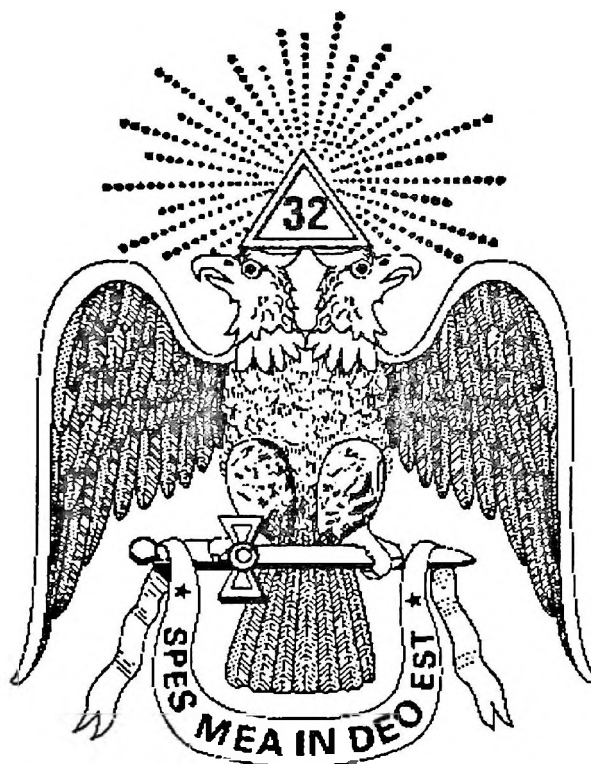


# Ancient and Accepted Scottish Rite of Freemasonry

Southern Jurisdiction,  
United States of America

Valley of Austin  
Orient of Texas



## Reunion Program

Scottish Rite Temple  
207 West 18th Street  
Austin, Texas 78701  
(512) 472-7247  
Toll-Free (800) 754-3079  
Fax (512) 472-3190  
[www.austinscottishrite.org](http://www.austinscottishrite.org)

# Welcome to the Austin Scottish Rite

## Allegiance

The Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of Austin, Orient of Texas, acknowledges and yields allegiance to the Supreme Council (Mother Council to the World) of Inspectors General, Knights Commander of the House of the Temple of Solomon, of the Thirty-third and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States of America, whose See is at the Grand Orient of Charleston, in the State of South Carolina, now sitting at Washington, District of Columbia.

**M.:W.: W. Vernon Burke Jr., 33° I.:G.:H.:**  
*Grand Master of Masons in Texas 1997*

**III.: C. Fred Kleinknecht, 33° I.:G.:A.:**  
*Sovereign Grand Commander*

**III.: Sam E. Hilburn, 33° I.:G.:A.:**  
*Past Grand Master of Masons in Texas,  
Grand Treasurer and  
Sovereign Grand Inspector General in Texas*

**III.: David Kruger, 33° I.:G.:A.:**  
*Grand Secretary-General,  
Southern Jurisdiction, U.S.A.,  
Sovereign Grand Inspector General in Virginia*

**III.: Jack Hightower, 33° I.:G.:H.:**  
*Past Grand Master of Masons in Texas,  
Chairman and Personal Representative to the  
Valley of Austin*

**III.: Gordon W. Kelso, 33° I.:G.:H.:**  
*General-Secretary, Valley of Austin*

**C. Michael Allen, 32° K.:C.:C.:H.:**  
*Treasurer, Valley of Austin*

**James Griffis Dougherty, 32° K.:C.:C.:H.:**  
*Venerable Master, Fidelity Lodge of Perfection*

**Daniel A. Treager, 32° K.:C.:C.:H.:**  
*Wise Master, Philip C. Tucker Chapter of Rose Croix*

**Columbus Oliver Jones, 32° K.:C.:C.:H.:**  
*Commander, James D. Richardson Council of Knights Kadosh*

**Charles M. "Buck" Edwards, 32°**  
*Master of Kadosh, Austin Consistory*

# The M.:J. Lawson Gibbs, 33° Memorial Reunion

March 24, 25, 31 & April 1, 2000

## Day One of Abbreviated Full Form Reunion

*An all-you-can-eat one-dish meal will be served in the Dining Room prior to the Opening Ceremonies.*

Registration .....	4:00 p.m.
Opening Ceremonies .....	6:00 p.m.
Fourth Degree .....	6:15 p.m.
Fifth Degree .....	7:10 p.m.
Seventh Degree .....	8:15 p.m.
Eighth Degree .....	9:15 p.m.

## Day Two of Abbreviated Full Form Reunion

*Coffee and doughnuts will be available prior to 8 a.m.*

Eleventh Degree .....	8:00 a.m.
Twelfth Degree .....	8:55 a.m.
Fourteenth Degree .....	9:45 a.m.
Lunch .....	11:00 a.m.
Seventeenth Degree .....	12:00 p.m.
Eighteenth Degree .....	2:00 p.m.

## Day Three of Abbreviated Full Form Reunion

*An all-you-can-eat one-dish meal will be served in the Dining Room prior to the Nineteenth Degree.*

Nineteenth Degree .....	6:00 p.m.
Twenty-fourth Degree .....	7:15 p.m.
Twenty-sixth Degree .....	8:30 p.m.
Twenty-eighth Degree .....	9:20 p.m.

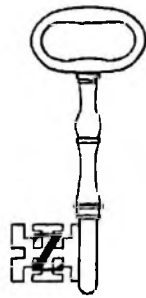
## Day Four of Abbreviated Full Form Reunion and/or One-Day Reunion

*Coffee and doughnuts will be available prior to 8 a.m.*

One-Day Class Registration .....	7:00 a.m.
Class Assembly .....	8:00 a.m.
One-Day Fourth Degree .....	8:15 a.m.
One-Day Fourteenth Degree .....	9:15 a.m.
One-Day Eighteenth Degree .....	11:15 a.m.
Lunch .....	12:45 p.m.
Class Photograph .....	1:25 p.m.
Thirtieth Degree .....	1:30 p.m.
Thirty-second Degree .....	3:15 p.m.
Reunion Concludes .....	5:00 p.m.

*Presentation of a "Cold Sands" Ceremonial by Ben Hur Shrine Temple will immediately follow the Reunion.*

## Fourth Degree *Secret Master*



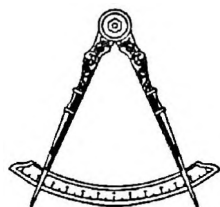
We will recall that the third degree of the symbolic lodge treats of the death of the architect of King Solomon's Temple. As we begin to learn the lessons taught in the Scotovertake us before our spiritual building is complete.

As we begin to learn the lessons taught in the Scottish Rite, we find this allegory continued and the lessons taught by it enhanced. The first eleven degrees are of the Lodge of Perfection. These degrees are also called *ineffable*, since they are concerned with the inexpressible nature of Deity, symbolized by the name which was forbidden by the priests of ancient Israel to be spoken.

The Fourth Degree is titled *Secret Master*. By the receipt of its lessons, one is passed from the square to the compasses; that is, he begins to rise above earthly concerns and seeks spiritual knowledge. For there, and not upon earth, are truth and the lost word to be found. This Degree is bestowed so that we may at once begin the performance of more exalted duties.

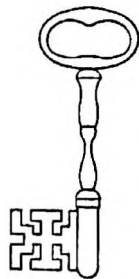
The death of the Master Hiram is a continual reminder of our own mortality and that we must constantly labor lest death overtake us before our spiritual building is complete.

## Fifth Degree *Perfect Master*



As the Second Degree in the Lodge of Perfection, we continue with the funeral of our Master, Hiram Abiff. As the third degree of the Symbolic Lodge portrayed Hiram's murder before his work on Solomon's Temple could be completed, this degree teaches us the inevitability of death, which may come to us at any time. Hiram is a model of human perfection, having preferred death to the loss of his virtue. His is an example worthy of emulation.

## Seventh Degree *Provost and Judge*



It is said that after the death of the Master Hiram, King Solomon appointed seven judges to settle disputes that might arise among workmen of the Temple. These judges formed a tribunal which heard appeals from the decisions of a single one of the judges. They applied the same law to Hebrew and Phoenician, alike, and thus exemplified the concept of equality before the law. The Seventh Degree reenacts the events which led King Solomon to appoint the judges.

It illustrates the proper attitude of one who is called to judge another. Here we are admonished to perform this task with justice and mercy.

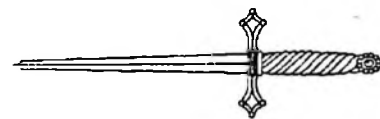
It is these two traits which distinguish the just judge. Justice may demand retribution; mercy counsels forgiveness. Justice and mercy are opposing forces which, acting in harmony, produce equity.

## Eighth Degree *Intendant of the Building*



The setting of this Degree is the audience chamber of King Solomon. The wise king seeks the counsel of the High Priest. Hiram's murder has caused suspension of work, and Solomon knows of no one who can continue the task. The High Priest can offer no assistance, but one of Solomon's servants reveals that Hiram had taught his skills to several of his best workmen. These devoted students of the Master are given responsibility of finishing the Temple and are honored by receipt of this degree.

## Eleventh Degree *Elu of the Twelve*



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

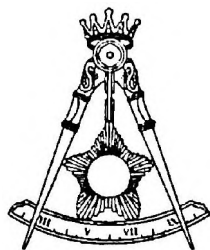
## Twelfth Degree *Master Architect*



The Twelfth Degree teaches that, having ceased to work with the instruments of the laborer: the square, the level, the plumb and the trowel; we now assume the working tools of the architect and geometrician: the protractor, plain scale, slide rule and parallel ruler. By their use, we advance beyond right angles and horizontals. Both points of the compasses being above the square, the mathematics of the heavens is above us.

Thus, we now advance from the realm of morality to that of true philosophy. From now on we shall deal with spiritual problems rather than material ones. The Master Architect approaches the symbolic sanctum sanctorum, or holy of holies, and begins to understand what Masonry really is.

## Fourteenth Degree *Perfect Elu*



We now close the Degrees of the Lodge of Perfection with that of Perfect Elu. Here will be given profound instruction on the ancient name of Deity as understood by the Hebrews. This name was so revered that it was uttered but once a year, and then, only by the High Priest. The principle symbol of the Perfect Elu is the compasses. The two arms are united to remind us of the unity of faith and reason, the most important lesson of this Degree.

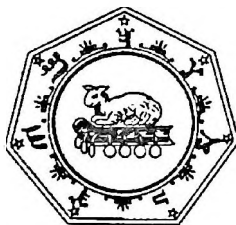
The word "Perfect" in this Degree more precisely means *complete*; but it does not complete all of your Masonic instruction in the Scottish Rite.

The Perfect Elus maintained their integrity even in the face of their king's lost faith, as we should in the face of earthly temptations.

*Virtus Junxit Mors Non Separabit*

## Seventeenth Degree

*Knight of the East  
and West*



The ceremony of the Seventeenth Degree, Knight of East and West, is framed by the writings of St. John the Evangelist in his book called *Revelation* or *The Apocalypse*. Though Christian in character, this allegory of man's redemption has its roots in both Jewish and Persian doctrine. It assures us of the immortality of the soul and destruction of evil. By its lessons we are taught the importance of inward, as well as outward, virtue.

Innocence and a pure heart are the prerequisites to these mysteries. As Masons, we are not to become monks or mendicants, who shun the earthly life of pain and pleasure. We learn here that the dead who fall in the cause of virtue are blessed and, most importantly, that the reward of virtue may not be instantaneous, but is nevertheless certain. Hidden within these contraries is another great secret, or mystery, of Scottish Rite Freemasonry which will be unfolded to you. Be patient and wait.

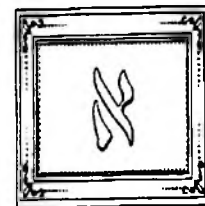
## Eighteenth Degree *Knight Rose Croix*



Knight Rose Croix is the apex of the Chapter degrees. The Christian Knight will see in this portrayal many allusions and symbols that are significant in his faith, those of his Redeemer who is to come. Our Jewish brethren will see the portent of their Messiah, yet to come, and others will see portrayed the general belief of many creeds of a coming savior, who will deliver mankind from the bondage of evil.

This degree opens amid scattered columns and broken working tools which symbolize that the secret word is again lost. The virtues of faith, hope and charity capture our attention. Hope may be crushed by despair, and love shattered by hate, but faith, justified by reason, will ultimately give man victory over evil.

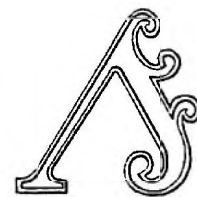
## Nineteenth Degree *Grand Pontiff*



With this Degree, we enter the Council of Kadosh. Being the first of the philosophical and chevalric degrees of the Scottish Rite, the Nineteenth Degree is particularly important. Its name does not derive from any earthly religious leader, but is rather derived from the Latin words for "bridge" and "to make;" hence pontiff means "bridge-builder." As such, he who holds the Nineteenth Degree conducts his life with the consequences of his actions ever before him.

The mystical message of the book of Revelations, first given in the Seventeenth Degree, is elaborated here.

## Twenty-fourth Degree *Prince of the Tabernacle*



Having progressed to this degree, we may now begin to understand the importance of symbolic instruction. The lessons of the Scottish Rite are taught by symbols because it is the most obvious mode of instruction. Nature, itself, is but a set of symbols which teach sublime lessons. The mystery religions of the past transmitted their teachings by symbols so that they could remain hidden to the uninitiated.

All the world's great religions have expressed the confidence that the true adherents of their faith could be recognized by the kind of life they led. Virtue has been the standard of righteousness from the beginning of time. Therefore, we teach only those virtues which unite all men in a common purpose to make a

better world. Even in the ancient mysteries, as now in Masonry, it was not enough to be initiated; one had to accept the duties that came with initiation. These duties correspond to the virtues taught in our lessons and had the same objective -- the improvement of the character of the individual.

## Twenty-sixth Degree *Prince of Mercy or Scottish Trinitarian*



In every place and time men have gazed at the wonders of the natural world with reverence and awe. Stunned by the beauty and order around them, it is no wonder that they originally fashioned gods from physical things. As superstition evolved into religion, so did man's conception of deity evolve from an earthly foundation to a spiritual realization. Blind faith has been alloyed with reason and the result has been the equilibrium of wisdom.

To bring man in touch with the eternal, this degree teaches the nearly universal belief in the triune nature of God. Long before the Christian concept of the trinity, this belief flourished in ancient civilizations.

Men are most likely to possess the religion of their own culture and it can seldom be said that one has actually freely and objectively chosen his religion. He will usually have the religion of his parents and defend it as the absolute truth to the death. Thus, during the Crusades, did the sons of many mothers slay each other, Moslem and Christian, alike, in their devotion to the truth and to possess a city built by a religion both of them despised.

## Twenty-eighth Degree *Knight of the Sun, or Prince Adept*



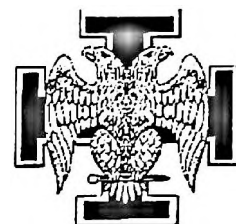
The chief duty of a Knight of the Sun is learning. You will be called a Knight of the Sun because the Light of the Sun represents to us, as Masons, that pure knowledge which emanates from the Deity and is the eternal treasure for which we must continually seek. The measure of our success as Scottish Rite Masons is the slow, but steady, accumulation of understanding that comes from study.

The objects of our inquiries in this degree are the threads of knowledge that lead back to the remote past. There we find the great lessons of mankind which have stood the test of time. These lessons may, even today, provide us with proper examples of Masonic conduct. Much of this knowledge is hidden and may only be discovered by great effort. Great is the reward of those who persevere; equally great will be their contribution to the betterment of the Fraternity and humanity.

The alchemists of the Middle Ages are said to have sought the secrets of wealth and eternal life, but the true alchemists did not seek earthly wealth; rather they sought moral worth. They veiled their teachings in words that were misunderstood so that only the most worthy might receive them properly. These men were called *Adepts* and so the other title of this degree is *Prince Adept*. In receiving this degree one does not become a prince over other men, but a prince, or master, of himself; that is, to achieve a master of the self by will and works. The mystery of the self is the great end of our institution.

Our minds and senses must both be controlled and directed to learn. By this route, and there is no other, we may become teachers and examples for our brothers.

## Thirtieth Degree *Knight Kadosh*



The instruction of the Council closes with the Degree of Knight Kadosh. Here we learn the great Masonic political truth that the individual is supreme over institutions.

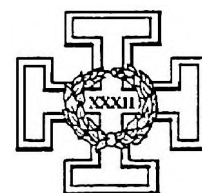
We learn this truth through philosophical pronouncements and historical examples.

There is no greater threat to human liberty than the merger of political and religious institutions; and the Scottish Rite of Freemasonry is dedicated to the prevention of even a tendency to this peculiar form of despotism.

Political liberty is achieved by intellectual liberty, which is education. Therefore, the seven liberal arts and sciences of the Fellowcraft Degree are given a renewed emphasis and an expanded explanation.

Finally, we are reminded that personal vengeance has no part in Masonry. We war, not against individuals or institutions, but against the vices which may corrupt both.

## Thirty-second Degree *Master of the Royal Secret*



When one receives the title of Master of the Royal Secret, he is in possession of the essential lessons of the Scottish Rite. These lessons are a guide by which we may venture upon life's journey of learning and growing. Today is the end of nothing, but the beginning of everything. Properly received, the instructions given here better fit one as a father, a husband, a brother, and a citizen. They should have strengthened your faith and renewed your commitment to learning; if it is not so, the labor bestowed upon you has been in vain.

## Thirty-second Degree, continued.

The Royal Secret is equilibrium; not a sector in the ordinary sense of the word, but a mystery ... a mystery acknowledged by the world's greatest philosophers and teachers. These teachings are presented as they were expressed thousands of years ago by the ancient Aryans. Interpreted by the Persians and Hindus alike, this primitive religion passed eastward and westward and fertilized the cultural traditions of most of the world. We learn here that the universe exists by an opposition of forces and that these forces have their analogies in the human condition. Nature is, therefore a textbook, not only of science, but of morality as well.

At the conclusion of the Reunion, class members will be provided with a copy of the book, *A Bridge to Light* by Ill.: David Kruger, 33° G.:C.:., which explains the lessons contained in the twenty-nine degrees of the Scottish Rite of Freemasonry as practiced in the Southern Jurisdiction of the United States.

### Reunion Directorate

Ill.: Don R. Long, 33°  
*Reunion Director*

Jobie Dixon, 32°  
*Assistant Reunion Director*

Charles H. Pasco, 32°  
*Stagecraft*

Ill.: A. E. "Buster" Cocke,  
33°  
*Assistant Reunion Director*

James C. "Jerry" Yelvington,  
32° K.:C.:C.:H.:  
*Organist*

Ill.: Joe Kelton Wells, 33°  
*Reunion Director Emeritus*

A. W. "Archie" Scott,  
32° K.:C.:C.:H.:  
*Membership Chairman*

Andrew J. McVeigh III,  
32° K.:C.:C.:H.:  
*Ritualistic Director*

James Griffis "Jim" Dougherty,  
32° K.:C.:C.:H.:  
*Reunion Program, Photography*

### Scottish Rite Servers

The Scottish Rite Servers are in charge of activities in the kitchen and dining room at Scottish Rite meetings and Reunions. This dedicated corps plans and executes meals, provides hospitality and keeps our dining room spick and span.

W. Oscar Orum, 32° K.:C.:C.:H.:, *Chief Chef*  
Bobby Tiner, 32° K.:C.:C.:H.:, *Assistant Cook*  
W.T. Mayfield, 32° K.:C.:C.:H.:, *Quartermaster*  
Hubert A. Willis Jr., 33°, *Entertainment Chairman*  
J.H. "Buck" Smith, 32° K.:C.:C.:H.:, *Head Waiter*  
Floyd Prichett, 32° K.:C.:C.:H.:, *Secretary-Treasurer*

Billy York, 32° K.:C.:C.:H.:  
Bill Watts, 32°  
Harry Gogan, 32°  
Howard Crain, 32°  
Carl W. Goericke, 32°  
James D. Morris, 32°  
Foy L. Knipp, 32°  
Thomas E. Barber, 33°

Gilbert Theiler, 32°  
K.:C.:C.:H.:  
Andrew J. McVeigh III,  
32° K.:C.:C.:H.:  
O. Tripp Garza, 32°  
*Emeritus Member*  
Jack Swenson,  
32° K.:C.:C.:H.:

## The Sanhedrin

Members of the Sanhedrin work behind the scenes during the Reunion to provide smooth stage transitions, dramatic lighting, sound and assist in the dressing of the hundreds of characters who make up in the twenty-nine degrees.

Edward Franks, 32°, *Governor*

Columbus Oliver Jones, 32° K.:C.:C.:H.:, *Vice-Governor*

Mike Hall, 32°, *Secretary-Treasurer*

### Stage Managers

Edward G. Bloomquist,  
32° K.:C.:C.:H.:

*Chairman*

Robert M. Blair,  
32° K.:C.:C.:H.:

Elbert I. Franks,  
32° K.:C.:C.:H.:

G. William Grabo, 33°  
Gordon W. Kelso, 33°

*Emeritus Members*

Kenneth W. Lunsford,  
32° K.:C.:C.:H.:

James D. Berry, 33°  
Philip E. Morgette, 33°

### Stage Carpenters (cont.)

Elbert Franks, 32°  
*Vice Chairman*

Joseph J. Chesson, 32°  
O. Tripp Garza, 32°

Mark Steinhagen, 32° \*  
Robert Kuhn, 32°

John Turner, 32°

Columbus Oliver Jones,  
32° K.:C.:C.:H.:

George Burnett, 32°  
*Past Governor/Emeritus*

Harley D. Ford Sr., 33°

### Time Callers

Harold B. Taylor,  
32° K.:C.:C.:H.:

*Past Governor*  
*Chairman*

J.T. Patterson Jr., 32°  
Dick Paxton, 32°

*Emeritus Member*

Ernest L. Smith, 33°  
Louis E. Braeutigam,

32° K.:C.:C.:H.:

### Props

Carl Shaw, 32°  
*Chairman*

Byron F. Cook, 32°  
"Scottie" Rankin, 32°

Craig Reiswig, 32°  
James Stanton, 32°

*Emeritus Member*

Bill Wheless, 32°

### Electrical

James Barber, 32°  
Houston Cantwell, 32°

Mike Hall, 32°  
Frank Leggio, 32°

Mike Carter, 32° \*

Gordon N. Decker 32° \*  
*Emeritus Members*

Rodney G. Montfort, 32°  
Melvin C. Warren, 33°

*Past Governor*

Joseph B. Berrong,  
32° K.:C.:C.:H.:

### Wardrobe

Joe C. Matcek, 32°  
*Chairman*

Emmitt Lee Johnson, 32°  
Dennis C. Kestner, 32°

Richard L. Vaughn,  
32° K.:C.:C.:H.:

John L. Allen, 32°  
Robert James, 32°

### Flymen (Scenery)

Edward Franks, 32°  
*Chairman*

Henry Horton, 32° \*  
Robert W. Jones, 32°

*Emeritus Members*

Roy E. Walker, 32°  
Edward T. Kirk, 32°

### Prompters

Joseph B. Berrong,  
32° K.:C.:C.:H.:

*Chairman-Emeritus*

George M. Rudenberg, 32°

*Apprentices \**

### Stage Carpenters

H.C. "Hank" Strange,  
32° K.:C.:C.:H.:

*Chairman*

# History of the Scottish Rite of Freemasonry

The Scottish Rite had its beginnings not in Scotland, but in France, when in 1754 the Chevalier de Bonneville established a chapter of twenty-five so called *High Degrees*, which including the three Symbolic Degrees, as called the *Rite of Perfection*.

In 1758, these degrees were taken from Paris to Berlin and placed under a body called the Council of the Emperors of the East and West. It was here in 1762 that Frederick the Great of Prussia became head of the Rite and promulgated what is known as the Constitution of 1762.

In 1761, the year before Frederick the Great was said to have taken under his patronage all Freemasonry in Germany, Stephen Morin, a Frenchman, was commissioned Inspector General of the New World by the Grand Consistory of Sublime Princes of the Royal Secret in Paris to introduce the Rite in America. He established Bodies in Santo Domingo and Jamaica and, in turn, commissioned Henry Andrew Francken, who established a Lodge of Perfection in Albany, New York, in 1767. Other Lodges of Perfection were organized in various locations, including Charleston, South Carolina. In 1801 they were consolidated under the jurisdiction of the Supreme Council. From their beginning, these Lodges of Perfection were in full harmony with the Symbolic Lodges, assuming no authority over them and invariably beginning their work with the Fourth Degree.

The Revised Constitutions of 1786 provided for two Supreme Councils for the United States of America. Both were to have equal powers in their respective jurisdictions. Accordingly, in 1813, the Supreme Council ceded all of the area north of the Mason-Dixon Line and east of the Mississippi River in order to establish the second Supreme Council. This territory comprises the states of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Ohio, Illinois, Indiana, Michigan and Wisconsin. Termed the *Northern Masonic Jurisdiction of the United States of America*, its See is in Boston, Massachusetts. The remaining thirty-five states, together with all territories and dependences, China, Japan, and the Army and Navy were retained by the *Mother Supreme Council* now termed the *Southern Masonic Jurisdiction of the United States of America*.

During the Supreme Council's years of continuous existence, it has surmounted all difficulties and has become the dominant influence in the world of Freemasonry. The Supreme Council 33°, whose See is at Charleston, South Carolina, now sits in Washington D.C. The magnificent *House of the Temple*, headquarters for the Supreme Council, S.J., welcomes Scottish Rite, as well as all Regular Masons and their families, when visiting Washington.

# The Symbol of the Double-Headed Eagle

The double-headed eagle was probably first accepted as a symbol by Freemasonry in 1758. In that year the body calling itself the Council of Emperors of the East and West, was established in Paris. The double-headed eagle was in all probability adopted by this body, which claimed a double jurisdiction. The eagle, one head inclined to the East and the other to the West, to guard any and all who might approach from either direction.

The accepted symbol of our Rite is the *Double-Headed Eagle of Lagasit*. It is the oldest crest in the world, according to fraternal scholars and was a symbol of power more than two thousand years before the building of King Solomon's Temple.

This impressive double-headed eagle, in black and white; the white-ribboned motto, pendant from the hilt to the point of the sword, containing the words: *SPES MEA IN DEO EST*, which translates: *My Hope is in God*, comprise the modern emblem of our Rite.

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## Caps and their Significance

As the White Lambskin Apron is the Badge of a Mason, so too is the regulation cap for a Scottish Rite Mason.

Your attention is invited to the cabinet opposite to the entrance to the Scottish Rite Theatre in the East Lobby. There are examples of the following Scottish Rite caps:

The purple-trimmed white cap was worn in life by the late Texas Governor Allan Shivers. This cap indicates that he was a Thirty-third Degree Inspector General and the holder of the Grand Cross, the highest honor conferred by the Supreme Council, Southern Jurisdiction.

The white cap indicates a Thirty-third Degree Inspector General, Honorary. This cap was worn in life by the distinguished jurist and Past Grand Master of Texas Masons, Judge James Wooten McClendon.

The red cap is an example of a Thirty-second Degree Knight Commander of the Court of Honour ... the "K.:C.:C.:H.:."

Finally, the black cap is that of a Master of the Royal Secret, the Thirty-second Degree. All members who attain the Thirty-second Degree are entitled to wear this cap.

Fifty-year members are entitled to wear the light blue cap.

The cap, when worn, should be considered a part of one's apparel and not be removed. At the presentation of the flag, it is to remain in place, as members stand at attention with the hand over the heart. Likewise, during prayer the cap shall remain in place and arms shall be crossed as in the Eighteenth Degree. Wearing the cap is proper at Reunions and other Scottish Rite functions. It is improper to wear the Scottish Rite cap in other public places, or on the street, except by dispensation.

# The Scottish Rite Philanthropies

... we can all be proud!

## Scottish Rite Learning Center, Inc.

The dream of a freestanding school for children suffering from the learning disability of dyslexia has been realized in Central Texas. Children from throughout the Valley of Austin have gone from "learning-impaired" to productive students, thanks to the Scottish Rite-developed learning program. Classes are available, free of charge, to any dyslexic child, regardless of race or financial circumstance. Our Learning Center is located at 508 W. 14th St. and the phone (512) 472-1231.

## Austin Masonic Theatre and Museum, Inc.

The newest and most ambitious project of the Austin Scottish Rite Bodies is to bring our historic building at 18th and Lavaca Streets into the twenty-first century as a monument to Freemasonry in Texas' capital city. Built in 1871-72, our building pre-dates the Texas Capitol and is the oldest legitimate theatre in Austin. Since 1910, the building has served as home to the Nobles of Ben Hur Shrine Temple, and then the Austin Scottish Rite Bodies. Hill City Lodge No. 456, University Lodge No. 1190, Ruh Neb Temple, Daughters of the Nile, Travis Chapter, Order of Eastern Star and Stephen F. Austin Chapter, Order of DeMolay also meet in the Scottish Rite Temple. Over the past few years the ground floor dining room was renovated and the theatre has received a thorough restoration at the hands of the former Capitol Architect Alan McCree. The theatre and lobby areas are in great demand for public and private events, giving the non-Masonic visitor a positive image of our great fraternity. In addition, an ever expanding collection and display of historic artifacts in the Temple compliment the central Masonic theme: "Let There Be Light!"

## Scottish Rite Educational Foundation (The Scottish Rite Dormitory)

Since 1922, the Scottish Rite Dormitory, adjacent to the campus of the University of Texas at Austin, has served as the home-away-from-home for thousands of daughters of Masons, as well as young women sponsored, without financial obligation, by Texas Blue Lodge Masons. The modern, yet gracious, facilities speak well of Texas Scottish Rite's dedication to higher education.

## The Almoner's Fund

Charity is the great virtue of mankind. The Scottish Rite practices this virtue through our Almoner's Fund. At each meeting of the Bodies, in the annual dues statement, and through bequests and other gifts, the Almoner's Fund is remembered. Monies collected go directly to those who are in real distress. Not one cent of the fund goes for administrative cost, and recipients are screened for need.

## Scottish Rite Children's Hospital

The "crown jewel" of Texas Scottish Rite philanthropies is our hospital for children in Dallas. Originally a "crippled children's" hospital, the facility continues its role in orthopedic treatment and research, while meeting the challenge of other childhood and adult disabilities. Dyslexia and learning disability programs designed by the Scottish Rite Children's Hospital, are in use throughout the nation.

## The Scottish Rite Foundation, Inc.

When in Waco, Scottish Rite Masons should visit the Lee Lockwood Library and Museum. Named in honor of Past Grand Master of Masons in Texas and Sovereign Grand Inspector General of Scottish Rite Masons in Texas, the late, Ill.: Robert Lee Lockwood, the magnificent facility houses an extensive library and museum of Texas and Masonic memorabilia. In addition, the Scottish Rite Foundation, Inc. provides numerous scholarships to graduate students in various academic fields.

*The above Scottish Rite charitable entities are covered under Internal Revenue Service Sect. 501-C3, whereby donations are deductible to the full extent of the law. They may also be included as self-directed contributions for participants in the United Way program. Should you have questions about the tax implications of your gift, please call the Business Office at (512) 472-7247 or toll-free at (800) 754-3079.*

