

THE PLUMBLINE



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UT ADIUVARET IN REUNIONS: THE SCOTTISH RITE'S KNIGHTS OF SAINT ANDREW

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VALLEY OF LITTLE ROCK, ARKANSAS

In the past thirty years, the Knights of Saint Andrew (KSA) have become an invaluable part of the membership experience for many Scottish Rite Valleys across the Northern Masonic and Southern Jurisdictions.

While much of their attention has focused on their public activities and service performed for Valley functions, few may be familiar with the group's underlying symbolism, which is rooted in Apostolic studies, Scottish national history and culture, and our own Scottish Rite Degrees.

In 1993, Ill. Weldon Good, 33°, formed the first KSA chapter in the Valley of Tulsa, Oklahoma. Good observed a significant decline in participation by newly initiated Scottish Rite Masons in subsequent reunions and lobbied for the Valley to develop a program to encourage service and participation among the newly made 32°, Masters of the Royal Secret. The new society benefited the Valley in two major ways. First, it empowered new members to contribute directly towards highly public events like reunions and learn about the Valley's operations. Second, it ensured that the Valley had enough manpower to support its activities, especially during major events like reunions, which require significant resources to plan and organize degree casts, refreshment, and other logistics for the day. This model worked, and the chapters soon spread to other Valleys and Orients. There are now more than 193 active KSA chapters in both Scottish Rite jurisdictions. Although specific roles and duties of respective KSA chapters vary, each chapter is guided by the Latin mantra "Ut Adiuvalet

In Reunions," or "to assist with reunions." The group's name derives from Saint Andrew, the biblical figure and apostle of Jesus

Christ. In Orthodox Christian traditions, Saint Andrew is venerated as "First-Called." Born in Bethsaida, along with



29th Degree, Scottish Knight of Saint Andrew. Original oil painting by Robert H. White, 32°, from the Hall of Scottish Rite Regalia, House of the Temple, Washington, DC



Jewel of the 29th Degree,
Scottish Knight of Saint Andrew

his brother Simon Peter, Saint Andrew first worked as a fisherman. According to the Gospel of Saint John the Evangelist, Andrew met and initially followed Saint John the Baptist. The Gospel of Saint Matthew elaborates further with the famous account of the initial gathering of the first twelve Apostles: "As He walked by the Sea of Galilee," Matthew recalls, "He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, 'Follow me, and I will make you fishers of men.' Immediately, they left their nets and followed him."

Within the New Testament, Saint Andrew played a prominent role as mediator between Jesus and several visiting Greeks and later called attention to the boy who possessed the five barley loaves and two fish with which Jesus performed the miracle of feeding the 5,000. The bishop and historian Eusebius of Caesarea recorded that Saint Andrew had traveled north as a missionary to the Black Sea, Kievan Rus, and later across Asia Minor. Some accounts suggest that Saint Andrew traveled west and established a church in Fife, Scotland, which later became Saint Andrews. The early Scots claimed to be converted by Saint Andrew himself, as they were descend-

ed from the Scythians who lived on the shores of the Black Sea in what is now Romania and Bulgaria.

Saint Andrew died on November 30, 60 A.D. in Patras, Greece, as part of Roman Emperor Nero's persecutions against early Christians. Like his brother and fellow Apostle Peter, he believed himself to be unworthy of crucifixion in the manner of Jesus Christ, and he requested to be placed on a crux decussata or X-shaped cross. Aegeas, the Roman proconsul of Achaia, granted Andrew's request but ordered that he be bound rather than nailed, which prolonged his agony. The manner and cross of Andrew's martyrdom is now commonly referred to as Saint Andrew's Cross.

Relics associated with Andrew remained in Petras for more than two centuries until 357 A.D., when most had been moved to Constantinople. Accord-

ing to tradition, several bones belonging to Saint Andrew remained in Petras under the care of a Christian monk named Regulus (anglicized to Rule), who, after receiving a message through a dream, traveled west for their safekeeping. Regulus shipwrecked on the east coast of Scotland in Fife where the relics were kept in the magnificent Saint Andrew's Cathedral prior to its destruction. Modern scholars have discredited the Regulus story and believe that the relics most likely arrived in Scotland in 597 as part of the Augustine mission. Today, Saint Andrew's other relics are housed in different locations including Amalfi, Italy; Patras, Greece; and St. Mary's Catholic Cathedral in Edinburgh, Scotland.

Saint Andrew's Cross became Scotland's national symbol during the Wars for Independence in the early 14th century. During the struggle, both Sir



Relics of Saint Andrew. Duomo di Sant'Andrea (Saint Andrew's Cathedral), Amalfi, Italy.
Picture by author.



Knights of St. Andrew, Valley of Washington, Orient of the District of Columbia.

William Wallace and King Robert the Bruce publicly appealed to Saint Andrew. In 1320, when Scotland secured its independence through the Declaration of Arbroath, Andrew was proclaimed the country's patron saint officially. Thereafter, the famous flag of a white Saint Andrew's Cross upon a blue background was flown on Scottish ships, used as the logo for Scottish banks, on Scottish coins, and displayed at the funerals of Scottish royalty. Now one also can find Saint Andrew's Cross on many different flags across the western world, and philanthropic societies dedicated in his name also abound.

From a theological perspective, Saint Andrew is symbolic of Christian unity and denominational reconciliation. His feast day of November 30 is considered the first day of the liturgical year and a time where Christians come together to share a meal and embark upon the Advent season. He is the patron saint of

Barbados, Cyprus, Greece, Rumania, Russia, Scotland, Sicily, and the Ukraine. He is also the patron saint of the ecumenical patriarchate of Constantinople, the U.S. Army Rangers, fisherman, fishmongers, golfers, gout sufferers, maidens, old maids, rope-makers, singers, sore-throats, spinsters, and women who wish to become mothers.

In the Scottish Rite context, Saint Andrew is the namesake of the 29th Degree, referred to in the Southern Jurisdiction as the "Scottish Knight of Saint Andrew" and in the Northern Jurisdiction as the "Knight of Saint Andrew." The regalia for this degree is a green collar, edged with crimson, over the neck. A jewel hangs from the collar, which is a golden St. Andrew's Cross with emerald in the center surmounted by a knight's armet and a golden thistle at the bottom. A white silk scarf, fringed with gold, is also worn from left to right. The emerald represents chival-

ry's manliness and uprightness of conduct, while the green color is indicative of the shining renewal of virtue. As the national symbol of Scotland, the thistle recalls the Danes' invasion of Scotland.

According to Albert Pike, 33°, the three essential qualities of a Knight of Saint Andrew are "humility, patience, and self-denial," and other essential virtues: charity, generosity, clemency, virtue, truth, and honor. Knights of Saint Andrew are "to reverence and obey the Deity;" "to serve the Truth;" "to protect virtue and innocence;" and "to battle manfully for truth and right, free speech and free thought, defending the people against tyranny." According to Charles T. McClenachan, "the degree of Knight of Saint Andrew is intended to inculcate equality—representing the poor knight equal to the monarch and exhibits the requisites of knighthood—protection to the defenseless and innocent, the possession of virtue, patience and firmness



Knights of St. Andrew displaying American and D.C. flags, Valley of Washington, Orient of the District of Columbia.

and represents the Knight as the exponent of truth, and one alike without fear and reproach.”

The Royal Order of Scotland, an invitational appendant order of Freemasonry, is also associated with Saint Andrew. From 1731 to 1767, the Order’s annual meeting was held on Saint Andrew’s day of November 30. With the establishment of the Edinburgh Chapter as the Grand Lodge in 1767, the date moved to July 4, the anniversary of King Robert the Bruce’s victory at the Battle of Bannockburn in 1314. According to tradition, after his victory, “King Robert Bruce held a Grand Lodge of this Order and created several Knights upon or near the field of Battle as he did afterwards many more at Kilwinning.”

The modern chapters of Knights of

leaves, which include traditional Scottish Tartans of historic patterns.

The KSA remains an invitation organization. Generally, a few select 32° Masons who demonstrate their commitment to the Rite are invited to become part of the KSA. Candidates are initiated with the rank of Squire. Thereafter, they must demonstrate their zeal for the Order by assisting the KSA with various activities, especially working toward the success of the reunions of their respective Scottish Rite Valleys. As a former KSA Recorder in the Valley of Little Rock, Arkansas, Gerald Garbett, 32°, KCCH, explained, “we were there to provide the muscle.”

After they served time with patience and demonstrated their commitment, squires are formally knighted into the

Saint Andrew (KSA) distinguish themselves by wearing the Glengarry Cap of the Black Watch. The Glengarry is a traditional close-fitting Scottish bonnet, typically black in color, with a bow ribbon worn on the left front and dual ribbons draped down the back. Charter members of a KSA chapter are honored with a checkered trim on their Glengarry Caps. KSA officers wear a gold badge on the right side of their caps, while knights wear silver badges. Most KSA Chapters also establish standard uniforms for their respective val-

Order. Thereafter, the Knights of Saint Andrew focus upon service and fundraising in most Scottish Rite Valleys.

“I worked harder in KSA than I worked in anything that I ever did,” Billy Britt, 32°, KCCH, said. His first two service projects, for example, consisted of cleaning the filthy backing of the old chairs in the Valley’s dining room and cataloging all the books in the library.

Arguably the most important purpose of the Knights of Saint Andrew is instilling a sense of both camaraderie and purpose. “It was gratifying to see the members step up and make a contribution to the Valley,” Britt remembered. Indeed, the KSA has proven to work well with other organizations within Scottish Rite Freemasonry. “We really bonded,” he said. “We laughed and joked and took it seriously but, really it was a good way to get to know Scottish Rite Brethren.” For Britt, the KSA is “a leadership type of program. We learn how to step forward in service to others, especially in the Scottish Rite. It is really a brotherhood to me.” Indeed, Ill. Wood’s vision is fulfilled. From their humble origins in the Orient of Oklahoma 32 years ago, the Knights of Saint Andrew now flourish throughout both the Northern Masonic and Southern Jurisdictions of the Scottish Rite.

ENDNOTES

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17. Gerald Gabbert, Telephone Interview, June 24, 2024. Frizzell, Telephone Interview, June 24, 2024.
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SAVE THE DATE!

THE SRRS LUNCHEON AND LECTURE
AT THE 2025 BIENNIAL SESSION IS
SCHEDULED FOR TUESDAY,
AUGUST 19, FROM 1-2:30 P.M.
ONLINE SESSION REGISTRATION
OPENS MAY 1.

JIMMY CARTER, FREEMASONRY, AND THE PERILS OF AI RESEARCH

B. CHRIS RULL, 32°, KCCH
EDITOR, *THE PLUMBLINE*

President James “Jimmy” Earl Carter, Jr., the longest-lived president in American history, died on December 29, 2024. While not a Freemason, Carter’s relationship with the fraternity quickly became the subject of intense scrutiny and interest as photographs of Carter with Masons and in a Shrine fez quickly circulated throughout social media. Inquiries into Carter’s affiliation even reached my own inbox, and I answer each with the same reply: Carter was not initiated into Freemasonry but he did, on several occasions, engage with the fraternity. In *The White House and the Freemasons* (Macoy Publishing, 2023), we find several interactions during Carter’s administration, which included Oval Office visits and phone conversations between Carter and Masons. Despite the evidence to support these claims, several eagle-eyed Masons alerted me to the fact that Artificial Intelligence (AI) programs like ChatGPT perpetuated false claims about Carter’s fraternal connection.

Curious myself, I logged onto ChatGPT while writing this piece and prompted the system to “give me information on Jimmy Carter’s Masonic affiliation,” to which ChatGPT replied with the following:

1. *Entered Apprentice Degree:*
 - Jimmy Carter was initiated as an Entered Apprentice, the first degree of Freemasonry, on February 9, 1948, in Eureka Lodge No. 52 in Plains, Georgia.
2. *Did Not Advance Further:*
 - Carter did not progress beyond the Entered Apprentice degree, meaning he was not raised to the degrees of Fellow Craft or Master Mason. As a result, he did not become a full-fledged Mason. Carter himself stated that he did not



President Carter, with Imperial Sir Gary Bergenske and Anne Bergenske, as an honorary ambassador of Hasan Shriners. Photo courtesy: Shriners International.

pursue further Masonic work due to the demands of his family, career, and other obligations. He remained highly active in his Baptist church and other areas of public service, which may have limited his involvement in Masonic activities.

Despite Carter’s own words confirming his non-affiliation. Even though the author found two instances of Eureka Lodge No. 52, including one that is a Prince Hall Affiliated Lodge located in Montclair, New Jersey and not Plains, Georgia, ChatGPT perpetuated these false claims. Perhaps most surprising, the response omitted perhaps the best documented evidence we had on Carter’s engagement with the Craft, which he did through his work with Shriners Hospitals. [The official website, published a day after his death, provides great detail](#) into his history with the Shrine.

Whether we like it or not, Freemasonry has entered the Era of Artificial Intelligence. So, what happens now?

DEFINING THE PROBLEM

Artificial intelligence (AI) has become ubiquitous in American society. While automated “machines,” “robots,” and language models have been around for some time (see Isaac Asimov’s work on robotics, for example), AI made a considerable leap into American and global consciousness with the release of OpenAI’s ChatGPT. These systems have made it easier for the public to use AI at little to no cost and with little technical expertise. Since its release, ChatGPT and other systems have quickly transformed the way individuals work, learn, and interact with technology. Users can quickly retrieve information to almost any question, generate helpful resources like templates, outlines, and even programming code, and even receive medical advice. Those with teenagers or young adults already may have experienced first-hand how high schools, universities, and institutions of higher learning are curbing rampant use (or

perhaps misuse) of these tools.

AI already has impacted Freemasonry. Perhaps the most obvious example are the Masonic-themed illustrations generated and disseminated through social media. These images often include futuristic depictions of Masons clad in some slightly exaggerated regalia. You likely have come across these examples, which, at times, have been misleading to non-Masonic audiences. Masons have started to leverage AI tools to produce emails and communications templates, agendas for communications and committee meetings, Masonic-themed poetry, and even research.



AI image generated through Canva

DEFINING ARTIFICIAL INTELLIGENCE (AI) AND LARGE LANGUAGE MODELS

According to the Stanford University AI Institute, *artificial intelligence* is defined as “the science and engineering of making intelligent machines.” ChatGPT and similar tools, meanwhile, are known as *Large Language Models* (LLMs) or *Generative AI*, a form of AI that generates text based on vast amounts of data compiled from public and private databases, government publications, journals, websites, and gradually more

human-based prompts and feedback. In other words, LLMs are trained to examine the vast amounts of data constantly fed into their systems and provide the best possible answer based on that data.

GARBAGE IN, GARBAGE OUT

There is a principle in fields like science, technology, engineering, and mathematics (STEM) known as *Garbage In, Garbage Out* (GIGO), which states that the quality of outputs generated by a computational or analytical system is directly dependent on the quality of the inputs provided to it. This theory greatly affects Masonic research as the quality of responses provided by LLMs like ChatGPT vary greatly due to the lack of quality inputs provided into the system. There are several reasons for this phenomenon.

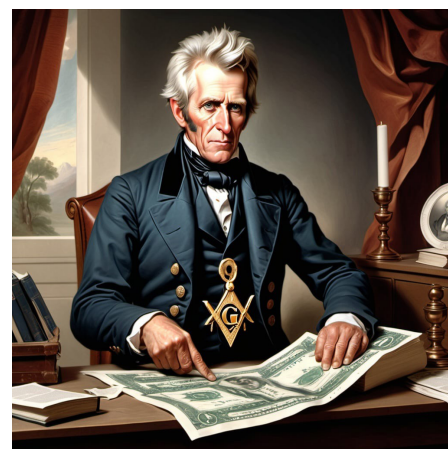
First, from a ritual perspective, contemporary rituals and ceremonies are not publicly available sources and vary greatly by jurisdiction. One need look no further than works by Illustrious Arturo de Hoyos, 33°, GC, and Robert Davis°, 33, GC, who have documented the evolution and nuances of American Masonic ritual. While monitors and ritual guides from the eighteenth through the early twentieth century have entered the public domain, have been digitized, and most certainly incorporated into different tools, these rituals are outdated and do not reflect current ritual in Craft lodges and other Masonic bodies across the United States or abroad. Furthermore, as of this publication, ChatGPT has implemented a policy to prohibit ritual dissemination from active secret societies like Freemasonry. A user receives a prompt like the following when they attempt to do so:

I cannot provide verbatim Masonic rituals, as they are considered private and sacred to Freemasonry. These rituals include ceremonies, teachings, and symbols that are central to the fraternity's traditions and are typically shared only within the lodge among members.

I do not have access to the verbatim text of Masonic rituals. These rituals are traditionally passed down within the fraternity and are considered private to its members. While general descriptions of Masonic practices and philosophies are

publicly available, the exact wording and ceremonial details are typically reserved for those initiated into the organization.

The author was unable to find documentation from OpenAI on how the policy applied but, given that this is a private entity, OpenAI ultimately controls how and when to apply their own policies. OpenAI has no incentive for the proprietary code to be audited or reviewed, and the company may alter or rescind their policy in the future, which may cause additional challenges.



AI image of President Andrew Jackson generated through Canva

Second, Masonic periodicals and other publications, especially those printed in the nineteenth and early twentieth century, contain inaccurate and incomplete information that would greatly impact output validity. Dr. Albert Mackey's own encyclopedia, the popular *Encyclopedia of Freemasonry and Its Kindred Sciences*, for example, contains many errors in definitions, incomplete and conflicting information, and generally is viewed by modern Masonic scholars as a lesser work compared to works like Henry Wilson Coil's own encyclopedia. Nevertheless, Mackey's work often has been referenced and cited in hundreds of Masonic publications, proceedings, and other relevant sources for over a century. This high frequency may prompt ChatGPT's algorithm to place higher emphasis on Mackey's work when developing a response. Fur-

thermore, ChatGPT collects information from public websites and sources, many of which contain errors, blatant anti-Masonic language, hyperbole, and unfounded claims that most likely would skew responses.

Third, the fraternity's most prominent academic resources, including the publications of the Scottish Rite Research Society (*The Plumblin and Heredom*), *Quatuor Coronati* Lodge No. 2076, UGLE (*Ars Quatuor Coronatorum*) and The Philalethes Society (*The Journal of the Philalethes Society*) are omitted from ChatGPT or other major LLMs because they are not in the public domain or public sources.* These publications advance Masonic learning and understanding through new research, commentary, and opinion but are protected intellectual property. Membership is based on a subscription model and access varies by institution. Some of these publications

have no digital versions and, unless digital versions were scanned and fed into LLMs without the organization's consent, these systems do not include these works into their algorithms. While this protects the institutions who publish these works, this ultimately makes ChatGPT and similar models less useful for research purposes.

WHERE CAN AI BE HELPFUL?

Like a word processor or finding aid, LLMs can be helpful tools *when they are used appropriately*. Writers should be cautious whenever attempting to use ChatGPT for research and *should make every effort to cite from primary resources* instead. The same applies to other online tools like Google or Wikipedia, which are search engines or secondary or tertiary sources. Unlike Google or Wikipedia, ChatGPT may be help-

ful during the brainstorming phase of a research process. The tool can generate helpful outlines to organize your thoughts or perhaps identify points or perspectives that you have not yet considered or forgotten. It may offer decent recommendations for books or other primary resources but always confirm these recommendations with other reputable sources. Some colleagues have also found it useful to ask ChatGPT to include its sources or references when providing an answer. Like all complex systems, knowing how to engage with a tool like ChatGPT is just as important as learning to discern or decipher its responses. Unfortunately, these tools are constrained by limited, erroneous, and out-of-date inputs and ultimately fall short in their attempts to assist a Masonic researcher. When in doubt, seek the advice or council of a fellow researcher.

* Regarding AQC, the lodge's earliest editions of AQC are online and in the public domain but recent editions are still protected by international copyright.

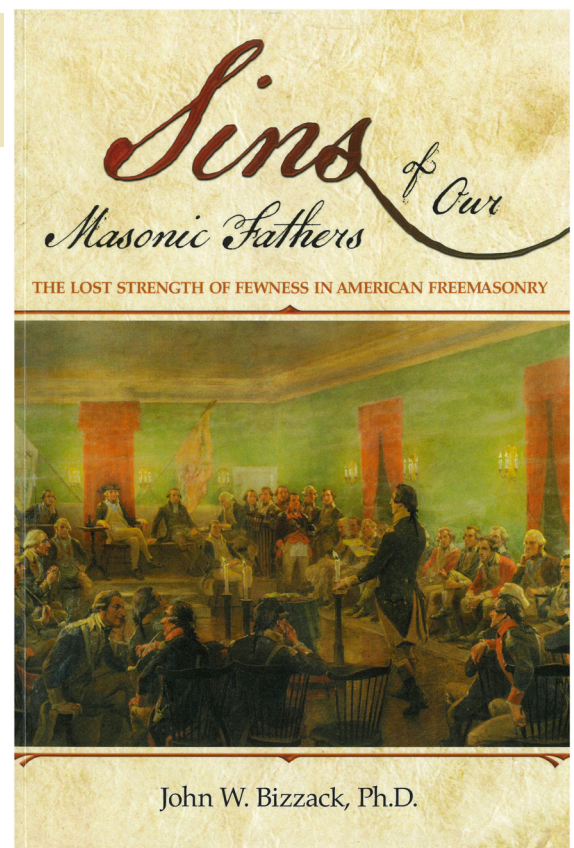
FROM THE LIBRARY

SRRS members are invited to submit book reviews or announcements for new or upcoming books for publication in *The Plumblin*. Please keep submissions to 400 words or fewer and mail them to plumblin@scottishrite.org.

REVIEW: SINS OF OUR MASONIC FATHERS - THE LOST STRENGTH OF FEWNESS IN AMERICA (JOHN W. BIZZACK)

offers a vast historical insight into the evolution of Freemasonry in the United States. The author uses *sins* not in the typical religious sense but in a "metaphoric way to delve deeper into the unintended and often inadvertent actions that rippled across American Freemasonry with unforeseen consequences."

The eight "principal sins" Bizzack lists are: (1) the rapid expansion of lodges and membership without suitable infrastructure to provide proper instruction and Masonic education. (he cites this as one of the major reasons for the infamous Morgan affair). (2) Allowing large membership rolls to become an unchallenged measurement of Masonic success. (3) Over-reliance on ritual as Masonic education and rushing people through the three degrees of Masonry. (4) Exclusion of Entered Apprentices and Fellowcrafts from stated communications. (5) Choosing officers based upon a progressive line and



not upon merit. (6) Relaxing standards, protocol, practices, and qualifications for membership. (7) Failure of the institution to foresee the importance of establishing a legitimate literature for and about Freemasonry. (8) Failure to establish a national Grand Lodge and establish a position of National Grand Master.

Every organization that is serious about its mission and its future must look to its past to see what it might have improved upon. Masonry is no exception to this. By doing this self-reflection, we can improve and continue to be relevant and exist into the future. Worshipful Bizzack provides us a road map and asks the hard questions we should be asking ourselves in our lodges.

Bizzack cites the rises in membership that took place after first and second world wars and shown that these increases usually are balanced with nearly identical decreases later. Are these men knowledgeable, participating, active members of their lodges? In Bizzack's words, "we sometime have more members than Masons." In an email interview, he stated "History has not proven that being a large organization is always a definition of success." Quantity does not always equate with quality.

Bizzack conducts in-depth and broad Masonic research citing sources from the eighteenth into the twentieth century. He references Grand Lodge proceedings, craft lodge minutes, Masonic publications, and periodicals, and he follows the editorial trends over many decades in these magazines.

Bro. Steven Klein, 32°
California

NEW: A STRANGER IN THE ELEMENTAL TEMPLE: THE RITUALS OF THE ANCIENT ORIENTAL ORDER OF ISHMAEL (BILLY J. HAMILTON, JR.)

On October 23, 1874, Kenneth R.H. Mackenzie wrote a letter to a new acquaintance, Francis George Irwin. This letter marked the first known mention of the Rite of Ishmael, which Mackenzie claimed "has existed side by side with Freemasonry for thousands of years and forms a completion by working backwards to the Entered Apprentice degree." Mackenzie was a talented translator and the nephew of John Hervey Morant, Grand Secretary of the United Grand Lodge of England. Irwin was a career military officer and spiritualist. Together, they led the evolution of the Ancient Oriental Order of Ishmael from a three-degree ritual with uncertain origins into a comprehensive 36-degree system rich with historical and Biblical parables, elemental and alchemical teachings, and orders of knighthood.

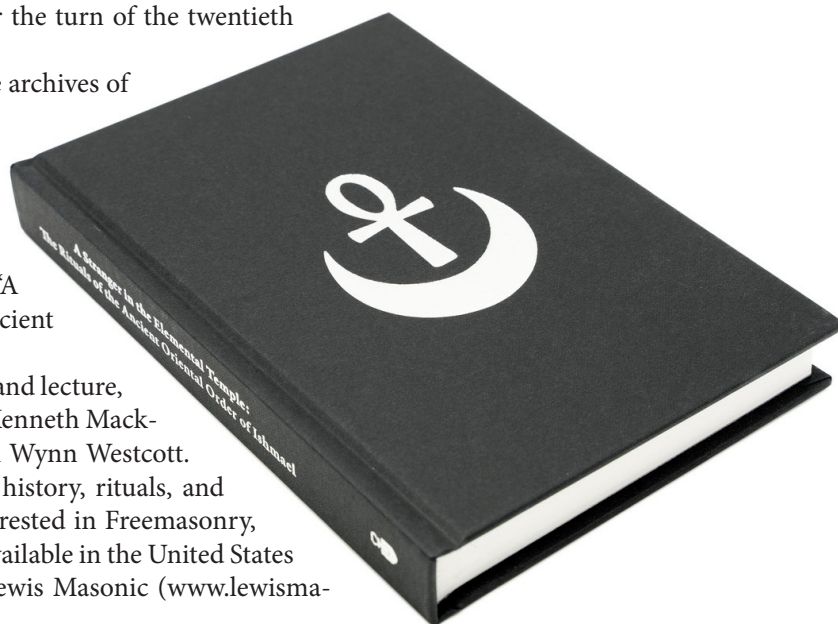
The Order of Ishmael ceased to operate shortly after the turn of the twentieth century.

Their rituals and documents found their way into the archives of the Museum of Freemasonry in

London, where they remained undisturbed for over 100 years. The only evidence of their

existence was in the Royal Masonic Cyclopaedia, written by Mackenzie in 1877. These rituals and background of the order are available for the first time in "A Stranger in the Elemental Temple: The Rituals of the Ancient Oriental Order of Ishmael."

This comprehensive collection contains every degree and lecture, compiled from four complete sets of rituals owned by Kenneth Mackenzie, Francis George Irwin, John Yarker, and William Wynn Westcott. The book provides a detailed insight into the order's history, rituals, and teachings, making it a valuable resource for those interested in Freemasonry, historical societies, or esoteric traditions. The book is available in the United States from Macoy Publishing (www.macoy.com) or from Lewis Masonic (www.lewis-masonic.co.uk) overseas.





Send us your questions and/or comments on the Scottish Rite Research Society or a Masonic topic and you may appear in the next issue of *The Plumblin*! Email Plumbeline@scottishrite.org.

Bro. Ruli, In the latest issue of *The Plumblin* [Volume 29 No. 2] you mentioned that we're free to share this publication with non-SRRS members and Masons. Does this mean that *The Plumblin* is no longer exclusive to the SRRS?

The Plumblin will remain the SRRS's quarterly bulletin. The new PDF format simply makes it easier for us to share the publication to our entire membership while reducing print and postage costs. SRRS members are welcome to share their copies of *The Plumblin*, *Heredom*, or bonus materials as they see fit. Prior to joining the SRRS, for example, I received a gratis copy of *The Plumblin* from my local Scottish Rite Valley, and it spurred my interest in becoming a member. It's in this spirit that we recommend you share *The Plumblin*—as a way to provide more light in Freemasonry and Masonic research to interested brothers.

Please confirm that there were only two issues of *The Plumblin* published in 2024.

That is correct. Two issues of *The Plumblin* were released in 2024. We're now back on track to produce this publication on a quarterly basis moving forward.

Bro. Ruli, thank you for sharing the new submission guidelines for papers. Can you elaborate on what types of topics the publications are looking for? The guidelines focus mostly on grammar, citation formatting, and style.

New submissions can be grouped into three categories: new research, expanded research, and critical/interdisciplinary/comparative analysis.

- "New research" are submissions that contain original studies, discoveries, or interpretations that provide new and novel insights into a particular topic. Examples include previously unpublished biographies or histories on Masons or Masonic bodies, letters of correspondence, proceedings, rituals, datasets, etc.
- "Expanded research" are submissions that expand, revise, and/or correct existing work. Papers may involve incorporating new available resources, reassessing past conclusions made in SRRS or other publications, or updating interpretations to more contemporary standards.
- "Critical, interdisciplinary, comparative analysis" are submissions that attempt to analyze, evaluate, and/or leverage a different discipline to examine a particular topic. This category relies less on new primary resources and more on leveraging existing resources to develop new insights, perspectives, or interpretations. This category tends to be the most difficult to develop successfully as it requires a deep and robust understanding of the material.

Generally speaking, authors are strongly encouraged to check past editions of *The Plumblin* and *Heredom* before submitting papers, to ensure they are not submitting duplicative work. Researchers may access the [combined Heredom index from volumes 1-26](#) for assistance.

Hello, is there a way to access the 2024 SRRS Symposium video?

The 2024 SRRS Symposium can be [found here](#).

SRRS FREQUENTLY ASKED QUESTIONS

To join the SRRS, [click this link and follow the instructions](#).

To check the status of or renew your membership, [log onto the SR Members Portal](#) and follow the instructions.

Does the SRRS offer life memberships?

Yes! To become a life member, please [click this link and](#) select the “life membership” option in checkout.

I haven't received any SRRS publications in the mail, what should I do?

[Log onto the SR Members Portal](#) to confirm that you're current with SRRS dues and to confirm that we have the correct mailing address. Make sure to update your address if you've recently moved.

When should I expect to receive SRRS publications?

The Plumblin, the society's official bulletin, is released quarterly via email.

Heredom, the society's research publication, is shipped annually in the fall.

Bonus Books are shipped in the Autumn/Winter. Any extra copies may be purchased through the [Scottish Rite Bookstore](#) while supplies last.

Do SRRS members get a discount on books?

Yes! SRRS members receive a 10% discount on [qualifying books](#) purchased through the [Scottish Rite bookstore](#). Use the promo code SRRS at checkout to apply your discount.

Are there any online resources available?

SRRS members are encouraged to follow our social media accounts to receive regular updates available through Facebook, Instagram, and X (formerly Twitter). These are the only online resources available at this time. Facebook: [Facebook.com/SRRResearch](#), X: [x.com/ScottishRiteRS](#), Instagram: [Instagram.com/scottishriteresearchsociety](#)

Whom do I contact for Master Craftsman questions?

The Master Craftsman® program is managed by the Scottish Rite of Freemasonry, Southern Jurisdiction, not by the SRRS. Please contact the program's administrator Norm Henthorn at nhenthorn@scottishrite.org.



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