

Ancient and Accepted Scottish Rite of Freemasonry

JAMES G. HAMLIN, 33°
Personal Representative
of the S.G.I.G.
(425) 419-7893



TERRY GROVE, 33°
General Secretary
2431 Rucker Avenue # 1
Everett, WA . 98201
(425) 610-4561

Orient of Washington - Valley of Everett

Volume 35

MARCH 2026

Issue 03

THE RITE BULLETIN



From The Personal Representative Ill. James G. Hamlin, 33°



Does the End Justify the Means? A Masonic Reflection on Power and Morality

“The end justifies the means” is a concept commonly attributed to Niccolò Machiavelli, even though he never stated it in precisely those words. In *The Prince*, Machiavelli argues that political leaders, especially rulers, are ultimately judged by results rather than adherence to conventional morality. Actions normally considered immoral may be excused, or even praised, if they succeed in preserving power or stabilizing the state.

Centuries before Machiavelli, the Roman poet Ovid expressed a similar idea with the phrase *Exitus acta probat*—“the outcome justifies the deed.” This maxim suggests that successful results can excuse or validate the actions taken to achieve them, a notion frequently invoked in discussions of ethics and morality. Together, Ovid and Machiavelli articulate what modern moral philosophy identifies as **consequentialism**, a class of ethical theories holding that the consequences of one’s actions are the primary basis for judging their moral rightness or wrongness.

Applied to politics, this perspective is characterized by several key features:

- **Consequential judgment:** Moral evaluation depends

chiefly on outcomes rather than the intrinsic nature of the act itself.

- **Political realism:** Leaders are assessed according to how they operate in a competitive and often hostile world, not by idealized moral standards.
- **Instrumental ethics:** Deception, coercion, or even cruelty may be viewed as acceptable tools if they achieve stability or security, particularly in the absence of a higher authority to judge the ruler’s conduct.

This philosophy stands in direct tension with the teachings of Freemasonry. Our core principles—Brotherly Love, Relief, and Truth—call us to respect the dignity of others, practice charity, and act with honesty in thought and deed. We are guided by the classical virtues of

Continued on Page 2

In this Issue

From The Personal Rep, Ill. Bro Jim Hamlin 33°
From the General Secretary
What Did I Miss at the Valley’s Meetings Last Month?
“Ceremony of Remembrance and Renewal”
History of Red Lodges in Louisiana
“Memorization, Understanding, and Masonic Rituals:
Considerations for Individuals with TBI”
Masonic Did You Know? “The Chair in the East”
Valley of Everett March Birthday List
Masonic History for the Month of March
Masonic Biography “Joseph Jacob “Joe” Foss”
Districts Two, Eight and Nine Blue Lodge Schedule

Continued From Page 1

Prudence, Temperance, Fortitude, and Justice, which urge us to act morally regardless of personal gain or external success.

Masonic symbolism reinforces this moral framework. The square, compasses, and the point within a circle remind us to keep our actions within ethical bounds and to recognize that wrongdoing cannot be justified merely by good intentions or favorable outcomes. Ethical conduct, in Masonry, is valuable in itself—not simply as a means to an end.

In this sense, Machiavelli and Freemasonry represent opposing ethical orientations. Machiavelli asks, *What works?* Freemasonry asks, *What is right?* Where Machiavelli prioritizes necessity and effectiveness, Freemasonry holds that moral integrity must not be sacrificed, even when doing so might yield practical advantages. Ethical self-mastery, not expedience, is the ultimate goal of human development.

This contrast raises a difficult question for us as Freemasons: **How should we expect our government to act—according to the moral principles we are taught, or according to the hard realism described by Machiavelli?** The answer is unlikely to be a simple yes or no. A Masonic idealist may insist that all actions must be moral and ethical, while others argue that outcomes are what ultimately matter. As is often the case, the truth may lie somewhere in between.

History shows that governments sometimes adopt Machiavellian measures in the name of necessity. Examples include expanded mass surveillance programs justified as

tools to prevent terrorist attacks, warrantless wiretapping defended on similar grounds, support for authoritarian regimes deemed strategically useful, and the use of emergency powers that bypass normal democratic processes during times of crisis. Immigration enforcement policies have likewise varied widely in method and public perception across different administrations, despite comparable outcomes.

These examples suggest that governments do not always operate by the same moral standards we strive to uphold as individuals. Yet this reality makes our Masonic principles all the more important. Many of our Scottish Rite degrees explore—and warn against—the dangers of allowing expedience to eclipse justice and virtue.

Above all, regardless of how governments act, **we as individuals must strive to live by the principles of Freemasonry.** We may not control the decisions of states, but we are fully accountable for our own conduct. By choosing what is right over what merely works, we affirm the enduring value of moral integrity in an imperfect world. Again, these are my thoughts and opinions and are not necessarily those of our Grand Lodge, the Ancient and Accepted Scottish Rite or of the Valley of Everett

Fraternally,
Jim Hamlin 33°

Personnel Representative to the Valley of Everett
P.S. A pillar of Freemasonry in our jurisdiction recently wrote that he would not use AI to improve his writing. If I were as articulate and eloquent as he is, I would say the same. For me, however, AI is simply a helpful tool—it does a great job of getting my thoughts out of my head and onto the page.

From the Desk of the General Secretary

By Terry Grove, 33°

Since I became your Valley secretary back in 2015 (11 years) I cannot help but notice that we have lost 119 members to the celestial lodge above. This averages out to around 11 per year. We lost 21 between 2013-2014 (Total of 140 in just 13 years!)

We currently have 18 members with 50-years membership to Scottish Rite, Many of whom (18) are also senior members between the ages of 90 to 97. Our records now reflect that we have 166 members. As we had no petitions for the degrees this year – there will be no growth in our Valley.

This year – we will honor or acknowledge 8 members at the Ceremony of Remembrance which will be conducted on March 16th, 2026. See the flyer within this publication on page 11.

Do you have your RSVP in yet? Please either call me at 425-610-4561 or e-mail me at terrygrove50@yahoo.com to get your reservation in.

Masonic Humor

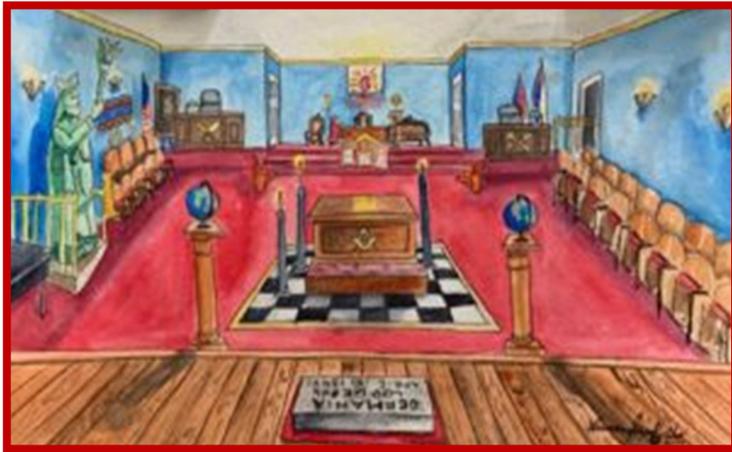
A newly initiated EA returned home to his wife, who was eager to find out how he fared.

"Well, you understand that I can't give you the details, but I can say that there were walkers, talkers, and holy men. The walkers walked me around the room. The talkers spoke and gave lectures. And the holy men sat on the sidelines holding their heads in their hands saying, 'Oh my God, oh my God!'

Scottish Rite Entered Apprentice Degree Louisiana State

Recently the Grand Lodge of Washington, sent out a flyer for the Scottish Rite Entered Apprentice Degree to be held at the Portland, Oregon Scottish Rite Temple on May 30, 2026 through a special dispensation from the Grand Lodges of both Oregon and Louisiana. I have now been a Master Mason five (5) months away from my 50th year and have never heard of such a thing. It was definitely time for a little research and thought I would share it with my Brethren.

History of red lodges in Louisiana



In delving deep into the history of red lodges in Louisiana, I found it even pre-dates the formation of the Supreme Council in 1801. The Scottish Rite, also known as the Ancient and Accepted Scottish Rite, originated in France and spread to the Americas via the Caribbean, including into New Orleans. The first Scottish Rite lodge was established in New Orleans in 1794, although there are unconfirmed reports of a Lodge being founded as early as 1758, and it quickly became a cornerstone of Masonic life in the city. The growth of Masonry in New Orleans over the next several decades saw Lodges in the city working in Scottish Rite, French Rite, and York Rite. When the Grand Lodge of Louisiana was formed in 1812 Lodges working each of these different rituals were all part of the founding group. Over time the use of French Rite was supplanted by Scottish Rite or York Rite, but all owed allegiance to and were chartered by the Grand Lodge of Louisiana.

Today the remaining red lodges in Louisiana, which were traditionally affiliated with the Scottish Rite ritual, have maintained their traditions and rituals, which are based on very early Scottish Rite rituals, with occasional influx of French Rite, and some from the varied languages in which these Lodges used to work (French, Spanish, German to name a few). These lodges right to work in the Scottish Rite ritual is enshrined in the Grand Lodge of Louisiana's Masonic Code, and in 2006 this right was expanded from just the legendary 16th district

to allow one Lodge in each district in Louisiana to apply to use the Scottish Rite ritual.

Most Masonic lodges in the USA are known as Blue Lodges and work some variation of a Preston-Webb York Rite ritual. There are thousands of Blue Lodges in the USA, but there are a select few lodges left that are using the Red Lodge degrees.

These degrees are based on the Scottish Rite rituals. The Scottish Rite itself is based on a degree system that originated in France. This system then migrated through French colonies in the Caribbean to the Southern part of the USA, and from there to other jurisdictions (notably California besides just Louisiana)

Regular Masonic lodges work the first three Masonic degrees, rather than the appendant Masonic orders such as York Rite and Scottish Rite. They are also called craft lodges. All lodges belong to a Grand Lodge and are members of their system (AF&AM, F&AM, A.Y.M). The system that the particular Grand Lodge belongs to will dictate the ritual used by Lodges within that jurisdiction. Blue Lodges are based on the rituals as founded in the York Rite of Freemasonry. The other style is called Red Lodges. This is based on the rituals of the Scottish Rite. One place you can find more information about the actual ritual used, and the philosophical and esoteric foundation is Albert Pike's tome: *Porch and the Middle Chamber*, but often these rituals pre-date Pike's involvement in the Rite.

Key Details Regarding Scottish Rite 1st-3rd Degrees:

- ***Authorization:*** *Specific Lodges as authorized by their Grand Lodge (for example the ten Lodges of the 16th District in Louisiana, or La Parfaite Union No. 17 in San Francisco under the Grand Lodge of California). All the Red Lodges still hold charters and are holden to their jurisdictional Grand Lodge. No regular Supreme Council of the Scottish Rite in the US currently claims jurisdiction over the first three degrees of Craft Masonry.*
- ***Location:*** *Primarily associated with Lodges of the Louisiana 16th District in New Orleans, but other Lodges working Scottish Rite exist in several other Grand Lodges, sometimes limited to specific degrees (like 1st degree only).*
- ***Context:*** *Unlike the Scottish Rite Bodies under the Supreme Council which work the 4^o-32^o degrees building upon Master Masonry, these "Red Lodges" work the original Scottish Rite versions of the first three degrees of Masonry.*

From the Lodge of Perfection

What did I miss at the Valley Meeting last month?

By Mike Dulaney, 32°

At our Valley's stated meeting Monday, February 2nd, 2026. The Valley of Everett read and further discussed the Sixth Degree, "The Intimate Master. At several stages while reading the degree, it was paused throughout the performance to discuss various aspects of the Degree. This approach allowed the members present the ability to further explore and discuss its symbolism, intent, and meaning in greater depth, giving everyone present a richer understanding of the Degree.

At our stated meeting, on Monday, February 16th, 2026, the Valley of Everett continued the program with the reading and discussion of the Seventh Degree, "Provost and Judge." By utilizing the same structure as we did in the preceding degrees, whereby we stopped the degree at key points to further discuss its symbolism, intent, and meaning in greater depth, its meaning, giving everyone present a richer understanding of the Seventh Degree.

On the Valley of Everett's meeting on March, 2nd, we plan on continuing our exploration of the Eighth Degrees of the Scottish Rite, "Intendent of the Building." Brother Aaron Simon from Washington Masonic Services will be visiting the Valley of Everett for a naming gift signing for our contribution to the Grand Lodge of Washington Library & Museum and finally on March 16th, Everett Valley will be celebrating the Ceremony of Remembrance.

This is a RSVP dinner with reservations by March 12th, 2026 with our General Secretary, Terry Grove by contacting him at 425-.610-4561. As always, our Chef, Ms. Alice Anderson, will be preparing wonderful dinner service prior to our stated meeting and the Ceremony of Remembrance. It is always a pleasure to break bread with my Brethren at our stated meetings, and with their guest at our RSVP Dinner. It is our hope you will find time to join us.

The Ceremony of Remembrance and Renewal

March 16th, 2026

The Valley of Everett will be celebrating the Ceremony of Remembrance and Renewal on Monday, March 16th, 2026 at the Everett Valley Scottish Rite Center. The Ceremony will begin with a 6:30 PM Punch Bowl, 7:00 PM Dinner, prepared for you by the Valley's personal cook, Ms. Alice Anderson, with the Ceremony of Remembrance commencing at 8:00 PM and yes, a RSVP is required for this evening's event.

The Ceremony of Remembrance and Renewal is a traditional springtime observance of contemplation and rebirth and is often referred to as the Mystic Banquet. The Ceremony itself is rich in symbolism and honors the memory of our dear departed Brethren who have given years of dedicated service to both the Scottish Rite and the Masonic fraternity. This is a public event and all



Scottish Rite Mason, Masons, their families and guest are cordially invited to attend this, the Ceremony of Remembrance and Renewal at the Valley of Everett Scottish Rite Center.

In summary, the Ceremony of Remembrance and Renewal is a profound observance within the Scottish Rite, fostering a sense of community, reflection, and commitment to the values of Freemasonry. It serves as a reminder of the enduring bonds of brotherhood and the importance of honoring those who have come before.

For further information and to make your RSVP please contact our General Secretary, Terry Grove at 425-610-4561 or email him at terrygrove50@yahoo.com prior to March 12th, 2026

The History of Freemasons For the Month of March

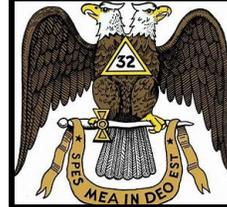
March 6th—In 1775 a man named Prince Hall and 14 other men of color were initiated into Freemasonry. This work was conducted by Sergeant John Batt of the Irish Militia Lodge No 441, attached to the 38th Foot of the British army. When the 38th Foot left Boston in the colony of Massachusetts three weeks later, Batt gave them a "Permit" which allowed them "to walk on St. John's Day" and "to bury their dead in manner and form." African Lodge No. 1 was born on July 3, 1775. In 1847 the African (or national) Grand lodge became Prince Hall Grand Lodge honoring the first Master of African Lodge. Since then many Prince Hall Masons have honored Prince hall as well as "Blue" Lodge Masonry and continue to do so as more and more Grand Lodge Jurisdictions world wide grant them recognition. . The United Grand Lodge of England took a giant and historic step forward on December 14, 1994 when it resolved that "the Prince Hall Grand Lodge of Massachusetts should now be accepted as regular and recognized." The first Grand Lodge to recognize the Prince Hall Grand Lodge within their jurisdiction was the Grand Lodge of CT. Since that time 31 other Grand Lodges in the USA have accorded various types of recognition to the local Prince Hall Grand Lodges, the latest being Virginia.

March 19—In 1891 born at Los Angeles, CA was Bro. Earl Warren , Jurist and Mason, who became Chief Justice of the US Supreme Court in 1953. Before the appointment he was Governor of California. He was Special Ambassador of the US to the Coronation of Queen Elizabeth II, served as Chancellor of the Board of Regents of the Smithsonian Institution, and Chairman of the Board of Trustees of the National Gallery of Art. A member of Sequoia Lodge 349 of Oakland, CA., he served as Grand Master of California Masons 1935-36. He was a member of Oakland Chapter 36, R.A.M., and Oakland Commandery No. 11, K/T. He was at one time Potentate of Aahmes Shrine Temple of Oakland, and a member of St. Phillip Conclave No. 23, Red Cross of Constantine. He joined the Scottish Rite in Oakland in 1919 and on December 23, 1941, received the Rite's Honorary 33-deg AASR(SJ). He died at Washington, DC July 9, 1974.

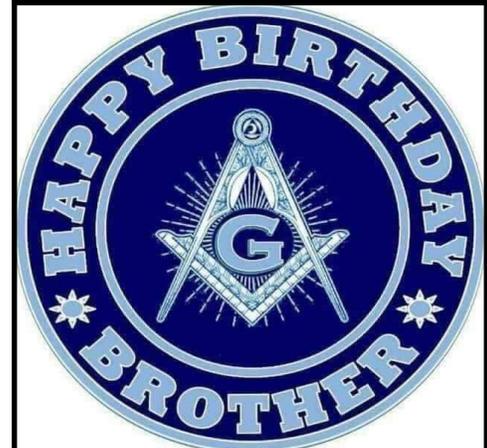
March 23—In 1806, explorers Bro. Meriwether Lewis and Bro. William Clark, having reached the Pacific coast, began their journey back east. Bro. Clark, American explorer and frontier politician, joined another Freemason, Bro. Meriwether Lewis on the Lewis and Clark expedition (1804-6), the first overland exploration of the American West and Pacific Northwest. Bro. Clark was responsible for the careful mapmaking. He later served as Native American agent and governor of the Missouri Territory (1813-1821). Bro. Lewis, American soldier and explorer, also served as Governor of the Louisiana Territory and was proclaimed a National Hero. He was the first Master of St. Louis Lodge #111

March 28 -In 1921 US President and Bro. Warren G. Harding appointed Bro. William Howard Taft Chief justice of the United States (President of the Supreme Court of Justice). Bro. Taft was made a Mason "at sight on June 18, 1909 by Grand Master Charles S. Hoskinson. Bro. Taft became affiliated with Kilwinning Lodge 356 on April 4 in Cincinnati, OH. He later was made an Honorary member of Crescent Lodge 25 at Cedar Rapids, IA. A very active Mason he died March 8, 1930.

The Members of the
Valley of Everett
extend to all the
Brethren listed for
the Month of
March A Very
Happy Birthday



John R Bellmore
Bruce E Biddlecome
Ralph L Brigman
Edward L Frazelle
Jack Harris
Scott A Hill
Ryan M Johnsen
Francisco W Lalas
Robert G Little
Dwight W Needham
Brian E O'Dell
Ronald D Quinto
Jason P Rivers
Chester A Simcoe
Corey Stout
John T Sutton
Dale K Thayer
William R H Wade
Bertrum Williams
Robert M Wright



Masonic Biography

The ace of aces: This Marine Corps aviator shot down 23 enemy planes

By Jon Guttman



Joseph Jacob Foss (April 17, 1915 – January 1, 2003) was a United States Marine Corps Major and a leading Marine fighter ace in World War II. He received the Medal of Honor in recognition of his role in air combat during the Guadalcanal campaign

On Jan. 11, 2002, an 86-year-old World War II veteran on his way to speak at the National Rifle Association (NRA) and the United States Military Academy (USMA) was detained at Phoenix Sky Harbor International Airport, due to the metallic object he wore around his throat. The veteran was also wearing a pacemaker, but the matter was resolved by mailing the object to his home in Arizona — at his own expense.

What made this an embarrassing incident was expressed afterward by the owner, Joe Foss: "I wasn't upset for me.... I was upset for the Medal of Honor, that they didn't know what it even was." Make no mistake, though, if anyone at that airport knew who they'd detained, it would have been all the more embarrassing.

Joseph Jacob Foss was born in Sioux Falls, South Dakota, on April 7, 1915. When his father, Frank Ole Foss, was killed in an electric storm in March 1933, he and brother Clint helped his mother, Mary Esther Lacey in keeping up the family. In 1940 he graduated from the University of South Dakota with a degree in Business Administration, by which time he'd concurrently amassed 100 flying hours.

In June 1940, Foss hitchhiked 300 miles to Minneapolis to enlist in the Marine Corps Reserve so he could join the Naval Aviation Cadet program. He joined the United States Marine Corps and finished flight training in Miami, Florida, as a naval aviator on March 29, 1941, obtaining his second lieutenant's commission two days later.

Serving as an instructor at Pensacola, Flori-

da, he was promoted to first lieutenant on April 10, 1942. On Aug. 11, he got his first operational assignment with Marine fighter squadron VMF-121 as a captain and the unit's executive officer. At the end of September 1942 he shipped out to Guadalcanal, flying off the deck of the escort carrier Copahue on Oct. 9.

He and his squadron landed at Henderson Field, the muddy and much-strafed Guadalcanal "cow pasture," writes historian Michael D. Hull. The Cactus Air Force there had grown from an original complement of 19 Wildcats and 12 Douglas SBD Dauntless dive bombers. Most of the pilots were young and inexperienced.

Foss lost little time wading into the fight.

On Oct. 13 he had his first encounter and was credited with shooting down a Mitsubishi A6M2 Zero fighter, but was himself shot up by the Zero's wingman and dived 22,000 feet to make a deadstick landing. It had been quite an edifying combat debut, in which he learned the Zero's generally superior performance against the advantages of his sturdier Grumman F4F-4 Wildcat.

"You can call me Swivel-Neck Joe from now on," he reportedly told his comrades with a smile.

Returning to the fray the next day, Foss shot down another Zero and, on Oct. 18, he claimed two Zeros and a "twin tail bomber." Having become an ace in less than a week, he destroyed two more Zeros on the 20th, four on Oct. 23 and five in the course of two sorties on the 25th.

Continued on Page 7

The ace of aces: This Marine Corps aviator shot down 23 enemy planes

Continued from Page 6

Foss added a Nakajima A6M2-N "Float Zero" and two Mitsubishi F1M2 two-seater float biplanes to his tally on Nov. 7, but one of the latter managed to get in a telling blow that forced him to bail out of his Wildcat.

When the Wildcat hit the sea, the impact slammed the canopy shut, writes Hull. Struggling desperately with the latch as water rose to his chin, Foss was finally able to pop it and rise to the surface, buoyed by his parachute pack and Mae West lifejacket. He started swimming toward Malaita, two miles distant. Sharks circled him and darkness fell.

"I did more praying that afternoon out there than I ever did in my life," he recalled. When the sharks came closer, he tore open a pouch of chlorine powder and sprinkled it into the water to repel them.

Rescued by Mailaita natives, Foss managed to return to combat three days later.

On Nov. 12 Foss shot down two twin-engine torpedo bombers and a Zero, and on the 15th he drove down an F1M biplane. However, on the 19th he was evacuated with a bad case of malaria, but not before receiving a Distinguished Flying Cross from Adm. William H. "Bull" Halsey along the way.

Foss ushered in the New Year by returning to Guadalcanal on Jan. 1, 1943. He only flew 11 missions in 66 hours, but that included three Zeros destroyed off Vella Lavella Island on Jan. 26. That gave him a total of 26, a record that only one other Marine — Gregory "Pappy" Boyington — would surpass.

On May 18, Foss was called to the White House, where President Franklin D. Roosevelt awarded him the Medal of Honor. He subsequently appeared on the June 7, 1943 issue of *Life* magazine. Promoted to major on June 1, 1944, Foss led VMF-115 on operations over Bougainville and Emirau from Sept. 17 through the 20th, when a recurrence of malaria compelled him to relinquish command.

Foss' remarkable career, however, was just beginning. In 1946 he resigned from the Marine Corps Reserves, as a lieutenant colonel in the South Dakota National Guard. In 1948 he was

elected to the South Dakota House of Representatives, serving a two-year term.

Then, in 1950, he was promoted to colonel and to brigadier general in 1954. That same year he was elected governor of South Dakota and was re-elected in 1956.

Among this other distinctions: President of Crippled Children and Adults from 1956 to 1961; became the first commissioner of the American Football League from 1959 to 1966; hosted ABC-TV's "American Sportsman: Joe Foss" from 1966 to 1974; from 1972 to 1978 he was director of public affairs for KLM Royal Dutch Airlines; and was president of the NRA from 1988 to 1990.



In 1984 he was inducted into the National Aviation Hall of Fame in Dayton, Ohio.

Foss suffered a stroke in October 2002 when he bled from a cerebral aneurysm. He died three months later on New Year's Day, 2003, never having regained consciousness, in Scottsdale, Arizona, where he and his wife had made their home in later years. Foss died of a cerebral aneurysm in Scottsdale, Arizona on January 1st, 2003. He was laid to his final rest at Arlington National Cemetery.

Brother Joseph Jacob "Joe" Foss was a member of the Pierre Masonic Lodge #27 in Pierre, South Dakota. He was also an involved member of the Scottish Rite Masons, a Shriner and the Order of the Eastern Star.



Memorization, Understanding, and Masonic Rituals: Considerations for Individuals with TBI

Submitted by Mike Dulaney, 32°

For Freemasons, the interplay between memorization and understanding is central to ritual practice. But what happens when a member experiences a traumatic brain injury (TBI)—an event that can affect memory, attention, and comprehension? In the context of masonic rituals, the challenges posed by TBI invite reflection on how the Craft can remain inclusive while upholding its traditions. We are seeing more younger men looking at our craft to have real connections in a world with more attention placed on digital devices than human to human interaction.

Veterans have long found a welcoming community within Freemasonry. The Lodge provides an atmosphere that fosters the same camaraderie and sense of belonging often found during members' service. For veterans who feel disconnected after service, the fraternity offers shared values, support, and connection. This is especially relevant for the growing number of younger veterans—such as the 4.4 million Post 9/11 service members— with upwards of 20%¹ of whom are living with the effects of traumatic brain injury (TBI). Exposure to Masonic values through fellow Brothers who are also veterans can make the prospect of petitioning even more appealing.

Traumatic brain injury can dramatically impact a person's ability to memorize. Short-term memory loss, difficulties with concentration, and slower recall are common cognitive effects. For Masons, this may make it harder to learn or recite ritual passages accurately or to retain the precise wording required for ritual. It can be embarrassing to lose one's place in a degree or even just opening or closing the Lodge. The focus is on memorization rather than reading the ritual.

Memorization for a single event can even unintentionally create a stressful environment by requiring rote memorization and not something that can be continually recited so as through repetitive use can be learned. How necessary is this to the presentation of a good Lodge meeting or degree that a Brother cannot read from a Degree? The struggle with memorization might lead to frustration or a sense of being excluded from full participation in the Lodge.

Despite these challenges, it is important to recognize that every Brother's journey is unique, and flexibility within the Lodge can make a significant difference. Simple accommodation, such as providing written cues or allowing extra time for learning, can alleviate anxiety and foster a supportive environment. Encouraging open conversations about cognitive difficulties helps to reduce stigma and reassures those affected that they are

valued members of the fraternity.

While TBI may pose obstacles to rote memorization, the path of understanding offers alternative avenues for involvement. Comprehending the symbolic and philosophical meaning behind the rituals can foster a sense of belonging and purpose, even if exact recitation is challenging.

The emphasis on Masonic education in Lodges can provide a focal point for those Brothers challenged by memorization. By focusing on the principles, allegories, and teachings, individuals with TBI may find they can contribute meaningfully to discussions and reflect the spirit of the Craft, despite difficulties with memory. Performing research topics of interest to him or others inside the Lodge provides a needed service to all our Brothers. Being able to place thought on paper and present a topic allows for more inclusion and provides satisfaction of involvement.

Lodges can recognize the importance of inclusivity and may adopt practices to support members dealing with cognitive challenges. This could include allowing the use of Standard Work, alternate proficiencies, or assigning roles that rely more on understanding than on memorization alone. A Brother that has not memorized the lectures of a Degree but understands the meaning and can convey that to a newer Brother is a gem. His knowledge should not be wasted, but he should be encouraged to pass that on to our new members. Encouragement and support from fellow Masons play an essential role in nurturing each member's growth, regardless of cognitive ability.

Memorization and understanding are both vital to masonic ritual, yet for individuals with TBI, the emphasis may shift toward grasping deeper meaning and participating in the Lodge. By valuing comprehension and adapting traditions as needed, Freemasonry can ensure that all members, regardless of cognitive abilities, are able to experience the wisdom and fellowship at the heart of the Craft. There are Grand Lodges that have implemented alternative proficiency requirements, which are valuable tools that deserve our recognition and preserve. We cannot grow as a fraternity if we cannot adapt to the different good men that approach our West Gate.

Notes:

1: Brain Injury Association of America; August 19, 2025 sites in their study the numbers could be as high as 50%. [Traumatic Brain Injuries Linked to Faster Aging in Post-9/11 Veterans, New Study Finds - Brain Injury Association of America](#)

Masonic Did U Know?

The Chair in the East

Submitted by David McCuiston, 32°, KCCH

I do not know who wrote this article I am sorry to say. I believe it to be one of the best articles I have read in a long time. Not only is it well written, but it is very, very accurate in my opinion.

There is a chair in the East of every Masonic Lodge that carries more weight than wood, more history than its age, and more responsibility than many will ever fully understand. It is not a throne, and it was never meant to be. It is the Master's Chair.

To the outside world, it may look like just another seat at the front of the room. To those who have labored in the quarry, who have walked the floor, memorized the words, absorbed the lessons, and given of themselves without expectation of reward—it represents something far deeper.

The Master's Chair is not about authority, but accountability. It is not about recognition, but service. When a Brother is installed into that chair, he does not rise above the Lodge—he becomes responsible for it. Every success and every failure, every harmony and every discord, every Brother who feels welcomed or forgotten, in some way rests upon his shoulders.

That chair has been occupied by men from every walk of life. Farmers, laborers, soldiers, craftsmen, fathers, sons, and grandfathers. Some wealthy, some struggling, some confident, some uncertain—but all bound by the same obligation to rule and govern the Lodge with wisdom, strength, and beauty. The Chair remembers them all.

To sit in the East is to feel the quiet pressure of history. You are not the first, and you will not be the last. You are only a steward for a brief moment in time, tasked with preserving what was handed to you and leaving it stronger than you found it. The gavel you hold is symbolic, but the impact of how you use it is, very, real.



The Master must be firm when firmness is needed, patient when patience is tested, and humble at all times. He must listen more than he speaks, guide more than he commands, and remember that the Lodge does not exist to serve him—he exists to serve the Lodge.

There are nights when that chair feels heavy. When decisions are difficult. When attendance is low. When disagreements arise. When you question whether you are doing enough or doing it right, but it is in those moments that the true meaning of the Chair reveals itself—not

as a place of comfort, but as a place of duty.

The Master's Chair teaches lessons that cannot be learned from ritual alone. It teaches leadership without ego. Authority without arrogance. Responsibility without reward. It reminds us that Masonry is not something we wear—it is something we live.

And when the year comes to an end, and the gavel is finally laid down, the greatest honor is not the title "Worshipful Master," but the knowledge that you served your Brothers to the best of your ability. That you guarded the West Gate, upheld the landmarks, preserved harmony, and left the Lodge just a little better for the man who will next sit in that Chair.

The Master's Chair is not a destination—it is a test, and for those who have had the privilege to sit in it, they are forever changed by the experience.

So, when we look to the East, we should not see a man elevated above us, but a Brother who has accepted the weight of responsibility, the call to serve, and the quiet honor of leading not by power, but by example.

Taken in its entirety from Smithfield Masonic Lodge No. 182, Smithfield, Ohio Facebook post dated 1/31/2026

YOUR LOCAL BLUE LODGE MONTHLY SCHEDULE

DISTRICT TWO MASONIC HAPPENING

March 2026

<i>Date</i>	<i>Day</i>	<i>Time</i>	<i>Lodge</i>	<i>Event</i>
Mar 03	Tuesday	6:00PM	Shoreline 248	Stated Meeting—6:00 PM Dinner
Mar 10	Tuesday	6:00PM	Yancy C Blalock 265	Stated Meeting—6:00PM Dinner
Mar 12	Thursday	6:30PM	Edmonds 165	Stated Meeting—6:30PM Dinner
Mar 19	Thursday	6:00PM	Ashler 121	Stated Meeting—6:00 PM Dinner
Mar 24	Tuesday	6:30PM	Mill Creek 243	Stated Meeting—6:00 PM Dinner

DISTRICT EIGHT MASONIC HAPPENINGS

March 2026

<i>Date</i>	<i>Day</i>	<i>Time</i>	<i>Lodge</i>	<i>Event</i>
Mar 03	Tuesday	7:00PM	Sultan Monroe 160	Stated Meeting—6:00 PM Dinner-OVDD
	Tuesday	7:00PM	Crystal 122	Stated Meeting—6:00 PM Dinner
Mar 04	Wednesday	6:30 PM	Centennial 25	Stated Meeting- 6:00PM Dinner-OVDD
Mar 07	Saturday	10:00 AM	SLOC Meeting	Host Lodge—Peninsular Lodge #95
Mar 09	Monday	7:30PM	Everett 137	Stated Meeting—6:30PM Dinner- OVDD
Mar 10	Tuesday	6:00PM	Damascus 199	Stated Meeting—6:00PM Dinner
Mar 11	Wednesday	6:30PM	Arlington 129	Stated Meeting—6:30 PM Dinner
	Wednesday	6:30PM	Alpha 212	Stated Meeting—6:30 PM Dinner—OVDD
Mar 12	Thursday	6:00PM	Peninsular 95	Stated Meeting—6:00PM Dinner - OVDD
Mar 17	Tuesday	7:00PM	Sultan Monroe 160	Stated Meeting—6:00 PM Dinner
	Tuesday	7:00PM	Crystal 122	Stated Meeting—6:00 PM Dinner- OVDD
Mar 18	Wednesday	6:30 PM	West Gate 128	Stated Meeting—6:30 PM Dinner
Mar 24	Tuesday	6:00PM	Damascus 199	Stated Meeting—6:00PM Dinner-Logger Degree
Mar 25	Wednesday	6:30PM	Arlington 129	Stated Meeting—6:30 PM Dinner
Mar 26	Thursday	6:00 PM	Peninsular 95	IORG Everett/Peninsular 95 Chili Feed

DISTRICT NINE MASONIC HAPPENINGS

March 2026

<i>Date</i>	<i>Day</i>	<i>Time</i>	<i>Lodge</i>	<i>Event</i>
Mar 04	Wednesday	6:30 PM	San Juan 175	6:30 P M Dinner—Stated Meeting
Mar 05	Thursday	6:30 PM	Skagit Valley 36	6:30 P M Dinner—Stated Meeting
Mar 10	Tuesday	6:30 PM	Fidalgo 77	6:00 P M Dinner—Stated Meeting
Mar 12	Thursday	6:30 PM	Camano 19	6:30 P M Dinner—Stated Meeting
Mar 17	Tuesday	6:30 PM	Whidby 15	6:30 P M Dinner—Stated Meeting
Mar 24	Tuesday	6:30 PM	Langley 218	6:30 P M Dinner—Stated Meeting

Note: To the Valley of Everett Brethren please take the time on your First and Third Mondays to enjoy a good meal and great fellowship with your Valley of Everett Scottish Rite Brethren. Dinner is served at 6:30 PM. Meeting at 7:30 PM. We look forward to meeting and greeting each and everyone of you.

Valley of Everett Coming Event

Ceremony of Remembrance

Monday, March 16th, 2026

6:30 PM Punch Bowl—7:00 PM Dinner
8:00 PM Ceremony

At the
Everett Scottish Rite Temple
2431 Rucker Avenue
Everett, Washington

RSVP to our General Secretary Terry Grove
no later than March 12th, 2026

VALLEY OF EVERETT CALENDAR OF EVENTS

- Mar 02 Monday—Lodge of Perfection—6:30 PM Buffet—Stated Meeting
Mar 16 Monday—Chapter of Rose Croix— 6:30PM Punch Bowl—7:00 PM RSVP Dinner—
Ceremony of Remembrance Program 8:00 PM
Mar 23 Monday—Combined Board of Trustee's and ExCom meeting— Hybrid Zoom at 7:00 PM
Apr 06 Monday—Lodge of Perfection—6:30 PM Buffet—Stated Meeting
Apr 20 Monday—Lodge of Perfection—6:30 PM Buffet—Stated Meeting
Apr 27 Monday—Combined Board of Trustee's and ExCom meeting— Hybrid Zoom at 7:00 PM
May 04 Monday—Lodge of Perfection—6:30 PM Buffet—Stated Meeting
May 18 Monday—Lodge of Perfection—6:30 PM Buffet —Stated Meeting

Note: Brethren take the time to visit your local Blue Lodges and share with them the Joys of Scottish Rite Masonry and Fellowship.

VALLEY OF EVERETT SCOTTISH RITE TEMPLE MONTHLY RENTAL SCHEDULE

MARCH 2026

Mar 01	Sunday	1:00PM	Prince Hall—SR Consistory 118
Mar 01	Sunday	3:00 PM	Prince Hall Beni Hassan Sakkara Shrine Club #196
Mar 04	Wednesday	7:30 PM	Amaranth - Welcome Court #58
Mar 11	Wednesday	7:00 PM	Rainbow Assembly #9
Mar 12	Thursday	12:00 PM	Oddfellows—Pilgrim #187 - Stated Meeting/Zoom
Mar 14	Saturday	10:00 AM	Prince Hall - Evergreen #9
Mar 19	Thursday	7:30 PM	Alderwood #185 -Order of Eastern Star
Mar 28	Saturday	2:00 PM	Amaranth—Perlas Court # 90

Notice to all Valley of Everett Members

The Valley of Everett structure for membership dues are as follows:\
(Note: The original image contains a typo "as follows::\")

<i>Annual Yearly Dues</i>	<i>\$187 Per Year</i>
<i>Life Membership Up to age 65</i>	<i>Annual Dues time 15 Years</i>
<i>Life Membership Age 65 to 75 Years Old</i>	<i>Annual Dues time 10 Years</i>
<i>Life Membership 75 and Older</i>	<i>Annual Dues time 5 Years</i>

Masons Care

Masons Care is a program of Washington Masonic Charities, a 501 c 3 public charity, and the charitable arm of the Freemasons of Washington. Washington Masonic Charities is registered with the Office of Secretary of State of Washington. We can be contacted at 253.442.2505 or 844.288.3531 toll free, by mail at PO Box 65830 University Place, WA, or in person at 4970 Bridgeport Way W, University Place, Washington 98467

Rose Croix Funeral Service

This service is very beautiful and available to all members of the Scottish Rite; however, Members must make their desires known to their families and the Valley. Should you desire a Rose Croix Funeral Service, when the time does come, please let your families know now. Ensure that they have the phone number of our Valley General Secretary, Terry Grove when that time does come - Terry can be reached at 425-610-4561 or email him at terrygrove50@yahoo.com



to

Valley of Everett Contact List

James G. Hamlin, 33°
 Personal Rep of the S.G.I.G.
 Telephone: (425) 486-0652
 Email: jghamlin62@msn.com

Terry Grove, 33°
 General Secretary
 Telephone: 425-610-4561
 Email: terrygrove50@yahoo.com

John Mathers, 32°, KCCH,
 Almoner
 Telephone: 425-778-3772
 Email: j.mathers@comcast.net

Kenneth N. Thompson,
 32°, KCCH, Treasurer, Editor
 Telephone: 425-344-4477
 Email: Knthom32@Comcast.net

The Official Visit



SCOTTISH RITE WEB SITES
 Everett Valley-Scottish Rite
 Orient of Washington
everettvalleysr.org
scottishritewa.org