

Vol. 1 No.1

June 2024

VOLATUS

The Official Newsletter of the
Scottish Rite Research Institute (PHA)



Let There Be Flight



VOLATUS

OFFICIAL NEWSLETTER OF
THE SCOTTISH RITE
RESEARCH INSTITUTE (PHA)

Volume 1 Issue 1

Honorable
Daryl L. Andrews, FPS-Life
Director

PLEASE SEND ALL
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Renew Today

The Scottish Rite Research Institute (PHA) is has new membership renewal options for current members. Members may renew annually for a minimal annual charge. Should members wish to extend the rate of renewal by a few years it can be done quint-annually as well. However, why pay renewal fees ever again? Consider a lifetime membership in this community of stalwarts. Please find the details below:

◆ Annual Membership Renewal

- ◆ \$10.00 per Year
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- ◆ \$45.00 every 5 years
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Go to the [inside rear cover of this edition](#) or visit the webpage of the [Scottish Rite Research Institute \(PHA\)](#) to complete your membership renewal selection. In addition to the aforementioned, membership includes the following:

- ◆ Electronic Newsletter showcasing published findings
- ◆ Book recommendations for your own Scottish Rite library
- ◆ Opportunity to contribute to “Hautes Grades”, the proceedings of the Scottish Rite Research Institute (PHA)
- ◆ A vested stake in a strong community of learned Scottish Rite Masons from regular bodies across the globe

Don't delay, renew today!!!

VOLATUS: Let There Be Flight



The Scottish Rite Research Institute (PHA) is not a new organization. It was initially established by the late founder of The Phylaxis Society, the Honorable Joseph A. Walkes Jr., and several Scottish Rite stalwarts of The Phylaxis Society from regular Prince Hall Affiliated Jurisdictions in 1996 to place a specific focus on this important Rite of Freemasonry. With the first formal meeting held in 1997 according Hautes Grades, the institute is extending the trend of shining more light on the Scottish Rite.

Known as the “College of Freemasonry”, the Scottish Rite contains some of the most intellectual Masons in history. While this institute will still place a focus on regular Prince Hall Affiliated Scottish Rite organizations, research and findings may extend beyond the realm. By conceptually moving through the cycles of innocence, experience and wisdom in our labors, the intent is for the product to supplement existing learnings on the Scottish Rite and, ultimately, enhance it. This becomes easier to

do when a clear view can be obtained from objectively flying above the grounds, surveying and seeing multiple angles from the air – “Volatus”.

The community perspective also has its benefits and merits. In this community, there is no rank or grade. Sublime Princes, Grand Inspectors General and Sovereign Grand Inspectors General who are members of The Phylaxis Society are all welcomed to join and contribute. This is an important hallmark that has been in place since the very beginning because applying a limitation could prevent educational gains and deny important perspectives.

Educational gain is the key objective and it cannot be done effectively without opening avenues for information and communication. Consider that colleges and universities exist to extend knowledge and teach its practical application. By going through the cycle of innocence, experience, wisdom can be achieved. If done correctly, we will be positioned to impact the College of Freemasonry in a grand way. So, take flight and participate today!!!

Daryl L. Andrews, Director

Scottish Rite Research Institute (PHA) Founders



*Joseph A. Walkes Jr.
Founder*



*Brian L. Abrams Sr.
1st President of the SRR*



THE CROSSES OF SALEM & LORRAINE

Excerpt from "Heraldry & Faith" by Daryl Lamar Andrews, pp.136-149

In the Scottish Rite, the powers of a good Sovereign Grand Commander are properly managed through his supplication by way of being worshipful. Prayer and supplication to the creator ensures that peace prevails and that there is a strong direction for the organization. So, like Melchizedek, the Grand Commander is as Sovereign over the jurisdiction of the Scottish Rite as Melchizedek was over Salem. Likewise, with his leadership directed by the Most-High God, peace is maintained creating a holy foundation for future growth in the same manner that Jesus' sacrifice of earthly glory and ambition laid the pathway for eternal life.

In etymological terms, Salem and Jerusalem appear to hold similar meanings. Salem is translated as "foundation of peace" and Jerusalem as "city of peace." Together, they both set the stage for Prince of Peace, Jesus. The blessing of Abram by Melchizedek at Salem laid the foundation. King David of the Abrahamic line became the King of Jerusalem extending the foundation upon which the New Dispensation of Christianity was presented at Jerusalem. In doing so, it proclaimed the sovereignty of Jesus not only as the "Prince of Peace" but the sovereign dispenser of Christian salvation.

Relative to the Scottish Rite, Sovereign Grand Commanders, bearers of the Cross of Salem in slanted form, who align with this lineage of faith are also set to build upon solid ground should they follow the lead of God in the execution of the cardinal virtues of the Masonic Order. Fortitude is required to lead through trying times to restore peace. Prudence is critical in regulating actions, seeking truth and applying wisdom to life's daily

situations. Temperance in leadership is crucial in maintaining balance carefully weighing key factors in the decision making processes. Rendering justice without distinction of rank and grade was one of the most admirable traits of King Solomon, son of King David. Stellar execution of all four of these virtues with God's guidance is a sign of one who rules well.

The un-slanted cross is used symbolically by faiths to represent the leader in the same religious light as Melchizedek. The Pope's triple roles as leader of worship, teacher, and community leader are represented thusly. It aligns him with St. Peter whose powers and responsibilities were temporal, spiritual, and material. These align with the three theological virtues of faith, hope, and charity. Even though Freemasonry is not a religion, these same three principles are the cornerstone of the Order.

The Cross of Salem is also used to represent leaders of a Grand Commandery of Knights Templar. Templars of old committed themselves to the protection of the Holy Land while Templars of new era commit themselves to the protection of the faith. In like manner with the Pope, faith is the key principle which is marked by the emblem.

The key focus of the York Rite is spirituality. The faiths of Abraham and Jesus, namely Judaism and Christianity respectively, are both represented in the Capitular, Cryptic and Chivalric Degrees. Under the direction of a Grand High Priest, the Capitular Degrees of Holy Royal Arch Masonry are inculcated and conserved. Under the direction of a Grand Thrice Illustrious Master, the Cryptic Degrees of Royal and Select Masters are inculcated and preserved. Both are based upon the Old Testament

of the Holy Bible. Under the direction of a Right Eminent Grand Commander, the solidarity of the Christian faith is directed like the solidarity of the Knights Templar of the Holy Wars to preserve the rite. Leadership in these bodies and the Symbolic Lodge are selectively honored as Knights of the York Cross of Honor for their service. As such, it is keenly clear that the focus of this Rite is faith-based.

As the focus of the Scottish Rite is philosophical yet spiritual, this provides a hint as to why the Cross of Salem may be represented in a slanted fashion for the Sovereign Grand Commander. Despite the final position of the cross, the messages of power and peace through both orders ring loudly and clearly. Representing those virtues through actions will ensure peace and order in leadership.

The two-barred cross or the "Cross of Lorraine" is known in many circles as the Cross of the Army of Godfrey de Bouillon, Duke of Lower Lorraine and Defender of the Holy Sepulcher. Godfrey de Bouillon was the son of Count Eustace II of Boulogne and Ida of Lorraine, daughter of Godfrey the Bearded (Godfrey III), Duke of Lower Lorraine. Lorraine had been segregated into Upper and Lower sections under the Holy Roman Empire long ago and placed under the direction of separate Dukes. The father of Godfrey III, Gothelo I, had been granted the Duchy of Lower Lorraine in 1023 and Upper Lorraine in 1033 which, effectively, consolidated the Duchy under a single leader. A powerful Duchy with experienced soldiers and leadership, its consolidation was viewed as a threat to the Holy Roman Empire which set into action several events that lead to multiple transitions of leadership in the domain.

Henry III actually came to power in 1039 after the death of his father, Conrad II of Germany. He was crowned emperor of the Holy Roman Empire by Pope Clement II who had, himself, been nominated by Henry to the papal crown. After the death of Pope Clement II, in 1047, Henry nominated Pope Benedict IX in 1048, and after his death during the same year, nominated Pope Damasus II who died within a month of elevation. As such, Henry selected Pope Leo IX in 1049 as a puppet tool to control the Empire.

After the death of Gothelo in 1044, control over both Duchies were to be segregated to Godfrey III

and Gothelo II by order of the Emperor, Henry III. According to scholars, this was due to fear of a united Lorraine. Outraged by the decision, Godfrey III started a twelve year rebellion in 1044. This drove the emperor to appoint Frederick of Luxembourg as Duke of Lower Lorraine in 1046 and Adalbert as Duke of Upper Lorraine in 1047. Eustace took on the cause of his father-in-law's rebellion in 1048. As a result of his participation in the rebellion and from claims that his marriage to Ida was within a prohibited degree of kinship as both were descendants of King Louis II of France, Eustace was excommunicated from the Holy Roman Church within months of his declaration by Pope Leo IX in 1049.

Although the rebellion devastated Lower Lorraine, it had outlasted Pope Leo IX and the Emperor. Pope Leo died in 1054 and was succeeded by Pope Victor II. The new Pope was at the side of Emperor Henry III when he died in October of 1056. As the guardian of and advisor to the new emperor Henry IV, who was only six years old at the time, Pope Victor II worked through the youth to restore peace throughout the Holy Roman Empire. In doing so, Godfrey was exiled to Tuscany to serve as Margrave and, after the death of Pope Victor II in 1057, he was appointed Duke of Spoleto through the work of his brother, Pope Stephen IX, who succeeded Pope Victor II.

As Duke of Spoleto, Godfrey became very powerful politically and utilized his relationships to become a political cornerstone in Northern Italy. His success in expelling antipope Benedict X during the term of his brother and political intervention in regional conflicts under succeeding Popes had gained him control of Loguordo and Pisa and prominence in Rome. His service through this period found him being recalled as Duke of Lower Lorraine by Emperor Henry IV after the death of Frederick in 1065 and Margrave of Antwerp which was under Frederick's control.

The Cross of Jerusalem was adorned by soldiers during the Crusades in red during the Holy Wars to symbolize their willingness to shed blood and give their lives on behalf of the church. Soldiers under the command of Godfrey de Bouillon were of the first to fight for the faith in this manner. This emblem is heraldry for Knights Templar who have directly

adopted the Christian faith which lasts to this date. However, as the Scottish Rite endeavors to understand all faiths philosophically, the cross was selected to represent a free church within a free state with respect to all faiths. It is also used as jewels for subordinate level leadership.

Between the Roman Catholic Church and the Scottish Rite, the leadership structure is also similar. As the Pope oversees a consortium of Cardinals for consultation and decision making for the Holy See or the ecclesiastical jurisdiction of the Roman Catholic Church, the Sovereign Grand Commander oversees a consortium of Sovereign Grand Inspector Generals, members of a Supreme Council, to execute the affairs of the Rite. Honorary members of the Supreme Council or Grand Inspector Generals are crowned based on degrees of service but do not have the same rights as active or emeritus members. Their privileges are extended at local levels. Likewise, bishops, priests and other church officers have limited ability at the Holy See but full authority at the local levels to which they have been assigned.

So, from a hierarchical perspective during the Holy Wars, the triple-barred cross represented national leadership under the pope, the double-barred cross represented local leadership under leaders like Godfrey de Bouillon, and the Cross of Jerusalem or likenesses thereof represented the rank and file who dedicated themselves wholly to the cause. The emblems translated well into the Rites of Freemasonry and still stand today. Thus, making the style and rank of leadership readily apparent.

As Duke of Lower Lorraine, Godfrey rebuilt his castle at Bouillon and maintained his status as Margrave of Tuscany until his death in 1069. Godfrey IV, the hunchback, succeeded his father as Duke of Lower Lorraine and Margrave of Tuscany and Antwerp. After his death in 1076, Lower Lorraine was transferred to Conrad II, Tuscany to Matilda and Antwerp to Godfrey de Bouillon. Conrad ascended to King of Germany in 1087. After Conrad's ascension, Godfrey de Bouillon, once again, became Duke of Lower Lorraine. It is through this line of succession that he came to power.

A devout Christian and accomplished warrior, Godfrey was a prominent figure in the First Crusade. He took out loans on his castle at Bouillon and on his other lands to finance the Crusade called on by Pope

Urban II in 1095. In doing so, he gathered Knights from across Europe to liberate Jerusalem, the Holy Land, from Muslim control and aid the Byzantine Empire which was under Muslim attack. By 1097, multiple armies had arrived at Constantinople, which was the Capitol of the Byzantine Empire along with Godfrey's Crusaders. Together, they marched into battle. After three years of war, the Crusaders captured Jerusalem and established Crusaders states.

The Army of Godfrey of Bouillon adopted the heraldic, two-barred cross to denote its fealty to the Holy Roman Church of the Holy Roman Empire as the three-barred cross had been adopted by the Pope, the representative of the Holy Roman Church. When engaging in battle, the Cross of Lorraine was worn in red to represent the willingness of the Knights under Godfrey's command to shed their blood in defense of Christ and the Church. As a result of their efforts, Godfrey was heralded as the Defender of the Holy Sepulcher and installed as King of Jerusalem in 1099. He had a short reign as king controlling Jerusalem, Acre, Ascalon, Arsuf, Jaffa and Caesarea. He died on July 18, 1100, in Jerusalem and was buried at the Church of the Holy Sepulcher.

The symbols that were utilized by the Army of Godfrey de Bouillon and the Knights of the First Crusades have remained stable throughout the centuries across the Holy Roman Empire and active within the ranks of the church and Rites of Freemasonry. Like the Cross of Salem, the Cross of Lorraine and Cross of Jerusalem are used today as hierarchical symbols within the Roman Catholic Church. They are also used in Freemasonry as symbols of authority in the York and Scottish Rites.

The Cross of Lorraine is utilized by Cardinals or officers of the Roman Catholic Church to represent their fealty and willingness to push forth in the name of the church. It was worn as an emblem on the arms of Rudolphus, Archbishop of Canterbury in 1114. It is also said to have been instituted as a heraldic emblem by Frederick Barbarossa, Emperor of Rome, in 1190. It is also used to identify officers of Knights Templar Commanderies in the York Rite of Freemasonry. The slanted version is adorned by Sovereign Grand Inspectors General of the Scottish Rite of Freemasonry to signify their fealty to the Rite as active, emeritus or past-active members under the direct leadership of the Sovereign Grand Commander.





The Eagle

by James Gates Percival

*Bird of the broad and sweeping wing!
Thy home is high in heaven,
Where the wide storms their banners fling,
And the tempest clouds are driven.*

*Thy throne is on the mountain top;
Thy fields, the boundless air;
And hoary peaks, that proudly prop
The skies, thy dwellings are.*

*Thou art perched aloft on the beetling crag,
And the waves are white below,
And on, with a haste that can not lag,
They rush in an endless flow.*

*Again thou hast plumed thy wing for flight
To lands beyond the sea,
And away, like a spirit wreathed in light,
Thou hurriest, wild and free.*

*Lord of the boundless realm of air!
In thy imperial name,
The hearts of the bold and ardent dare
The dangerous path of fame,*

*Beneath the shade of thy golden wings,
The Roman legions bore,
From the river of Egypt's cloudy springs,
Their pride, to the polar shore.*

*For thee they fought, for thee they fell,
And their oath on thee was laid;
To thee the clarions raised their swell,
And the dying warrior prayed.*

*Thou wert, through an age of death and fears,
The image of pride and power,
Till the gathered rage of a thousand years,
Burst forth in one awful hour.*

*And then, a deluge of wrath, it came,
And the nations shook with dread;
And it swept the earth, till its fields were flame,
And piled with the mingled dead.*

*Kings were rolled in the wasteful flood,
With the low and crouching slave;
And together lay, in a shroud of blood,
The coward and the brave.*

DEGREES OF THE

"The first great duty, not only of every lodge, landmarks of the Order shall never be

The Twenty-Five Landmarks of Freemasonry define a specific number of degrees over which a Grand Lodge of Freemasons has authority. More specifically, the Second Landmark defines "Symbolic Masonry" as the first three Degrees of Freemasonry, namely, the Entered Apprentice, Fellow Craft, and Master Mason Degrees. The Fourth Landmark defines the authority over these degrees naming the Office of Grand Master as the presiding officer over their government. All Twenty-Five Landmarks of Freemasonry are adhered to by all regular Prince Hall Affiliated Grand Lodges. Operations outside of these boundaries, therefore, is not Masonic.

There are organizations that style themselves as Scottish Rite Grand Lodges. If the plumb line and level are measured against their structure and foundation, they would be found wanting. For if anyone claims authority over a Grand Master in Symbolic Masonry in his jurisdiction, this would be a clear violation of the Fourth through the Eighth Landmarks of Freemasonry which affirm the sovereignty of the Grand Master as well as his prerogatives. Further, if any organization claims that they adopted a change to the Twenty-Five Landmarks, that is a clear sign of its illegitimacy because the Twenty-Fifth Landmark affirms that the Twenty-Five Landmarks of Freemasonry can never be changed. Therefore, a Scottish Rite Grand Lodge would be an oxymoron.

The Degrees of the Ancient and Accepted Scottish Rite of Freemasonry do not comprise the degrees of Symbolic Masonry. They are considered supplemental and are limited only to the Fourth through the Thirty-Third Degrees which are considered the "Higher Degrees" by many. They are governed by the Constitution and By-Laws of a Supreme Council under the governorship of a Sovereign Grand Commander. The Fourth through the Thirty-Second Degrees can be granted ritualistically. However, the Thirty-Third Degree is bestowed upon those men deemed worthy of a crowning as well as any other honors that a Supreme Council sees fit to deem upon its membership.

Out of respect for the foundations of Freemasonry, the Scottish Rite of Freemasonry requires initiates to be Master Masons in good standing in a regular Prince Hall Affiliated Grand Lodge and typically affords the leaders of Symbolic Masonry the honors and respect due their office. What better pool of men can the Scottish Rite choose to pull from than one filled with men of high standards? Although the Higher Degrees are separate and distinct from the Symbolic Degrees, they are designed to be supplemental and beneficial to men of substance and character. In doing so, they are meant to enhance the character of Freemasons and extend their knowledge so they may become a greater benefit to Symbolic Masonry, to the Scottish Rite, and to society, as a whole.

SCOTTISH RITE

but of every Mason, is to see that the impaired.” – Albert Mackey (1856)

The “Ineffable Degrees” are a group of eleven which focus on the name of deity, it being too great or extreme to describe by mere words. The degrees fall under a Lodge of Perfection.



A Lodge, in this instance, should not be confused with a Lodge of Symbolic Degrees over which a Grand Lodge has authority. Rather, it is a most-important house under the umbrella of the Ancient and Accepted Scottish Rite with a special focus on the name of God.

These degrees include:

- ◆ 4° - Secret Master
- ◆ 5° - Perfect Master
- ◆ 6° - Intimate Secretary
- ◆ 7° - Provost and Judge
- ◆ 8° - Intendant of the Building
- ◆ 9° - Elect of Nine
- ◆ 10° - Elect of Fifteen
- ◆ 11° - Sublime Elect of Twelve
- ◆ 12° - Grand Master Architect
- ◆ 13° - Master of the Ninth Arch / Royal Arch of Enoch
- ◆ 14° - Grand Elect, Perfect & Sublime Mason

The “Historical & Philosophical Degrees” number four in total and focus on the timeline between the destruction of the Temple of King Solomon to John’s Revelation. This

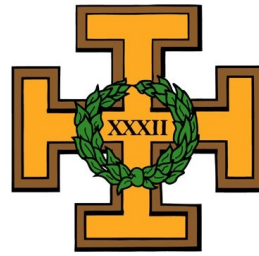
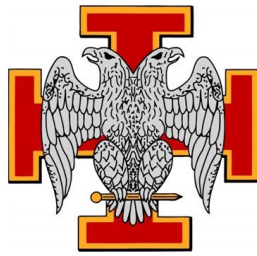


period encompasses nearly seven hundred years of history of the Hebrews. While some Supreme Councils group the Fifteenth and Sixteenth Degrees under a Council of the Prince of Jerusalem, others group all four degrees under a Chapter of the Rose Croix.

- ◆ 15° - Knights of the East or Sword
- ◆ 16° - Prince of Jerusalem
- ◆ 17° - Knight of the East and West
- ◆ 18° - Knights of the Rose Croix

The lessons taught in the 18th Degree are that man must have a new Temple in his heart where God is worshipped in spirit and in truth and that he must have a new law of love which all men everywhere may understand and practice. This degree affirms the broad principles of universality and tolerance. The pelican represents these beliefs.

The “Traditional and Chivalric Degrees” number fourteen in total and focus on self-



reflection, improvement and the practical application of the lessons taught through all degrees. While some Supreme Councils group the Nineteenth to the Thirtieth Degrees under a Council of Kadosh and the Thirty-First and Thirty-Second Degrees under a Consistory, others consolidate them all under a Consistory:



- ◆ 19° - Grand Pontiff
- ◆ 20° - Grand Master of All Symbolic Lodges; or Master ad Vitam
- ◆ 21° - Noachite or Prussian Knight
- ◆ 22° - Knights of the Royal Axe; or Prince Libanus
- ◆ 23° - Chief of the Tabernacle
- ◆ 24° - Prince of the Tabernacle
- ◆ 25° - Knight of the Brazen Serpent
- ◆ 26° - Prince of Mercy
- ◆ 27° - Knight Commander of the Temple
- ◆ 28° - Knight of the Sun
- ◆ 29° - Knights of St. Andrew
- ◆ 30° - Knights Kadosh
- ◆ 31° - Grand Inspector Inquisitor Commander
- ◆ 32° - Sublime Prince of the Royal Secret

The Thirty-Third Degree (33°) cannot be obtained through a Lodge of Perfection, a Chapter of the Rose Croix, a Council of Kadosh, or a Consistory.



It is inculcated by a Supreme Council or the parent organization to which these bodies owe its allegiance. Coronation indicates actual or honorary membership to a Supreme Council which grants these members authority to execute the affairs of the organization within varying degrees as outlined in its Constitution and Bylaws. To whom much is given, much is also expected.

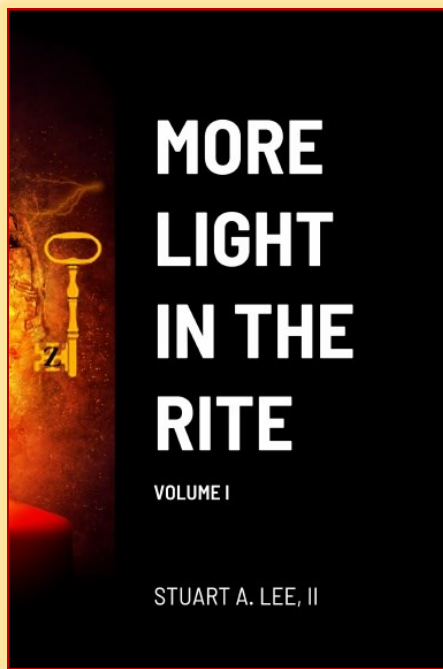
Collectively, the Higher Degrees provide a perfect supplement to the lessons presented in Symbolic Masonry. Although completely separate in structure and models of leadership, the Scottish Rite and Symbolic Masonry work together harmoniously due to the mutual respect shown between organizations particularly under the banner of Prince Hall Affiliation. As the jurisdictions of Grand Lodges are primarily defined by state boundaries, Scottish Rite jurisdictions are national in scope. As such, mutual respect is necessary to ensure harmony and success.



Source:

- *"A Study Guide of Scottish Rite Degrees 4°-32°: The Council of Deliberation of Western Europe" by Michael Delgado*

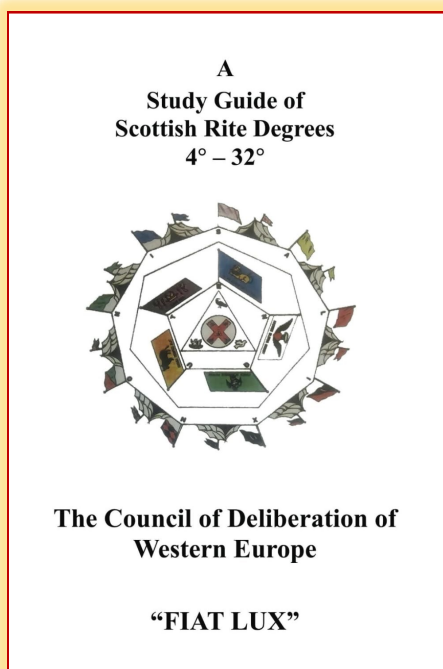
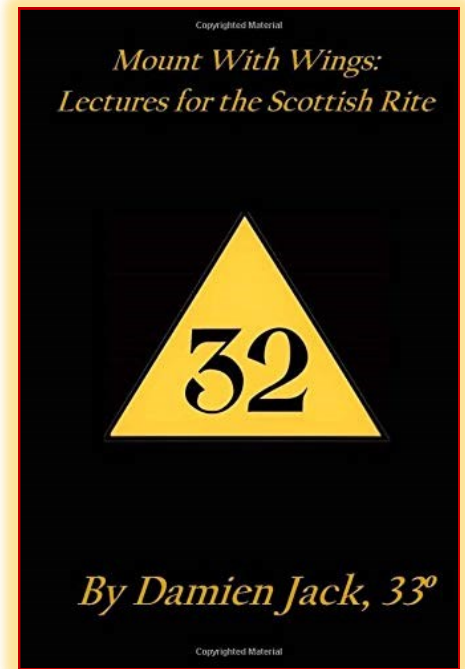
What's in Your Scottish Rite Library?



Several authors continue to produce works that provide more insight into the Ancient and Accepted Scottish Rite. Consider the following works for your Scottish Rite Library:

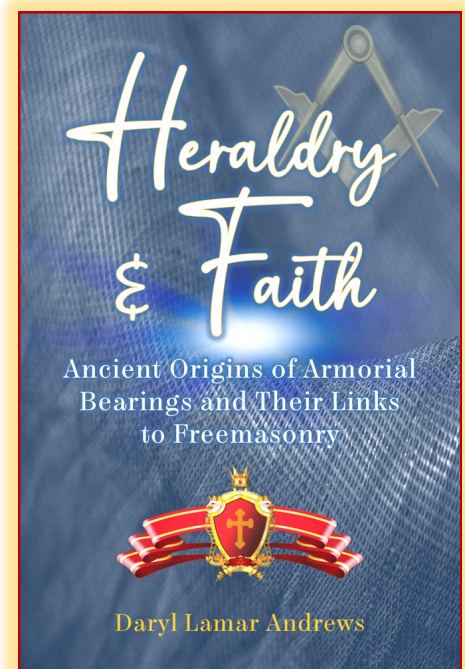
MORE LIGHT IN THE RITE
By Stuart A. Lee, II

**MOUNT WITH WINGS:
LECTURES FOR THE
SCOTTISH RITE**
By Damien Jack



**A STUDY GUIDE OF
SCOTTISH RITE
DEGREES 4°-32°:
THE COUNCIL OF
DELIBERATION OF
WESTERN EUROPE**
By Michael Delgado

**HERALDRY AND FAITH:
ANCIENT ORIGINS OF
ARMORIAL BEARINGS
AND THEIR
LINKS TO FREEMASONRY**
By Daryl Lamar Andrews



PLAYBOOK OF BOGUS MASONIC PRACTICES A LIVING DOCUMENT (PART 1)

Bogus Masonry is alive today but not fairing so well. This is due in part to the knowledge that has been captured and shared in private and in public on the various aspects of bogus practices from the examples provided by John G. Jones, Willie Banks and others. It is important that these aspects continue to be shared on a larger scale as a preventative measure for legitimate Masons or bogus ones to engage in this type of activity in the present and the future.

THE "ONCE A MASON, ALWAYS A MASON" ASPECT

The concept of "once a Mason, always a Mason" is a misnomer. If a Mason is suspended or expelled, he becomes a former member of the Masonic organization who has lost all rights and privileges to the standard. A proper Tyler will not allow him to enter the doors of a Lodge Hall at a meeting and, if he happens to slip in to the hall before the meeting begins, the purging process should weed him out. So, once a Mason loses his privileges, he loses everything associated with Freemasonry and is, therefore, no longer a Freemason.

Several concordant Masonic bodies require their members to be a Mason in good standing in a Masonic Lodge. For these bodies, if a Mason is suspended or expelled in his Lodge, then the same penalty is applied to his membership in the concordant body to which he is associated. These steps should be outlined in the Constitution and Bylaws of the concordant organizations themselves and are spelled out in detail in some. But a Masonic offense that results in expulsion, for example, is a clear indicator of exigent or extreme circumstances that should be considered by the concordants.

Consider, then, the circumstances of one who has been suspended or expelled and subsequently attempts to start his own Masonic organization. This aspect should be a clear sign that something is truly wrong. The "once a Mason, always a Mason" monicker should be seen as absurd in this instance. Unwitting petitioners, once made aware, should run, run, run. Awareness, though, is the challenge.

While awareness can be promoted through published lists of legitimate organizations, a seasoned liar can dodge questions well. This is, most likely, the genesis of the phrase "once a Mason, always a Mason". Since learned Masons know this statement to be false, it must be called out publicly for awareness sake to prevent replication.

In 1895, John G. Jones lost election to the high office of Sovereign Grand Commander of the Southern Jurisdiction (PHA). He issued public circulars stating the opposite and hijacked a semblance of the name of the Supreme Council declaring himself as its leader. Newspapers published the false media without knowing that Thornton A. Jackson was the elected and rightful leader of the legitimate and properly named Supreme Council.

It was the villainous, media attack that caused confusion for the unknowing public. The lack of awareness became the fuel that helped to promote a positive image of the Jones organization in the public light. Internal turmoil and external pressure were the sources of the downfall of this bogus activity. Dorsey F. Seville and other loyalists defected and admitted the farce through the media. Seville's editorials severely damned Jones' claims in the public eye and forever stained him in the annals of Freemasonry.

Years later, after being suspended and expelled from the Most Worshipful Prince Hall Grand Lodge of Illinois in 1903 and 1904, Jones started his own organization after claiming a split in the fraternity. Surely, the “once a Mason, always a Mason” phrase was uttered. But, the clarion call to illegitimacy should have been the mention of a split in an organization. This was, after all, noted in his attempt to split the Scottish Rite. This can be noted as a rule of thumb. Anyone who announces a split is most likely at fault.

When considering the downfall of Jones, those who engage in similar tactics are simply repeating mistakes of the past. The many positive accomplishments achieved by Jones were trumped by his actions and ignored by many historians because his stench could not be quelled. It appears that the negativity outweighs the positivity by tons and may not have been worth the challenge in the end. As such, anything associated with him now requires deeper digs for validation. For example, the Jones Supreme Council could actually have done great things to aid and assist communities across the nation. Yet, because of its clandestine origins, those works have likely gone unnoticed or ignored. Therefore, it is incumbent upon leaders of the present and the future to avoid ego-driven decisions. If poor decisions can be mended, ego should be placed aside and attempts to mend should begin. If leaders knowingly make those decisions, then they should be leaders no more. The bodies, themselves, must muster the courage to remove the pestilence themselves, lest, they suffer the same fate as Jones in the annals of history.

COWAN FACTORIES

A cowan refers to someone who pretends to be a Freemason. He or She, yes she, tends to fall within two categories—Knowingly or Unknowingly. Jones knowingly duped men into Freemasonry after being expelled from a legitimate Grand Lodge. William V. Banks knowingly duped men into the Modern Free and Accepted Masons even though no evidence was ever provided to his inculcation into a legitimate Masonic body. Many women are being inducted into Freemasonry by individuals who are clearly aware of the landmarks of Freemasonry. Those who knowingly perform these acts are often portrayed as the worst of the worst for good reason.

Dupes tend to, unknowingly, induct others into a wounded doctrine of Freemasonry. Those inducted under the umbrella of Banks certainly fall into this category because their lineage does not tie back to a legitimate source. It is akin to purchasing a Chevy Corvette but finding out that someone stuck a 4-cylinder Ford engine under the hood. It is a clear perpetration of a fraud that should be remediated before severe damage is caused to a brand that we know to be solid and true.

There are two regular Supreme Councils of Scottish Rite Freemasonry in the United States of America among Prince Hall Masons. They are The United Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry, Prince Hall Affiliation, Northern Jurisdiction, USA, Inc. under the leadership of Sovereign Grand Commander Dr. Melvin J. Bazemore, 33° and The United Supreme Council, 33°, Ancient and Accepted Scottish Rite of Freemasonry, Prince Hall Affiliation, Southern Jurisdiction of the United States of America, Inc. under the leadership of Sovereign Grand Commander Dr. Corey D. Hawkins Sr., 33°. These two have banded together with the Supreme Council, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, USA and The Supreme Council, 33°, Ancient and Accepted Scottish Rite, Southern Jurisdiction, USA. This POWER FOUR are working together to secure the legacy of the Scottish Rite across the globe. Any others in America should be carefully investigated.

There are a multitude of organizations with “Freemasonry” in their names that should be carefully investigated. Many so-called grand lodges fall into this category because several were created from thin air. This is the case of the William V. Banks Grand Lodge of Modern Free and Accepted Masons. There is no tie to a legitimate source for this organization or hundreds of others contrived by cowans seeking power over and money from the ignorant.

Female Freemasons appear to be the new angle for con-artists which is not permitted per the unchangeable landmarks of the Order. If the landmarks are not adhered to, then the result is not Masonic, it is something else. So, why not call it something else instead of diluting the brand of Freemasonry through cowan creation?

Also, Freemasons must take great care in adhering to the guidelines outlined in the obligations that are taken. A Lodge Tyler rejects entry for those who cannot prove they belong. So, why not reject Masonic discourse with someone who proves not to be a Freemason? Why not counsel others to refrain from displaying Masonic emblems and regalia when in compromising situations? Having a Masonic discussion at a bar over several drinks may actually encourage a cowan to step forward and pull secrets from a brother in a drunken state. Or, a brother who is seeking favor may reveal information to the public to uplift his own personal brand. Bogus organizations take full advantage of these situations. Why would a person want to be around drunkards unless he is a drunkard? A person without brand protection at heart can be a fool whom bogus Masons can use. All in all, don't be a cowan creation factory. Take great care in discourse all around to avoid diminishing the brand of Freemasonry.

IF IT WALKS LIKE A DUCK AND QUACKS LIKE A DUCK, IT'S A DUCK

The commercialization of Masonic related apparel is a blessing and a curse. While it may identify Freemasons in public during their various acts of charitable work, the ability for cowans to purchase the items is pervasive. The items have great visual appeal and the emblems themselves are quite attractive. Most are not trademarked and can be replicated at will. The high availability and ease to obtain this gear places the organization at risk. How can someone in the public distinguish between bogus and legitimate Masons if both wear the same gear without restriction?

Often times, retorts from men who hail from illegitimate bodies incorporate the phrase "I took the same obligation as you did." This phrase seems to imply that not only is the regalia the same but so is the secret work. While many legitimate Masons can never confirm this, the reality is that this assertion is cemented in the minds of many men who belong to these organizations. Whether the exact words are the same or not, if the lineage of the organization is unsound then the obligation was not taken to a legitimate source. One may think that he is walking and quacking like a duck, but, because his parents were not ducks, he cannot make the same claim as one who can clearly show a proper lineage.

So to call a pigeon a duck is wrong and shame on members who allow the falsehood to continue unchecked. History has served as a clear balm to heal the bonds of this type of ignorance and it is incumbent upon those who know better to clarify the gray areas. In doing so, good cowans can indeed gain transformation opportunities into the legitimate ranks of Freemasonry.

Alternatively, there are ducks who decide that they want to become pigeons. They knowingly make decisions that break from the traditional bounds and seek to draw others into the fold. The intent, in many or if not all of these instances, is malicious because they seek to pull away resources. This often has the opposite effect because it identifies weaknesses within the ranks and aids in mitigation by removing them from the flock. It actually makes the legitimate flock more efficient as it no longer drags dead weight. In doing so, the internal bonds become even stronger placing the organization, as a whole, in a better position long term.

But, again, the question becomes, why not be recognized as a pigeon instead of a duck? Why do bogus organizations need to incorporate Freemasonry or the Scottish Rite into their names? This seems to be attempts to falsely carry some form of legitimacy in the eyes of the public and has, historically, served as a clear method to piggyback on a solid, legitimate brand. This is the ultimate frustration with bogus organizations. But it begs the question, can the malfeasance ever be rectified? Can the broken bonds ever be healed? Can men humble themselves to restore that which was lost? With God's help, anything is possible.

Consider that if John G. Jones had accepted his loss in 1895, left the organization cleanly, and started something brand new, the Order of Jonesers, would his legacy have been tarnished to such a high degree? Further, instead of starting grand lodges, what if he would have just started grand tabernacles? Would the good things that he actually did perform be discussed more prevalently? Similarly, if William V. Banks had started his own, separate organization, would his success in owning and operating WGPR-TV and WGPR-FM be more renown? The bad has clearly outweighed the good for both in the eyes of history. What a shame.

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