

Presenting the Scottish Rite, SJ, USA

A Quick-Reference Guide



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A Quick-Reference Guide



The Supreme Council, 33°
Ancient & Accepted Scottish Rite of Freemasonry
Southern Jurisdiction, USA

2017

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The Supreme Council, 33°, Southern Jurisdiction, USA



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Frontispiece: The columns and 33° Scottish Rite double-headed eagle from the west façade of the House of the Temple in Washington, D.C. (Photography: Elizabeth A. W. McCarthy)

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Salve Frater!

Dear Brother,

Thank you for your interest in the Scottish Rite! The small booklet you are now holding will tell you all about the Rite, help answer basic questions, and point out where you can find more information.

While young compared to Craft Masonry, the Scottish Rite is in its third century of service to Freemasonry. If you are willing to participate, you will find amazing opportunities for Masonic knowledge, fellowship, and service. I joined the Scottish Rite in 1970, have learned much, and am still learning more. I have enjoyed decades of satisfying fellowship and participation.

I hope you will join us in the Scottish Rite. If you would like more information on our fraternity, please contact your local Scottish Rite Valley Secretary or our Membership Services Department at 202-232-3579 or membership@scottishrite.org. You can also learn more at our website, scottishrite.org. Finally, the next time you are in Washington, D.C., please plan to stop by and visit us at our headquarters at the House of the Temple.

Sincerely & fraternally,



A handwritten signature in purple ink that reads "Ronald A. Seab".

Sovereign Grand Commander





From CARD AB CHAO

To our most illustrious

FIVE MEMBERS.

To all those to whom these Letters of Credence shall come.
HEALTH, STABILITY AND POWER.

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The collage features several historical items. On the left, a fragment of a manuscript with a small illustration of a figure. In the center, a circular object, possibly a coin or a small mirror, with a face. On the right, a page from a manuscript with text in a historical script, possibly Latin or Greek, and a small illustration of a figure.

History of the Scottish Rite^{*}

High Degrees before 1801

SPECULATIVE MASONRY AND THE BIRTH OF THE “HIGH DEGREES”

On June 24, 1717, four London lodges assembled at the Goose and Gridiron Ale House and institutionalized non-operative Freemasonry when they established the Grand Lodge of England and elected its first Grand Master. The original record, if there was one, cannot be found, but was reconstructed and published by Rev. James Anderson in his *New Book of Constitutions* (1738):

Accordingly on St *John Baptist's* Day, in the 3rd year of King GEORGE I. A.D. 1717, the ASSEMBLY and *Feast* of the

.....
* Adapted from Arturo de Hoyos, “A Brief History of Freemasonry and the Origins of the Scottish Rite,” *Scottish Rite Ritual Monitor and Guide* (2010), 77–111.

(Facing page)
The earliest
known 33°
patent (dated
May 24, 1801)
is that of Rev.
Frederick
Dalcho, the
first Lt. Grand
Commander of
the Supreme
Council.

High Degrees before 1801

Free and accepted Masons was held at the foresaid *Goose and Gridiron Alehouse*.

Before Dinner, the *oldest Master Mason* (now the *Master of a Lodge*) in the Chair, proposed a List of proper Candidates; and the Brethren by a majority of Hands elected Mr. ANTHONY SAYER, Gentleman, *Grand Master of Masons*....

It should be recalled that when the premiere grand lodge was formed, there were still only two degrees: Entered Apprentice and Fellow Craft. In the *Edinburgh Register House Ms* (1696) the “points of fellowship” were a reference to the Fellow Craft, who received two words taken from 1 Kings 7:21 and 2 Chronicles 3:17. Yet other early documents include hints of a separate higher honor bestowed even before the creation of the grand lodge. It included a unique word that was given to the Masters (senior Fellow Crafts) and was associated with the ritual embrace.

The *Sloane Ms 3329* also describes the “Master’s grip” given with the embrace:

[T]heir Masters gripe is grasping their right hands in each other placing their four finger’s nails hard upon the Carpus or end of others wrists and the thumb nailes thrust hard directly between the second Joynt of the thumb and the third Joynt of the first ffin-ger but some say the mast^{ers} grip is the same I last described only each of their middle ffin^{gers} must reach an inch or three barly corns Length higher to touch upon a vein y^e comes from the heart.

A remarkable transformation occurred a few years later when a separation of the ritual esotery of the senior Fellow Craft’s *honor* was used to help create the first “high degree”—the Master Mason’s Degree.

“By November, 1725, there was in existence a new degree, a degree intermediate between the Acceptance and the Master’s Part, and

it was known as the Fellow-Craft.” Thus, we also read of the earliest known conferral of this new high degree, just eight years after the formation of the premiere grand lodge when, on May 12, 1725, Bro. Charles Cotton received the Master Mason’s Degree.

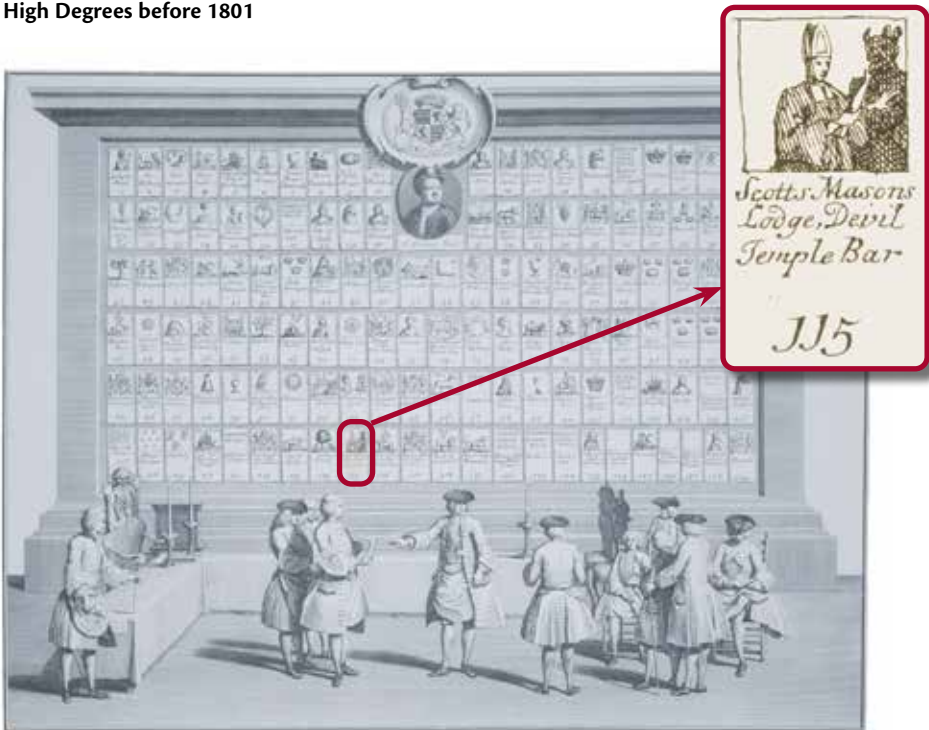
The identity of the authors of the new ritual is not known, nor precisely how the transformation occurred. However, we may compare the creation of the Master Mason’s Degree with that of the “virtual” Past Master’s Degree (now part of American York Rite Masonry), which developed from the private installation of a Master of a Craft Lodge. Also called the “Installed Master” Degree (or ceremonial), it is still performed in many jurisdictions. As a part of the ceremony the (Past) Master is “regularly seated” (installed) in a particular manner and given certain “secrets of the chair.” Obviously, since relatively few Masons have the honor of presiding over a lodge, these secrets are withheld from many. However, the honor became a prerequisite to receiving the Royal Arch Degree. To accommodate this requirement, the installation ceremony and its secrets were transformed into a “virtual” Past Master’s Degree. Similarly, the secrets associated with the honor of being a “Master Mason” (senior Fellow Craft) may have been converted and transformed into the Master Mason’s Degree.

THE HIGH DEGREES AND “SCOTCH MASONS’ LODGES”

When we consider the creation of the Master Mason’s Degree—the first “high degree” added to Craft Masonry—it is a remarkable fact that high degree Masonry is virtually as old as Speculative Freemasonry itself. Other high degrees also followed quickly on the footsteps of the Master Mason’s Degree. As early as 1733 a reference to a “Scotch Masons’ Lodge” appeared in a manuscript

High Degrees before 1801

Archives of the Supreme Council, 33°, SJ



Scotts Masons Lodge, No. 115, which met at the Devil (Tavern), Temple Bar, London, first appeared as “Scotch Masons’ Lodge” in Dr. Richard Rawlinson’s 1733 manuscript list of lodges. It continued to appear in engraved lists of lodges, like that seen above, until 1736. —Details of “Les Free-Massons” from Bernard Picart, *Cérémonies et coutumes religieuses de tous les peuple du monde* (1735).

list of lodges by Dr. Richard Rawlinson, and the following year, it was again mentioned in a printed list of Masonic Bodies.

The early designations “Scotts,” “Scotch,” and “Scottish” refer to a *type* of Masonry practiced, rather than referring to native Scotsmen. Thus, we read that from 1733–40 the “Scotch Master Masons” Degree was being conferred on “normal” Master Masons. For instance, on July 18, 1740, at the Lodge at the Rummer, Bristol, it was “Order’d & agreed That Bro. Tomson

& Bro. Watts & any other member of this L[odge]. that are already Master Masons may be made Scotch Master....” By 1734–35 additional degrees were invented, two of which were the “Excellent Mason” and “Grand Mason.” These early “Scotts” (or Scottish) Degrees are ancestors of the Scottish Rite in both name and tradition, and represent a type of Masonry almost as old as the Master Mason’s Degree. The tradition of “Scotts” (or Scottish) Masonry is the second oldest type of high degree Masonry known, even surpassing the antiquity of the Royal Arch Degree.

FRENCH HAUT GRADES MASONRY: STEPHEN MORIN AND THE ORDER OF THE ROYAL SECRET

If the high degrees originated in Britain, they flourished in France. In 1732, an English Lodge, appropriately named *Loge L’Anglaise*, was founded in Bordeaux, France. This lodge was later chartered by the English Modern Grand Lodge and still exists today. An early offshoot of *Loge L’Anglaise* was the *Loge la Française* which, as the name implies, was French. The latter lodge had a penchant for the so-called *hauts grades* (high degrees), then coming into vogue, and it founded *Loge Parfaite Harmonie* in 1743. Étienne (Stephen) Morin, who would become important in the history of high degree Masonry, was among the founders of *Loge Parfaite Harmonie*.

The book *Le Parfait Maçon*, published in 1744, has particular relevance to the development of high degree Freemasonry. In a section on the “Secret of the Scottish Masons” (*Secret des maçons écossaise*), it introduces another direct ancestor of the high degrees, whose theme remains the basis for the Scottish Rite’s 15°, Knight of the East, and 16°, Prince of Jerusalem:

High Degrees before 1801

Archives of the Supreme Council, 33°, SJ



Pages from *Le Parfait Maçon* (1744) showing tools and rituals from 18th-century French Masonry. This book was the first printed source for what would become part of Scottish Rite ritual.

Fellows, & ordinary Masters.

Instead of weeping over the ruin of the temple of Solomon, as their brethren do, the *Escossais* are concerned with rebuilding it. Everyone knows that after seventy years of captivity in Babylon, the Great Cyrus permitted the Israelites to rebuild the temple & the City of Jerusalem; that Zerubabel, of the House of David, was appointed by him [Cyrus] the Chief & leader of that people for their return to the Holy City; that the first stone of the temple was laid during the reign of Cyrus, but that it was not completed until the sixth year of that of Darius, King of the Persians.

It is from this great event that the *Escossais* derive the epoch of their institution, & although they are later than the other Masons by several centuries, they consider themselves of a superior grade.

At this early period, the French Masonic strongholds were in Bordeaux and Paris. On August 27, 1761, the French Grand Lodge at Paris (the Grand and Sovereign Lodge of St. John of Jerusalem), acting with a body of the superior degrees (the Council of the Emperors of the East and West, Sovereign Écossais Mother Lodge), issued a patent to Morin as a Grand Inspector, “authorizing and

It is said among the Masons, that there are still several degrees above that of the masters, of which I have just spoken; some say there are six in all, & others go up to seven. Those called *Escossais* [Scottish] Masons claim that they form the fourth grade. As this Masonry, different from the others in many ways, is beginning to become known in France, the Public will not be annoyed if I relate what I have read about it ... which seems to give the *Escossais* a degree of superiority above the Apprentices,

empowering him to establish perfect and sublime Masonry in all parts of the world.”

Around 1763, Morin created and promulgated a Masonic rite of 25 degrees which he called the “Order of the Royal Secret” or “Order of Prince of the Royal Secret” (sometimes mistakenly called the “Rite of Perfection”). This order included many of the most popular degrees worked at the time. Although it was once commonly believed that the Council of the Emperors of the East and West created the Order of the Royal Secret, recent research suggests that Morin was personally responsible for its organization. There also is compelling evidence that, to bolster his authority, he created and backdated documents known as the *Constitutions and Regulations of 1762*—an act that was not discovered for more than 220 years.

About 1763, Morin introduced the Order of the Royal Secret to Kingston, Jamaica, and by 1764, high degrees were brought to North American soil, when they were established in New Orleans, Louisiana. About this time, Morin empowered an enthusiastic Dutch Mason, Henry Andrew Francken, to establish Masonic Bodies throughout the New World, including the United States. Francken soon sailed to New York, and in 1767, he began to confer the high degrees in Albany. Fortunately, he also transcribed several manuscript copies of the rituals of the Order of the Royal Secret, some of which survive today. These copies are known as the *Francken Manuscripts*.

On December 6, 1768, Francken appointed Moses Michael Hays (or Hayes), of Dutch parentage, a Deputy Inspector General of the Rite, for the West Indies and North America. The Hays patent granted authority to confer all the Degrees of Morin’s Order of the Royal Secret.

High Degrees after 1801

The following year, Francken returned to Jamaica, and by 1780, Hays immigrated to Newport, Rhode Island. In 1781, Hays traveled to Philadelphia, where he met with eight Brethren whom he appointed Deputy Inspectors General over given American States, with the exception of Samuel Myers, who presided over the Leeward Islands in the West Indies in the Caribbean. Barend Moses Spitzer, one of the Deputy Inspectors General, lived in Charleston, S.C., from 1770 to 1781 and moved to Philadelphia where he was appointed Deputy for Georgia and, after traveling briefly abroad, returned to Charleston by 1788. On April 2, 1795, Spitzer appointed the Irish-born John Mitchell, then living in Charleston, a Deputy Inspector General of the Order of the Royal Secret. Colonel Mitchell had served as Deputy Quartermaster General of the Continental Army, and was an acquaintance of George Washington.

High Degrees after 1801



Archives of the Supreme Council, 33° SJ

Rev. Frederick Dalcho was the first Lieutenant Grand Commander of the Supreme Council.

BIRTH OF THE SCOTTISH RITE: CHARLESTON, MAY 31, 1801

On May 24, 1801, John Mitchell created the Reverend Frederick Dalcho (a Prussian, born in London) a Deputy Inspector General of the Order of the Royal Secret, and one week later, on May 31, “the Supreme Council of the 33d Degree for the United States of America, was opened ... agreeably to the Grand Constitutions” in Charleston, South Carolina, with Col. Mitchell and Rev. Dalcho presiding. The Supreme Council was a superior system to Morin’s Order of the Royal Secret; it administered 33 degrees, including all 25 of Morin’s rite.

High Degrees after 1801

The traditional authority of the Supreme Council stems from the “Grand Constitution of the 33d degree” (also *Grand Constitutions of 1786*), ostensibly ratified by Frederick II (“the Great”), King of Prussia. The earliest known copy dates from about 1801–02, and is written in Rev. Dalcho’s hand. Its 18 articles are preceded by the title “Constitution, Statutes, Regulations &c. for the Government of the Supreme Council of Inspectors General of the 33rd and for the Government of all Councils under their Jurisdiction.” The *Circular throughout two Hemispheres*, or “1802 Manifesto” (the first printed document issued by the Supreme Council), also asserted that Frederick the Great instigated its creation:

On the 1st of May, 1786 [1786], the Grand Constitution of the 33d degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty the King of Prussia, who as Grand Commander of the order of Prince of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the new Constitution this high Power was conferred on a Supreme Council of nine Brethren in each Nation, who possess all the Masonic prerogatives in their own district, that this majesty individually possessed; and are *Sovereigns of Masonry*.

The involvement of Frederick II, King of Prussia, was repeated in the “History” which was delivered in the original 33° ritual:

The Most Puissant Grand Sovereign—Grand Master Commander in Chief—Sovereign of Sovereigns of the degree of Prince of the Royal Secret, was our



Archives of the Supreme Council, 33°, SJ

Col. John Mitchell, once Dep. Quartermaster Genl. of the Revolutionary Army, was the first Grand Commander of the Supreme Council.



Attributed to David Matthieu (1697–1755).
From Wikimedia Commons (CC-PD-Mark 1.0)

Frederick II, King of Prussia (initiated 1738) was the reputed authority behind the *Grand Constitutions of 1786*.

High Degrees after 1801

Archives of the Supreme Council, 33°, SJ



The earliest known copies of the “Constitution, Statutes, Regulations” or *Grand Constitutions of 1786*, are in the handwriting of Rev. Frederick Dalcho (ca. 1801–02).

Illustrious brother, Frederick the 2nd King of Prussia. He established this degree, in concert with our brother, his Serene Highness, Louis of Bourbon, Prince of the Blood Royal of France, and other Illustrious characters, who had received the degrees of K.H. and prince of the Royal Secret....

This new Degree he called “Sovereign Grand Inspectors General, or Supreme Council of the 33rd”

Like Morin’s *Constitutions and Regulations of 1762*, many modern Masonic historians view the *Grand Constitutions of 1786* as “traditional” rather than historical documents. After a detailed investigation into its possible origins, Albert Pike accepted the tradition regarding the king’s involvement, and his reputed role in the creation of the Supreme Council, even though there was no direct evidence that he did so. Pike did argue correctly, however, that whatever the origin, the formal adoption of any law forms a legal basis for government. Modern opinion agrees with the latter and maintains that, at a minimum, the stories regarding the origins of the *Constitutions of 1762* and *1786* are akin to the legends preserved in the Old Charges, providing a traditional environment for the degrees, just as the Biblical account of King Solomon’s Temple forms the symbolic setting for Craft Freemasonry’s origins.

SCOPE AND AUTHORITY OF THE EARLY SUPREME COUNCIL

The “Supreme Council at Charleston,” as it was sometimes called, was the first Supreme Council of the 33° in the world. It continues to exist today as the Supreme Council, 33°, Southern Jurisdiction, and its 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. As the premiere Supreme Council, it naturally exercised authority over the entire country, and Col. Mitchell was referred to as “Grand Commander in the U[nited]. States of America,” as well as “President of the Supreme Council of Masons of the United States.” As we shall see on p. 23, a little more than a decade later, the Supreme Council at Charleston would create a second Supreme Council in the United States.

In its early days, the Supreme Council issued “warrants of Constitution” to create Sublime Grand Lodges of Perfection (which administered the 4°–14°), and Grand Councils of Princes of Jerusalem (administering the 15°–16°), but it did not involve itself directly in their government or administration. The Supreme Council only exercised direct control above the 16°, Prince of Jerusalem. This was explained in the *Circular throughout two Hemispheres* as well as Dalcho’s manuscript copy of the *Grand Constitutions of 1786*:

[Article] 6th

The power of the Supreme Council does not interfere with any degree below the 17th or Knights of the East and West. But every Council and Lodge of Perfect Masons are hereby required to acknowledge them in quality of inspectors General, and to receive them with the high honors ~~due them~~ ^{to which they are entitled}.

This limitation was repeated in the original manuscript ritual of the 33°:

The King on the first of May 5786, formed and established the 33:rd Degree to give some elucidations of the K.H.—

The King was ~~also~~ conscious, that agreeably [*sic*] to the common course of human ~~events~~ ^{nature}, he could not live many years; & he conceived and executed the glorious design of investing the Sovereign Masonic power which he held, as Sovereign Grand

High Degrees after 1801

Archives of the Supreme Council, 33° SJ



The *Circular throughout two Hemispheres* is the first printed document issued by the Supreme Council at Charleston, S.C.

Commander of the order of Prince of the Royal Secret—in a Council of Grand Inspectors General—that they might, after his decease, regulate, agreeably [sic] to the Constitution and Statutes which he then formed, the government of the Craft in every degree, from the 17th or Knights of the East & West inclusive, leaving the control over the symbolic Lodge—the Grand, Ineffable and Sublime Lodge of Perfect Masons, and the Knights of the East or sword—to the Grand Council of Princes of Jerusalem, whom he conceived to be justly entitled to that Honor and power.

According to the *Circular throughout two Hemispheres*, at the time of the Supreme Council's creation, the 30°, 31°, and 32° collectively constituted the Degree of "Prince of the Royal Secret, Prince of Masons." This means that only 15 degrees were under direct control of the Supreme Council. The government of the entire system, from the 4°, Secret

Master, to the 32°, Royal Secret, inclusive, was not assumed until after the revival of American Freemasonry in the 1840s, following the "Morgan Affair." Although not previously exercised, the authority to govern the entire system resided with the officers of the Supreme Council, who were "Sovereigns of Masonry," and "possessed the Sovereign Masonic power over all the Craft." The high degrees often were referred to as the Ineffable and Sublime (or Superior) Degrees. In the earliest days of the Scottish Rite, the high degrees were conferred only on Past Masters, or virtual Past Masters, of Blue Lodges. Frederick Dalcho's 4°, Secret Master, ritual (dated 1801), noted, "The Blue Past Master or Candidate, must be examined in the Antechamber (by the Master of Ceremonies) in his three first degrees, and in the secrets of the Chair"; and the *Circular throughout two Hemispheres* explained that Sublime

High Degrees after 1801

Masons “communicate the secrets of the Chair to such applicants who have not already received it, previous to their initiation into the Sublime Lodge, but they are at the same time informed that it does not give them rank as Past Masters in the Grand Lodge.” A similar requirement exists in the American York Rite, where candidates become virtual Past Masters prior to receiving the degree of Royal Arch Mason.

In 1804, Alexandre-Auguste de Grasse-Tilly, a member of the Supreme Council at Charleston, organized a Supreme Council for France. In an agreement made that year between this newly-created Supreme Council and the Grand Orient of France (which operated as a Grand Lodge), the title “Ancient and Accepted Scottish Rite” (Rite Écossais Ancien et Accepté) was used for the first time. Beginning with the administration of Grand Commander Albert Pike in 1859, the name came into general use in the Southern Jurisdiction.



Archives of the Supreme Council 33°, SJ

Under Albert Pike's administration as Sovereign Grand Commander (1859–91), the phrase “Ancient and Accepted Scottish Rite” became used more widely.



Structure of the Scottish Rite^{*}

Overall Composition

The Scottish Rite of Freemasonry is an appendant Masonic organization that administers a series of 33 degrees and bestows certain “honours.” It is active in every American state and enjoys a cooperative relationship with the American grand lodges from whom it solicits members. In terms of membership, the Scottish Rite is the most successful Masonic system in the world.

THE TWO AMERICAN SUPREME COUNCILS

The Constitutions of 1786 permitted “one Council of this Degree, in each Nation or Kingdom in Europe—[and] two in the United

.....
* Adapted from Arturo de Hoyos, “Structure of the Scottish Rite,” *Scottish Rite Ritual Monitor and Guide* (2010), 125–32.

(Facing page)
The official
Sovereign Grand
Commander’s
jewel, ordered
by the Supreme
Council in
October 1923.

Overall Composition

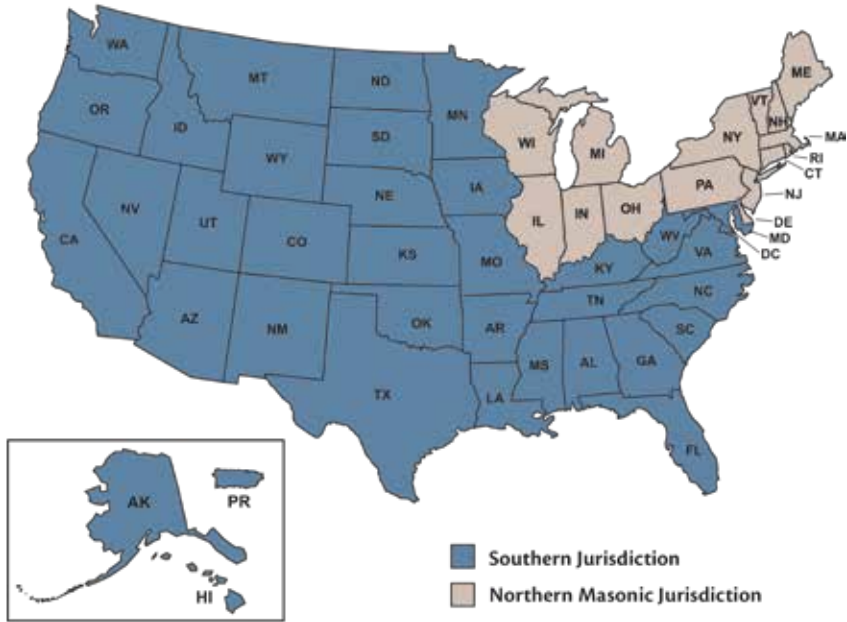


FIGURE 1.
Territorial
division
between the
Southern and
Northern
Masonic
Jurisdictions.

States of America, as remote from each other as possible.” As a result, the Supreme Council at Charleston, S.C., created several Supreme Councils around the world, including a second Supreme Council in the United States, which was established between 1813 and 1815, and later reorganized in 1867. In 1827, a territorial agreement was reached between the two Supreme Councils. The territory of the Northern Masonic Jurisdiction (NMJ) was fixed as comprising the 15 States north of the Mason-Dixon Line and east of the Mississippi river. The Southern Jurisdiction (SJ) occupies the remaining 35 States, the District of Columbia, and the American territories and dependencies (see **FIGURE 1**). As the premiere Supreme Council, it is sometimes referred to as the “Mother Council of the World.” This is the Body to which we belong.

GOVERNANCE

The governing body of the Scottish Rite is the Supreme Council[†], an autonomous self-perpetuating body comprised of 33 officers, known as “Sovereign Grand Inspectors General” (SGIGs), who possess administrative and voting powers not held by other members. Acting as a board of directors, the Supreme Council elects its own members, amends its own statutes[‡] and laws, and writes its own rituals. Supreme Councils do not interfere with private affairs or business matters of other Masonic organizations. It is important to bear in mind that although Supreme Councils throughout the world are similar, they may differ in minor aspects, dependent upon their statutes. Hence, the material in this book applies only to the Supreme Council, 33°, Southern Jurisdiction, USA.

For administrative purposes, the Supreme Council divides the Scottish Rite into “Orient” coterminous with the individual American states, while overseas the Orient constitutes an area of lawful jurisdiction (e.g., the Orient of Japan, Korea, & Okinawa). Orient may be further divided into “Valleys.” A rough analogy may be to imagine the Supreme Council as a type of “national Grand Lodge,” the Orient as districts, and the Valleys as constituent local lodges (see **FIGURE 2**).

.....
[†] The official name is: “The Supreme Council (Mother Council of the World) of the Inspectors General Knights Commanders of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America.”

[‡] A PDF of the *Statutes of the Supreme Council, 33°, SJ, USA*, is available online at <http://scottishrite.org/about/media-publications/manuals-brochures>.

FIGURE 2. Rough Equivalents between bodies of Blue Lodge Masonry and the Scottish Rite

ANCIENT CRAFT MASONRY	SCOTTISH RITE OF FREEMASONRY
Grand Lodge	Supreme Council
Districts	Orients
Local Lodges	Valleys

Scottish Rite Officers

OFFICERS OF THE SUPREME COUNCIL

The dignitaries and officers of the Supreme Council are as follows:

ELECTIVE

Sovereign Grand Commander
Lieutenant Grand Commander
Grand Prior
Grand Chancellor
Grand Minister of State
Grand Secretary General
Grand Treasurer General
Grand Almoner

APPOINTIVE

Grand Chaplain (may be an Honorary Member)
Grand Orator
Grand Master of Ceremonies
Grand Chamberlain
First Grand Equerry
Second Grand Equerry
Grand Standard Bearer
Grand Sword Bearer
Grand Herald

ADDITIONAL OFFICERS (may be Honorary Members)

There are a several additional “Grand” officers, the most important of whom is the Grand Executive Director. Others include the Assistant Grand Chaplain, Grand Steward, Grand Organist, Grand Tiler, Grand Archivist, and Grand Historian. Other officers

on the official tableau include the Managing Editor of the *Scottish Rite Journal*, the Chief Financial Officer, the Director of Development, the Director of Membership Services, and the Librarian.

OFFICERS OF AN ORIENT

An Orient's principal officer is either a Sovereign Grand Inspector General or a "Deputy" of the Supreme Council. A Deputy shares many of the same responsibilities of an Inspector, but does not have voting power.

OFFICERS OF A VALLEY

The Personal Representative is the principal officer in the Valley, and some Valleys also have an Assistant Personal Representative. Other officers include the Valley Secretary and/or Financial Secretary.

Degrees of the Scottish Rite

THE FOUR SCOTTISH RITE BODIES

As a matter of practicality, membership in the Scottish Rite "begins" at the 4°, Secret Master, and progresses through the 32°, Master of the Royal Secret. Although the Scottish Rite is a system of 33 degrees, *it does not presume authority over the three Craft Degrees* in the United States. However, it may be noted that



(Top to bottom)
Official caps of the
Sovereign Grand
Commander, Sovereign
Grand Inspector
General, and Deputy of
the Supreme Council

Museum of the Supreme Council, 33°, SJ

Degrees of the Scottish Rite



Jewels symbolizing the four Bodies of the Scottish Rite: (top row, left to right) Lodge of Perfection and Chapter of Rose Croix, (second row, left to right) Council of Knights Kadosh and Consistory of Masters of the Royal Secret

versions of the Scottish Rite's Apprentices', Fellows', and Masters' Degrees are practiced in many foreign jurisdictions, by authority of the Grand Lodge of Louisiana, in certain lodges in New Orleans, and elsewhere. Albert Pike also prepared a version of the Scottish Rite Blue Lodge rituals, and printed them under the title *The Porch and the Middle Chamber: The Book of the Lodge* (1872). Although the ritual was intended for instruction only, it was withdrawn from circulation following Pike's death. Some Masons expressed concern that it might supplant the ritual used by the state grand lodges, or give the false impression that the Scottish Rite sought control over the Blue Lodge.

In the Southern Jurisdiction the 29 degrees are subdivided and grouped into four traditional "Bodies."

4°–14°, Lodge of Perfection

These degrees are known as the Perfection Degrees, because the last of its series is called "Perfect Elu," or "Perfect Elect." The Hebrew word *shalamot* or *shelemuth* (שלמות), which means both "perfect" and "complete," is a significant word in the 14°. The French word *Elu*, meaning "elect," refers to the candidate's representation of a person elected to a specific honor or task. The Perfection Degrees once were referred to commonly as the "Ineffable Degrees." The word *ineffable* means "incapable of vocal expression," or "unspeakable because of its sacred character." They were so named, because in their primitive form, these degrees alluded to names by which the Great Architect was known. This was intended to remind members of His omnipresence. It

also alluded to the legend of the 13°, Royal Arch of Solomon, wherein the Ineffable name of God was recovered.

15°–18°, Chapter of Rose Croix

The name *Rose Croix* refers to the symbol of a rose blooming upon a cross, one meaning of which is self-sacrifice and suffering in the cause of humanity. But it also has esoteric meanings to be discovered by study and reflection. The first two degrees of this series are notable as they include some of the oldest *haut grades* material in the Scottish Rite, that is, the story of Zerubbabel's intent to rebuild the temple following the Babylonian captivity.

19°–30°, Council of Knights Kadosh

The Hebrew word *Kadosh* (קדש) means “holy,” “consecrated,” and “separated,” and the word is used throughout the Bible in connection with sacred spaces. In Exodus 25:8, the word *M'Kadosh* is translated as “sanctuary,” or “holy place,” and in Psalm 79:1, the words *Haikal-Kadoshik* are rendered “holy temple.” A Knight Kadosh (Consecrated Knight, Holy Knight) is a Knight of the Temple, or Knight Templar. This series of degrees deals primarily with chivalric and philosophical traditions and presents examples of religious devotion and heroic courage. It is sometimes said the Knights Kadosh meet in an Areopagus. This word originally referred to “Mars’ hill,” which is northwest of the Acropolis in Athens, and was the site of a speech made by the Apostle Paul (Acts 17:22–31). However, the hill was also the regular meeting place of the city's council of judicial officials, which collectively were called the Areopagus. In some versions of the Knight Kadosh ritual, the candidate is brought before a tribunal, appropriately called the Areopagus.

31°–32°, Consistory of Masters of the Royal Secret

Prior to Albert Pike's ritual revisions, the final degree was known as “Prince of the Royal Secret.” It was renamed to reflect better the

Degrees of the Scottish Rite

philosophy of the Rite, wherein one must master himself as well as the lessons of Freemasonry.

OFFICERS OF THE SCOTTISH RITE BODIES

The officers of the four Scottish Rite Bodies are of two types: elective and appointive. Except and when otherwise specially designated in the rituals, they are as set forth in **FIGURE 3** on p. 31.

NAMES OF THE SCOTTISH RITE DEGREES AND HONOURS

Although there are minor jurisdictional variations in position and name of the degrees, the traditional titles and honours of the Scottish Rite follow below (common variations are bracketed). For an illustrative chart of the Scottish Rite Degrees, SJ, including duties, see **FIGURE 4.1–4.5**, starting on p. 35.

Conferred in a Blue Lodge, under authority of the Grand Lodges:

- 1° Entered Apprentice
- 2° Fellow Craft
- 3° Master Mason

Conferred in a Lodge of Perfection:

- 4° Secret Master
- 5° Perfect Master
- 6° Confidential [*or* Intimate] Secretary
- 7° Provost and Judge
- 8° Intendant of the Building(s)
- 9° Elu [*or* Elect] of the Nine
- 10° Elu [*or* Illustrious Elect] of [the] Fifteen

LODGE OF PERFECTION	CHAPTER OF ROSE CROIX	COUNCIL OF KADOSH	CONSISTORY
ELECTIVE			
Venerable Master	Wise Master	Commander	Master of Kadosh
Senior Warden	Senior Warden	1st Lieutenant Commander	Prior
Junior Warden	Junior Warden	2d Lieutenant Commander	Preceptor
		Chancellor	Chancellor
Orator	Orator	Orator	Minister of State
Almoner	Almoner	Almoner	Almoner
Secretary	Secretary	Recorder	Registrar
Treasurer	Treasurer	Treasurer	Treasurer
APPOINTIVE			
Prelate	Prelate	Prelate	Prelate
Master of Ceremonies	Master of Ceremonies	Marshal of Ceremonies	Marshal of Ceremonies
		Turcopilier	
		Draper	
Expert	Expert	First Deacon	Expert
Assistant Expert	Assistant Expert	Second Deacon	Assistant Expert
Standard Bearer	Bearer of the Beauseant	Bearer of the White Standard	Bearer of the Black Standard
Captain of the Host	Guardian of the Temple	Lieut. of the Guard	Captain of the Guards
Tiler	Tiler	Sentinel	Tiler

FIGURE 3.
Officers of the
Scottish Rite
Bodies

Degrees of the Scottish Rite

Museum of the Supreme Council, 33°, SJ



(Top to bottom) Ring of the 14°, Perfect Elu, and the special cap presented to members who have been in the Scottish Rite for 50 years

- 11° Elu [*or* Sublime Elect] of the Twelve
- 12° [Grand] Master Architect
- 13° Royal Arch of Solomon [*or* of Enoch]
- 14° Perfect Elu [*or* Grand Elect Perfect and Sublime Mason]

Conferred in a Chapter of Rose Croix:

- 15° Knight of the East or of the Sword
- 16° Prince of Jerusalem
- 17° Knight of East and West
- 18° Knight [*or* Sovereign Prince] Rose Croix [*of* Heredom]

Conferred in a Council of Knights Kadosh:

- 19° Grand Pontiff
- 20° Grand Master of all Symbolic Lodges
- 21° Noachite or Prussian Knight
- 22° Knight of the Royal Axe, or Prince of Libanus

- 23° Chief of the Tabernacle
- 24° Prince of the Tabernacle
- 25° Knight of the Brazen Serpent
- 26° Prince of Mercy, or Scottish Trinitarian
- 27° Knight [*or* Grand] Commander of the Temple[§]
- 28° Knight of the Sun, or Prince Adept
- 29° Scottish Knight of St. Andrew
- 30° Knight Kadosh, or Knight of the White and Black Eagle

Conferred in a Consistory of the Royal Secret:

- 31° [Grand] Inspector Inquisitor [Commander]
- 32° Master [*or* Sublime Prince] of the Royal Secret

.....
 § The names of the 27° and 28° are reversed in the Southern Jurisdiction.

Scottish Rite Honours Conferred by the Supreme Council:

- 32° Knight Commander of the Court of Honour
- 33° Inspector General Honorary
- 33° Grand Cross of the Court of Honour

Conferred within the Supreme Council:

- 33° Sovereign Grand Inspector General



Museum of the Supreme Council, 33°, SJ

SCOTTISH RITE HONOURS CONFERRED BY THE SUPREME COUNCIL

As seen above, in addition to the degrees, there are certain “honours” bestowed by the Supreme Council. These never can be applied for, nor bought, and if solicited or applied for, must be refused.

32°, Knight Commander of the Court of Honour (32°, KCCH)

Masters of the Royal Secret who distinguish themselves by zeal, devotion, and active services to humanity and/or the Fraternity, may be elected to receive the rank and decoration of Knight Commander of the Court of Honour. The number of those who can be admitted to the Court of Honour at any Session of the Supreme Council is limited in accordance with the rule laid down in the *Statutes*, which expressly provide that not more than twice as many Knights Commanders of the Court of Honour may be elected than the number of Knights Commanders elected to receive the 33°. The investiture constitutes neither a degree nor a half-degree; neither is it a promise nor hint that the Knight Commander will thereafter receive the 33°.

(Top to bottom)
Official caps
of the 32°,
Master of the
Royal Secret,
and 32°, Knight
Commander
of the Court of
Honour

Degrees of the Scottish Rite

Museum of the Supreme Council, 33°, SJ



(Top to bottom)
Official caps of
the 33°, Inspector
General
Honorary, and
33°, Grand Cross
of the Court of
Honour

33°, Inspector General Honorary (33°, IGH)

The 33° occupies a unique place in the Scottish Rite. In its early history, the degree was called “Sovereign Grand Inspector General” and was reserved for the nine officers comprising the Supreme Council of a given jurisdiction. About 1816, the Supreme Council of France increased its number of 33° members, but the Mother Supreme Council did not increase its number until 1857, when several New Orleans Masons were elected on an honorary basis—such conferral making the recipients honorary members of the Supreme Council (lacking legislative and voting powers). Such honorary members are

called “Inspectors Generals Honorary.” However, reception of the 33° is not merely an honor—the degree is the historical and actual completion of the rite. For this reason, it also is called the “Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry.” An Inspector General Honorary is said to have been “coroneted” by the Supreme Council. The Scottish Rite does not acknowledge any degree in Freemasonry higher than the 33°.

33°, Grand Cross of the Court of Honour (33°, GC)

This is the highest honour bestowed by the Supreme Council. It is reserved for those who have performed exceptional, extraordinary, and prolonged services to the fraternity and/or humanity. Each Active Member of the Supreme Council is deemed, *virtute officii sui*, an honorary recipient of the Grand Cross of Honour, although he does not receive the Grand Cross jewel, nor wear the cap.

FIGURE 4.1
Degrees of the Lodge of Perfection with Their Respective Symbols & Mottoes

LODGE OF PERFECTION			
4°	5°	6°	7°
SECRET MASTER	PERFECT MASTER	CONFIDENTIAL SECRETARY	PROVOST & JUDGE



*Silence, Obedience,
Fidelity*



*Set your house
in order.*



*Fidelity, Loyalty,
Discrimination*



*Judge not, that ye
be not judged.*

8°	9°	10°	11°
INTENDANT OF THE BUILDING	ELU OF THE NINE	ELU OF THE FIFTEEN	ELU OF THE TWELVE



*Knowledge without
its application is of
little or no value.*



*(9°–10°) Free Thought, Free Speech,
Free Conscience*



*Liberty—Equality—
Fraternity*

12°	13°	14°
MASTER ARCHITECT	ROYAL ARCH OF SOLOMON	PERFECT ELU



*Wisdom is the True
Masonic Light.*



*Whatsoever a man
soweth, that also he
shall reap.*



*The Glory of God is
to conceal the Word.*

Degrees of the Scottish Rite

FIGURE 4.2
Degrees of the Chapter of Rose Croix with Their Respective Symbols & Mottoes









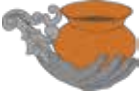







CHAPTER ROSE CROIX			
15°	16°	17°	18°
KNIGHT OF THE EAST OR OF THE SWORD	PRINCE OF JERUSALEM	KNIGHT OF EAST AND WEST	KNIGHT ROSE CROIX
			
<i>Liberty of Passage— Freedom of Thought</i>	<i>Our Masonic labors end only when we close our eyes upon this world</i>	<i>He that hath an ear, let him hear.</i>	<i>The Power of Knowledge is Transformative.</i>

FIGURE 4.3
Degrees of the Council of Kadosh with Their Respective Symbols & Mottoes

COUNCIL OF KADOSH			
19°	20°	21°	22°
GRAND PONTIFF	GR. MSTR. OF ALL SYMBOLIC LODGES	NOACHITE OR PRUSSIAN KNIGHT	KNIGHT OF THE ROYAL AXE
			
<i>The true Mason labors for the benefit of those who come after him.</i>	<i>Truth, Justice, Toleration as the rule of life</i>	<i>An independent Judiciary is indispensable ...</i>	<i>Dignity of Labor and the measurement of progress</i>
23°	24°	25°	26°
CHIEF OF THE TABERNACLE	PRINCE OF THE TABERNACLE	KNIGHT OF THE BRAZEN SERPENT	PRINCE OF MERCY, OR SCOTTISH TRINITARIAN
			
<i>Holiness to the Lord</i>	<i>Reason, Knowledge, and Faith</i>	<i>God is the Light of the heavens and the earth.</i>	<i>I am the Alpha and Omega, the beginning and the ending, saith the Lord.</i>

COUNCIL OF KADOSH (continued)			
27°	28°	29°	30°
KNIGHT OF THE SUN	KNIGHT CMDR. OF THE TEMPLE	SCOTTISH KNIGHT OF ST. ANDREW	KNIGHT KADOSH
			
As Above, So Below	Continence, Obedience, Beneficence	Death before dishonor	Vengeance is Thine O Lord! Thou wilt repay!


CONSISTORY OF MASTERS OF THE ROYAL SECRET	
31°	32°
INSPECTOR INQUISITOR	MASTER OF THE ROYAL SECRET
	
The Peace and Truth of God be with you always.	Ex Oriente Lux! Light cometh from the East.

FIGURE 4.4
Degrees of the
Consistory with Their
Respective
Symbols &
Mottoes




SCOTTISH RITE HONOURS		
32°, KCCH	33°, IGH	33°, GC
KNIGHT CMDR. CT. OF HONOUR	INSPECTOR GENL. HONORARY	GRAND CROSS CT. OF HONOUR
		

FIGURE 4.5
Scottish Rite
Honours with Their
Respective
Symbols



Headquarters

History of the House of the Temple^{*}

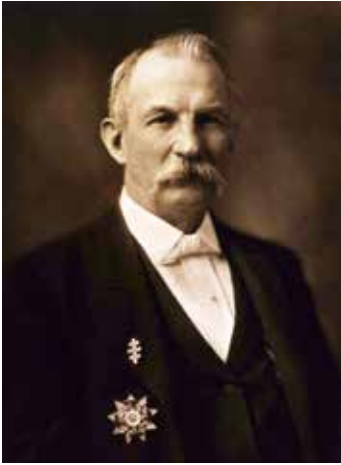
During the Supreme Council's Biennial Session in October 1909, a resolution was passed to enlarge or extend the existing House of the Temple in Washington, D.C., or to erect a new one. This unanimously enacted resolution gave Grand Commander James D. Richardson "full power to do any and all things necessary" to expand the existing building or to find a new home for the Supreme Council of the Scottish Rite (1911 *Transactions*, p. 115).

Richardson took on this tremendous responsibility with great diligence and gusto. The committee members so trusted Richardson's abilities, they emphasized their faith by stating, "it is our intention to take the bridle off and turn the entire subject over to the Grand Commander" (1911 *Transactions*, p. 116).

(Facing page)
The House of the Temple, headquarters of the Scottish Rite, SJ, sits at the intersection of 16th and S Streets, NW, in the District of Columbia.

..... •
* Adapted from Jeri E. Walker, *Guidebook to the House of the Temple: The History, Architecture, and Symbolism* (forthcoming). Full bibliographic citations for this section appear at the end of this book on p. 74.

History of the House of the Temple



Ill. James G. Richardson, 33°, served as Sovereign Grand Commander from October 1901 to July 1914 and was instrumental in the planning and construction of House of the Temple. Unfortunately, he passed away before the Temple's completion.

Upon the advice of Ill. W. Frank Pierce, 33°, Sovereign Grand Inspector General (SGIG) in California, Richardson quickly decided it was impractical to add to the existing building and was thus necessary to purchase another location for a new temple. Richardson along with his advisor, Bro. Elliot Woods, the Architect of the Capitol, and SGIGs George F. Moore, Charles E. Rosenbaum, and Austin B. Chamberlin, searched for a new location.

In January 1910, Richardson sent invitations to many renowned American architects asking for drawings and designs for a new temple to house the Supreme Council. Richardson and

some Active Members of the Council reviewed the submissions—all were rejected.

In a later submission by architect John Russell Pope, Richardson finally saw a design that met his vision of a majestic edifice to be the symbol of the Supreme Council of the Scottish Rite. Pope's vision for the new temple was based on one of the Seven Wonders of the Ancient World, the Tomb of Mausolus at Halicarnassus, in what is now modern Turkey.

Eventually, Richardson settled on a building site at 16th and S Streets, NW, in Washington, D.C. On May 14, 1910, Richardson closed the deal on the property, which offered "about forty-six thousand square feet of ground and is one of the most eligible, appropriate and beautiful sites for the Temple, in this splendid Capital" (1911 *Transactions*, p. 122).

THE ARCHITECTURE

The House of the Temple was inspired by one of the Seven Wonders of the Ancient World, the Tomb of King Mausolus, built in the 4th century BC, at Halicarnassus in what is now Turkey. King Mausolus was one of the most gifted and enlightened rulers of the Ancient World. He freed his people from Artaxerxes, the Persian King, and valued liberty, family, and the Creator—the same values so strongly emphasized by Scottish Rite Freemasonry.

He was so beloved by his wife and children that upon his death, his wife, Queen Artemisia, had a magnificent tomb, the Temple at Halicarnassus, built in his honor. The word *mausoleum* comes from his name, Mausolus.

More than 2,250 years later, Mausolus's monument would inspire the Temple's architect, John Russell Pope. The House of the Temple would be Pope's first monumental commission and garner the attention of the architectural community worldwide. Pope subsequently would receive commissions to build such famous buildings as the Jefferson Memorial and the National Archives in Washington, D.C. The House of the Temple is a prominent and important architectural structure for both the nation's capital and the Masonic world. It has been recognized periodically during the past century as a building of architectural significance and has been the symbolic home of Scottish Rite Freemasonry worldwide.

The House of the Temple is a prime example of American Classical Revival, a branch of American



Architect John Russell Pope designed the House of the Temple after the Tomb of King Mausolus— from which the word *mausoleum* is derived.

History of the House of the Temple

From Wikimedia Commons (CC-PD-Mark 1.0)



House of the Temple Architect John Russell Pope is famous for many other monuments in Washington, D.C., including the National Archives, the Jefferson Memorial, and the West Building of the National Gallery of Art.

Renaissance architecture popular in the late-19th and early-20th centuries. The building was featured in the January 1916 issue of *The Architectural Review*, which stated, “this monumental composition may surely be said to have reached the high-water mark of achievement in that newer interpretation of the Classic style with which modern American architecture is closely identified.” The building received many accolades and honors including the gold medal from the Architectural League of New York in 1917 and 1920, and was ranked as one of the three best public buildings in the United States

in the 1920s. The House of the Temple later was listed in the District of Columbia Inventory of Historic Sites and is part of the 16th Street Historic District.

Architect of the House of the Temple

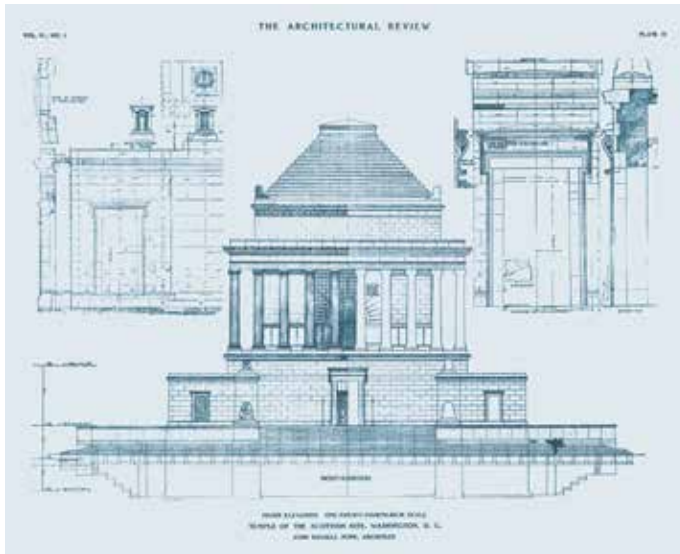
John Russell Pope, a gifted American designer, is known for such notable architectural masterpieces in Washington, D.C., as the National Archives, the Jefferson Memorial, the West Building of the National Gallery of Art, and DAR Constitution Hall. Classical design was his predominant forte and monumental architecture his specialty. His work was greatly influenced by ancient Greece, Persia, Egypt, and Rome, as well as Italian and French Renaissance.

Born in New York in 1874, Pope went to Columbia College, graduating in 1895. He won the prestigious Charles Follen McKim Fellowship in Architecture and the Rome Prize competition. He then went to Italy as an architectural fellow to attend the American School of Architecture in Rome. After three years of studying

European and Greek architecture, Pope entered the École des Beaux Arts in Paris and eventually won the school's Jean LeClair Prize.

Pope was commissioned on April 16, 1910, by Grand Commander James D. Richardson to build the new House of the Temple, which would become the new headquarters for the Supreme Council of the Scottish Rite, 33°, Southern Jurisdiction. Richardson instructed Pope to make "the new Temple as magnificent as art and money can make it" (*Architect*, 123). Pope's vision for the new Temple brought his architectural influences together in a singular way with the Masonic symbols, many of which were derived from the same civilizations that inspired his architectural style.

With the help of Bro. Elliot Woods and members of the Supreme Council, Pope set out in earnest to create an elaborate masterpiece



One of John Russell Pope's architectural drawings of the House of the Temple as it appeared in the January 1916 issue of *The Architectural Review* magazine.



**Groundbreaking ceremony
for the House of the Temple,
May 31, 1911**

that would serve the Masonic ideal Richardson envisioned. He paid amazing attention to detail and utilized many symbols important to Masonry throughout the building, both inside and out. He personally designed much of the furniture still used in the building today. French Architect Jacques Gréber described the building as “a monument of remarkable sumptuousness” (*Architect*, 127). Pope received the prestigious Gold Medal of the Architectural League New York for the design among many other accolades from the architectural community.

THE GROUNDBREAKING CEREMONY

In 2011, the Supreme Council celebrated the 100th anniversary of the official groundbreaking ceremony for the new House of the Temple. On May 31, 1911, Grand Commander James D. Richardson turned “the first spade of earth in the building of the new Temple”

(1911 *Transactions*, p. 124). The day was chosen in honor of the 110th anniversary of the founding of the Supreme Council in Charleston, South Carolina.

THE LAYING OF THE CORNERSTONE

Original Ceremony

In August 1911, plans were made to hold a very special and Masonically symbolic ceremony to lay the cornerstone of the Temple. At the invitation of Grand Commander Richardson, Grand Master J. Claude Keiper of the Grand Lodge, F.A.A.M., of the District of Columbia, presided over the laying of the cornerstone.

On October 18, 1911, the cornerstone of the House of the Temple was laid in the northeast corner of the property at 16th and S Streets, NW, in a well-attended ceremony with “approximately six thousand in number” (*Proceedings*, p. 104). Attendees included Commanderies of Knights Templar, Alexandria-Washington Lodge No. 22 of Virginia, the Grand Lodge of the District of Columbia along with 29 other lodges, the Camp Guard of Albert Pike Consistory No. 1 of the District of Columbia, the Grand Lodge, A.F. & A.M., of Maryland, and the Supreme Council, 33°.

Keiper, Richardson, and officers of the Supreme Council, spread cement on the foundation with the historic trowel used by General George Washington, an active Mason, when he laid the cornerstone of the U.S. Capitol in 1793. The trowel was courtesy of Alexandria-Washington Lodge No. 22. The cornerstone then was lowered into its place as music played in the background. Adding to the historic ambiance of the event were the candlesticks, which were used by Alexandria-Washington Lodge while Bro. Washington was a member and Master of the lodge. Once the cornerstone was

History of the House of the Temple



in place, Bro. Elliot Woods, Architect of the U.S. Capitol and representative of Pope, the Temple's architect, presented the Grand Master with the square, level, and plumb so the appropriate officers could confirm that the cornerstone was "well-formed, true and trusty" (*Proceedings*, p. 60).

Cornerstone Reenactment

On Tuesday, October 18, 2011, the Grand Lodge of the District of Columbia, reenacted the laying of the cornerstone of the House of the Temple—exactly 100 years after the original ceremony. The reenactment paid tribute to the men who initiated the great task of creating a building that would serve as the headquarters of the Mother

Council of the World for the Scottish Rite. The scene was set in accordance with the historical account of the original cornerstone ceremony. On display were many precious Masonic relics, including the trowel and gavel used by General and Bro. George Washington to lay the cornerstone of the United States Capitol and the Bible used at Washington's funeral.

Archives of the Supreme Council, 33°, SJ



(Top) Officers of the Grand Lodge, F.A.A.M., of the District of Columbia, lay the cornerstone of the House of the Temple, October 18, 1911.
(Below) Temple under construction, June 1913

THE GRAND OPENING

On October 18, 1915, the magnificent House of the Temple officially was opened to great fanfare. Unfortunately, Grand Commander Richardson passed away on July 24, 1914, before he could see his vision fully completed. The honor of conducting the dedication

and grand opening ceremony of the House of the Temple went to Grand Commander George F. Moore.

Starting at the previous Temple site on 3rd Street, NW, the Supreme Council and guests marched about two miles to the new building for a buffet luncheon in the new Banquet Hall. That afternoon, the dedication of the building took place on the front steps of the House of the Temple. The ceremony was steeped in Masonic tradition. The music was courtesy of the Louisville and St. Louis Scottish Rite Choirs and the St. Louis Scottish Rite Orchestra. The consecration included the sprinkling of oil, wine, wheat, corn, and salt.

House of the Temple Centennial Celebration

October 18, 2015, will mark the 100th anniversary of the official opening of the House of the Temple. A number of events are in the planning stage to celebrate this momentous occasion. Follow the Scottish Rite on social media, and visit <http://scottishrite.org> for updates on upcoming celebrations.



Photography: Bro. Arthur W. Pierson, 32°



Archives of the Supreme Council, 33°, SJ

(Top) Officers of the Grand Lodge, F.A.A.M., of the District of Columbia, reenacted the laying of the cornerstone of the House of the Temple, October 18, 2011—exactly 100 years after the original ceremony. (Below) The Grand Opening ceremony for the House of the Temple was held on the front steps on October 18, 1915.

Photography: Elizabeth A. W. McCarthy



Hand-painted, Scottish Rite aprons donated to the museum by the Valley of Los Angeles, California.

Museum

The House of the Temple in Washington, D.C., is internationally renowned for its fraternal collections. The museum presents an overview of the history of Freemasonry, with a focus on the Scottish Rite. As you walk through the galleries, you may be struck by the remarkable beauty and breadth of its collection. You are invited to discover some of the most unique pieces from around the globe and across the ages. From its humble beginnings with just a few objects in the 19th century, the collection has grown to encompass thousands of unique artifacts.

The House of the Temple is one of only a handful of museums in the world to present a history of Freemasonry. Our thousands of treasures range from textiles to swords, jewels, regalia, ceramics, pins, and artwork. Some of the pieces are the only known in existence! Among its many treasures you will find President Truman's 33° collar, flags that traveled to the moon and back, and precious jewels belonging to former officers of the organization.

The museum is just blocks from the White House in the corridor of DuPont Circle and U Street, NW. The House of the Temple is free to visit—for everyone, every day! The Temple also hosts special events with cultural and educational partners including ticketed meetings, lectures, exhibitions and events that may require admission fees. The Scottish Rite Store offers a variety of unique Temple,

Masonic, and Scottish Rite gifts for your family, friends, and Brethren back home.

DONATING ARTIFACTS

We always are on the lookout for additional acquisitions for our collections. If you are interested in donating items to the museum, please email museum@scottishrite.org or call 202-777-3108.



Photography: Elizabeth A. W. McCarthy

View of the north side of the House of the Temple atrium with an Egyptian statue.

Tour Information

Tours of the House of the Temple are conducted throughout the year for both members of the fraternity and the general public. Tours are provided free of charge Monday through Thursday starting at 10 AM, with the final tour of the day departing at 4 PM. Reservations are not required for groups smaller than 10 people. For groups larger than 10, we request you contact us at least two weeks in advance to ensure we can accommodate your group at your desired arrival time. All tours are guided and typically last 60–80 minutes. Visitors will get to experience our ceremonial, library, and museum spaces.

Be sure to check <http://scottishrite.org/headquarters/visitors/hours-of-operation> for current hours before visiting, to make certain the Temple will be open. For more information about tours, email tours@scottishrite.org or call 202-232-3579.

Photography: Elizabeth A. W. McCarthy



The two-floor stacks of the Library of the Supreme Council, 33°, in Washington, D.C.

Library & Collections

The Library of the Supreme Council, 33°, is much more than just a Masonic library—it is part of the intellectual history of the District of Columbia. It holds the distinction of being the first library open to the public in Washington, D.C., and it remains open to the people. Many are unaware this treasure exists—with two full-time librarians ready to assist. Although it is a non-circulating library, the public is encouraged to visit and use the magnificent reading room to study and conduct research. The library, which comfortably holds 15 people, also is available for conducting small classes and lectures.

THE COLLECTION

The collection consists of about 200,000 volumes—most, but not all, on Masonry-related subjects—and includes a Robert Burns Collection, Abraham Lincoln Collection, Goethe Collection. We also have an online catalog, where you can view bibliographic information about many of the titles in our collection. You can access the catalog by visiting <http://scottishrite.org/headquarters/library> and selecting “Online Catalog.”

HOURS OF OPERATION

We are open Monday–Thursday with the following hours[†]:

- **Summer:** 9 AM – 4 PM
- **Winter:** 10 AM – 4 PM

If you are not in the Washington, D.C. area, and need library assistance or more information, please email library@scottishrite.org or call 202-777-3139.

FRIENDS OF THE LIBRARY

Our quarterly, electronic newsletter for friends of the library, *Amicus Librarium*, provides news and updates from the library, including acquisitions, research stories, and highlights of special volumes in the collection. You can subscribe or read back issues online at <http://scottishrite.org>, under the “Library” section.

[†] The Library closes from 12 NOON–1 PM for lunch. Always check <http://scottishrite.org/headquarters/visitors/hours-of-operation> for current hours before visiting.

Photography: Elizabeth A. W. McCarthy



The Special Collections Vault in the basement of the House of the Temple protects some of the Supreme Council's most valuable rare books.

Archives

The Archives of the Supreme Council, 33°, are distinct from the Library. Unlike the Library, the Archives generally are not open to the public or even visiting Freemasons. The Archives are the repository of the Scottish Rite's official records. Comprised of three main areas, they house original documents dealing with our founding, rituals, and current domestic and international affairs:

1. GENERAL ARCHIVES

Original to the building, this vault resides on the first floor. It includes hundreds of boxes that store the private correspondence and records of Active Members and Deputies of the Supreme Council, as well as correspondence relating to appendant and foreign Masonic bodies. Some two million items are stored in these archival cases.

Additionally, there are fireproof file drawers containing the early correspondence of the Supreme Council, including letters by John Mitchell, Frederick Dalcho, Moses Holbrook, and Albert Pike.

2. ARCHIVES VAULT

This steel-lined room, which has a large, bank-safe style door, is in the basement, and the House of the Temple was built around it. This is where our most valuable manuscripts and books are preserved, including our collection of rituals, Scottish Rite and otherwise, as well as manuscript copies of books, both published and unpublished. This includes Albert Pike's original handwritten books.

3. PHOTO ARCHIVES

As the name implies, this area houses our collection of printed and/or graphic images.

Because of their age, condition and, in some cases, confidential nature, the Archives are not generally subject to casual review by visitors to the House of the Temple. However, bona fide researchers looking for a bit of historical information not available in print elsewhere are welcome to write to the Grand Archivist, who will investigate the issue. Our emphasis is on preservation and appropriate scholarly—not general—use. That said, it should be noted that several of the publications of the Scottish Rite Research Society originated in the Supreme Council's Archives, including *Albert Pike's Esoterika* (2005) and *Albert Pike's Masonic Formulas and Rituals* (2010).

To learn more, visit <http://scottishrite.org/headquarters/archives>.



BROTHERHOOD

A SECURE FOUNDATION



Membership Features

General Benefits

THE SCOTTISH RITE JOURNAL

The *Scottish Rite Journal* (originally *The New Age*) is the official, bi-monthly publication of the Supreme Council, 33°, SJ, and is sent to every Southern Jurisdiction Scottish Rite Mason. The full-color, 32-page magazine contains a broad mix of Masonic articles: history, philosophy, symbolism, and biography, as well as current interest stories, book reviews, and humor. New members should start receiving their *Journal* two to four months after joining.

Members are encouraged to submit articles (700–1,400 words) and story ideas with regard to Masonry in general or the Scottish Rite, to *The Scottish Rite Journal* for possible publication.

(Facing page)
The theme
for the 2013
Biennial Session
of the Supreme
Council,
33°, SJ, was
“Brotherhood:
A Secure
Foundation.”
It featured five
32° masons
from the newly
formed Valley of
Susquehanna,
Maryland.

General Benefits

Office of The Scottish Rite Journal



The March/April 2015 *Scottish Rite Journal*, highlighted a new *Journal* app for mobile devices, so subscribers can take their magazine with them anywhere.

THE SCOTTISH RITE JOURNAL ONLINE

To read back issues online or for submission information, visit <http://scottishrite.org/about/media-publications/journals>.

THE SCOTTISH RITE JOURNAL APP

The *Scottish Rite Journal* is available on all major mobile platforms: Amazon, Google Play, and iTunes Newsstand. You can have the Journal instantly delivered directly to your portable device—like tablets and smartphones—as soon as it is published

and wherever you are! You can also browse the growing archive of back issues of the *Journal*.

To use the new *Journal* app:

1. Search for “Scottish Rite” in the Apple iTunes App Store, the Google Play Store, or on the Amazon Fire App Store, depending on your mobile device.
2. Download the app.
3. When prompted, agree to subscribe—it is FREE.
4. New issues will be auto-delivered to you when published.



Photography: Elizabeth A. W. McCarthy

Online Services

The Scottish Rite has a number of services available online—just a few clicks away!

SCOTTISH RITE STORE

The Scottish Rite Store offers a variety of fraternal merchandise including shirts, hats, ties, jewelry, and more. You can join the Scottish Rite Research Society or sign up for the Master Craftsman Program at the store. There are also more than 50 books published by the Supreme Council on Masonic history, philosophy, symbolism, and ritual. See what is available at <http://scottishritestore.org>, and keep checking back to see what items are currently on sale.

Orient/Valley Directory

Our web site maintains contact information for the 217 Scottish Rite Valleys in the Southern Jurisdiction at <http://scottishrite.org/about/find-a-scottish-rite-valley>. Many of the entries also include a photograph of the Valley's meeting facility.

FIGURE 1. Scottish Rite, SJ, Official Social Media Accounts†



FACEBOOK	
Scottish Rite Freemasonry <i>Main account for all Scottish Rite, SJ-related news</i>	5. Go to https://www.facebook.com/ScottishRiteFreemasonry . 6. Log in to your account. 7. Click “Like” button.
House of the Temple <i>News related to the museum, library, archives, & history</i>	1. Go to https://www.facebook.com/houseofthetemple . 2. Log in to your account. 3. Click “Like” button.
Sovereign Grand Commander <i>Bro. Ron's page for news relating to his travels & activities</i>	1. Go to https://www.facebook.com/SovereignGrandCommander . 2. Log in to your account. 3. Click “Like” button.



TWITTER	
@TheScottishRite <i>Main account for all things Scottish Rite, SJ, including events & cool facts</i>	1. Go to Twitter.com & log in. 2. Search for @TheScottishRite. 3. Click “Follow.”
@MasonicMuseum <i>News & history related to the House of the Temple's museums, library, & archives</i>	1. Go to Twitter.com & log in. 2. Search for @MasonicMuseum. 3. Click “Follow.”



INSTAGRAM	
@scottishritesj <i>Main photo- & video-sharing page for all things Scottish Rite</i>	1. Go to instagram.com/scottishritesj & log in. 2. Enter the address http://instagram.com/scottishritesj . 3. Click “Follow.”
@masonicmuseum <i>Photo- & video-sharing page for all things related to the Temple's museums, library, & archives</i>	1. Go to instagram.com/masonicmuseum & log in. 2. Enter the address http://instagram.com/masonicmuseum . 3. Click “Follow.”

† You must have an account with these sites to be able to follow us.

SOCIAL MEDIA

Stay current and connected with your fellow Scottish Rite brethren on social media:

- Facebook
- Twitter
- Instagram
- Freemason Network
- SR Chirp

For a complete listing of all the Scottish Rite, SJ's official accounts on Facebook, Twitter, and Instagram and how to access them, see **FIGURE 1**, on p. 58.

SR Chirp

SR Chirp is a smartphone communication application for Scottish Rite Masons. Its purpose is to help members connect with each other, communicate easily and freely so they can know each other better, and enable social information sharing within the fraternity.



SR Chirp is just one of the many ways Scottish Rite Masons can stay connected.

Department of Membership Services

Freemason Network

The Freemason Network is a free, social-networking site that connects you to thousands of other Masons in the United States and 147 countries around the world. It is simple to use, gives you the latest news and opinions on Masonic topics, and connects you to your brothers near and far.



For more information, visit <http://freemasonnetwork.org>.

Photo: Elizabeth A. W. McCarthy



Cameras roll
on the set of
the 2014 CTC
webcast.

CELEBRATING THE CRAFT

Run by our Development Office, Celebrating the Craft (CTC) is an annual webcast held in May for celebrating Freemasonry and raising funds for our Rebuilding the Temple Campaign and Orient charities. Similar to a telethon, CTC broadcasts over the Internet for six hours. The George Washington Banquet Hall at the House of the Temple is converted into a television studio and serves as the hub for this Masonic extravaganza. Throughout the evening, viewers learn more about the Scottish Rite and the importance of the House of the Temple, its artifacts, museum, and library. The CTC also features musical artists, stage performers, Masonic scholars, and many others to educate and entertain. The first three CTCs have raised more than \$2.3 million! For news about our next event, follow us on social media (see p. 58) or visit <http://scottishrite.org>.

Videos

The Supreme Council has produced videos that are suitable for a variety of functions, from a ladies night or open house to Valley and Blue Lodge meetings. Each video is professionally produced and available for your use. To view these videos, visit <http://scottishrite.org/about/media-publications/videos>.

FEATURED VIDEOS

What is a Scottish Rite Mason?

“Being a Scottish Rite makes me a better man.” This fast-paced contemporary video shows members in today’s modern world. (1:10 min.)

Faith & Symbolism

A new look at Freemasonry and the Scottish Rite from Bro. and Rabbi Rami Shapiro, 32°, award-winning author, poet, and educator. Rabbi Shapiro provides inspiration to everyone. (1:39 min.)

There Comes A Time—Dr. Richard Draper

The heartwarming, real-life story of a doctor’s Scottish Rite journey and the lives he touches. (7:40 min.)

Family & Friends—Women of the Scottish Rite

How women value men’s participation in the Fraternity. (5:30 min.)



Masonic Education

Scottish Rite Master Craftsman Program

The Scottish Rite Master Craftsman (SRMC) is the flagship Masonic education course created and sponsored by the Supreme Council, 33°, SJ. Each program is a traditional by-mail correspondence course consisting of several lessons, and when completed, the participant will receive a certificate and lapel pin or medal to signify their accomplishment.

There are currently three SRMC programs:

- Symbolic Lodge 7 lessons
- Scottish Rite Ritual and History 6 lessons
- Scottish Rite Philosophy 33 lessons

(Facing page)
The Sphinx of
Wisdom, with
its eyes closed,
is one of two
giant limestone
figures that
flank the front
entrance to the
House of the
Temple.



Official logo
for the Scottish
Rite Master
Craftsman
education
program

SYMBOLIC LODGE

(7 lessons from the text *Esoterika: The Symbolism of the Blue Degrees of Freemasonry* and a short reading from the *Scottish Rite Ritual Monitor & Guide*) This stand-alone program focuses on the basic symbolism of the Blue Lodge Degrees, seen through the lens of the Scottish Rite and the writings of Albert Pike.

SCOTTISH RITE RITUAL AND HISTORY

(6 lessons from the texts *The Scottish Rite Ritual Monitor & Guide* and *A Bridge to Light*) This course presents an introduction to the history, structure, governance and ritual of the Scottish Rite in the Southern Jurisdiction.

SCOTTISH RITE PHILOSOPHY

(33 lessons, grouped into 10 sections from the text *Albert Pike's Morals & Dogma, Annotated Edition*) This capstone course is the newest addition to the SRMC. It returns to the ritual of the Scottish Rite to re-explore it on a deeper level, by looking for the moral lesson imparted in each degree and then applying that lesson to one's everyday life.

As noted above, each program utilizes texts unique to the Scottish Rite and written by one of the great scholars/authors in Freemasonry today, Arturo de Hoyos, 33°, GC, the Grand Historian and Grand Archivist of the Supreme Council. The programs are available for purchase online at scottishritestore.org.

SRMC Study Groups

Additionally, in some Valleys, there are Master Craftsman study groups. These are a great way to participate in the program and an even better excuse to hang out with your friends. Check with your Valley leadership to see if there is a study group running in your area. If not—volunteer to run one!

For specific information or questions regarding the Master Craftsman Program, please feel free to contact us at: mc@scottishrite.org.

Scottish Rite Research Society

HISTORY OF THE SOCIETY

The Scottish Rite Research Society® (SRRS) formed in 1991, is one of the most dynamic forces in contemporary Masonic research, pursuing a publication program that emphasizes quality—both in content and in physical form. Its publications share the distinction, with those of Quatuor Coronati Lodge, No. 2076 (London), as having defined the standard of Masonic scholarship in the English language.



Scottish Rite Master Craftsman Program

The last quiz of Scottish Rite Master Craftsman, Scottish Rite Philosophy, tests a student's knowledge of the 32° Degree, Sublime Prince of the Royal Secret.





Spring 2014
issue of *The Plumblin*,
the quarterly
newsletter of the Scottish
Rite Research
Society

MEMBER BENEFITS

The benefits of membership in the SRRS are many. Some are intangibles, such as the potential for interaction, discussions, and debate with the brightest minds in contemporary Masonic philosophy. The most important benefit is the availability of what we all came here for—more light in Masonry. This is manifest most particularly in our publications and Masonic conferences.

Some Benefits of Membership

access to some of the most thought-provoking ideas in contemporary Masonic research

- a 10% discount on Society books and certain items bought at the House of the Temple or via the online store, <http://www.scottishritestore.org>.
- the annual, hardback volume of *Heredom*®, the flagship publication of scholarly Masonic research in the United States
- the Society's quarterly research newsletter, *The Plumblin*®
- early notice for upcoming conferences and meetings on issues of Masonic importance
- SRRS membership card and lapel pin

Other Items SRRS Members May Receive

- special discounted offers on advanced sales throughout the year
- a bonus book or other item

Past Bonus Books

- *Esoterika: The Symbolism of the Blue Degrees of Freemasonry*
- *Masonic Formulas and Rituals*
- *Albert Pike's Book of the Words*
- *The Most Secret Mysteries of the High Degrees of Masonry Unveiled*
- *Light on Masonry*

For more information about the SRRS, visit <http://scottishriteresearch.com>. Previous bonus books are available for sale at <http://scottishritestore.org>.



Scottish Rite Research Society

(Top) *Masonic Formulas and Rituals*, Transcribed by Albert Pike in 1854 and 1855, and (left) *The Most Secret Mysteries of the High Degrees of Masonry Unveiled*, respectively, were the 2010 and 2011 bonus books for dues-current members of the Scottish Rite Research Society.



Scottish Rite Philanthropies

RiteCare® Childhood Language Program

Scottish Rite Valleys and Orients across the Southern Jurisdiction support the Masonic tenet of relief in many, creative ways. The principal philanthropic outreach is through RiteCare® Childhood Language

Programs. Started in the early 1950s in Colorado, the clinics and centers help children with speech and language disorders. There are now 178 RiteCare® clinics, centers, and special programs operating or planned for children and therapists. Not all clinics use the RiteCare® name, but all are dedicated to helping



(Facing page)
A young child
takes over the
podium to let
the audience
know how
RiteCare®
helped her
learn to
communicate.

Scholarships

Photography: Elizabeth A. W. McCarthy



A bust of George Washington, President and Freemason, on the East Lawn of the House of the Temple grounds. The Scottish Rite currently has 10 graduate and 10 undergraduate scholarships at the nearby George Washington University, in Washington, D.C.

children with speech and language disorders as well as learning disabilities. With the good work of dedicated clinicians and parents, children who might have remained educationally behind for a lifetime now can talk, read, and lead productive lives. To learn more about Scottish Rite speech and language programs or to locate the one nearest you, visit <http://scottishrite.org/brothers-in-the-community/ritecare>.

Scholarships

The Scottish Rite, SJ, offers numerous scholarship programs, many to students who have an affiliation with the Scottish Rite:

Ten graduate Scottish Rite scholarships at George Washington University, which provide up to \$15,000 and 10 undergraduate for one-half tuition and fees;

Four Sam and Millie Hilburn Scottish Rite Scholarships, which provide up to \$5,000 annually for tuition and fees towards a graduate degree in the field of childhood language disorders;

Two Scottish Rite Public School Administration Scholarships, which provide \$6,000 annually to assist in attaining a doctoral degree in public school administration;

Six William E. Shepherd Scholarships of \$2,000 annually towards tuition for a maximum of four years study;

- One Luther A. Smith Scottish Rite Scholarship for studies at Vanderbilt University Law School, Nashville, Tennessee;

- Twenty Scottish Rite National Disaster Relief Fund Scholarships for 9/11 survivors to study at accredited undergraduate and graduate schools.

For more on Scottish Rite Scholarships please visit <http://scottishrite.org/brothers-in-the-community/scholarships>.

JROTC/ROTC Award Program

The JROTC and ROTC Education and Americanism Awards Program serves as a crucial component of the Scottish Rite's Americanism efforts. The program's goal and mission is to recognize one outstanding cadet from every JROTC and ROTC unit in the United States who demonstrates academic excellence, participation and achievement in extracurricular activities, and exceptional leadership qualities.

The award itself consists of a Scottish Rite medal and ribbon that are approved for wear on a cadet's ROTC or JROTC uniform and a citation suitable for framing. Since the program's inception in 1998, the Scottish Rite has awarded more than 7,500 medals, ribbons, and citations annually through 125 participating Scottish Rite Valleys.



Photography: Jeri E. Walker

Each year, the House of the Temple holds a banquet in honor of the scholarship recipients from The George Washington University.



JROTC/ROTC Award Program

(Left to right) JROTC and ROTC medals and ribbons awarded by the Scottish Rite

Scottish Rite Foundation

The Supreme Council, 33°, created the Scottish Rite Foundation, SJ, USA, Inc. to support philanthropic endeavors. Each year, through the Development Office, the Supreme Council seeks donations for the Scottish Rite Foundation's three major programs: RiteCare® Childhood Language Program, scholarships, and national disaster relief.

The foundation provides start-up funding for new RiteCare® Childhood Language Program facilities and lends support to operations of existing facilities. The Scottish Rite Foundation offers several scholarships for higher education for students seeking a college degree or vocational license. Our scholarship programs encourage the pursuit of higher learning in all categories, including the study of speech pathology and education.

The foundation also is dedicated to helping victims of natural disasters such as fires, floods, earthquakes, and hurricanes. Through the foundation, the Supreme Council provides direct relief to disaster victims and works with other Masonic groups to provide additional assistance.

The Scottish Rite Foundation, SJ, USA, Inc. is a non-profit, Maryland corporation recognized as a tax-exempt public charity under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended. Its tax identification number is 52-6054737. Contributions to the Scottish Rite Foundation, SJ, USA, Inc. are tax-deductible to the extent allowed by the law.

Appendix

Suggested Reading List

GENERAL FREEMASONRY & HISTORY

Carr, Harry. *World of Freemasonry*. London: Lewis Masonic, 1984.

Coil, Henry Wilson, et. al. *Coil's Masonic Encyclopedia*. New York: Macoy Publishing & Masonic Supply Co., 1961.

Fox, William L. *Lodge of the Double-Headed Eagle: Two Centuries of Scottish Rite Freemasonry in America's Southern Jurisdiction*. Fayetteville, Ark.: University of Arkansas Press, 1997.*

———, ed. *Valley of the Craftsmen. A Pictorial History. Scottish Rite Freemasonry in America's Southern Jurisdiction 1801–2001*. Washington, D.C.: The Supreme Council, 33°, 2001.*

Jones, Bernard E. *Freemasons Guide and Compendium*. rev. ed. London: Harrap, 1956.

Morris, S. Brent. *The Complete Idiot's Guide to Freemasonry*. New York: Alpha (Penguin), 2013.*

———, ed., *The Short Talk Bulletins: Volumes 1–15, 1923–1937*. Burtonsville, MD: Masonic Service Association, 2013.

Stevenson, David. *The Origins of Freemasonry: Scotland's Century, 1590–1710*. Cambridge: Cambridge University Press, 2001.

RITUAL, PHILOSOPHY & SYMBOLISM

de Hoyos, Arturo. *Albert Pike's Esoterika: The Symbolism of the Blue Degrees of Freemasonry*. Washington, D.C.: Scottish Rite Research Society, 2005, 2008.*

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- Proceedings of the Grand Lodge of the District of Columbia*. Washington, D.C.: 1911.
- Transactions of the Supreme Council of the 33d Degree for the Southern Jurisdiction of the United States of America*. Washington, D.C.: The Supreme Council, 33°, 1911.

*These books are available through the Scottish Rite online store: <http://scottishritestore.org>.