



Pike and Voltaire

... on Tolerance in the 10th Degree

ED JOHNSON, 32^o

IN *MORALS AND DOGMA*, Albert Pike tells us that the 10th Degree, Elu of Fifteen, is a continuation of the themes presented in the 9th Degree, Elu of Nine.¹ Among these is the admonition that a Mason should exhibit tolerance. Although Pike relied on a number of sources for his 10th Degree lecture,² this essay attempts to demonstrate that Voltaire's writings in general, and *A Treatise on Toleration* specifically, inspired Pike's thinking on the subject of tolerance.

In *A Glossary to Morals and Dogma*, Brother Hutchens details Pike's opinion of Voltaire as follows: *Pike counted this French author among the greatest of human intellects, and rightly so.*³ Since it has been well established that Pike borrowed from earlier writers, it seems certain that he would look for inspiration from the man who redefined tolerance for the Western world—especially when he held him such high regard.

As noted, the 10th Degree lecture continues the themes from the 9th Degree, and Pike begins the lecture with the following:

*This Degree is devoted to the same objects as those of the Elu of Nine; and also to the cause of Toleration and Liberty against Fanaticism and Persecution, political and religious; and to that of Education, Instruction, and Enlightenment against Error, Barbarism, and ignorance.*⁴

In the remainder of the lecture, he makes four primary points:

- ✘ Toleration is the right of every man
- ✘ Religious intolerance is pervasive and unjustified
- ✘ Intolerance has led to crimes against humanity
- ✘ Masons have a duty to promote instruction and enlightenment

Naturally, Pike provides a good bit of detail to reinforce these summary points.

He begins by expanding upon his definition of tolerance and explaining that the true Mason will not be guilty of religious intolerance. Pike then asserts that Masonry is the advocate of *the cardinal tenets of the old primitive faith* and explains that this old primitive faith is that which preceded all religions and also laid the foundation for them.

Pike notes the many injustices that have been committed in the name of religion throughout the ages. He states that no man has dominion over the truth and that all religions contain excellent moral precepts. He provides several examples of these excellent moral precepts as taught in specific religions.

The lecture closes with an extended explanation

Portrait of François-Marie Arouet, pen name Voltaire (1694–1778), at 24, by Catherine Lusurier after Nicolas de Largillière's painting.





The Plumblin

The Plumblin is published quarterly by the Scottish Rite Research Society, from the offices of:

The Supreme Council, 33°
1733 Sixteenth Street, NW
Washington, DC 20009-3103

The opinions expressed in *The Plumblin* do not necessarily reflect those of the Scottish Rite Research Society, the Supreme Council, 33°, or their respective officers.

Articles, news items, and letters regarding *The Plumblin* should be sent to rwolfarth@scottishrite.org. All submissions become the property of the Scottish Rite Research Society.

Editor of *The Plumblin*:
Robert M. Wolfarth, 32°

**Scottish Rite Research Society
Managing Board:**

President
William Mollere, 33°, S.G.I.G., La.

Vice-President
Robert G. Davis, 33°, G.C.

Editor of Heredom
Robert G. Davis, 33°, G.C.

Secretary
Martin P. Starr, 33°

Membership information:
James Hodgkins, 32°
1733 Sixteenth Street, NW
Washington, DC 20009-3103
Tel: 202-232-3579
Fax: 202-464-0487
E-mail: srrs@scottishrite.org

©2011 Scottish Rite Research Society. All Rights Reserved.

The Plumblin is designed by Jeri E. Walker in the office of *The Scottish Rite Journal*.

SRRS BULLETIN NOTES

ONE HUNDRED YEARS is a remarkable anniversary. You have no doubt read the lead article in the September/October issue of *Scottish Rite Journal*. One hundred years ago in October, the cornerstone of the majestic House of the Temple in Washington, DC, was laid, and since its completion in 1915, it has remained the national headquarters of the Supreme Council, 33°, Southern Jurisdiction. As of this writing, building personnel are in final preparations for the



Photo: Supreme Council Historical Archives

Laying of the Cornerstone ceremony, October 18, 1911, officiated by J. Claude Keiper, GM of the Grand Lodge of D.C.

re-enactment of the cornerstone laying and the symposium, as well as other festivities. Even if you are not able to attend this celebration, I hope you will take some time to visit this magnificent structure for a tour the next time you are in our nation's capital.

In recent weeks, I read an amazing note on www.freemasonrytoday.com: A Greek Orthodox Palestinian Arab, Nadim Mansour, has been installed as the Grand Master of the Grand Lodge of the State of Israel. Not only is this an impressive commentary on the state of affairs in the Middle East, but it speaks well of a fraternal organization which strives to define a man more by his character than his societal labels. I recall my first visit to the West Bank in the spring of 2000. My guide introduced himself: "I am a Christian Arab Israeli." It quickly became clear to me not only that the Middle East is more complex than I had anticipated, but that I need to be on the alert against pre-judging a man based upon such labels, in a region where toleration is often tenuous at best.

With this notion in mind, we present an interesting article in this issue of *The Plumblin* on the 10th degree of the Scottish Rite. Brother Ed Johnson, 32°, First Vice President of the Maryland Masonic Research Society, offers a perspective on the contemporary influences upon Albert Pike as he crafted his version of this degree, and in particular the influence of François-Marie Arouet Voltaire, who wrote extensively on toleration. Bro. Johnson substantiates his argument in part with a series of comparative quotes from these writers, which we hope you will find thought-provoking. ☺

LETTERS AND SUBMISSIONS

If you would like us to consider an original, unpublished, scholarly article of between 2,000–6,000 words for publication in *The Plumblin*, please send us a query via email to rwolfarth@scottishrite.org including the following information: name, address, Masonic affiliation (if any), contact information (telephone and email).

Please also include a short summary—one paragraph or less—of your article including the title, subject, and the theme of the piece. We will respond to queries promptly, and authors of articles we are interested in will be asked to forward their entire manuscript to us electronically. * Please direct all letters to the editor, comments or concerns to rwolfarth@scottishrite.org *

TOLERANCE *(Continued from pg. 1)*

that it is the duty of each Mason to enlighten others. This instruction is captured in the following extract from the lecture:

*The Elu of Fifteen ought therefore to take the lead of his fellow-citizen, not in frivolous amusements, not in the degrading pursuits of the ambitious vulgar; but in the truly noble task of enlightening the mass of his countrymen...*⁵

Voltaire embodies the 18th century Enlightenment, and he was the preeminent thinker of that era. He was also the most prolific writer of the period, and his works cover many genres (poetry, plays, fictional stories, philosophical essays, and letters). When his complete writings are assembled, they result in over one hundred volumes, and this number does not include his correspondence which is said make up a similar number of volumes.⁶ Those works having the greatest bearing on this paper include *A Treatise on Toleration*, *Philosophical Dictionary*, and *Philosophical Letters*.

As might be imagined, Voltaire wrote on a wide-range of topics, but most prominent were religion, philosophy, and government. More specifically, he wrote extensively on his preference for Deism, the abuse of power by religious and secular authorities, and the need for religious toleration.⁷ It is easy to understand why Voltaire would be especially concerned with these topics if one considers the history of the period.

The 16th century Reformation launched a religious struggle throughout Europe between the established Catholic faith and the new Protestantism. This struggle lasted for at least two hundred years and in Voltaire's native France resulted in thirty years of the French Wars of Religion.⁸ Thousands of people were killed and the massacre of men, women, and children by religiously-motivated mobs was com-

Albert Pike, Sovereign Grand Commander, 33rd, portrait by Charles Loring Elliott. Original hangs in the Sovereign Grand Commander's Suite in the House of the Temple, Washington, DC.

mon. The most famous of such occurrences being the St. Bartholomew's Day Massacre, which by itself is estimated to have resulted in the slaughter of 5,000 Huguenots.⁹

The end of the wars in France is marked by the Edict of Nantes which provided certain rights for Protestants, but affirmed the preeminence of Catholicism. However, to appreciate the depths to which religious intolerance had reached, it is worth noting that the eighth provision of the Edict reads in part as follows:

We also forbid all our subjects, of whatever quality and condition, from carrying off by force or persuasion against the will of

*their parents, the children of the said religion, in order to cause them to be baptized or confirmed in the Catholic Apostolic and Roman Church; and the same is forbidden to those of the said religion called reformed...*¹⁰

This particular provision also provides some context for the Calas affair which is addressed in Voltaire's *A Treatise on Toleration*.¹¹

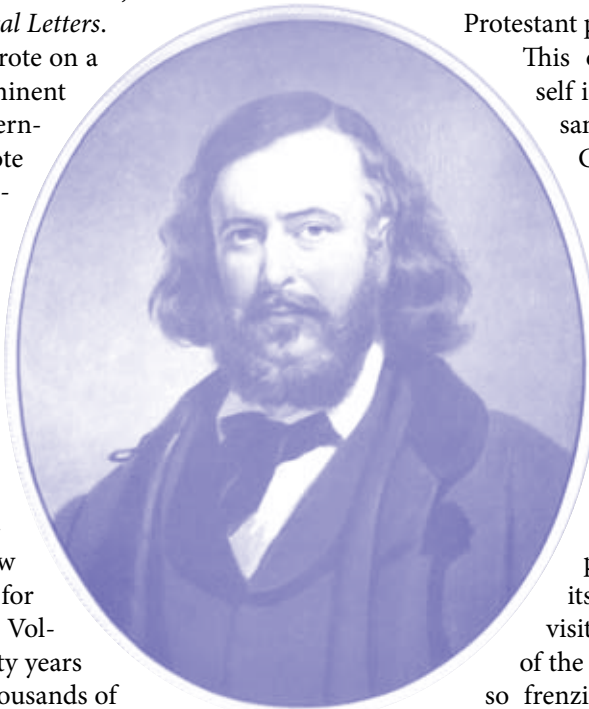
The Edict did not truly end the struggle in France between the two faiths. Evidence of continuing antagonism and religious hostility can be found in the 1685 Edict of Fontainebleau, which revoked the Edict of Nantes and declared Protestantism illegal. The state of religious affairs in France at the time of Voltaire's birth in 1694 was poor at best. In fact, by the time of his birth, there had been nearly two hundred years of intolerance and violence between the Catholic and Protestant populations.

This on-going animosity manifested itself in 1762 in the form of the judicially-sanctioned murder of Jean Calas. Jean Calas and his family (excepting one son) were Protestants living in Toulouse. One of his Protestant sons, Marc Antoine, committed suicide. Unfounded rumors convinced the crowd that had gathered at the Calas home that the next day Marc Antoine had planned on converting to Catholicism. The crowd became further convinced that it was the practice of Protestant parents to kill their children to prevent their conversion. The family, its Catholic servant, and a Protestant visitor were all taken prisoner. Segments of the population in Toulouse had become so frenzied about the alleged murder that

against all common practice and the protest of the presiding priest, the son that died as a Protestant was given

a Catholic burial at the church of St. Stephen. By a majority of one vote, a panel of judges convicted Calas of strangling and hanging his son. Jean Calas was put to death, and the remainder of the family was eventually freed, but banished, and the daughters confined to a convent.

Upon hearing about this apparent travesty of justice, Voltaire began his own investigation of the circumstances. This investigation included interviewing individuals that had been in Toulouse at the time in question including the surviving son, Pierre Calas. Voltaire wrote to the authorities in Toulouse as well as other officials in an attempt to clear the names



of the Calas family and obtain some redress of the ills done to them. He documented these events and discussed them in some detail in *A Treatise on Toleration*.

Before examining the treatise in more detail it is worth noting an additional influence on Voltaire. In 1726, Voltaire was on the losing end of a battle of insults with a minor aristocrat and found himself in the Bastille. As a condition of his eventual release, he was exiled to England. He remained in England for three years and during his stay developed a deep appreciation of the English approach to commerce, religion, government, and science. More specifically, he became an ardent admirer of John Locke. He greatly respected Locke's belief in natural philosophy, empirical approach to knowledge, and views on religious tolerance.¹²

During Voltaire's stay in England he wrote a number of letters that became known as his *Philosophical Letters*. In these letters he expressed his admiration of England's approach to religious tolerance and a typical observation can be found in his letter *On the Church of England*:

*This is the country of sects. An Englishman, as free man, goes to Heaven by whatever road he pleases.*¹³

Although Voltaire hoped to influence his fellow French countrymen with his observations on the many positive aspects of England, he reserved his greatest praise for Locke. This was a bold

position for Voltaire to adopt, since at the time the French were enamored of their countryman Rene Descartes. Descartes maintained that man possessed innate knowledge that he built on through experience. On the other hand, it was Locke's belief that there was no innate knowledge, but instead only knowledge gained through experience and observation. Voltaire made clear where he came down on the matter in his letter entitled *On Mr. Locke* which begins:

*Perhaps there has never been a wiser, more orderly mind, or logician more exact, than Mr. Locke...*¹⁴

Of particular note in this instance, however, is Locke's *A Letter Concerning Toleration*. This letter is of considerable length and provides a comprehensive treatment of the subject. He primarily addresses the relationship between religion and government and expresses the belief that one should have nothing to do with the other. His support for this premise includes the following observations:

For churches have neither any jurisdiction in worldly matters, nor are fire and sword any proper instruments wherewith to convince men's minds of error, and inform them of the truth.

Further, the magistrate ought not to forbid the preaching or professing of any speculative opinions in any Church because they have no manner of relation to the civil rights of the subjects.

*For the political society is instituted for no other end, but only to secure everyman's possession of the things of this life. The care of each man's soul and of the things of heaven, which neither does belong to the commonwealth nor can be subjected to it, is left entirely to every man's self.*¹⁵

Locke's letter came one year after England's Glorious Revolution, which began in part because James II's newborn son created the possibility of a Catholic dynasty in England.

William of Orange, a Dutch Protestant, prevailed in the ensuing war and became king. Catholics were subsequently denied the right to vote, sit in Parliament, and hold a commission in the Army. There was good reason for the relationship between government and religion to be on Locke's mind.

The exact degree to which Locke's *A Letter Concerning Toleration* inspired Voltaire's *A Treatise on Toleration* is difficult to establish. However, it is clear that the example of England was on Voltaire's mind as the following excerpt demonstrates:

I do not say that all who are not of the same religion as the prince should share the positions and honours of those who follow the dominant religion. In England the Catholics, who are regarded as attached to the party of the Pretender, are

*not admitted to office. They even pay double taxes. In other respects, however, they have all the rights of citizens.*¹⁶

Voltaire's focus, however, is more expansive than Locke's. A sampling of the chapter titles within the treatise illustrates the scope of the document:

- ✘ Consequences of the Execution of Jean Calas
- ✘ Whether Toleration is Dangerous, and Among What People It is Found
- ✘ Whether Intolerance is of Natural and Human Law
- ✘ Whether Intolerance was Known to the Greeks
- ✘ Of the Danger of False Legends, and of Persecution
- ✘ Abuses of Intolerance
- ✘ Whether Intolerance was Taught by Christ
- ✘ Of Universal Toleration

The following quotes from the *A Treatise on Toleration* further illustrate the content:

Do I propose, then, that every citizen shall be free to follow his own reason, and believe whatever this enlightened or deluded



John Locke, oil on canvas by Herman Verelst, 1689; in the National Portrait Gallery, London. Photo: Oxford Science Archive/Heritage-Images.

reason should dictate to him? Certainly, provided he does not disturb the public order.¹⁷

Not only is it cruel to persecute, in this brief life, those who differ from us, but I am not sure if it is not too bold to declare that they are damned eternally. It seems to me that it is not the place of the atoms of a moment, such as we are, thus to anticipate the decrees of the Creator. . . . Must each individual usurp the rights of the Deity, and decide, before he does, the eternal lot of all men?¹⁸

Toleration, in fine, never led to civil war; intolerance has covered the earth with carnage.¹⁹

If the persecution of those with whom we dispute were a holy action, the man who had killed most heretics would be the greatest saint in Paradise. . . . By the same reasoning the fanatics of Cevenes would have ground to believe that they would be elevated in glory in proportion to the number of priests, monks, and Catholic women they had slain. It is a strange title to glory in heaven.²⁰

Voltaire closes the treatise by posing a rhetorical question. He asks whether at judgment day God will damn for all eternity models of virtue such as Confucius, Socrates, Plato, and Pythagoras, while asking those that Voltaire considers assassins for religion to *share my empire and felicity for ever. . . .*

Overall, *A Treatise on Toleration* can be said to reflect some general themes, which include the following:

- ✠ Toleration is the right of every man
- ✠ Religious intolerance is pervasive and unjustified
- ✠ Intolerance has led to crimes against humanity

These summary points, not surprisingly, are the same summary points evident in the Pike's 10th Degree lecture.

The position that Voltaire took in *A Treatise on Toleration* represented a significant departure from the established thinking on the subject. Previously, toleration included intolerance for those who were in religious error. It was considered the moral obligation of a Catholic to take action to save the soul of an apparent heretic and no action was considered too extreme. A Catholic who did not take action to correct religious error was believed to be putting his own soul in jeopardy.²¹ Voltaire rejected this view and, like Locke, argued that true tolerance meant that men should be left to their beliefs as long as they do not disturb the *public order*.

It is hard to conceive that Voltaire did not inspire Pike's thinking on the subject of toleration as presented in the 10th Degree lecture. Although there is no verbatim lifting of text or even an overt reference to Voltaire, identical concepts and sentiments are conveyed throughout. The attached Appendix attempts to reinforce this point. It contains selected excerpts from the 10th Degree lecture immediately followed by quotes from Voltaire, which appear to be candidates for shaping Pike's thinking on the subject. Moreover, it is also apparent the history of religious intolerance between Catholics and

Protestants in Europe was on Pike's mind as evidenced by the following extracts from the 10th Degree lecture:

Masonry has ever the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old. . . . It sees the thumb-screws and the racks, the whip, the gallows, and the stake, the victims of Diocletian and Alva, the miserable Covenanters, the Non-Conformists, Servetus burned, and the unoffending Quaker hung. . . . the still grosser torments which Roman-Gothic Christians in Italy and Spain heaped on their brother-men; the fiendish cruelties to which Switzerland, France, the Netherlands, England, Scotland, Ireland, America, have been witnesses, are none too powerful to warn man of the unspeakable evils which follow from mistakes and errors in the matter of religion, and especially from investing the God of Love with the cruel and vindictive passions of erring humanity, and making blood to have a sweet savor in his nostrils, and groans of agony to be delicious to his ears.²²

A final point should be made however regarding noteworthy differences between Pike and Voltaire. Voltaire was a man of his times, and the primary concern during his lifetime was the relationship between Catholicism and Protestantism. Consequently, much of his thinking and writing regarding toleration was focused on that relationship. Further, Voltaire's works frequently contained anti-Semitic themes.²³ Pike advocated universal toleration in the 10th Degree lecture.

APPENDIX

The follow contains excerpts from the 10th Degree followed by quotes from Voltaire (*A Treatise on Toleration*, *Philosophical Dictionary*, and *Essay on the Manners and Spirit of Nations*).

Toleration, holding that every other man has the same right to his opinion and faith that we have to ours; and liberality, holding that as no human being can with certainty say, in the clash and conflict of hostile faiths and creeds, what is truth, or that he is surely in possession of it. . . .

Do I propose, then, that every citizen shall be free to follow his own reason, and believe whatever this enlightened or deluded reason should dictate to him? Certainly, provided he does not disturb the public order. (Treatise on Toleration)

What is tolerance? It is the natural attribute of humanity. We are all formed of weakness and error: let us pardon reciprocally each other's folly. That is the first law of nature. (Philosophical Dictionary)

✠ ✠ ✠

. . . these are the mortal enemies of that fanaticism which persecutes for opinion's sake, and initiates crusades against

whatever it, in its imaginary holiness, deems to be contrary to the law of God or verity of dogma.

If the persecution of those with whom we dispute were a holy action, the man who had killed most heretics would be the greatest saint in Paradise. . . . By the same reasoning the fanatics of Cevenes would have ground to believe that they would be elevated in glory in proportion to the number of priests, monks, and Catholic women they had slain. It is a strange title to glory in heaven. (Treatise on Toleration)

The less we have of dogma, the less dispute; the less we have dispute, the less misery. (Treatise on Toleration)

✠ ✠ ✠

But he does absolutely deny the right of any man to assume the prerogative of Deity, and condemn another's faith and opinions as deserving to be punished because heretical.

Scripture shows, therefore, that God not only tolerated other peoples, but took a paternal care of them. And we dare to be intolerant! (Treatise on Toleration)

Not only is it cruel to persecute, in this brief life, those who differ from us, but I am not sure if it is not too bold to declare that they are damned eternally. It seems to me that it is not the place of the atoms of a moment, such as we are, thus to anticipate the decrees of the Creator. . . . Must each individual usurp the rights of the Deity, and decide, before he does, the eternal lot of all men? (Treatise on Toleration)

✠ ✠ ✠

For he knows that such follies are often more calamitous than the ambition of kings; and that intolerance and bigotry have been infinitely greater curses to mankind than ignorance and error.

Toleration, in fine, never led to civil war; intolerance has covered the earth with carnage. Choose then, between these rivals—between the mother who would have her son slain and the mother who yields, provided his life be spared. . . . I speak here only of the interest of nations. (Treatise on Toleration)

✠ ✠ ✠

But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. . . . Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man of every creed.

Religion teaches the same principles of morality to all nations, without exception. . . . From all that we have observed in this sketch of universal history, it follows that whatever concerns human nature is the same from one end of the universe to the other, and that what is dependent upon custom differs. . . . (Essay on the Manners and Spirit of Nations)

Well, to what dogma do all minds agree? To the worship of a god, and to honesty. All the philosophers of the world who have had a religion have said in all ages: "There is a god, and one must be just." There, then, is the universal religion established in all ages and throughout mankind. (Philosophical Dictionary)

United by this principle with the rest of the universe, he does not embrace any of the sects, all of which contradict one another. His religion is the most ancient and the most widespread, for the simple worship of a god has preceded all the systems of the world. (Philosophical Dictionary)

✠ ✠ ✠

Masonry has ever the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old.

They were sometimes persecuted, just as a man would be today who came to teach us to worship a God independently of the accepted cult. . . . As for the Christians, they were hated by the pagans because they tended to overthrow both religion and empire—which they finally succeeded in doing, as the Protestants made themselves masters of the same countries wherein they had long been hated, persecuted, and massacred. (Philosophical Letters)

✠ ✠ ✠

. . . the fiendish cruelties to which Switzerland, France, the Netherlands, England, Scotland, Ireland, America, have been witnesses, are none too powerful to warn man of the unspeakable evils which follow from mistakes and errors in the matter of religion, and especially from investing the God of Love with the cruel and vindictive passions of erring humanity, and making blood to have a sweet savor in his nostrils, and groans of agony to be delicious to his ears.

We know well what the price has been ever since Christians began to dispute about dogmas. Blood has flowed, on scaffolds and in battles, from the fourth century to our own days. (Treatise on Toleration)

The rage that is inspired by the dogmatic spirit and the abuse of the Christian religion, wrongly conceived, has shed as much blood

and led to as many disasters in Germany, England, and even Holland, as in France. (*Treatise on Toleration*)

✂ ✂ ✂

No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion.

*Do I propose, then, that every citizen shall be free to follow his own reason, and believe whatever this enlightened or deluded reason shall dictate to him? Certainly, provided he does not disturb the public order. It does not depend on man to believe or not to believe; but it depends on him to respect the usages of his country. (*Treatise on Toleration*)*

✂ ✂ ✂

No evil hath so afflicted the world as intolerance of religious opinion.

*Toleration, in fine, never led to civil war; intolerance has covered the earth with carnage. (*Treatise on Toleration*)*

✂ ✂ ✂

We may well be tolerant of each other's creed; for in every faith there are excellent moral precepts.

*Morality is everywhere the same for all men, therefore it comes from God; sects differ, therefore they are the work of men. (*Philosophical Dictionary*)* ☺

ENDNOTES

1. Albert Pike, *Morals and Dogma*, Washington D.C.: Supreme Council, 1960, 160.
2. *Albert Pike's Morals and Dogma*, Annotated Edition, annotated by Arturo De Hoyos, Washington D.C.: Supreme Council, 2011, 229-244.
3. Rex R. Hutchens, *A Glossary to Morals and Dogma*, Washington D.C.: Supreme Council, 1993, 468.
4. Pike, *Morals and Dogma*, 160.
5. ———, 171.
6. Alan Charles Kors, Ph.D., *Voltaire and the Triumph of the Enlightenment Course Guidebook*, Chantilly, Va: The Teaching Company, 2001, 3.
7. Kors, 5.
8. Diarmaid MacCulloch, *The Reformation*, New York: Penguin Books, 2003, 303-307.
9. ———, 338.
10. "Edict of Nantes," accessed March 9, 2011, http://en.wikipedia.org/wiki/Edict_of_Nantes.
11. Voltaire, *A Treatise on Toleration*, trans. Joseph McCabe, New York: Prometheus Books, 1994, 145-157.
12. Kors, 12-19.
13. Voltaire, *Philosophical Letters*, trans. Ernest Dillworth, New York: Random House, 1992, 136.
14. Voltaire, *Philosophical Letters*, 166.
15. "A Letter Concerning Toleration," accessed March 8, 2011, <http://www.constitution.org/jl/tolerati.htm>.
16. Voltaire, *A Treatise on Toleration*, 161.
17. ———, 187.
18. ———, 213.
19. ———, 165.
20. ———, 190.
21. Kors, 55-57.
22. Pike, *Morals and Dogma*, 164-165.
23. Kors, 57.

Dear SRRS Member,

I'd like to bring you up to date the 2011 publishing program of the Scottish Rite Research Society. We have had some exciting publications this year, and we don't want any member to miss out on anything they're due.

1. *The Plumblin*. This, the Fall issue, is the third we've published in 2011; the Winter issue should be mailed in late December.
2. *Heredom*. Volume 18 for 2010 was mailed in late Spring 2011. If you paid your 2010 dues, you should have received a copy; if not, please let us know. Volume 19 for 2011 is in active preparation and should be mailed in late December.
3. *Albert Pike's Masonic Formulas and Rituals*. This was the bonus book for 2010 and was mailed in late spring 2011. If you paid your 2010 dues before December 31, 2010, you have been sent your copy; if not, please let us know.
4. *The Most Secret Mysteries*. The 2011 bonus book will be a translation of *Les Plus Secrets Mystères des Hauts Grades de la Maçonnerie Dévoilés* (1766), the first major exposé of "high degrees," some of which formed the basis of parts of our Scottish Rite degrees. The book is in active preparation and will be mailed to all SRRS members who pay their 2011 dues before December 31, 2011.

It's hard to coordinate the timing of multiple mailings, but when you read this, your 2012 dues invoice should have been mailed to you. Please pay promptly to help the SRRS continue its unparalleled publication program.

Sincerely and fraternally,



William G. Mollere, 33°
President, SRRS



MASONIC EVENTS CALENDAR



EVENT	DATE	LOCATION	FOR MORE INFORMATION
Annual Meeting of the SRRS Board of Directors	October 16, 2011	Washington, DC	http://www.scottishrite.org
House of the Temple Cornerstone Centennial Celebration	October 16-18, 2011	Washington, DC	http://www.scottishrite.org
International Conference on American & Latin American Freemasonry	December 3, 2011	Los Angeles, CA	akendall@freemason.org
2012 Conference of Grand Masters of Masons in North America	February, 2012	Atlanta, GA	http://www.cgmna.org/Conference.htm

If your jurisdiction is sponsoring a Masonic event of national or international importance, please submit the information listed above to RWolfarth@ScottishRite.org for review and possible publication.

Back volumes of HEREDOM only \$10.00!

WHILE THEY LAST!

Since 1992 *Heredom* has published the finest research papers on fraternalism, Freemasonry, and the Scottish Rite. Back volumes have cost \$35—until now. The SRRS needs to reduce inventory as it moves to new storage facilities. SRRS members will have the first opportunity on these valuable books. **Order now; supplies are limited!** This offer is good while supplies last. Volumes 4, 6, 7, 9, and 10 of *Heredom* are available for \$10 each plus shipping and handling. (*Volumes 1-3, 5, 8, and 11-12 are sold out.*) **You must have your SRRS membership number to receive this discount.**

Visit www.scottishritestore.org or call 1-866-445-9196 to place your order.

*“Let the unlearned learn, let the experts love to remember.”
Indocti discant, ament memnissse periti.*



SCOTTISH RITE RESEARCH SOCIETY
1733 SIXTEENTH STREET, NW
WASHINGTON, DC 20009-3103