



Volume XVIII, Issue 2

Summer 2025

Spring Reunion in the Valley of Guthrie

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Sovereign Grand Inspector General Orient of Virginia

Illustrious Alan W. Adkins, 33° GC

My Brethren,

The Scottish Rite Workshop was held on Saturday, March 29, 2025, at Acca Shrine Center in Richmond with good representation from the nine Valleys. We were pleased to have Roy M. “Mike” McKenney, 32° KCCH, Grand Junior Warden of the Grand Lodge of Virginia, to bring greetings on behalf of the Grand Master, Most Worshipful Gary D. Huffman, 32° KCCH. Most Worshipful Huffman and other Grand Lodge officers were participating in the 100th anniversary of John A. LeJune Lodge No. 350. The highlight of the workshop was the power point presentation on “Leadership” by Illustrious and Worshipful Franklin “Frankie” Edmondson, 33°, Assistant Personal Representative for the Valley of Portsmouth. Brother Edmondson’s remarks were well received.

Right Worshipful Barry C. Faison, 32° KCCH, President of the Virginia Scottish Rite Foundation, gave a report on the activities and financial condition of the foundation. The market value of the investment portfolio grew 9.94% the past twelve months. The Foundation has budgeted \$164,000 in 2025 to support the Rite Care Programs/Summer Camps at Longwood University, James Madison University, Old Dominion University, Radford University, and the Richmond Scottish Rite Clinic.



I shared with the attendee’s information on several topics, which included: Fiduciary/Almoner reports, State of the Rite report, Disaster Relief contributions, Rite Care Programs/Summer Camps, Honors Selection, and the Biennial Session.

Worshipful Randall D. “Randy” Reed, 32° KCCH, Conference President shared details about the 1010st Scottish Rite Conference of Virginia to be held on September 25-27 at the Holiday Inn Executive in Virginia Beach. Each attendee at the workshop received a packet outlining the details for the conference. Please make plans to attend.

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Brethren in the Orient of Virginia

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Deadline for next issue:

Fall	August 1
Winter	November 1
Spring	February 1
Summer	May 1

Annual Scottish Rite Workshop

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Illustrious and Most Worshipful Clifford A. “Skip” Parker, 33°, Orient Personal Representative, Illustrious and Most Worshipful Douglas V. Jones, 33°, Conference Secretary-Treasurer, Illustrious and Right Worshipful John R. “Richard” Rawls, 33°, Orient Membership Chairman, Worshipful Jay Patterson, 32° KCCH, Orient Public Relations Chairman, and Right Worshipful Gerald L. “Jerry” Frey, 32° KCCH, Editor of the Virginia Light, were recognized and given a round of applause for their efforts on behalf of the Orient. Also, Brother Philip A. “Phil” Shortt, 32°, Director of Development for the Supreme Council, and Brother Steven W. Banowit, 32° KCCH, Mid-Atlantic Donor Officer, were recognized accordingly.

The statistics for the calendar year ending December 31, 2023, are as follows.

Southern Jurisdiction:

Membership, January 1, 2024,	110,383
Membership, December 31, 2024,	105,469
Net Change	-4,894
% Change	-4.4%
% Change w/o deaths	-.1%
New Initiates	2,499

Orient of Virginia:

Membership, January 1, 2024,	4,076
Membership, December 31, 2024,	3,927
Net Change	-149
% Change	-3.7%
% Change w/o deaths	0.6%
New Initiates	93

The Orient of Virginia ranks number eight in membership size for the Southern Jurisdiction.

“Leadership and planning are indispensable to each other.”

John F. Kennedy

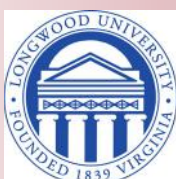
Set Your Calendars

June
11

Scottish Rite Day

Longwood Speech, Hearing and
Learning Services

315 W. Third Street
Farmville, Virginia



September
25-27

Conference

Registration Through Secretary

Holiday Inn
5655 Greenwich Road
Virginia Beach, Virginia

<https://www.vascottishrite.org/va-conference>



**-SCAN-
for the
Virginia Light
to be sent
directly to you.**



Virginia Invades Oklahoma

The Orient of Virginia traveled to the Orient of Oklahoma to participate in the April 4-6, 2025, Spring Reunion held at the Valley of Guthrie. Twenty-four members representing three Valleys got to experience all twenty-nine degrees being conferred in a splendid manner. The quality of the staging, costuming, props and acting were unsurpassed.

I want to express my personal appreciation to Illustrious Joe R. Manning, Jr., 33°, Lieutenant Grand Commander and SGIG in Oklahoma, and Illustrious Michael L. Wiggins, 33°, Grand Sword Bearer and SGIG in Texas, for their wonderful hospitality during our stay in Guthrie. Also, I thank Right Worshipful William R. Heltzel, 32° KCCH, a member of both Guthrie and Richmond Valleys, for coordinating this once in a lifetime experience.

Alan W. Adkins, 33°, GC, SGIG in Virginia



KSA

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Tour with the Candidates



Presentations



Education



Candidate Reception



50-Year Veterans Award for a Distinguished Brother

Michael P. Bible 32° KCCH

It was a great honor and privilege for the Alexandria Valley to perform a courtesy 50-Year Veterans Award presentation on behalf of Los Angeles Valley for Brother David Vuich 32° KCCH. We conducted the presentation at Alexandria Hospital where Brother Vuich is currently admitted. Brother David was in great spirits and could not have expressed more how much he appreciated this honor. We presented Brother David with his 50-Year certificate, pin, and cap.

Brother Vuich is a very respected and accomplished member of our Rite. Wikipedia lists Brother Vuich with the following; "American scientist of Serbian origin and the last living member of the "Serbian Seven" that participated in the Apollo space mission. He was a NASA Project Coordinator."

While working on the Apollo project, Vuich befriended astronaut Neil Armstrong.

On 23 July 2019, the President of the Republic of Serbia, Aleksandar Vučić, received David Vuich during his stay in Serbia. On the same day, David Vuich gave a lecture at the Serbian Academy of Sciences and Arts.

On the Day of Serbian Statehood on 15 February 2020, the President of the Republic of Serbia, Aleksandar Vučić, awarded Vuich with the Order of Karađorđe's Star, first class.

American scientist of Serbian origin and the last living member of the "Serbian Seven" that participated in the Apollo space mission. He was a NASA Project Coordinator.



L-R: Bro. Michael Bible, Alexandria Valley, Bro. David Vuich, Loas Angeles Valley, Ralph Sheppard, Alexandria Valley, and Bro. Milos Jankovic, D.C. Scottish Rite.

Class Reunion 2025



- Guthrie Oklahoma



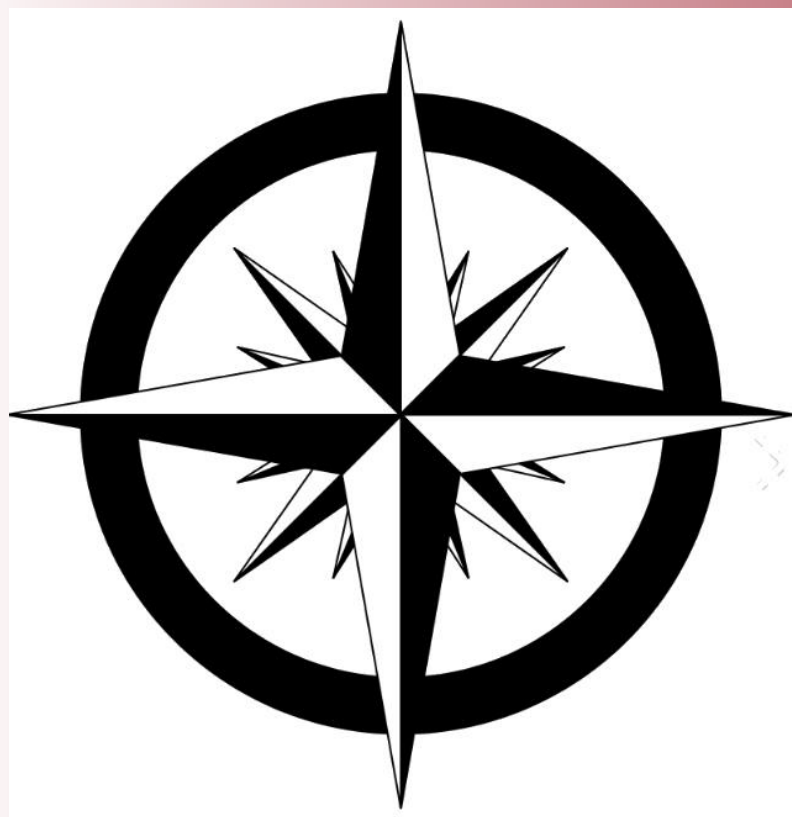
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True North Is Within

Brother Ryan Yakstis

When we are not laboring in the quarries, Brethren, the incense should be burning day and night, as a sweet savor, lifted up towards that All-Seeing Eye which ever fuels and maintains that pot of incense. And when we are ready to travel from Zeredathah to Tarshish and elsewhere, as the hourglass ever sheds its particles, let us board that Ark in full humility, grasping those first three rungs of Jacob's Ladder: Faith, Hope and harity.

No matter how wicked the seas become, no matter the rough winds and waves that assail us, no matter the clouds which darken our lives, these too shall pass, and with the maps gained by studying and practicing our faith and our Craft, we will always be able to discern True North... because True North, the Kingdom, the Supreme Grand Master, will always be found within: that still, small voice that beckons when we find stillness in our own lives to go deep within our own hearts.



So, recognize that no trial in this life is insurmountable, none so unbearable. You can weather every storm with the right preparation. Batten down those hatches, Brethren! Hold your ground! Let the tempest roar without! It will have its day... but this, too, shall pass. And when the storms of tribulation have passed, re-orient yourself with that Great Book of Nature borne in your heart, and with the lessons you have honed in the Great Book of Revelation.

Whatever your destination, be it a promotion, just lunch,

an arduous journey to withstand persecution in an uncertain future, a travel destination or even the Celestial Lodge above, know that the journey has been well-spent if you can drop that Anchor in a peaceful port, so you can enjoy your moment of rest and relaxation before your next destination.

Thus, Brethren, can we travel to foreign countries, work and receive the wages owed us, and acquit ourselves with honor, integrity and dignity. May the compass of your own heart lead you to that final harbor, leaving a trail of Divinity in your wake.

You can weather every storm with the right preparation. Batten down those hatches, Brethren! Hold your ground! Let the tempest roar without! It will have its day... but this, too, shall pass. And when the storms of tribulation have passed, re-orient yourself with that Great Book of Nature borne in your heart, and with the lessons you have honed in the Great Book of Revelation.

Scottish Rite Chirp



SR Chirp is a Smart-phone app that enables Scottish Rite Masons to communicate quickly and conveniently.

The Scottish Rite of Freemasonry, Southern Jurisdiction is making a new tool available exclusively to Scottish Rite Masons, known as SR Chirp. This is a personal communication and messaging utility which operates as a mobile phone application and is unique to the Scottish Rite.

Maintaining meaningful personal communications in today's fast-paced and technology intense day can be challenging. Smartphones are everywhere, and a variety of services including Facebook, Twitter, and text messaging make keeping in touch possible using many different methods.

Each popular technology provides benefits as well as challenges. With so much information available to us, it's often hard to keep track of some of the messages that are most important.

The name "Chirp" was selected by the application's developer, which has other business-to-consumer projects apart from the Scottish Rite. SR Chirp messages are known as "Chirps."

Using the application, Scottish Rite members may "Chirp" to each other and share their experiences, day-to-day interactions and thoughts, updates from their local Valleys and Orients, or simply stay connected throughout the jurisdiction.

The application enables Scottish Rite Masons to quickly and conveniently communicate and interact. Although SR Chirp is similar to text messaging in some ways, because SR Chirp is usable only by Scottish Rite members, it becomes simple to separate communications with brothers from the sometimes overwhelming number of messaging that are part of our personal and business lives.

The Scottish Rite of Freemasonry—Southern Jurisdiction is making a new tool available exclusively to Scottish Rite Masons, known as SR Chirp. This is a personal communication and messaging utility which operates as a mobile phone application and is unique to the Scottish Rite.

The Scottish Rite Research Society

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

The tangible benefits of membership in the SRRS include:

- 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 on-line Store
- The annual hardback volume of *Heredom*®, the preeminent publication of scholarly Masonic research
- The Society's quarterly research journal, *The Plumblin*®
- Early notice for upcoming conferences and meetings on issues of Masonic importance
- Your SRRS membership card and lapel pin SRRS Members may also receive:
- Special discounted offers on advanced sales throughout the year
- A bonus book or other item

TO JOIN

There are two levels of membership in the Society.
Annual membership \$52.00 or Life membership available for \$1,300.

In addition to receiving *Heredom*, *The Plumblin*, and discounts on Scottish Rite merchandise, SRRS members who pay their dues before the end of the year they are due occasionally receive an extra "bonus item" produced for that year. This is our way of saying "thank you" to members who stay dues-current.

Remember to visit the Scottish Rite Research Society section of the Store to see what products are available with your membership discount.

On-line

Join us via our on-line Store and click on "Scottish Rite Research Society."

By Telephone

Call the Scottish Rite Store toll-free at 1-866-445-9196, Monday through Thursday, from 7:00 a.m. to 5:00 p.m. Eastern Time. Please have your credit card (VISA, MasterCard, American Express, Discover) information ready.



Certain faculties of man are directed toward the Unknown—thought, meditation, prayer. The unknown is an ocean, of which conscience is the compass. Thought, meditation, and prayer, are the great mysterious pointings of the needle. It is a spiritual magnetism that thus connects the human soul with the Deity. These majestic irradiations of the soul pierce through the shadow toward the light.

Arturo de Hoyos, Ed.,
Albert Pike's *Morals and Dogma*. (Washington D.C.: The Supreme Council, 2011), 77

“Against the Weight of a Feather”



Brother Wes Latchford,
32o KCCH

The 31st Degree of the Ancient & Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, USA, is an allegorical representation of the final judgment common to many of the world's religions. Aspiring to obtain the title of Inspector Inquisitor, or Initiate of the Egyptian Mysteries, the candidate learns the consequences of action, justice, reward, and punishment through an episode from the Egyptian Book of the Dead - spell 125 to be exact.

In both Art De Hoyos' The Scottish Rite Ritual Monitor and Guide and Rex Hutchins' A Bridge to Light, we have outlined for us the cast, properties, and effects for conferral – along

: “In the end, the question remains... how is the weight of your heart compared with a feather?”

with the symbolism of the various teachings – of the 31st Degree.

As in other degrees of Masonry, we are instructed to look beyond the mere symbol and discover for ourselves what we can learn from the lesson presented. As with many things in Freemasonry, there is more to be learned by understanding the background and relationship of these deities to one another and how they came to be in the Hall of Judgment. As we take a look at the characters we find in this degree, watch for the various allegories and symbols of Freemasonry found in this piece of Egyptian mythology.

We'll start with Atum, said to have ascended from the waters of chaos and considered the father of the gods, creating Geb, the Earth deity, and Nut, the Sky Goddess, from whom all the other gods are descended. He was also a solar deity, closely associated with Khepri and the primary sun god Ra. The young Khepri was the rising sun at dawn, the mature Ra the sun at meridian, and the aged Atum the setting evening sun, who had to be regenerated during the night, to appear again as Khepri at dawn and as Ra at the sun's zenith, and so forth. As the god of pre-existence and post-existence, Atum was also the father of the Pharaohs (more on the pharaohs' connection to the gods a bit later).

According to Egyptian creation myths, Ma'at was created when Atum arose from the chaos-waters. Ma'at was the goddess of truth, justice, balance, and most importantly – order. Married to Thoth, the god of wisdom, Ma'at maintained everything in the universe in balance.

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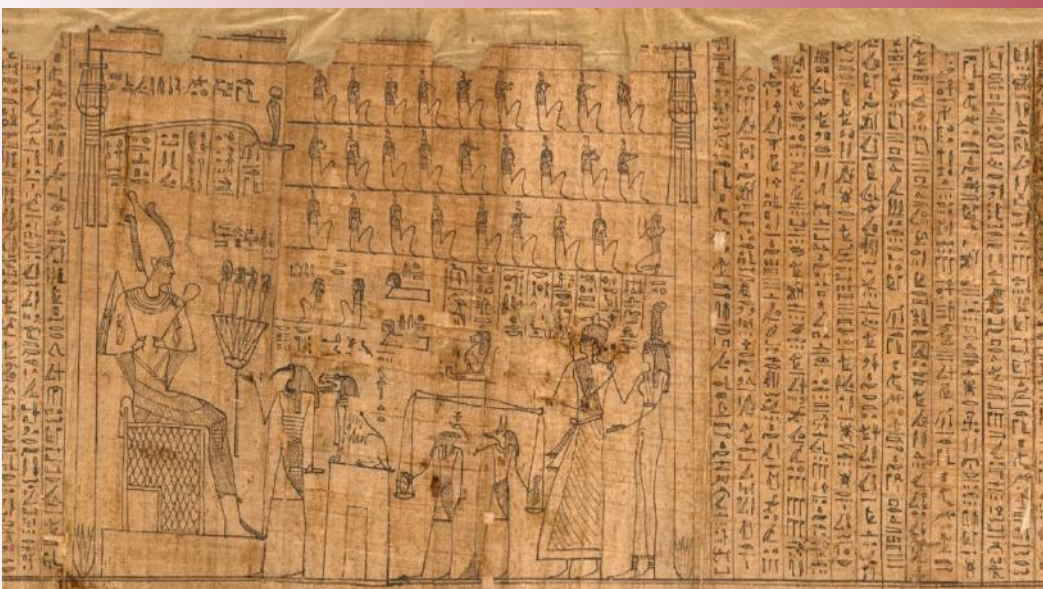
“Against the Weight of a Feather”

Continued from page 17.

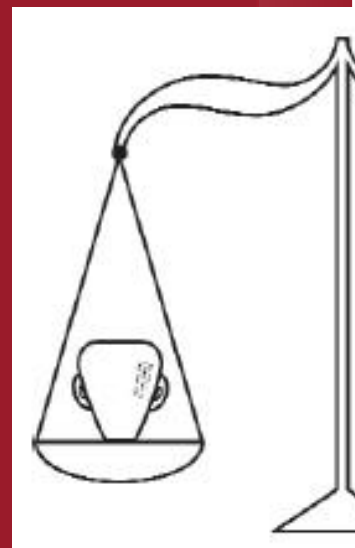
After the creation of the world, the first five gods born of the union of Geb and Nut were Osiris, Isis, Seth, Nephthys, and Horus. Osiris, as the firstborn, assumed rule as Lord of the Earth with his sister Isis, Goddess of Motherhood, Magic, Fertility, Death, Healing, and Rebirth, as his queen and consort. He found the people of Egypt uncivilized and lawless, so he gave to them laws, culture, religious instruction, and agriculture. His brother Seth was jealous and resentful. Their relationship deteriorated further, unsurprisingly, after Seth's wife, Nephthys, disguised herself as Isis and seduced Osiris becoming pregnant with the god Anubis.

In revenge, Seth killed Osiris and cut his body into fourteen pieces, which he then distributed throughout various locations in Egypt. With Osiris dead, Seth became king of Egypt with his sister Nephthys, goddess of the air, as his wife. Isis – Goddess of Death, Healing, and Rebirth remember – decided to find her husband and bring him back to life long enough so they could have a child together. Together with Nephthys, Isis roamed the country, collecting the pieces of her husband's body, reassembling them, and holding them together with linen wrappings. Isis breathed the breath of life into his body and resurrected him. They were together again and soon afterward magically conceived a child – Horus. Osiris then descended into the underworld, where he became the lord of that domain.

Anubis, conceived out of the tryst between Osiris and Nephthys, was the god of cemeteries and embalming as well as the protector of graves. Jackals were associated with death because they lurked around cemeteries and would eat decomposing flesh. Therefore, by making Anubis the patron deity of jackals, the Egyptians hoped to protect their bodies from being devoured. In the Book of the Dead, Anubis's other job was to stand in the Hall of the Two Truths and weigh the hearts of people seeking judgment against Ma'at's feather of truth.



“An episode from Book of the Dead Spell 125, in which the deceased appears before Osiris and a tribunal of gods to have his heart weighed against the feather of Ma'at, symbolizing justice and truth. If his heart equals the weight of the feather, he is allowed to pass into the next world. Fragmentary Papyrus with Spells and Vignettes from the Book of the Dead (detail), 304–30 B.C., Egyptian.



“Against the Weight of a Feather”

Continued from page 18.

Thoth was the god of the moon, sacred texts, mathematics, the sciences, magic, messenger, and recorder of the deities, master of knowledge, and patron of scribes. He was credited with creating the art of writing, inventing the calendar, and controlling space and time. Since he was the god of the moon, he had celestial functions and replaced Atum in the sky at night. Thoth helped the funerary deities as a messenger and bookkeeper responsible for recording the verdict of the heart-weighing ceremony that determined if the person was able to continue to the Afterlife. Thoth always provided guidance for the deities and regulated common everyday complaints and created new laws. Thoth suggested that if a problem couldn't be solved, then a group should get together as an assembly and discuss it.

Horus, the son of Osiris and Isis in their brief moment together, was the god of war and the sky. Knowing Seth would kill the boy, Isis hid Horus from his uncle in the marshes until he was old enough to claim his birthright to rule over Egypt. When that time came, a fierce battle ensued in which Horus castrated Seth, and Seth tore out Horus's weak eye – the moon – dividing it into six pieces. Thoth restored the eye, thus creating the Eye of Horus; the six pieces representing the six senses; the ancient Egyptians considered thought as a sense along with seeing, hearing, smelling, tasting, and feeling.

A tribunal of the gods was held to settle the dispute. It was decided that Horus should rule over Lower Egypt and Seth should rule over Upper Egypt. This was later considered unworkable, so Horus was made king of the Two Lands of Egypt, and Seth took on the role of defender of Ra by standing at the prow of the solar bark. Horus became the god of kingship, and the pharaohs traced their lineage to him, the god who triumphed over evil. Horus's four sons – Hapy (not to be confused with the Nile river god, Hapi), Duamutef, Qebehsenuef, and Imsety – were the four pillars upon which the heavens are supported, presided over the four corners of the earth, and were the gods of the cardinal points North, South, East, and West as well and the four elements of water, earth, fire, and air.

As we join the 31st Degree, we are transported to the Hall of Judgment found in Spell 125 of the Book of the Dead. This complex, and lengthy, text contains the “Negative Confession”. Upon entering the Hall of Judgment – or Hall of the Two Truths – the deceased would give the Negative Confession standing face to face with Osiris, the Lord of the Underworld & Judge of the Dead, backed up by a further 42 other divine judges, all of whom the deceased had to name.

Forty-two statements make up the Negative Confession by which the deceased declares they have not committed specific sins, thus affirming their worthiness for the afterlife.

“Homage to thee, O great God, Lord of Maati! I have come unto thee, O my Lord, and I have brought myself hither that I may behold thy beauties. I know thee, I know thy name, I know the names of the Forty-two Gods who live with thee in this Hall of Maati, who live by keeping ward over sinners, and who feed upon their blood on the day when the consciences of men are reckoned up in the presence of the god Un-Nefer. In truth thy name is Rehti-Mer-ti-Nebti-Maati. In truth I have come unto thee, I have brought Maati (Truth) to thee. I have done away sin for thee.

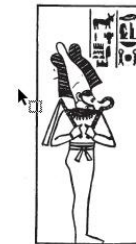
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“Against the Weight of a Feather”

Continued from page 19.

1. Hail, Usekh-nemmt, who comest forth from Anu, I have not committed sin.
2. Hail, Hept-khet, who comest forth from Kher-aha, I have not committed robbery with violence.
3. Hail, Fenti, who comest forth from Khemenu, I have not stolen.
4. Hail, Am-khaibit, who comest forth from Qernet, I have not slain men and women.
5. Hail, Neha-her, who comest forth from Rasta, I have not stolen grain.
6. Hail, Ruruti, who comest forth from heaven, I have not purloined offerings.
7. Hail, Arfi-em-khet, who comest forth from Suat, I have not stolen the property of God.
8. Hail, Neba, who comest and goest, I have not uttered lies.
9. Hail, Set-qesu, who comest forth from Hensu, I have not carried away food.
10. Hail, Utu-nesert, who comest forth from Het-ka-Ptah, I have not uttered curses.
11. Hail, Qerrti, who comest forth from Amentet, I have not committed adultery, I have not lain with men.
12. Hail, Her-f-ha-f, who comest forth from thy cavern, I have made none to weep.
13. Hail, Basti, who comest forth from Bast, I have not eaten the heart.
14. Hail, Ta-retiu, who comest forth from the night, I have not attacked any man.
15. Hail, Unem-snef, who comest forth from the execution chamber, I am not a man of deceit.
16. Hail, Unem-besek, who comest forth from Mabit, I have not stolen cultivated land.
17. Hail, Neb-Maat, who comest forth from Maati, I have not been an eavesdropper.
18. Hail, Tenemiu, who comest forth from Bast, I have not slandered [no man].
19. Hail, Sertiu, who comest forth from Anu, I have not been angry without just cause.
20. Hail, Tutu, who comest forth from Ati, I have not debauched the wife of any man.
21. Hail, Uamenti, who comest forth from the Khebt chamber, I have not debauched the wife of [any] man.
22. Hail, Maa-antuf, who comest forth from Per-Menu, I have not polluted myself.
23. Hail, Her-uru, who comest forth from Nehatu, I have terrorized none.
24. Hail, Khemiu, who comest forth from Kau, I have not transgressed [the law].

Continued on page 21.



Osiris



Atum



Duamutef



Kebehsenuf



Nepht

“Against the Weight of a Feather”

Continued from page 20.



Maat



Thoth



Ansety



Hapy



Isis



Hys

25. Hail, Shet-kheru, who comest forth from Urit, I have not been wroth.
26. Hail, Nekhenu, who comest forth from Heqat, I have not shut my ears to the words of truth.
27. Hail, Kenemti, who comest forth from Kenmet, I have not blasphemed.
28. Hail, An-hetep-f, who comest forth from Sau, I am not a man of violence.
29. Hail, Sera-kheru, who comest forth from Unaset, I have not been a stirrer-up of strife.
30. Hail, Neb-heru, who comest forth from Netchfet, I have not acted with undue haste.
31. Hail, Sekhriu, who comest forth from Uten, I have not pried into matters.
32. Hail, Neb-abui, who comest forth from Sauti, I have not multiplied my words in speaking.
33. Hail, Nefer-Tem, who comest forth from Het-ka-Ptah, I have wronged none, I have done no evil.
34. Hail, Tem-Sepu, who comest forth from Tetu, I have not worked witchcraft against the king.
35. Hail, Ari-em-ab-f, who comest forth from Tebu, I have never stopped [the flow of] water.
36. Hail, Ahi, who comest forth from Nu, I have never raised my voice.
37. Hail, Uatch-rekhit, who comest forth from Sau, I have not cursed God.
38. Hail, Neheb-ka, who comest forth from thy cavern, I have not acted with arrogance.
39. Hail, Neheb-nefert, who comest forth from thy cavern, I have not stolen the bread of the gods.
40. Hail, Tcheser-tep, who comest forth from the shrine, I have not carried away the khenfu cakes from the Spirits of the dead.
41. Hail, An-af, who comest forth from Maati, I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42. Hail, Hetch-abhu, who comest forth from Ta-she, I have not slain the cattle belonging to the god.

I am pure. I am pure. I am pure. My pure offerings are the pure offerings of that great Benu which dwelleth in Hensu. For behold, I am the nose of Neb-nefu (the lord of the air), who giveth sustenance unto all mankind, on the day of the filling of the Utchat in Anu, in the second month of the season Pert, on the last of the month, [in the presence of the Lord of this earth]. I have seen the filling of the Utchat in Anu, therefore let not calamity befall me in this land, or in this Hall of Maati, because I know the names of the gods who are therein, [and who are the followers of the Great God].”

Continued on page20.

“Against the Weight of a Feather”

Continued from page 21.

Rather than boasting about the actions they had taken, this statement consisted of them confirming that they were not guilty of a range of evil deeds while their heart was weighed against the feather of Ma'at, symbolizing justice and truth. If the deceased's heart balanced with Ma'at's feather, they could continue their journey to the Afterlife. If the heart weighed more than the feather, however, the hybrid crocodile deity Ammit would devour the heart, and the soul cast into darkness.

Now that we have the mythological background, we can better understand what it means to be an Inspector Inquisitor or Initiate of the Egyptian Mysteries. In the 31st Degree, standing before Osiris, the meaning of the “Two Truths” is:

1. Truth of how we acted outwardly toward others: Following laws, being pious, and being faithful in our business dealings.
2. Truth of whether we acted towards inward virtues, such as committing an act that, although not punishable by law, was still wrong.

As Inspector Inquisitors or Initiate of the Egyptian Mysteries, we are taught to inspect and, if need be, scrutinize our words and actions, weigh them carefully, and become conscious of our faults to better avoid them in the future.

- Judge Yourself in the Same Light as You Judge Others; Consider Actions and Motives
- The Good Man is able to Portray Himself and His Actions Positively – Not Simply Assert the Absence of Wrong in His Life
- Justice and Mercy are Two Opposites that Unite in the Great Harmony of Equity
- Aim at the Best – But be Content with the Best Possible – is True Wisdom

Perhaps the most important lesson of this Degree is that the strong who easily resist temptation are less deserving of reward than the weak who struggle to overcome. To rise, and fall, and rise again is more heroic than by greater strength never to fall. To do wrong and make amends – to sin and repent – belongs to a nobler nature. Being human, we all err. Those who hold different opinions entertain them as honestly as you do your own, and you have no right to doubt their sincerity. No man is truly wise who is not kind, courteous, and charitable in his construction of other men's motives.

Remember that you represent the Order; that you must maintain its dignity and glory, preserve its Constitutions, and act by its laws. You are ever to bear in mind that what the letter of the does not prohibit is often forbidden by generosity and decency.

Within The Scottish Rite Ritual Monitor and Guide, it is emphasized, “We do not assert the reality of the Egyptian gods but see in them the personifications of natural forces and cosmic events. Whatever religious truths you may ascribe to personally is your own concern. At the very least they are actors in a great play, attempting to convey the lesson that we are all accountable for our actions.”

In the end, the question still remains... “How is the weight of your heart compared with a feather?”

Continued on page23.



Horus



Anubis

“Against the Weight of a Feather”

Continued from page 22.

Sources:

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The Degree “Inspector Inquisitor”

~ Summary ~

The central teaching of this degree is justice. To be free, a Mason must begin by passing judgment on himself. He presents himself for examination. By acting honestly in first giving judgment on himself within the principles of justice and equity, it should not be doubted when he shall do the same to his brothers. The brother who finds mercy in himself, who has not been too lenient towards himself, or punish himself too severely, can also judge his brothers. In so doing, he can be certain that he has not acted contrary to his former obligations. He has freed himself.

“Inspector Inquisitor”

DUTIES:

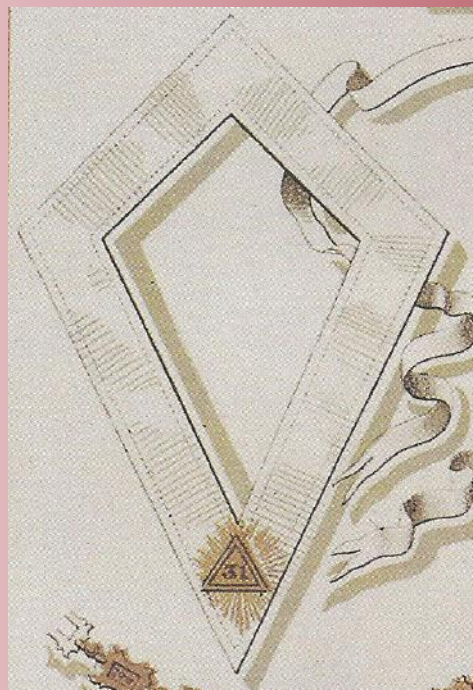
Judge yourself in the same light as you judge others -- consider both actions and motives.

FOR REFLECTION:

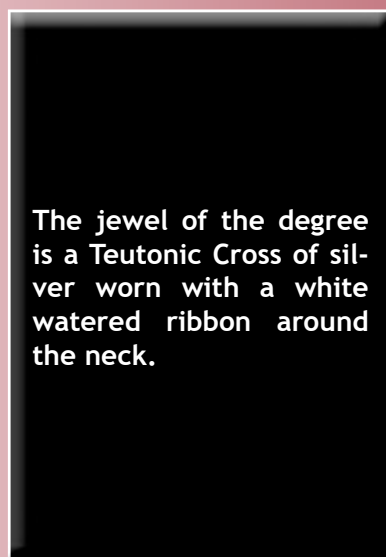
Is the man a thief who steals a loaf of bread for his hungry children?

IMPORTANT SYMBOLS:

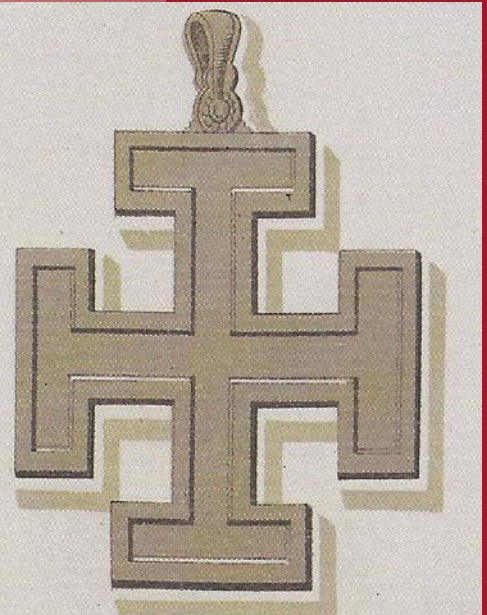
Balance, heart, columns, sages, Tetractys.



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



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



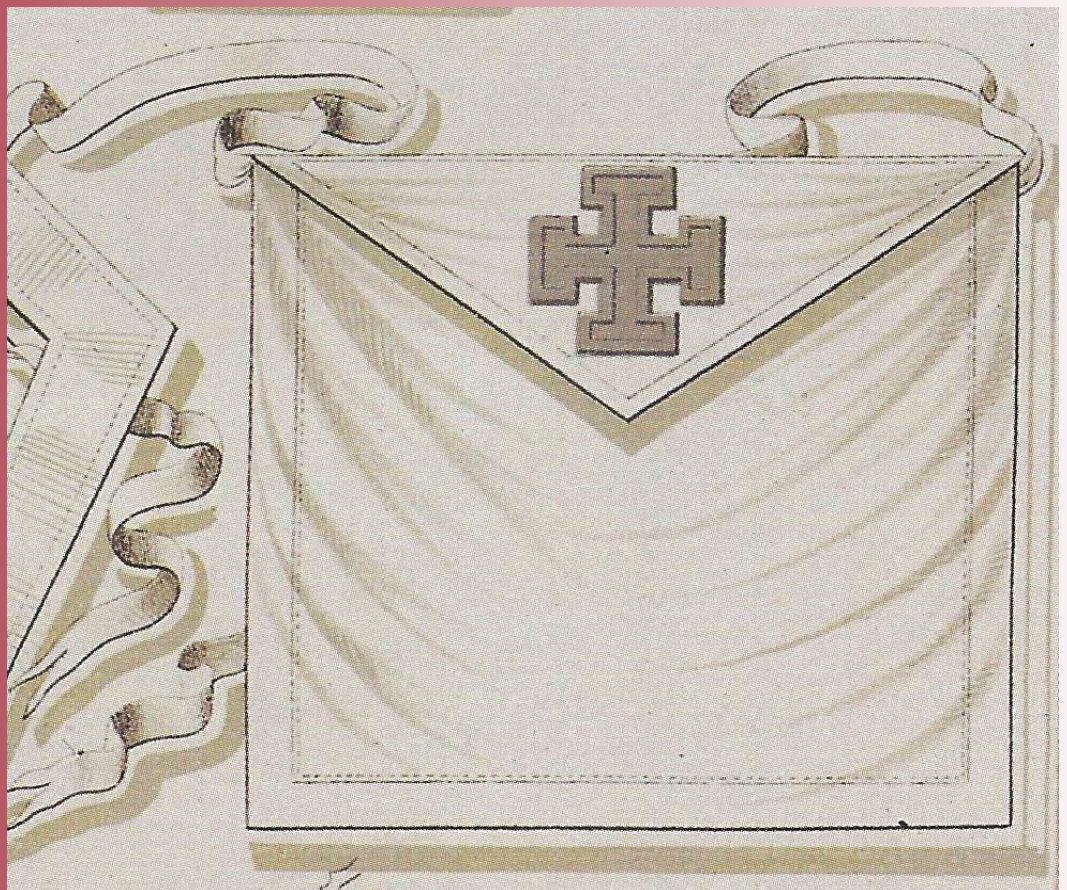
Continued on page26.

The Degree “Inspector Inquisitor”



Continued from page 24.

Though no apron is worn in the Tribunal, there was an apron that was to be worn when the Inspector Inquisitor visited an inferior body. That custom has been dispensed with but the apron is still a part of the history and symbolism of the degree; so it is displayed here. It is of pure white lambskin with a Teutonic Cross embroidered in black and silver upon the flap.



Continued on page 26.

The Thirty -First Degree “Inspector Inquisitor”

Lessons of the Degree

“The good man is able to portray himself and his actions positively and not simply assert the absence of wrong in his life.

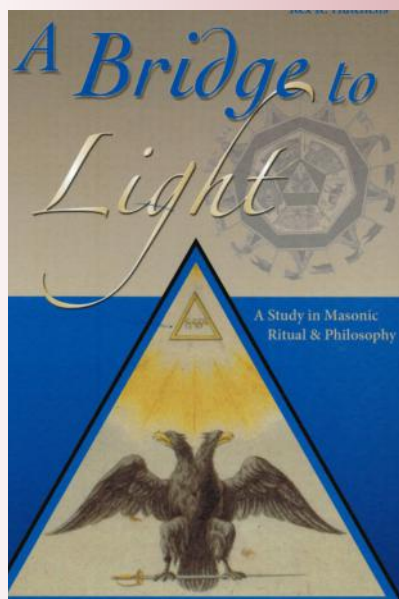
Justice and mercy are two opposites which unite in the great harmony of equity. To aim at the best but be content with the best possible is true wisdom.”

Continued from page 25.

The Tribunals of Grand Inspector Inquisitor Commanders is the philosophical equivalent of the Supreme Court of the Scottish Rite. To them were originally given the right of judgment upon inferior bodies. Thus, we should not be surprised to see the most profound reflections on the virtue of justice found within its lecture.

The laws of man are but the pale shadows of the great and unerring Laws of Nature which are beyond all human comprehension. Justice is not only the fundamental law of the natural universe but also of the moral universe.

One great difficulty for man is to possess the perspective which allows him to understand when his laws, being contrary to divine justice, are themselves unjust and the enforcement of them but a form of legal tyranny. The Inspector Inquisitor should listen to his conscience which is a sure guide to the true moral law of justice (page 299).



A Bridge to Light

Dr. Rex R. Hutchens, 33°, G.C.

An introduction to the Scottish Rite's Degrees and symbolism, this book is the most popular exposition available, by one of the Rite's most articulate philosophers and writers. The 4th Edition of this classic work includes the changes introduced with the adoption of the Revised Standard Pike Ritual; the official Ritual of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A. Highly recommended by the Grand Archivist and Grand Historian.

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