieth Degrees. The word Kadosh is Hebrew, and means “consecrated or dedicated.” Its members are dedicated to the discovery of philosophic truths and the chivalric virtues. This is the fourth Degree of the Council of Kadosh. This degree explains that the Druse perpetuated an institution originating in Rome about 700 B.C. called Colleges of Artificers which are simply described as operative of artisans, such as carpenters or goldsmiths. Parallels between these Colleges and Freemasonry exist which have caused some scholars to trace the roots of Masonry to them. Although only a legend, the ritual suggests that the Colleges of Rome may have been derived from the ancient people who inhabited the Mount Lebanon area and supplied cedar for the building of Noah's Ark, the Ark of the Covenant and King Solomon's Temple. This legend accounts for bodies of this degree being called Colleges, the events in the drama and much of its symbolism.

**The Setting:** The time is the Middle Ages, the candidate comes dressed as a German (or Prussian) Knight, a crusader in the Holy Land. He has traveled to Mount Libanus (or Lebanon) to obtain the degree of Prince of Libanus. The drama takes place in two areas: One is represented as a carpenters workshop on Mt. Lebanon. The other is the Council Room of the Round table; In the center of this apartment is a round table at which the brethren sit. The table denotes equality as it did for the knights of King Arthur.

**The Ritual:** The candidate is first received in the Council Room and seeks to become a Prince of Libanus by privilege, birth, and rank. This is declared insufficient. The candidate must divest himself of the jewels and adornments of his rank and labor among the workmen, show a true appreciation for the dignity of labor, and obtain the workmen's unanimous vote to advance.

The candidate is placed in the carpenters workshop and taught how to use the tools of the Craft: the saw, plane, and axe. The saw symbolizes patience and determination; it teaches us that Masons, laboring for the improvement of the

## **22° - Knight of the Royal Axe or Prince of Libanus**

world and the cause of human progress, must be content to move slowly and painfully to success. The plane cuts down the inequalities of surfaces, it symbolizes Masonry which removes the prejudice of ignorance and aids to civilize mankind. The axe should remind the Mason of the march of civilization and progress which requires him to hew the poisonous trees of intolerance, bigotry, superstition, uncharitableness and idleness to let in the light of truth and reason upon the human mind.

**The Lecture:** As in the 20<sup>th</sup> degree, this degree teaches us that Masonry is essentially *WORK*; both teaching and practicing *LABOR*. We are taught that work is the mission of man, not a curse, but the fulfillment of life's purpose. Our daily labor, if fit and proper, receives the blessing of God.

The central idea of the Degree is the dignity of work and, hence, the ignobility of idleness. Each person has a responsibility to be productive, not just in his own life but in the lives of others.

In a beautiful passage, Pike shows that the axe is more noble than the sword, for the sword can be and is used as a means of conquest and subjugation. But in the hands of the pioneer, the axe becomes the instrument for the spread of civilization. Thus the axe is far more likely than the sword to be used as an agent of benefit to humanity.

The Scottish Rite Mason who holds the 22° is pledged to the support of civilization and culture and, above all, to work to assure those goals. As Albert Pike wrote in *Morals and Dogma* (p. 350): Masonry seeks to ennoble common life. Its work is to go down into the obscure and unsearched records of daily conduct and feeling; and to portray, not the ordinary virtue of an extraordinary life; but the more extraordinary virtue of ordinary life. What work is done and borne in the shades of privacy, full of uncelebrated sacrifices; in the long strife of the spirit, resisting pain, penury, and neglect, carried on in the inmost depths of the heart; —what is done, and borne, and wrought, and won there, is a higher glory and shall inherit a brighter crown.

## **22° - Knight of the Royal Axe or Prince of Libanus**

THE LESSONS of this degree have always been of great moment to a large number of people. The respect for labor itself and sympathy for the laboring classes are purely Masonic. Masonry has made the working man and his associates the heroes of her principal legend, and himself the companion of kings. From first to last, Masonry is work. Labor is man's great function, his peculiar distinction and his privilege. He pours his own thoughts into the molds of nature, fashioning them into forms of grace and fabrics of convenience. But greater than these, every man has work to do in himself, upon his own soul and intellect, and so may attain the highest nobleness and grandeur on earth or in Heaven.

### **DUTIES:**

Respect labor for its own sake, and do work.

### **FOR REFLECTION:**

If one finds for himself esteem in his labors, does the prestige associated with his labors matter?

### **IMPORTANT SYMBOLS:**

The cedars of Lebanon, carpenter' tools: saw, plane and axe.

The apron is white, bordered in purple, and contains a three-headed serpent denoting the ignobility of idleness and a table with instruments and plans on it. The jewel is an axe and handle of gold.

This report is based on excerpts from: "Toward the Light, The Work" – 1999, Orient of Oklahoma; "Bridge To Light" – 2006, Rex Hutchins; "Scottish Rite Ritual, Monitor and Guide" – 2007, Arturo de Hoyos.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*



Orators Report  
on the 23rd degree  
CHIEF of the  
TABERNACLE  
Jan 4, 2012



The Apron and Gloves of this Degree are yellow. At the top of the Apron is a raised, bare arm holding a drawn sword

Bremerton Valley of the Scottish Rite

## **23°– Chief of the Tabernacle**

**The Legend:** The degrees of the Council of Kadosh are chivalric and philosophical, but also contain mystical material. The word "Kadosh" is a Hebrew word meaning "holy, consecrated, or dedicated". This Degree is an introduction to the Ancient Mystery Degrees: 23<sup>rd</sup>-26<sup>th</sup>. The legend is based on the old testament story of Korah, Dathan and Abraham. They were leaders of a revolt against the civil authority claimed by Moses. They were swallowed up by the earth for their presumptive actions and their followers consumed by fire or died by the plague. This is a simple lesson on learning proper subordination to superiors.

**The Setting:** The Lodge of the Chief of the Tabernacle is represented by an encampment of the 12 tribes of Israel, similar to that of the 19<sup>th</sup> degree, seated at the 4 cardinal directions. The cardinal directions are represented by the lion, bull, man, and an eagle. Parts of each form the body of a Sphinx symbolizing an enigma, riddle, or puzzle. Here representing the Mysteries. In the center of the Lodge is a representation of the Tabernacle of Moses, described in Exodus, chapters 26 and 36. Furnishings include the Ark of the Covenant and a candelabrum with seven lights.

**The Ritual:** The presiding officer represents Aaron, the brother of Moses and is called the Venerable High Priest. The Candidate represents a young Levite, presenting himself for initiation into the first mysteries of the Hebrew priesthood. The Candidate, in a darkened cell of probation, hears the fate of the leaders of the revolt. The candidate is instructed to pray for mercy and is instructed to approach the Mysteries with a purity of heart, devotion to God, and repentance. The mysteries represented a series of increasing purifications of the body and spirit, and an increasing awareness of one's own spiritual identity. It was not a single event but a process, not an act but a journey. The goal was self-discovery.

Upon being accepted by the Chief of the tabernacle and initiated, the symbolic meanings of the ornaments of the Lodge are explained and the meanings of the number seven are explored (planets, colors, musical scale).

### **23°– Chief of the Tabernacle**

The apron worn is white bordered with red, blue and purple ribbons. The meanings are taken from the writing of Flavius Josephus. These colors represent earth, fire, air and sea respectively, as well as the Lord's beneficence, glory, wisdom and power. On the apron is the golden seven-branched candlestick, representing the seven planets and virtues; the sun, faith, and aspiration toward the infinite; the moon, hope; Venus, charity; Mars, fortitude, "victory over rage and anger"; Mercury, prudence; Saturn, temperance; Jupiter, conqueror of the Titans and justice. The jewel worn is a small silver censer held by a handle in the shape of an open hand.

**The Lecture:** This degree, Chief of the Tabernacle, is the Masonic equivalent of what were known as the Lesser Mysteries. The Lesser Mysteries were received by all, but only a few were initiated into the Greater Mysteries.

Originally the Mysteries were meant to be the beginning of a new life of reason and virtue. The initiated or esoteric companions were taught the doctrine of the One Supreme God, the theory of death and eternity, the hidden mysteries of Nature, the prospect of the ultimate restoration of the soul to that state of perfection from which it had fallen, its immortality, and the states of reward and punishment after death. The uninitiated were deemed Profane, unworthy of public employment or private confidence, sometimes proscribed as Atheists, and certain of everlasting punishment beyond the grave.

Pike believed that the Mysteries were originally few and simple, teaching the great truths of the primitive religion and morality. Over time, this purity was lost, the rites of initiation became more complicated and more degrees were invented to maintain only a few adepts who were initiated into the higher degrees.

The method of instruction emphasized in the Mysteries utilized symbols and allegories, treating a mysterious subject mysteriously. Masonry still follows this manner of teaching.

## 23°– Chief of the Tabernacle

We learn in this degree that the man who forgets his duty to God, family, country and himself will be in danger of moral and spiritual destruction by thoughts and unworthy ambition.

### DUTIES:

- Be devoted to the service of God.
- Constantly endeavor to promote the welfare of man.
- Act with proper subordination to your superiors.

### LESSONS:

- Simple faith is wiser than vain philosophy.
- A society's concept of the Deity and the universe are consistent with its development.

### FOR REFLECTION:

- What is the nature of God?

### IMPORTANT SYMBOLS

The standards of the twelve tribes of Israel, darkness, light, the colors: scarlet, white and purple.

Colors associated with the Tabernacle dominate in this Degree.

The Apron and Gloves of this Degree are yellow. At the top of the Apron is a raised, bare arm holding a drawn sword. Below him there is a human figure, erect, with wings, his right-hand index on his lips; in his left hand he holds a key. It is the Egyptian figure of silence. The Collar is a wide black belt worn from right to left.

The Jewel is a silver full moon. Above the Jewel there is an arm raised, holding a drawn sword, and around it the motto *Fiat Iustitia, Ruit Coelum*, which means "do justice, even if the heavens collapse." These were the words of William Murray, 1st Earl of Mansfield (1704-1793), Minister of Justice of England, spoken in the case of *King v. Wilkes*, July 8, 1768.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*

Orator's Report  
on the 24th degree  
Prince of the Tabernacle  
May 17, 2021



The apron is made of white lambskin, with a scarlet reverse and bordered in light green.

Bremerton Valley of the Scottish Rite

## **24°– Prince of the Tabernacle**

**The Legend:** The previous Degree presented the Lesser Mysteries almost exclusively as a Hebrew or Judaic tradition. The Mysteries were not confined to the Hebrews and here we find Deities from the most advanced cultures and countries of the past. We are now on the threshold of the Greater Mysteries.

The key to Pike's development of the the degrees of Scottish Rite Masonry lies herein with his study of the Ancient Myths or Mysteries of the world. Pike explores the similarity of the ancient Cycle of Life legends of Celtic Britons, Hindostan (India), Persia, Syria, Arabia, Phoenicia, Chaldaea (Babylonia), and Phrygian (Turkey) with that of the Hiramic Legend.

**The Setting:** There are two different apartments or decorations. The first is called the Hall and decorated like a Master Mason Lodge with the Samaritan (or ancient Hebrew) letter Yod hanging in the East instead of the letter G, but retaining the same meaning.

The decoration of the second apartment is virtually the same as in the 23rd Degree Tabernacle with the addition of the pentagram, with the Greek letters Alpha and Omega on it. The three parts of the tabernacle represented the earth, sea, and heaven; the twelve loaves of shewbread, the twelve months of the year. The candlestick represented the twelve signs through which the planets run their course; and the seven lights, those seven planets. The four colors: the four elements of the ancients air, earth, fire, and water. By aesthetic arrangement of the furniture is it is desired to express symmetry, harmony, and proportion.

**The Ritual:** The Lodge is styled 'The Court'. The presiding Officer sits in the East and is titled 'Honored Leader'. On his right, is the Venerable High Priest. On his left sits the the Senior Excellent Priest. The Wardens sit in the West on the floor. All the Officers, except the Leader and Wardens wear turbans of white muslin and the apron and jewel of the Degree. The cordon is a broad, pale scarlet ribbon worn from right to left. On it are a beetle and butterfly as symbols of immortality. The Candidate (as Caleb in the 25th degree, KJV Numbers 13–14) is clothed in a white tunic without

## **24°– Prince of the Tabernacle**

ornaments or insignia.

In the First Hall, the Candidate is subjected to four tests by officers stationed at the 4 points of the compass. He is then escorted to the second apartment where he is enlightened by the words of the various ancient myths reflecting the Cycle of Life. He is then styled as the Egyptian Osiris in a Hiramic allegory and is anointed as a Novice of the Mysteries.

**The Lecture:** This Degree illustrates the common features of some of the world's major religions. The mystery religions of the past transmitted their teachings by symbol so that they could remain hidden to the uninitiated. The mysteries taught the doctrine of death and the resurrection; each bringing to this greatest of mysteries its own understanding of mode and significance. All the world's great religions have alike expressed the confidence that the true adherents of their faith could be recognized by the kind of life they led. Virtue has been the standard of righteousness from the beginning of time. The lessons of the Scottish Rite are taught by symbols because it is the most obvious mode of instruction. We teach those virtues which unite all men in a common purpose to make a better world through better action. Even in the ancient mysteries, as now in Masonry, it was not enough simply to be initiated; One has to accept the duties that come with such initiation. The objective of these duties is the improvement of the character of the individual.

The unity of thought that exists in all faiths, binding all mankind as one family, is the search for Divine Truth. The object of Masonry is social unity, by the alliance of Reason and Faith. However men may differ in their private beliefs, there can be but One True Origin of all Things. There can be but One True Creator. This fact alone makes all men Brothers.

To advance, the initiate must further study. To Know, to Will, to Dare, to Be Silent – these are fit rules of conduct for one who has attained or arrived at the knowledge of its practical application, a Master of Reason, and like the sun, a Master of the Regenerating Fire.

## **24°– Prince of the Tabernacle**

**The lesson of this Degree** is the universality of faith. The great Truths have been encoded into many myths and hidden in many allegories over time. As Albert Pike wrote (*Morals and Dogma*, p. 434): Our task is to understand those myths and allegories and to discover the Truths beneath them.

**DUTIES:** to work unceasingly for the glory of God, the honor of your country and the happiness of your brothers.

**LESSONS:** the power of Faith in Deity and its promises. The soul is immortal. There is one, true God who is pure, absolute intellect and existence.

**FOR REFLECTION:** Is the doctrine of soul immortality a comfort to you or a source of threat and despair or merely superstition?

**IMPORTANT SYMBOLS:** Touches of the Apprentice, Companion and Master Mason, the Five Pointed Star

The Cordon is a broad, pale scarlet worn from right to left. On the front a winged globe, a beetle, and a butterfly; all of them are symbols of immortality.

The girdle is light green leather edged with gold. From this belt hangs the Jewel of the preceding Degree, a silver incendiary and the Jewel of this Degree, the Phoenician letter Aleph.

The apron is made of white lambskin, with a scarlet reverse and bordered in light green. In the center is an Arabic tent in gold. In On the light blue flap there is a violet Myrtle tree, an emblem of immortality.

The Jewel is the Phoenician letter A (Aleph), suspended from a short collar of narrow cord, pale violet in color. It is another manifestation of the pentagram, or five-pointed star, because the star, seen from any angle represents the letter A. As A is the initial of one of the main names of the Deity, Adonai, or Lord, this star is a symbol of intellectual omnipotence and autocracy.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*



Orators Report  
on the 25th degree  
Knight of the Brazen  
Serpent or Sufi Master  
Feb 1, 2012



The apron is white, lined and edged with black; the white side spotted with golden stars, and the black side with silver ones.

Bremerton Valley of the Scottish Rite

## **25° - Knight of the Brazen Serpent or Sufi Master**

**The Legend:** The original legend of the Degree comes from an account of the Exodus. The people had started to complain to God about the length of the journey and the fact that there was nothing but manna to eat. God sent serpents among the people, and those who were bitten soon died. The people repented, and God spoke to Moses, telling him to make a serpent of brass and set it on a pole. Then, all that had been bitten and looked upon the serpent of brass lived. Thus, the serpent coiled around the handle of the Ankh symbolizes healing and spiritual grace.

In a system of degrees to complete the Scottish Rite, it was necessary to teach every religion and philosophy known, and so in this degree, we find the moral lessons of some of the older religions taught with vigor, especially that of the mystical death which symbolizes the descent of the soul into the infernal regions and afterwards its rise to the state of light, truth and perfection.

**The Setting:** Pike radically changed this degree in his reworking of the old ritual of the Rite. The characters in the old ritual were Hebrews. In Pike's version, the presiding officer is called Hakam, meaning wise or 'skilled' in Arabic, and the candidate represents an Ismaeli (a member of one of the major sects of Islam) in the area around Lebanon during the reign of Sayeed Abdullah, Great Emir of the Druses in 1450 A.D.. The candidate seeks initiation into the Druse system that he might become an Akal, a disciple of the Order of Truth. Islam, or Mohammedanism as Pike calls it, has been one of the major religions in the world for over eleven centuries. In this degree, some Islamic doctrine is presented through the re-creation of initiation into the elite group among the Druse, a quasi-Islamic religious sect living in the Lebanon area; we encountered the Druse previously in the 22nd Degree, Prince of Libanus. The Lodge represents a tent in the desert styled as the "The House of the Light". In some versions there are four apartments.

**The Ritual:** The Presiding Officer is styled First Sufi Master. Upon the Lodge floor there is a large Persian-style carpet

## **25° - Knight of the Brazen Serpent or Sufi Master**

and large pillows as if in a tent in the desert. Seated about them are the Sufi Masters clothed in long white robes, with full sleeves, and wearing white muslin turbans. The Candidate is styled as a visiting guest of the Sufi Masters gathered in the tent. His conductor indicates that the Candidate desires further instruction in the Mysteries.

The Candidate suffers examination and questioning by multiple Sufi Masters. The Masters provide a philosophical discourse on truth, wisdom, goodness, and Islamic faith. The enlightened candidate is then presented with the apron, jewel and turban of the degree.

**The Lecture:** This Degree introduces the Sufi teachings and traditions, and gives us clues on how this esoteric branch of Islam might help overcome the difficulties encountered in our attempts to advance as novitiates in the mysteries.

It first asks us if we have truly performed all we have promised. This is a question we must frequently ask ourselves. In our Masonic careers we have assumed obligations to the performance of many duties. These obligations are real. If we have agreed to live by them and do not do so, we are hypocrites and dishonor the Fraternity. The Perfection that was idealized in the Fourteenth Degree reveals itself to be elusive, and the path to it requires constant attention.

Knowledge, the Truth, and opportunities for service often come to us in forms which are at first unrecognizable, and may seem at first sight, unacceptable. Truth may appear to us in a guise we find unrecognizable, or even foolish. By withholding premature judgment and by applying mature reflection we learn to recognize Truth, and in so doing we broaden our horizons of understanding, which leads to greater wisdom. As you have discovered throughout the Degrees, philosophical truths are not as easily digested, as are children's primers. We must vigorously apply ourselves to learning, and be prepared to do so at all times.

## **25° - Knight of the Brazen Serpent or Sufi Master**

The Degree reminds us that men have found many ways to tell the great truths of spiritual and human experience. Some may seem primitive or childish to us today, but there is wisdom in the wonder of a child even as there is wisdom in the sayings of the sages.

### **DUTY:**

- Fulfill your destiny and re-create yourself by reformation, repentance and enlarging your knowledge.

### **LESSONS:**

- Man is composed of the flesh, the soul and the intellect.
- Man is a reflection of the Divine.
- Do not weary God with petitions.

### **FOR REFLECTION:**

- Is it possible to find your way to heaven alone?

### **IMPORTANT SYMBOLS:**

Sun, moon, brazen serpent, Pythagorean right triangle.

The apron is white, lined and edged with black; the white side spotted with golden stars, and the black side with silver ones. Those on the white side represent, by their positions and distances, the Pleiades, the Hyades, Orion and Capella. Those on the black side represent the stars of Perseus, Scorpio, and Ursa Major.

The jewel is a Tau cross, of gold, surmounted by a circle - the *Crux Ansata* of Egypt - round which a serpent is entwined. On the upright part of the cross is engraved the Hebrew word meaning 'he has suffered' or 'been wounded', and on the arms the Hebrew word given in the Bible for the brazen serpent, 'Nakhustan'.

*Adapted from the Spanish version of Rex R. Hutchen's book A Bridge to Light*

Orators Report  
on the 26<sup>nd</sup> Degree  
Prince Of Mercy,  
or Scottish Trinitarian  
Mar 6, 2013



The Apron is scarlet with a white border. In the center is an equilateral triangle. The colors green, red, and white symbolize the Masonic Trinity

Bremerton Valley of the Scottish Rite

## **26° - Prince of Mercy, or Scottish Trinitarian**

**The Legend:** The Council of Kadosh comprises the Nineteenth through the Thirtieth Degrees. The word Kadosh is Hebrew, and means "consecrated or dedicated." Its members are dedicated to the discovery of philosophic truths and the chivalric virtues.

In a system of degrees to complete the Scottish Rite, it was necessary to teach every religion and philosophy known. In the 24<sup>th</sup> Degree, the ancient mysteries of some of the world's major religions are interpreted. In the 25<sup>th</sup> Mohammedanism is presented. The 26° takes us into the early Christian mysteries just as the preceding Degrees have taken us into the mysteries of other faiths. We are told that in the earliest days, Christianity was taught by a series of initiations, echoes of which still survive today in the Baptism of the Catechumens and the Mass of the Faithful.

**The Setting:** is a representation of the catacombs under Rome. It has been said that the lives of the early Christians consisted of "persecution above ground and prayer below ground." When danger and death hung on their footsteps, the Christian Masons met in the Catacombs, —an assemblage of whom is represented in this Degree of Princes of Mercy, who were representatives of the faithful by means of God's *Triple Covenant* - with his people, with the world, and with man - that the day should come when light, truth, and happiness should be victorious over darkness, error, and misery.

**The Ritual:** The Chapter has gathered in the catacombs. the candidate, representing Constans and dressed in a plain black robe, seeks entrance that he may be initiated and become one of the Faithful. Having been sufficiently assured of the candidate's sincerity and character, the doctrine that is presumed to have been that which was divulged in the last degree of the Christian Mysteries is presented: the belief in the resurrection.

Parallels are drawn between the slaying of Hiram and the death of Jesus. The malignant priests, wishing to silence Jesus, incited the populace to demand the execution of the friend and benefactor of mankind; in the story of Hiram the first assassin, who struck on the throat, is representative of the priests and the rule he used

## **26° - Prince of Mercy, or Scottish Trinitarian**

represents the priesthood. Jesus was likened to a king by Pontius Pilate and the priests said "we have no king but Caesar." The second assassin uses the square, symbolic of despotism, to strike at the heart, the birthplace of all gentle and loving affections. The general populace chose not to release Jesus, but another. They and the setting maul, which struck at the seat of the intellect, are symbolic of that brutal ignorance which causes humanity to hate learning and the enlightened mind.

The three columns of the Masonic temple: Wisdom, Strength and Beauty are typified in the characters of King Solomon, King Hiram and the Master Hiram. They also, by their number, remind us of the Christian Trinity: the Father, the Son and the Holy Spirit. The Master's Word symbolizes the new religion, the New Law of Love, brought to the world by Jesus. The true Prince of Mercy obeys the New Law of Love taught in the 18th Degree. He imitates the mercy, goodness and beneficence of God the Father in heaven. The instruction on the Trinity and the parallels between the symbolism of Christ and Hiram prepare the candidate for the obligation.

**The Lecture:** We are told of the basic beliefs of many of the world's ancient religions and shown that the idea of Trinity was central to most of them. Almost all religions have conceived of the Deity as having the attributes of Wisdom, Strength, and Beauty or of Harmony or Balance (the last three being largely synonymous). Another way to say it is that God must possess the Intellect to conceive a universe, the Power to create it, and the sense of Harmony or Equilibrium to bring that Intellect and Power together in such a way as to create. While we may think of that idea as belonging to the Judeo-Christian tradition, it is, in fact, difficult to find an ancient religion which did not hold much the same view.

Not all philosophers agree with the above interpretation of the Trinity. Suffice it to say that the Masonic Trinity is not intended to be considered the Trinity of Christian doctrine or of any other religion.

## **26° - Prince of Mercy, or Scottish Trinitarian**

THE LESSONS OF THE 26° are forgiveness and toleration. Obviously, those ideas are closely linked. People primarily offend against others through intolerance. Most of the trespasses against you, which you are called upon to forgive, are the result of intolerance of one form or another. Surely, then, you have an obligation not to offend against others in the same way.

### **DUTIES**

Practice mercy (forgiveness).

Be tolerant.

Be devoted to the teaching and diffusion of the true principles of Masonry.

### **FOR REFLECTION**

"What is truth?" (Pontius Pilate, John 18:38)

### **IMPORTANT SYMBOLS:**

The numbers 3 and 9, triple interlaced triangle (9 pointed star), arrow, tessera or mark, the colors red, green and white. Green is symbolic of the infinite wisdom of the Deity. Red is symbolic of His unlimited power or force. White symbolizes divine harmony, since it is produced by the presence of all colors in perfect proportion.

The apron is scarlet, with a wide border of white. In the center of the apron is a green equilateral triangle. Within the green triangle is the jewel, embroidered in gold. The flap of the apron is sky blue. The jewel of the 26° is an equilateral triangle of gold. In the center of the triangle, also of gold, is a flaming heart.

"We utter no word that can be deemed irreverent by any one of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one God, and wholly unessential whether Mahomet was His prophet. We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago; and that he is a heretic because he will not so believe. And as little do we tell the sincere Christian that Jesus of Nazareth was but a man like us, or His history but the unreal revival of an older legend. To do either is beyond our jurisdiction." Albert Pike *Morals & Dogma* 26<sup>th</sup> Degree.

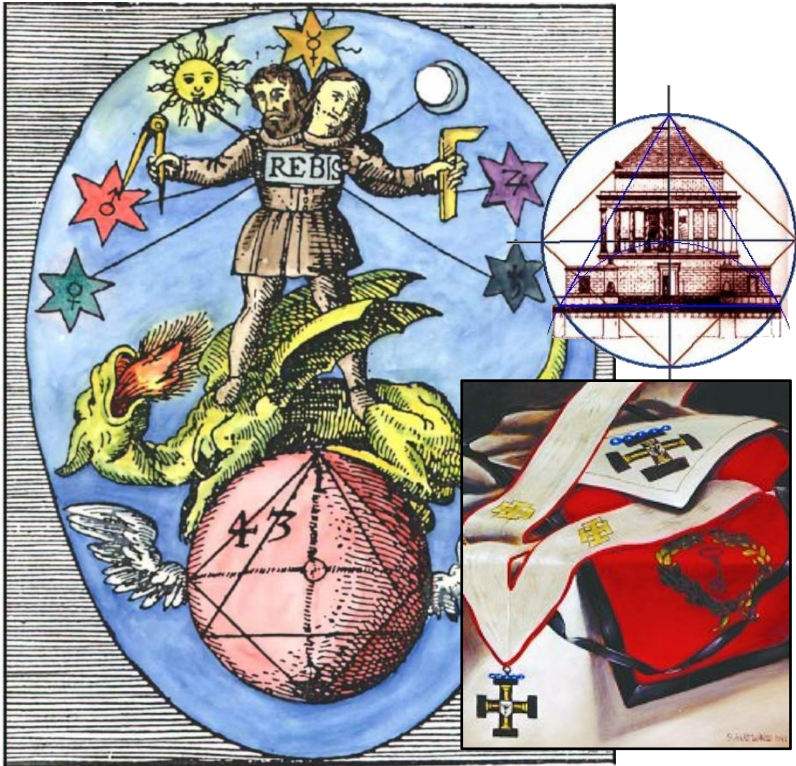
This report is based on excerpts from: "Toward the Light, The Work" – 1999, Orient of OK; "Bridge to Light" – 2006, Rex Hutchins; "26<sup>th</sup> Degree" Tresner, "Scottish Rite Ritual, Monitor and Guide" – 2007, Arturo de Hoyos.



27° - KNIGHT of the SUN, or PRINCE ADEPT

# Orators Report on the 27th degree KNIGHT of the SUN or PRINCE ADEPT

Aug 1, 2012



Bremerton Valley of the Scottish Rite

## ***27° - KNIGHT of the SUN, or PRINCE ADEPT***

**The Legend and History:** It has been surmised that some Rosicrucian or Hermeticist Alchemists introduced their symbols, having philosophical and religious meanings, to the Craft-Masons, and they adopted and used them many centuries before the formal establishment (1717) of "Speculative Masonry". However, Albert Pike asserts that the "manually-labouring illiterate Masons of Scotland or England ... were not Alchemists, Hermeticists or Rosicrucians, and had no use for, nor could understand and comprehend such symbols, or the doctrines concealed in them"... "If such symbols were used in Masonry at all, before 1717, their religious and philosophical explanations were known only to those addicted to philosophical speculation, and the symbols must have had other explanations for the labouring men." As these symbols, common to Masonry and Hermeticism, were certainly used by the latter, long before they made their appearance in the Masonry, it is more likely that men such as Elias Ashmole, a Freemason, introduced Hermetic symbolism into Speculative Freemasonry in the late 17<sup>th</sup> and early 18<sup>th</sup> century.

**The Setting:** The presiding Officer, Father Adam, wears a brown robe, symbol of the earth from whence he came. The seven angels (MALAKOTH) acting as teachers are Cassiel, Sachiël, Zamael, Michael, Hanael, Raphael, and Gabriel. This degree differs from those previously presented. The others represented Lodges or Chapters that related stories from history or mythology. This Degree has no Candidate and all present are asked to participate fully in the instruction. The doctrine of this Degree is chiefly derived from the Kabbalah, similar to that which was taught by the Hermetic Philosophers who wrote on Alchemy.

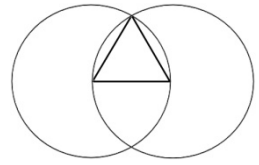
**The Ritual:** Since there is no Candidate, the ritual consists of lectures on aspects of symbolic masonry by each of the officers. The ritual ends with a charge to all to pursue truth and perform Masonic labor. Masonic labor is to learn - and teach others.

**The Lectures:** Freemasonry has been defined as a beautiful system of morality, veiled in allegory and illustrated by symbols. The purpose of this degree is to introduce you to

## 27° - KNIGHT of the SUN, or PRINCE ADEPT

the nature of symbols. A doctrine ascribed to a messenger of God, "As above, so below" means that the material world and all it contains is a pale reflection of the spiritual world above. By analogy, a symbol is a pale reflection of the thing it symbolizes. As an example, the Latin word for apple is *malum* (may-lum) spelled m-a-l-u-m, and the Latin word for 'evil' is (*mahl-um*), is also spelled the same way. This provided an opportunity for a play on words; the apple being used as the symbol of Adam eating the apple of good and evil.

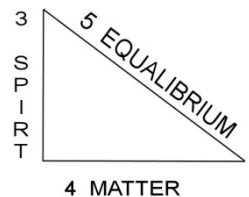
**Cassiel's lecture:** symbols in geometry. The Grecian geometer Euclid used the rule and compasses to demonstrate the construction of an equilateral triangle. The Pythagoreans regarded the equilateral triangle as the most profound symbol of God. In each of the examples, repeated over and over, are "earth and heaven", "physical and spiritual" meanings in the symbols.



**Sachiel's lecture:** the mystery of numbers. Pythagoras knew that numbers describe reality, e.g. Pi. Many cultures, including the ancient Romans, Greeks, and Hebrews did not have special characters for numbers. They used letters of their alphabet to express numbers. The natural result is that every word of their language had a numerical value. This method of numerical equivalence is called gematria, whose root is the same as geometry. Such methods of interpretation were part of the development of an entire school in orthodox Judaism, called Kabbalah.

Some numbers have a long tradition of mystical association. The number seven should readily come to mind. The spiritual world and God can be represented by the number three, from the belief that there were three essential attributes of God. Since 4 represented the physical world elements of the ancients: earth, air, fire, and water and 3 represented the spiritual world, 7 represented the whole.

**Zamael's lecture:** the synthesis of geometry and numbers. Particularly instructive is the right Triangle of Pythagoras: 3, 4, 5: three: spirit, four: matter, and five equilibrium.

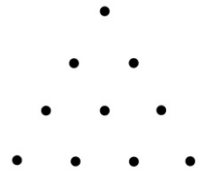


Another example: the numerical value of the 5 Hebrew letters of God, ALHIM can be arranged as 3.1415, the approximation of Pi.

As an example of how number symbolism expressed by letter is used in Symbolic Lodge Masonry, we have the instance of the symbols of Chalk, Charcoal, and Clay. The Hebrew words for chalk, charcoal and clay sum to the same value as the name for Solomon.

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**Michael's lecture:** the mystery of the Pythagorean Tetractys. The Tetractys, is the holiest symbol of the Pythagoreans. Ten points arranged as a pyramid in 4,3,2,1 order. From this simple figure of ten points forming an equilateral triangle emerge many interesting forms. By medieval times the Tetractys was being used as a template for the writings of the Tetragrammaton, the four letter name of God (YHVH ) given to Moses on Mt. Sinai.



**Hanael's lecture:** religious symbolism. The primitive fish symbol of Christianity is composed of a form created by two partial circles overlapped. This not coincidental, as shown by the statue of Jesus in a vesica piscis (wes-ih-kah pis-kis) at Chartres Cathedral in France. Of greater familiarity, if not importance, as a symbol of Christianity is the cross. The vertical line representing spiritual things and the horizontal line representing earthly matters. Another example: the Hebrew letter shin is formed of three tongues of flame united in a single letter, indicating composite unity, like the equilateral triangle and its three sides. Thus, both are used as hieroglyphs or symbols for God.

**Raphael's lecture:** symbols of the Hermetic philosophers. The alchemists sought to read the symbols of the Book of Nature and so contributed many of their discoveries to the symbolism of Freemasonry. The 18th degree, titled "Knight of the Rose Croix" is particularly noteworthy for its references to alchemy. More on this subject is available in the article *SCOTTISH CHEMISTRY , Survey of Alchemical Symbols ...* by Russell R. Boedeker, 32° KCCH at website: [http://www.freemasons-freemasonry.com/alchemy\\_freemasonry.html](http://www.freemasons-freemasonry.com/alchemy_freemasonry.html).

**Gabriel's lecture:** Often an idea is symbolized by an entire sentence or picture. On the cover we see an ancient hermetic illustration replete with symbols taken from the Book of Nature and since borrowed by Freemasonry. It is called the Rebis. Note the point within the circle, the equilateral triangle, and the square. The winged globe symbolizes eternity. Note our House of the Temple architectural relationship. An illustration as complicated as the Rebis cannot be fully explained here, further contemplation is encouraged.

**Summary:** Light is an ancient symbol of truth because it reveals the world to us. This Degree called "Knight of the Sun or Prince Adept". It is called "Knight of the Sun" because the Sun is the source of the material light that reveals nature to us. And, it is called "Prince Adept" because those who can read the symbols of the Book of Nature are Princes among Masons, and Adepts among men. You are charged to pursue truth and to learn - and teach others.

DUTIES include: Be a lover of wisdom; keep your promises.  
IMPORTANT SYMBOLS: Rebis, Solomon's Seal, Right Triangle, Tetractys

Adapted from Rex R. Hutchen's book *A Bridge to Light*. Other Sources: 1. Arturo de Hoyos, *Scottish Rite Ritual Monitor & Guide*, 2nd ed., 2009. 2. Arturo de Hoyos, *Albert Pike's Esoterika: The Symbolism of the Blue Degrees of Freemasonry* 1<sup>st</sup> ed. 2005. 3. Russell R. Boedeker, "SCOTTISH CHEMISTRY, Survey of Alchemical Symbols in the LOP.

Orators Report  
on the 28th degree  
Knight Commander  
of the Temple  
April 3, 2013



The apron of the Degree is of scarlet lambskin, bordered and edged in black.

Bremerton Valley of the Scottish Rite

## **28° - Knight Commander of the Temple**

**The Legend:** The degree of Knight Commander of the Temple is sometimes called the Knight of the House of St. Mary of Jerusalem. The later is an Order that consisted of Knights of Germanic origin, commonly called the Teutonic Knights. The 28<sup>th</sup> degree, 29<sup>th</sup> degree -Scottish Knight of Saint Andrew, and the 30<sup>th</sup>- degree -Knight Kadosh, combine chivalric ideals, reminding us that Masonry involves the pursuit of knowledge and the practice of virtue.

**The Setting:** Bodies of this degree are styled Chapters. There are essentially three sections of the degree: the Chapter room, the Altar area, and a post-battle Chapter room. The major roles are: The Commander, First Lieutenant Commander, First and Second Lieutenants, and the Chaplain.

**The Ritual:** In the reception, the candidate is charged with helping the sick and needy and defending the principles of Masonry including devotion and fidelity. The candidate is then taken to the Altar area and directed to keep a vigil throughout the night and charged to not leave his post. The candidate is subjected to many temptations, details are left for you to read in the degree. Ultimately, he is made a Knight Commander of the Order.

**The Lecture:** Having made yourself familiar with some of the great truths common to some of the world's great religions, and firm in what you have learned in all the degrees up until now, you assume the vows of Knighthood and take up arms against injustice, falsehood and oppression. The five excellent qualities of a Knight are Humility; Temperance, Chastity, Generosity; and Honor. You realize fully that you have no time to waste, as death draws nearer upon you with every breath. You vow to guard the honor of women, not neglect the sick and suffering, live to serve your fellow man. You will endeavor to exemplify all the principles inculcated in the Rite, and never harm another as a result of base motives. A firm and steadfast willpower is needed on the part of every initiate, so that he does not deviate from the path, no matter how strong the temptation. When one sacrifices personal desires for nobler and higher

## **28° - Knight Commander of the Temple**

ends, or for the benefit of humanity at large, then one is worthy of the highest rewards.

**The History:** Formed in 1190, the medieval Order of the House of St. Mary of Jerusalem originated at the siege of St. Jean d'Acre, when tents were made for the sick and wounded of the sails of the ships. They fought the infidel Saladin by day and nursed the sick and wounded soldiers by night. The Knights, along with the Knights Templar, engaged themselves to guard the city of Jerusalem against the Saracens; to protect Christendom; to succor and assist the feeble and oppressed, and to defend the innocent. The Order played an important role during the Crusades in the Kingdom of Jerusalem and the northern provinces. In 1230, they launched the Prussian Crusade, a joint invasion intended to Christianize Prussia. The Teutonic Knights had a strong economic base, hired mercenaries from throughout Europe to augment their feudal levies, and became a naval power in the Baltic Sea.

At the dissolution of the Knights Templar in 1312 many of those in the Germanic regions were said to have been absorbed into the Order of the House of St. Mary of Jerusalem.

In 1410, a Polish-Lithuanian army decisively defeated the Order and broke its military power at the Battle of Grunwald (Tannenberg). In 1515, Holy Roman Emperor Maximilian I made a marriage alliance with Sigismund I of Poland-Lithuania. Thereafter the Empire did not support the Order against Poland.

In 1525, Grand Master Albert of Brandenburg resigned and converted to Lutheranism, becoming Duke of Prussia as a vassal of Poland. Soon after, the Order lost Livonia and its holdings in the Protestant areas of Germany. The Order kept its considerable holdings in Catholic areas of Germany until 1809, when Napoleon Bonaparte ordered its dissolution and the Order lost its last secular holdings. The Order continued to exist as a charitable and ceremonial body. It was outlawed by Adolf Hitler in 1938 but re-established in 1945. Today it operates primarily with charitable aims in Central Europe.

## **28° - Knight Commander of the Temple**

In this degree, the Mason learns that Practical charity, knightly attributes of character, and a scorn for the base and selfish...are but a few of the lessons taught in this degree. Truth and honor are more to be cultivated than the gathering of wealth and power, and while we have been studying the historical, philosophical and religious lessons of Masonry, let us not forget the practical side of it, ever remembering our duties to the poor and helpless, the weak and the unhappy.

**DUTIES:** Be devoted to truth, honor, loyalty, justice and honor.

### **LESSONS:**

- Masonry is practical and requires its members to be actively involved in life. Virtue and duty are constants that never change.

### **FOR REFLECTION:**

- Is it nobler to err and make amends than to never err at all? Does the virtue of prudence conflict with this ?

### **IMPORTANT SYMBOLS:**

- The colors of the Order are scarlet and black. The Teutonic Cross.

The apron of the Degree is of scarlet lambskin, bordered and edged in black. The flap is white. On the flap is the jewel of the Degree, a black and gold Teutonic Cross. In the center is a shield with a black, double-headed eagle.

Two gold Teutonic crosses are embroidered on the collar, and the jewel of the Degree hangs from the point.

This report is based on excerpts from: McClenachan, Book of the Ancient and Accepted Scottish Rite, "Bridge to Light" – 2006, Rex Hutchins; "Scottish Rite Ritual, Monitor and Guide" – 2007, Arturo de Hoyos.

Note: at some point in the past, the 28<sup>th</sup> and 27<sup>th</sup> degrees were swapped.



Orators Report  
on the 29th degree  
Scottish Knight of  
Saint Andrew  
April 4, 2012



The X-shaped cross is the primary symbol of this Degree.  
The jewel is a large St. Andrew's gold cross, with a Knight's  
helmet above and a thistle below it.

Bremerton Valley of the Scottish Rite

## **29° - Scottish Knight of Saint Andrew**

**The Legend:** Hungus, who in the ninth century reigned over the Picts in Scotland, is said to have seen in a vision, on the night before a battle, the Apostle Saint Andrew, who promised him the victory over Athelstane, King of England, and for an assured token thereof, he told him that there should appear over the Pictish host, in the air, such a fashioned cross as he had suffered upon. Hungus, awakened, looking up at the sky, saw the promised cross, as did all of both armies; and Hungus and the Picts, after rendering thanks to the Apostle for their victory, and making their offerings with humble devotion, vowed that from thenceforth, as well they as their posterity, in time of war, would wear a cross of St. Andrew for their badge and cognizance.

The 29th Degree transitions from the 28th Degree, Knight Commander of the Temple, to the 30th Degree, Knight Kadosh. Within this transition are found many lessons, teaching us reverence and obedience to the Deity, the service of Truth, the practice of Virtue and Innocence; and also to battle for Truth and Right, Free Speech, and Free Thought; and in this to defend the people against tyranny. The 27<sup>th</sup>, 29<sup>th</sup>, and 30<sup>th</sup> degrees combine chivalric ideals, reminding us that Masonry involves the pursuit of knowledge and the practice of virtue.

**The Setting:** Bodies of this Degree are styled Chapters. In a reception there are two apartments. For a reception, the first apartment is chiefly used. It is without furniture, and dimly lighted, representing the open and roofless court of an old ruined castle, in which the knights are encamped. The second is the Hall of the Chapter. Its hangings are crimson, supported by white columns. The seats of the first three Officers are draped with crimson, and ornamented with gilding. Those of the other knights are blue.

The major roles are: the Venerable Master; the Senior Warden, who is styled Prior; the Junior Warden, styled Preceptor; and the Orator, who is styled Chancellor. The Master sits in the east.

## **29° - Scottish Knight of Saint Andrew**

**The Ritual:** The Candidate is taught three lessons. The first concerns the virtues of humility, patience, and self-denial. The Candidate is charged with the safety of the Order's banner with only virtue as his armor. Successfully passing this test, his second lesson teaches that three more essential qualities of a Scottish Knight of Saint Andrew are charity, clemency, and generosity. The Prior teaches all nine virtues in the third lesson: humility, patience, self-denial, charity, clemency, generosity, virtue, truth, and honor. The Master of Ceremonies invests the new knight with the sword, robe, cordon, sash, scarf, and jewel of the Order.

**The Lecture:** Every cross of Knighthood is a symbol of the nine qualities of a Knight of St. Andrew of Scotland; for every order of chivalry required of its votaries the same virtues and the same excellencies.

**The History:** The Traditional History of the Order gives the history of the Knights Templar from their formation in the year 1118, through their betrayal in 1307, and the trial and martyrdom of their Grand Master in 1314. It further preserves the legend of their alliance with King Robert the Bruce of Scotland at the Battle of Bannockburn, St. John's Day, 1314, where was defeated the English army of King Edward II.

To commemorate their service, King Robert Bruce created, and received these knights into, the Scottish Order of St. Andrew du Chardon, meaning "of the Thistle". The History of the Order states that the hereditary Grand Mastership of the Order passed down from King Robert the Bruce in succession through the Stuart Royal family to Prince Charles Edward Stuart, the last Grand Master in Scotland, who, after his defeat by the English in 1745, escaped into exile in France and established there a Chapter of Rosé Croix of Heredom which encompassed the Order of St. Andrew. The Order was in the possession of the founders of the Ancient & Accepted Scottish Rite of Freemasonry at its formation in 1801, at which time the legend of the Degree was still combined with the Rosé Croix as a part of the 18th Degree. It was subsequently separated from the 18th Degree and moved to its present position as the 29th Degree.

## 29° - *Scottish Knight of Saint Andrew*

In this degree, the Mason learns that there is no contradiction between religion and science; that religion can be better understood through science and science can be better understood by religion. He who denies science is as fanatical as he who denies religion. Freemasonry is thus the continual effort to exalt the divine in man over the human so that we may come to better understand the nature of God in our time.

### DUTIES:

- Reverence and obey the Deity.
- Serve the truth.
- Protect virtue and innocence.
- Defend the people against tyranny.

### LESSONS:

- Ideas and institutions wax and wane in the great cycle of time which is but change.

### FOR REFLECTION:

- Is virtue an armor stronger than the strongest metal?

### IMPORTANT SYMBOLS:

- St. Andrew's Cross, castle in ruins, armorless knight.

The jewel is a St. Andrew's Cross, of gold, with a large emerald in the center, surmounted by the helmet of a knight, and with a thistle of gold between the arms at the bottom. It is worn suspended from the collar. The emerald signifies the manliness and uprightness of chivalry, its color that of the renewal of virtue, always bright and sparkling. The thistle is the national emblem of Scotland and recalls a tradition that: *"the Danes invaded Scotland and stealthily surrounded Slaines Castle. They took off their shoes to wade the moat, only to find it dry and filled with thistles. The resultant yells and curses roused the garrison, and the Danes were soundly defeated."*

The banner of the Order is a green St. Andrew's Cross on a white field fringed with gold. At the end of each arm of the cross is one of the four Hebrew letters that form the Ineffable Name of Deity. Above the cross is a circle of five stars with a thistle.

A Knight of St. Andrew wears a green collar edged with crimson, over the neck, and a white silk scarf, fringed with gold, and worn from left to right.

*Adapted from Rex R. Hutchen's book A Bridge to Light*

Orator's Report  
on the 30<sup>th</sup> degree  
Knight Kadosh  
or Knight of the  
White and Black Eagle  
May 26, 2021



No apron is used

The jewel is a double-headed eagle, with outstretched wings  
resting on a Teutonic Cross

Bremerton Valley of the Scottish Rite

### **30° - Knight Kadosh**

**The Legend:** The Traditional History of the Order gives the history of the Knights Templar from their formation in the year 1118, through their betrayal in 1307, and the trial and martyrdom of their Grand Master in 1314.

**The Setting:** the bodies of this Degree are styled into four apartments. The reception in the first apartment is within the burial chamber of the Chapter. It has black hangings and a dimly lit tomb with a coffin and three skulls representing the 14<sup>th</sup> century Pope, Jacques de Molay, and the King of France. The second chamber announces the duties of a philosopher and a Knight Kadosh. It has hangings of gold and white. The third apartment is set within the Frank Judge's Tribunal chamber. This apartment has hangings that are light blue and hung with crimson, except in the east, which is hung with black and embellished with skulls pierced by daggers. The fourth apartment is the Council Chambers displaying the double headed eagle, where the aspirant is presented with his responsibilities. On the alter is the JBM labeled urn with black cloth and laurel surrounded by a Regal Crown, a Pope's Tiara, a dagger, and various religious symbols including a cross. The most elaborate symbol in this degree is the Mystic Staircase. On the one hand, the rungs represent the seven liberal arts and sciences of the ancients presented in the Fellowcraft degree. In addition, the Mystic Staircase has seven rungs of a more esoteric or mystical meaning. Pike roughly corresponds some of them to parts of the Sephirothic Tree of Life of Kabbalah.

**The Ritual:** To obtain the rank of Knight Kadosh, the Aspirant must bind himself with the threefold vow of obedience, temperance, and fidelity in the war against ignorance, tyranny, despotism and vice. The second apartment sets out to teach the candidate to learn to pursue with feet that never tire and eyes that never sleep and so labor unceasingly for the Good of Mankind. Its goals are to teach that Masonry does not aim for utopia but rather that people will have such institutions and governments as it is fitted for them to have. In the third apartment the Aspirant stands before the Frank Judge's Tribunal where he

### **30° - Knight Kadosh**

sacrifices his own personal ambitions and desires on the altar of truth. In the fourth Apartment the aspirant vows to promulgate the enlightened concepts influenced by the "Declaration of Rights of Man and of the Citizen (1789)"\* - Liberty, Equality, Fraternity - i.e. self-government, freedom of religion, enlightened education, separation of church and state.

\*The Declaration was originally drafted by the Freemason Marquis de Lafayette, in consultation with Thomas Jefferson.

**The Lecture:** The 30<sup>th</sup> Degree transitions from the 28<sup>th</sup> and 29<sup>th</sup> Degrees. Within this transition are found many lessons, teaching us reverence and obedience to the Diety, the service of Truth, the practice of Virtue and Innocence; and also to battle for Truth and Right, Free Speech, and Free Thought; and in this to defend the people against tyranny. The chivalric ideals, remind us that Masonry involves the pursuit of knowledge and the practice of virtue. The overarching notion is that this degree is a summary of the overall teachings of the Council. All of which are derived from the previous degrees:

**War against ignorance.** The first and most vital foundation of the instructions of the Council is that knowledge is power. Education is said to expand one's intellect and leads man toward the real understanding of what truth is.

**War against despotism.** Despots seek to control men's actions and control men's thoughts. Propaganda replaces education and freedom of the press becomes a conspiracy against a well-ordered society.

**War against spiritual Tyranny.** Spiritual tyranny is intolerance. It presumes to decide for man his earthly and spiritual destiny. It seeks to preserve the institution rather than the preservation of its teachings that maybe sublime.

**War against vice.** Vice is opposed to the moral nature of man; its armor is greed, its weapons ambition, fanaticism and superstition. As long as ignorance, weakness, and hunger exist and are exploited, the Knight Kadosh's job stands before him.

### **30° - Knight Kadosh**

In this degree, the Mason learns that the main purpose of the degree is to realize, in action, the noblest feelings of man. Knight Kadosh's mission is to restore to man all his powers and all the dignity of manhood and to make the ancient description of man, who was made in the image of the Deity, come true again.

**DUTIES:** *Work unceasingly for the good of humanity.*

**LESSONS:** *Arm yourself with faith in God, love for your neighbor and knowledge. Great examples are the noblest legacies of the past; they enrich a nation more than wealth or power.*

**TO REFLECT:** *Are chivalric virtues obsolete in the modern world?*

**IMPORTANT SYMBOLS:** *Three skulls, three funeral urns, the mystical staircase, the double-headed eagle.*

The cordon is a watered black silk ribbon, four or five inches wide, edged with a narrow silver lace and worn across the body, from left to right. The letters "K" and "H" are embroidered in scarlet silk on the front of the cordon. They are the first and last letters of the Hebrew word "Kadosh: Also embroidered on the cordon are two Teutonic crosses and a double-headed eagle, with outstretched wings, holding a dagger in its claws. The two heads and the blade of the dagger are of gold. The handle of the dagger is oval, half white and the other black. The colors represent the division of good and evil in the universe.

The jewel is a double-headed eagle, with outstretched wings and measuring approximately one inch from the outside to the outside of the wings. The eagle rests on a Teutonic Cross one and a half inches in size. The eagle is made of silver and the cross of gold, enameled in red.

*Adapted from Rex R. Hutchen's book A Bridge to Light*



Orators Report  
on the 31<sup>st</sup> degree  
Inspector Inquisitor  
May 2, 2012



The apron is white lambskin lined and bordered in white. On the flap is a Teutonic cross.

Bremerton Valley of the Scottish Rite

### **31° - Inspector Inquisitor**

**The Legend:** The Consistory comprises the 31st and 32nd Degrees. The word consistory derives from the Latin consistorium, which means both "tribunal" and "imperial council." As with other degrees of Freemasonry, the consistorial degrees present some of their lessons by borrowing the legends and symbols of other cultures and times.

The myths of the ancient Egyptians are compiled in scrolls, known as The Book of the Dead. The scrolls describe the rituals undertaken by the departed to gain eternal life among the gods. These scrolls suggest that the Egyptians always associated the Last Judgment with the weighing of the heart on a pair of scales in the Judgment Hall of Osiris.

**The Setting:** The Hall of Justice in the Court of the Dead of Egyptian mythology. In the center of the hall is a large scale-beam, or balance. On one scale rests a vase shaped like a heart; on the other scale is a feather representing the goddess of truth. If the heart outweighs the feather, the deceased will suffer the final complete death. Gods sit in the Hall of Justice as Officers of the Tribunal.



**The Ritual:** The Candidate represents the soul of Cheres. Horus, the Master of Ceremonies, presents Cheres to Osiris and the Tribunal for judgment. Cheres is told that he will be judged according to the deeds he performed while alive.

Cheres is presented with a series of questions. Each set being more probing than the previous set. It is evident from the questions of the Tribunal that they are not satisfied with one who has merely obeyed the laws and outwardly represented himself as good man. Cheres finally passes the inquisition learning that a truly good man must actively correct his errors, repent his sins, and assess and improve

### **31° - Inspector Inquisitor**

himself, not for acknowledgment or reward, but for its own good. He must be active, not passive, in his efforts to improve himself and to improve the world around him.

Thus the scale of truth is found to weigh more than the heart and Cheres soul is allowed into the realm of everlasting light.

**The Lecture:** The 31st Degree reveals the dynamic relationship that has existed for centuries between human law as a means of achieving justice and divine justice as an ideal. It asks all of us to judge ourselves in the light of this knowledge and the lessons of the proceeding degrees.

This degree conveys the thoughts of self-examination. Every man, and more especially every Mason, should meditate prayerfully and soberly on his thoughts and acts of the day. The wrongs of today must not be repeated on the morrow, for each day should add some light and truth for our guidance for the next, and then as time goes by, our characters should be so far above reproach, so filled with the love of our fellowman, that the world would instinctively say: "There is a good man, for he is a Mason." To correct the faults of others, to admonish with love and forbearance, is a duty we owe each other, but never to judge, for that is a divine prerogative alone.

Ever remember that, being human, you must of necessity often err; that those who hold different opinions entertain them as honestly as you do your own; and that you have no right to deny or doubt their sincerity. Especially, never harshly denounce an opinion that more experience and a more thorough investigation may someday compel you to adopt; and therefore always treat your opponents as if their opinions were at some time to become your own.

No man is truly wise who is not kind and courteous, charitable in his construction of men's motives, lenient and distrustful of his own ability to resist the allurements of temptation, and afraid of the mighty influences of prejudice and passion.

Remember that what the letter of the law does not prohibit, is often forbidden by generosity and decency.

### **31° - Inspector Inquisitor**

In this degree, the Mason learns prayerful self-examination. The mistakes today should not be committed tomorrow. Simply, the daily look at one's self to learn to live with the future. He presents himself for examination. By acting honestly in first giving judgment on himself within the principles of justice and equity, it should not be doubted when he shall do the same to his brothers.

#### **DUTIES**

- Judge yourself in the same light as you judge others - consider both actions and motives.

#### **LESSONS**

- The good man is able to portray himself and his actions positively and not simply assert the absence of wrong in his life.
- Justice and mercy are two opposites which unite in the great harmony of equity.
- To aim at the best but be content with the best possible is true wisdom.

#### **FOR REFLECTION**

- Is a man a thief who steals a loaf of bread for his children?

#### **IMPORTANT SYMBOLS**

- Balance, heart, columns, sages, Tetractys.

The collar is white and at the point upon the breast is a gold triangle emitting rays with the letters 'xxxi' in the center.

The jewel of the degree is a Teutonic Cross of silver worn with a white watered ribbon around the neck.

There was an apron that was to be worn when an Inspector Inquisitor visited an inferior body. That custom has been dispensed with, but it is displayed here for historical purposes. It is of pure white lambskin with a Teutonic Cross embroidered in black and silver upon the flap.

*Adapted from Rex R. Hutchen's book A Bridge to Light*

# Orator's Report on the 32<sup>nd</sup> degree Master of the Royal Secret May 27, 2021



The apron is white bordered with two stripes of gold lace.

Six flags are embroidered on the flap. Above is a gold Teutonic double-headed eagle cross.

The reverse of the apron is crimson.

Bremerton Valley of the Scottish Rite

## 32° -*Master of the Royal Secret*

**The Legend:** The Consistory comprises the 31st and 32nd Degrees. The word consistory derives from the Latin consistorium, which means both "tribunal" and "imperial council." As with other degrees of Freemasonry, the consistorial degrees presents some of their lessons by borrowing the ancient legends and symbols of other cultures and times including European, Hebrew, Persian, and Brahman/Hindu religions and philosophies (see 24<sup>th</sup> °). Some of the most profound truths of the ancient mysteries are spoken as axioms. You are called upon to summon your greatest capacities, and attempt to pierce the veil of the symbolic language in which they are presented. To be truly a Master of the Royal Secret individual realization is required on the part of each and every initiate.

**The Setting:** The 32<sup>nd</sup> degree is set in the Templar Consistory Council Chamber during the Crusader period; which began in 1099 with the First Crusade's capture of Jerusalem. After the city's conquest, the Knights Templar were granted use of the captured Al-Aqsa Mosque on the Temple Mount for their headquarters and although not mentioned in the degree, it is assumed that is the degree site. The Temple Mount had a mystique because it was above what were believed to be the ruins of the Temple of Solomon. The Crusaders therefore referred to the Al-Aqsa Mosque as Solomon's Temple, and it was from this location that the new Order took the name of "Poor Knights of Christ and the Temple of Solomon".

**The Ritual:** In the first section of the degree the aspirant is reintroduced to the all the degrees symbolized by the Camp, which is a series of tents representing encampments of Masons arranged in a particular order according to the degree being represented.

In the second section the aspirant consents to five vows, marking him as a Soldier of Light, Liberty,



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Freedom of Religion, the People, and of Scottish Rite Masonry. He is advised that the vows are not idle ceremony and warned that he will be expected to keep the promises made. He is invested with the cordon, jewel, signs, and words of the degree and is bestowed with the Royal Secret.

**The Lecture:** “Yin - Yang” is an ancient concept of dualism, describing how seemingly opposite or contrary forces may actually be complementary, interconnected, and interdependent in the natural world, how they may give rise and interrelate to each other, and how they may reach equilibrium. Similar concepts are found in many ancient philosophies. Interpreted by Persians and Hindus alike, these teachings are presented as they were expressed thousands of years ago by the ancients. These primitive philosophies passed eastward and westward and fertilized the cultural traditions of most of the world. The Moral Code of Masonry is still more extensive than that developed by philosophy. It adds the obligation of a contract.

The Royal Secret is Equilibrium; not a secret in the ordinary sense of the word, but a mystery; A mystery acknowledged by the world's greatest philosophers and teachers. As we begin to recognize the Divine Presence both in our consciousness, and in our physical lives, we also begin to understand that our goal of Equilibrium will in fact come from becoming the reflection of the Divine Being.

Authority is the equilibrium of Liberty and Power. Wisdom is equilibrium in the Thoughts. Virtue is equilibrium in the Affections, even the colors in the Light only exist by the presence of the shadow. Equilibrium is in the Deity, between the infinite divine wisdom and the infinite divine power. Equilibrium must exist between justice and mercy, necessity and liberty, authority and individual action which constitutes free government, and equilibrium must exist in ourselves, which Masonry demands of its members, between the spiritual and divine and the material and human in man; between the intellect, reason, and moral sense on one side, and the appetites and passions on the other, from which result the harmony and beauty of a well-regulated life.

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The lesson of this degree is that Equilibrium teaches us to have respect and charity for others who are partakers with us of the Divine Nature, lighted by a ray of the Divine Intelligence, capable, like us, of progress upward toward perfection, and deserving to be loved not hated, to be aided and encouraged in this life-struggle and not to be abandoned or to be trampled upon in our own efforts to ascend.

#### **DUTIES:**

*A Soldier of Light seeks and teaches truth and knowledge.*

*A Soldier of Freedom demands that all the people have free vote and voice.*

*A Soldier of True Religion fights spiritual tyranny with reason and truth.*

*A Soldier of the People encourages all people to be self-reliant and independent.*

*A Freemasonry Soldier is zealous and ardent in the performance of his duties to God, country, family, Brothers, and himself.*

**LESSONS:** *The human is always intertwined with the Divine. Only doctrines, faith, or knowledge that act are of value. To work is to adore. The motto of this Degree: "Spes mea in Deo est," which means "My hope is in God."*

**TO REFLECT:** *Are you striving to achieve the Royal Secret in your life and within yourself?*

**IMPORTANT SYMBOLS:** *The Camp, Tetractys minor, five-pointed star, seven-pointed star Tetractys major, triple interlocking triangles, Trimurti (3-sided bust).*

The apron is of white silk or velvet, the reverse is crimson. The cordon is worn from the right shoulder to the left hip edged with black with white on the main side and crimson on the other. A red Teutonic cross with a superimposed silver double-headed eagle is embroidered on the tip of the main side. On the crimson side a Teutonic cross is embroidered in black. The jewel of the order is a gold Teutonic cross with frosted arms. At center are the letters "XXXII", in a green wreath.

*Adapted from Rex R. Hutchen's book A Bridge to Light*



Orator's Report  
on the 33rd degree  
Inspector General Honorary  
May 29, 2021



The Inspector General apron is made of white lambskin with gold trim. (Varies by Jurisdiction)

Bremerton Valley of the Scottish Rite

### **33° -Inspector General Honorary**

**Background:** The Thirty-third Degree is conferred by the Supreme Council upon members of the Rite in recognition of outstanding work in the Rite or in public life. The 33° cannot be asked for and if asked for must be refused. At its bi-ennial session the Supreme Council elects members of the Rite to receive the Degree. These 33° Masons are Inspectors General honorary and honorary members of the Supreme Council. The active members of the Supreme Council are chosen from among them.

**Mission Statement:** The Thirty-third Degree confers on those Freemasons who are legitimately invested with it, the quality, title, privilege, and authority of Sovereign Grand Inspectors-General of the Order. The peculiar duty of their mission is to teach and enlighten the Brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each Degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, institutes, constitutions, statutes, and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and, finally, everywhere to occupy themselves in works of peace and mercy.

**Lecture:** The Illustrious Brother Frederick II, King of Prussia established this degree in council with the Very Illustrious Brother, His Royal Highness, Louis of Bourbon, Prince of the French blood and other illustrious characters who had the degree of Knight Kadosh and Prince of the Royal Secret. The King created and established on May 1, 1786 the 33rd degree. The new Degree was denominated "Sovereign Grand Inspector General of the Supreme Council of the 33rd Degree."

According to Arturo de Hoyos in his book *The Scottish Rite Ritual Monitor and Guide*, the Scottish Rite came to the United States by way of France. There is evidence of Scotch Masons' lodges dating back to 1733 in England, and there were also predecessors such as the Adonhiramite Rite (ca. 1781), which included many degrees that ultimately became part of the Scottish Rite. Yet it was not until 1763 and the

### **33° -Inspector General Honorary**

creation of the Order of the Royal Secret by Etienne (Stephen) Morin of France that the ritual we practice today began to coalesce into a form recognizable to a modern Scottish Rite Mason.

On May 31, 1801, the Scottish Rite formalized its existence in the United States when Colonel John Mitchell and Reverend Dr. Frederick Dalcho met in Charleston, South Carolina, and opened a meeting of the “Supreme Council of Freemasonry.” Accordingly, Col. Mitchell was the first Grand Commander in the United States of America. Today, the Southern Jurisdiction recognizes this date as its beginning and held its bicentennial celebration in 2001.

The “Supreme Council at Charleston,” as it was sometimes called, was the first Supreme Council of the 33rd Degree in world. Established in 1801, it continues to exist today as the Supreme Council, 33 °, Southern Jurisdiction, and it's see remains in Charleston, although its residence was moved to Washington, D.C., about 1870, and it now sits at the House of the Temple.

**History:** South American liberator and political leader Bolivar is one of the great heroes of the struggle for independence from the Spanish Empire. His lodge, the Masonic Lodge “Lautaro” out of Cadiz, Spain, was also home to many other South American founding fathers. In April 1824, Simón Bolívar was given the 33rd degree of Inspector General Honorary.

**Grand Cross of the Court of Honour:** This is the highest individual honor that The Supreme Council bestows. It is voted very rarely to Thirty-third Degree Masons only for the most exceptional and extraordinary services. The Grand Cross cap is white with a blue band. On the front is a replica of the Grand Cross jewel, which is composed of a Teutonic Cross, with an embroidered crimson rose with green leaves at its center.

## Speech and Language Services for Young Children

The diagnosis and treatment of childhood language disorders is the national philanthropy of the Scottish Rite. The Bremerton Scottish Rite is proud to sponsor clinics and screening services for Washington children with communications disorders and language differences. Communications disorders effect more children than all other childhood diseases combined.



You are invited to help support this worthy mission.

### Make an Individual Donation

Your support at any level is essential and donations are used to make a direct, local impact! Here are some examples of what your donations can do:

- \$180 (\$15 a month) provides a two-hour assessment for a child, giving parents the answers they desperately need.
- \$360 (\$30 a month) provides one month of individualized therapy for a child, positively impacting the life-long outcome for a child.
- \$600 (\$50 a month) provides a parent education class that helps parents become their child's best speech advocate.
- \$1,200 (\$100 a month) provides therapy toys and tools used during therapy.

### Contribute online at: our website

[www.bremertonvalleyaasr.org/donations](http://www.bremertonvalleyaasr.org/donations)

Or [earlylifesppeech.org/donate](http://earlylifesppeech.org/donate)

Or, mail your check to:

Early Life Speech & Language

% Gen Secretary, Bremerton Valley Scottish Rite

878 5<sup>th</sup> St., Bremerton WA, 98337

**Email:** [sectybvsr@gmail.com](mailto:sectybvsr@gmail.com)

**Phone:** Gen Secretary phone 360-228-9929

**Early Life S&L Phone: Bremerton (360) 726-5509**

# Orators Report on the Feast of Tishri

Every October

Dinner, Program and, the Dedication of  
King Solomon's Temple

14<sup>th</sup> Degree



Bremerton Valley of the Scottish Rite

## ***Feast of Tishri***

**The Allegory:** Sukkot, the Hebrew celebration, is the origin of the Feast of Tishri and traces its roots to the Book of Leviticus (23:39) where it is said that the Lord spoke unto Moses saying that on the fifteenth day of the seventh month when, "ye shall have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days .... [and] Ye shall dwell in booths (or tabernacles) seven days..... that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

**The Setting:** October is the Hebrew month of Tishri, or Tishrei. The month of Tishri has three Jewish holidays: Rosh Hashanah, Yom Kippur, and Sukkot. Sukkot, also called the Feast of Tabernacles, commemorates the forty-year period during which the children of Israel were wandering in the desert, living in temporary shelters. Sukkot is also a harvest celebration. Years ago fruit pickers would build shelters to sleep in during the harvest. Today Jewish families erect temporary shelters in their gardens, homes and in the synagogues.

**The Ritual:** The rich legendry of the Temple's dedication, which is celebrated in the Feast of Tishri, is an essential part of the Fourteenth Degree. It is divided into two parts: the conduct of the Lodge with a following feast of celebration and its appropriate ceremonies.

The Toast of Obligation given during the Feast is obligatory. The program and menu may be varied as fits the needs of the individual Lodge of Perfection. A proper flexibility of the celebration allows the maximum benefit for the Brethren while sustaining the core of tradition and form.

According to established custom, the Lodge of Perfect Elus meet in its usual place of assembly. Then the officers or Brethren so designated open the Lodge in full or short form. After the Lodge has been opened, the Venerable Master, the Secretary, or some other Brother who has been selected for the honor reads "Why the Feast of Tishri?" (This may be read at the dinner.)

## ***Feast of Tishri***

Following the reading, a Brother respected for his eloquence and clarity reads aloud the Obligation of the Fourteenth Degree of the Scottish Rite so that all the Brethren can hear and respond again to the responsibilities they have gladly accepted as Brethren of the Mystic Tie.

The Brethren then join in Prayer, requesting guidance and inspiration befitting this great feast day.

The Lodge is then closed in full or short form.

After the Lodge of Perfection has been officially closed, the Brethren join their guests at the banquet hall and enjoy the Feast.

**The Lecture:** Freemasons have always revered order since we recognize that there is a Supreme Order that structures all creation. Masonic Law reflects this divine order, and we serve the purposes of the Great Architect of the Universe when we observe this vow of obedience to the Rite.

Significantly, Solomon, a king of peace and wisdom built the Temple. The Lord forbade David, a warrior and a man of blood, to construct the Temple and, instead, delivered this responsibility and glory to Solomon whose very name means peace. Thus in observing the Feast of Tishri we reaffirm our dedication to human concord and brotherhood of all men in a world of peace. As individuals and as Brothers in the Rite we resolve to build, as Solomon did, through harmony and cooperation ever seeking peace for all mankind.

The law, legendry, peace, equality, unity and fellowship of the Feast of Tishri combine to make this the Masonic feast of feasts. At the Reflection Table all men --Jew, Christian, Muslim, Buddhist, and others -- join in a common voice of thanksgiving to God. The Feast of Tishri is a Masonic Feast of Thanksgiving where every man can share his gratitude and express his sincere thanks to Him Who made all things.

## ***Feast of Tishri***

**The Scottish-Rite-Masonic Feast of Tishri celebrates the dedication of King Solomon's Temple.** The origins and significance's of the Feast of Tishri make it the most "Scottish Rite" of Festivals. No other occasion epitomizes the character and purpose of the Rite more wholly than this historic celebration of the dedication of King Solomon's Temple. To marshal the meanings of the feast is to summarize the principle ideals and traditions of our Fraternity.

**DUTIES:** We observe the Feast of Tishri because it is an age-old custom, which now has power of law. Under the Statutes of The Supreme Council the Feast is "**obligatory**," a sacramental sharing of our fraternal spirit.

**LESSONS and SYMBOLS:** The symbolic details of the Temple's position, design, construction, furnishing and decoration carry intense meaning as they apply to the spiritual temple of Freemasonry built in the soul of every Brother. Through the symbols of the Temple we gain enlightenment and we recommit ourselves to building Freemasonry "in the hearts of men and among nations."

### **TOASTS OF OBLIGATION:**

1. To the President and the United States of America.
2. Supreme Council
3. Sovereign Grand Commander ILL Ronald A. Seale
4. MW Grand Lodge and Grand Master of F&AM of Washington
5. Sovereign Grand Inspector General ILL. William R. Miller
6. Other Grand Bodies of WA
7. Departed Brethren
8. Our Armed Forces
9. Our Fraternity, Masons, and Masonic Bodies, of all Rites and Degrees, across the world: acclaim to the worthy; restoration to the ill; help to the needy; and succor to the oppressed of all nations.

*Adapted from Forms and Traditions of Scottish Rite" 2000 C. Fred Klienknecht*