



Denver's RiteWorks

September 2026 vol. 19 #7



IN THIS ISSUE

Page 3:	Planning Calendar (September - November)
Pages 4-6:	Editor's Trestleboard: "Dear Son"
Pages 7-10:	From the Secretary's Desk
Pages 11-14:	Director of Education: The Rite in the 20 th Century—Part 1
Pages 15-16:	Member in the Spotlight: James V. DeGeorge III, 32°
Pages 17-19:	Rose Croix East: Musings on the True Nature of Kings and Tyrants
Page 20:	September Special Birthdays / Facts about September
Page 21:	Miss Colorado Job's Daughters Pageant announcement
Page 22:	Sporting Clays Announcement
Page 23:	Masonica 2026 Announcement
Page 24:	Fall Reunion Special Membership Fee Offer

BUILDING SECURITY IS EVERYONE'S RESPONSIBILITY! We ask that you be mindful of who you let into the lobby through the glass doors and also be aware of who follows you into the building. We have many "street people" waiting for an opportunity to slip into the building. **Do not let anyone in who you do not know to be a member of Denver Consistory.**



DENVER CONSISTORY PETITION FOR MEMBERSHIP—NEW QR CODE

Pocket petition cards with the new QR code are on the Tyler's desk. Pick up some of the new cards and discard the cards you have been saving in your wallet. The QR code on the old cards is no longer valid.

PLANNING CALENDAR

SEPTEMBER 2026

Fri, SEP 4	NO LUNCH—Holiday Weekend
Mon, SEP 7	Consistory Closed for Labor Day
Fri, SEP 11	NO LUNCH - Consistory Closed for Grand York Rite Session
Fri, SEP 18	11:30 a.m. Consistory Lunch (\$15 - Fried Chicken)
Sat, SEP 19	8:00 a.m. SRMC Sporting Clays Competition - Kiowa Creek Center
Mon, SEP 21	Stated Meeting Parking Garage Available
	5:30 p.m. Red Room Business Meeting
	6:00 p.m. Dinner
	7:00 p.m. Scottish Rite Foundation Scholarship Program
	7:30 p.m. Split Meeting
Fri, SEP 25	11:30 a.m. Consistory Lunch (\$15)

OCTOBER 2026

Fri, OCT 2, 9, 16, 23, 30	11:30 a.m. Consistory Lunch (\$15 - Fried Chicken on OCT 2)
Mon, OCT 5	7:00 p.m. KSA Meeting in Lodge Room
Mon, OCT 19	Stated Meeting (Parking Garage Available) (Feast of Tishri)
	5:30 p.m. Red Room Business Meeting
	6:00 p.m. Dinner
	7:00 p.m. Entertainment
	7:30 p.m. Split Meeting; 5 min oration - Minister of State - Consistory

NOVEMBER 2026

Mon, NOV 2	7:00 p.m. KSA Meeting in Lodge Room
Thu-Sat, NOV 5-7	Southern Colorado Consistory Fall Reunion
Fri, NOV 6, 20	11:30 a.m. Consistory Lunch (\$15 - Fried Chicken on NOV 6)
Mon, NOV 9	5:00 p.m. Special Officers Meeting to read petitions
Wed, NOV 11	5:15 p.m. Children's Hospital RiteCare Presentation
Thu, NOV 12	7:00 a.m. Fall Reunion (66 th) Parking Garage Available
Fri, NOV 13	7:00 a.m. Fall Reunion (66 th) Parking Garage Available
Sat, NOV 14	7:00 a.m. Fall Reunion (66 th) Parking Garage Available
	5:30 p.m. Ring Ceremony; Banquet; 25 & 50 Year Presentations
Mon, NOV 16	Stated Meeting Parking Garage Available
	5:30 p.m. Red Room Business Meeting
	6:00 p.m. Dinner
	7:00 p.m. Entertainment: Veterans Recognition Program
	7:30 p.m. Split Meeting: Annual Election of Officers
Thu-Fri, NOV 26 & 27	Consistory Closed for Thanksgiving Holiday

EDITOR'S RESTLEBOARD



BY: **BILL HICKEY, 33°**
EMAIL: WA3H@HOTMAIL.COM

SMP #24: Dear Son



From time to time, I reach back into my archives of the SMP (Sunday Masonic Paper) that I have collected from my long-time friend, Brother Wayne Anderson in Canada. This one, number 24 out of 1000 that Brother Wayne published to our "Sewing Circle" of friends over the years perhaps speaks to things that some of us might recognize. It was originally written by RW Brother Furman Vinson, PGM of Texas.

DEAR SON ...

"There is reason to believe that the family relationship is a weak link in the process that induces young men to seek Light within Freemasonry. Masons who attend lodge fifty or sixty times a year in addition to other Masonic organizations, are officers, or are engaged in a lot of committee work which take them away from their families, may be setting examples their sons do not wish to follow. "

It was not a pleasure trip for Jim. He had just flown half way across the country on a variety of air lines, and was now driving a rental car into the little town where he had been born and where he had grown up. It had been several years since he had been to his hometown. Many changes had taken place. Mentally, Jim was making note of the changes.

There was a new wing on the old school from which he had graduated so many years ago a filling station where the old feed store used to be a motel sprawled across the field where he used to play baseball a municipal parking lot with parking meters had replaced the movie hall and there was a fancy new hardware store next to the old drug store in the Masonic temple. Jim continued driving slowly through the center of town to an impressive turn-of-the-century white house with its manicured lawn. A dignified sign identified the house as "Goode Funeral Home--Benjamin A. Goode, Funeral Director." Parking the car, Jim took a deep breath, walked to the door and rang the bell. Answering the melodic chimes was a man with a full head of snow-white hair which accentuated his red face and penetrating eyes. Jim remembered Mr. Goode as one of his father's best friends, and was expecting him to be long-faced and distraught over his father's death.

Instead, Ben Goode was jovial and seemed genuinely glad to see Jim, greeting him with a hearty smile and firm handclasp. "Jim, you've grown a foot at least since I last saw you. C'mon

Continued on next page

into the kitchen and let's have a cup of coffee and a gab fest." One cup led to another as Jim told Mr. Goode of his stint with the Marines in Viet Nam, his college days and his struggles in the business world. And, of course, he bragged about the fact that his wife was about to present him with their first child.

That was when Mr. Goode first mentioned Jim's father. "I remember the night when you were born. Your Dad was about the proudest father I ever saw. He came right from the hospital to the Lodge Hall bragging that Martha had just given birth to the future Master of Glenview Lodge. After the work that night, your Dad went down to the drug store and bought a box of the best 25¢ cigars they had and passed 'em around during refreshment."

Jim squirmed a bit in his chair and mumbled something about hadn't they better talk about arrangements for the funeral. "Nope!" Ben said, "When your Dad was Master of the Lodge, he planned every detail of every meeting and they always went off without a hitch. His funeral will, too, 'cause he planned it all. Reverend Shuter, who was Grand Chaplain a couple of years back, will conduct the service here at the Home; Ole Johnson, the Lodge Organist will play the music; the Pall Bearers are all Past Masters and the Graveside Service will be conducted by Bill Avery, the District Deputy, and the boys from the Lodge. You don't have to worry about a thing. "

Before leaving the funeral home, Jim looked in where his father's body rested in the coffin surrounded by mounds of flowers. Dad looked natural and at peace. The Past Master's jewel on his coat lapel glistened. Jim closed his eyes and offered a silent prayer.

As he said goodnight to his father's old friend, Ben Goode handed Jim an envelope. "Special delivery," he said. "Your Dad gave this to me a couple of weeks ago. Said he didn't trust the Post Office."

Once in his motel room, Jim took the envelope out of his pocket. In bold letters across the face of it, his father had written, "James Arthur Mastain." Inside the envelope were five pages of a hand written letter in the clear, though shaky, handwriting of his father. He read:

"Dear Son: Don't grieve for me. While the end of my mortal life draws near, I eagerly look forward to my journey to that undiscovered country from whose bourne no traveler returns.

I have lived a full, rich life. The good Lord has blessed me with his bounty. Until this past year, I have had excellent health. Your mother and I had forty-seven years of mutual trust, understanding and love, before she went to her eternal rest. We were truly blessed when you came into our lives. We tried to give you the best of everything. We gloried in your accomplishments and shared your troubles. You are now a man, though you'll always be my little boy. You served your country well, and you are well on your way to becoming a successful business man. I'm proud of you, son, and am sorry I will not get to see my grandchild.

As I explained to you when you came back from Viet Nam, I could never ask you to become a Mason, that it must be your desire to become one. I'm hoping that some day you will decide to become part of that Universal Brotherhood which has been such a major factor in my life.

Last night, in an effort to take my mind off my physical discomfort, I recited every bit of Masonic ritual I could remember, and mentally checked off how I had put into practice the tenets and teachings of Freemasonry. For the most part, I think I have been a true Man and Mason.

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Masonry has made me a better man. It has brought me close to my religious teachings. It has made me a better person, a better husband and made me feel closer to Almighty God. I have enjoyed the fellowship of my Brothers and shared in their concern for our fellowman.

There are some definite duties that a man owes to his God, his country, his family, his neighbor, and to himself. The one area in which I failed was in my duties to the family. When you were growing up, you must have thought there was nothing else in my life but Masonry. I realize now that I was over-zealous in my lodge activities - Lodge meetings, visitations, rehearsals, committees, study groups, candidate instruction.

I can't help wondering if that is why you never asked for a petition. It just may be that I gave you the wrong impression - that it was all work - that the duties of a Mason were too time consuming. One of the lessons in the ritual is that we should never let our zeal for the institution interfere with our usual vocations. I guess you might say that that's a lesson I learned - too late.

Son, my inevitable meeting with death is near, but my journey leads to the Everlasting Habitation of our creator. I ask that you think on these things.

Be a good man, a faithful husband, a loving and understanding father, true to the faith of your acceptance, and a good citizen. While these are the teachings of Freemasonry, they are attributes of a real man. — Your loving Father. "

Jim read the letter over and over. He recalled those high school days when Dad couldn't attend the school play in which he had the lead because it was "Official Visitation." He remembered the time when he wanted to get some paternal advice, only to find that "Dad's gone to a meeting. " He smiled as he remembered one time when they were in church. When the minister closed his prayer with "Amen," Dad had automatically boomed, "So Mote it be."

Yes, he thought, I guess I have been "turned off" on the Masons. And, I guess it was because Dad worked so hard at it. I never knew much about it, but did know that it took a lot of work and a lot of time. I guess I just didn't want to get involved.

It was a big funeral. Ben Goode bustled around seeing that everyone was seated just so. The Masons all sat together. Jim couldn't help but think that they were here paying their respects to a Brother Mason, a friend and a man. Everything went off just as Ben Goode had said it would..."without a hitch" -- just as Dad had planned it.

Returning from the graveside service Jim thought, "What a great bunch of guys. Everyone of them had been influenced by Dad. They really loved him. What a close-knit group they are. There must be something to their talk about "immortality." They really make me feel that Dad isn't dead - he's just gone on a trip to a better life.

As they drove up to the Funeral Home, Mrs. Goode came out to meet them. "Jim," she said, "the hospital just called. Beth and your SON are both fine." Jim broke into a wide grin. "Ben," he said, "Let's go down to the drug store and get some of those 25¢ cigars. The boys at the lodge might like to know about the future Worshipful Master."

All names, places, events and lodges mentioned in this Bulletin are fictional. Any relationship to actual events is purely intentional. And, as this is fiction, you can be sure that in subsequent weeks, Jim Mastain "saw the Light. "

Bill



From the Secretary's Desk

Matt Raia, 33°



CONSISTORY OFFICE HOURS

Monday—Thursday 7:00 a.m. - 4:00 p.m. Friday 7:00 a.m. - 11:30 p.m.

Success isn't how far you got, but the distance you traveled from where you started.

PARKING PERMIT REQUIRED - A Denver Consistory parking permit **MUST** be displayed on the lower left of your vehicle windshield. (Where the emission certificate is usually located.) Do NOT place the permit in a location other than the lower left of the windshield. If you park in the garage without a properly displayed parking permit, you will receive a ticket. Denver Consistory cannot dismiss the ticket, and we will not pay it. We do not own the garage; we do not control the parking, and we do not issue the tickets. Parking permits are available in the Consistory Office.

Transportation Available - Brethren, if you need a ride to a stated meeting, the reunion, or one of our events, call the office and let us know. We will send a ride-share service (Lyft or Uber) to pick you up and to bring you back home, **at no expense to you**. The Consistory will pay the bill. You do not have to miss out on participating in Denver Consistory events because you need a ride.

Receive a free stated meeting dinner - Prepay for an entire years' worth of stated meeting dinners and **receive one dinner free**. Prepay for nine dinners and receive the tenth dinner free. To receive the free dinner you must prepay for all nine dinners at one time. It does not matter when during the year you decide to prepay. The time frame will run consecutively and not on a calendar year basis. No refunds or credit will be given for prepaid dinners not utilized during the twelve-month period.

RSVP's Needed! - Now that the summer break is over, it is time once again to remind you to make a reservation when requested. **PLEASE HELP US PLAN PROPERLY** for our events and dinners. We do not want to waste money by over-ordering the amount of food we will need, and we don't want to run out by not ordering enough. The ONLY way we will know how much to order is if you do your part and let us know if you will attend. **"RSVP" is NOT a Masonic term meaning "Does not apply to me!" Yes, it DOES apply to you! No RSVP, no dinner!**

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Scottish Rite Masonic Center Endowment Fund Contributions

The SRMC wishes to acknowledge those who donated to the Endowment fund this past month and began or added to a Cathedral Club membership.

Illustrious Brother Ray Abbott, 33°; Illustrious Brother Keith Anderson, 33°; Illustrious Brother Bart Corfee, 33°; Brother Bill Achbach, 32° KCCH; Brother Jerry Edwards, 32° KCCH; Brother Mike Tims, 32° KCCH; Brother Tom Abbott, 32°; Brother Earnie Edwards, 32°; Brother Mike McMinimee, 32°; and Brother William Roum, 32°.

Congratulations - and thank you to **Brother Jered Minter, 32° KCCH**, who attained "Bronze Membership" in the Scottish Rite Masonic Center Endowment Fund Cathedral Club, for making cumulative donations totaling \$5,000.

Donate Your Car - We have a donation plan in place to give you a receipt for a tax-deductible donation to the Scottish Rite Masonic Center. Donate your car, truck, RV, or boat. Go to www.carsforcharity.net to donate for the benefit of the Denver Scottish Rite Masonic Center.

2026 Membership fee was payable December 31, 2025. If you have not yet paid your 2026 membership fee, please do so and do not become delinquent. \$140 is a real bargain for membership in Denver Consistory. Please do your part to help sustain the operation of Denver Consistory by paying your membership fee.

The Supreme Council will mail the 2027 membership fee notices in August of 2026. Your 2027 membership card will be included. Please pay your membership fee when you receive the notice and do not lay it aside and forget about it and then become delinquent.

If you are experiencing financial difficulty and are unable to pay your membership fee, PLEASE CONTACT ME. We have programs available to assist you so that you are not suspended for nonpayment. **You must contact me. We can't help you if you don't ask.**

Monthly membership fee payment is available - Are you tired of paying fees at the end of the year to all the Masonic bodies where you are a member? You may pay your annual Denver Consistory membership fee in eleven easy monthly payments rather than one lump sum, eliminating one more year-end bill to pay. By authorizing an automatic credit card payment each month, at the end of eleven months your membership fee for the ensuing year will be paid. Contact the office to set up a payment plan.

Automatic Membership Fee Renewal Program

Supreme Council created and installed an auto renewal program to pay membership fees. This is a completely voluntary program that gives members the option to have their membership fees automatically deducted using a credit or debit card through the online Membership Portal.

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LIFE MEMBERSHIPS are an ideal way to avoid paying future membership fee increases. A Life Membership guarantees that you will never be suspended for non-payment of membership fees should your future financial situation change. It also ensures that should you no longer be able to take care of your finances, you will not be suspended for non-payment because your Scottish Rite Membership is of no significance to the individual handling your finances. By purchasing a Life Membership, you leave a continuing legacy to Denver Consistory after your death.

Current Life Membership Fee Structure

75 years old and older - a single payment of \$1,250

62-74 years old - a single payment of \$1,750

Younger than 62 years old - a single payment of \$2,500

Extended payment terms may be arranged. Contact the office for details.

Missing Shop Vac - Would whomever removed the Shop Vac from Doc's please return it!

Scottish Rite Cathedral Association Update - a lot has taken place while we have been in recess during July and August:

- Replaced the entire mechanical and operating systems of the elevator, bringing it up to modern standards.
- Installed mini-split air conditioning system of the elevator mechanical room and the I.T./Electrical room
- Replaced the 100 year old galvanized pipe with copper pipe in the North and South sides of the Cathedral building.
- Redid the tuckpointing on the Cathedral building and spline building because of failing joints due to age.
- Cleaned the dining room carpet.

June 15th Stated Meeting – Our June Stated Meeting was *"Hawaiian Shirt Night."* Thank you to all who wore a Hawaiian shirt and brightened up the room. Illustrious Brother Maynard Edwards, 33° was our guest speaker. He spoke about the "Morgan Affair." His presentation was open to the public and we had a fantastic turnout.

Ladies Lunch - The annual Denver Consistory Ladies Lunch was held June 20th at the Consistory. A wonderful lunch was enjoyed by the ladies, and they enjoyed the entertainment which was provided. Thank you to **Brother Larry Bendt, 32° KCCH**, Venerable Master of the Centennial Lodge of Perfection, who planned the event, and to all the brothers that helped with the event, and to those who provided transportation for the ladies in need of a ride to the Consistory.

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Scottish Rite Masonic Center Charity Golf Classic - The Annual Scottish Rite Masonic Center Charity Golf Classic was held at Hiwan Golf Club on August 10th. The golf tournament is a fundraising event for the Colorado Scottish Rite Foundation/Rite Care, and the SRMC.

Scottish Rite Masonic Center Sporting Clays Tournament - The Annual Sporting Clays Tournament will be held September 19th at the Kiowa Creek Sporting Club. The sporting clays tournament is a fundraising event for the Scottish Rite Foundation/Rite Care, and the SRMC.

September 21st Stated Meeting - The September Stated Meeting will be the presentation of the Annual Scottish Rite Foundation Dwight Hamilton scholarships.

For the ladies meeting, Bonnie Peterson will present photos of, and speak about, her experience (for many years) decorating the Shriners International float for the annual Rose Bowl Parade.

Fall Reunion Special – The Executive Committee reduced the fee for membership from \$400 to \$225 for the Fall Reunion in honor of the 225th anniversary of the Southern Jurisdiction Scottish Rite. It would be fantastic if we have 225 candidates. (Like the 1940's) The goal is a minimum of 25 candidates. The fee will go back to \$400 for the Spring 2027 Reunion.

**DENVER CONSISTORY
PETITION FOR MEMBERSHIP**



Fall Reunion - The Fall Reunion November 12-14 is dedicated to **Illustrious Brother Bob Applegate, 33°**. We need you to do YOUR part to facilitate the Fall Reunion. **We need candidates!** Get those petitions turned into the office, don't wait until November. We need volunteers to work on the AV, Lights, Sound, Properties, Stage, Costumes, and Makeup committees. If you can help, even for just a day or part of a day, please contact **Illustrious Brother Keith Anderson, 33°**, Director General (keith.anderson166@gmail.com) We are asking for only a little bit of your time to help the existing committee members, and to ease some of their work load.

If you are interested in being a cast member in one of the degrees (speaking or non-speaking part), contact **Brother Jeremy DeBard, 32° KCCH** (debard@me.com) or **Brother Miguel Lazalde, 32° KCCH** (mikealazalde@gmail.com). If you would like to be a degree director, contact Director General, Ill. **Brother Keith Anderson, 33°**, (keith.anderson166@gmail.com).

First Line Signer Incentive Program: **THREE** petitions in a calendar year will pay your membership fee for a year. If you are already a life member, it entitles you to receive free stated meeting dinners for a year.



Bill Achbach, 32° KCCH **Director of Education**

The Rite in the Twentieth Century **(Part 1)**



Brethren, welcome back!

I hope that all of you had an enjoyable summer hiatus, that you were able to enjoy time with your families, and that you also managed some time for rest and refreshment from your labors. You'll recall, way back in May, that I began a study of the history of the Scottish Rite, SJ ... a summary, if you will, of the events of the past 225 years. My work pales by comparison with the scholarly works from which I've attempted to glean just the bare bones of the story, but I hope that my few hints and teases may motivate further reading of some of the works I've enjoyed reading to provide these articles.

As usual, the story I'm attempting to tell has "grown in the telling," and what was intended as two months' effort now has reached three ... and will stretch on for a couple more! This month, we'll look at the first half of the 20th century: tracing our journey from just after Albert Pike's tenure as Sovereign Grand Commander through the influential leadership of SGC John H. Cowles. These decades saw the construction of monumental temples, witnessed the growth of membership, and marked an increasing role in civic life. The second half of the century, covered in the October article, will examine the postwar membership boom, the challenges of cultural change, and the emergence of RiteCare philanthropy—an initiative that began here in Denver and ultimately reshaped much of the Rite's public mission. I'll wrap up in November, with a look at the first quarter of the 21st century and perhaps a bit of speculation about what lies ahead.

I. Entering the Twentieth Century: Post-Pike Stabilization

When the twentieth century dawned, the Scottish Rite, SJ frankly stood at a crossroads. Albert Pike's death in 1891 closed one of the most intellectually productive eras in American Freemasonry. Pike's successors inherited not only his monumental ritual system but also responsibility for guiding the Rite into a new century: one that would be marked by rapid social, technological, and cultural change... and by the disruption and consequent challenges of a world-wide depression and two World Wars! The issue, when one speaks of "Pike's successors," (and the reality, is immediately apparent) was simply, "How, indeed, does anyone follow Albert Pike, on the Masonic Stage?" As William Fox observes, Pike's legacy was so vast that the early twentieth century was defined less by innovation than by "careful stewardship."¹

James D. Richardson, from the time he became Sovereign Grand Commander in 1901, approached this stewardship with deliberate caution. His administration focused on stabilizing

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the Rite's rituals, ensuring uniformity across Valleys, and strengthening the Supreme Council's publications. Richardson understood that Pike's ritual revisions gave the Rite a coherent philosophical identity: an identity that needed to be preserved, clarified, and communicated consistently. The early decades of the century were therefore devoted to consolidation—a process of refining Pike's work rather than revising it. Anyone who has read the works of SGC Pike can certainly appreciate the need to clarify, and with clarification there is always the temptation to deviate or interpret too freely: hence the added focus on consistency!

This period also witnessed the expansion of Scottish Rite Valleys across the South and West. As Americans migrated, and the country continued to become more urban, the Rite followed, establishing footholds in places like Denver, Phoenix, and Los Angeles. The growth of these Valleys reflected those broader demographic trends: urbanization, westward expansion, and the rise of new civic centers. Leadership recognized that Freemasonry thrived where communities were growing, and it responded accordingly. In Denver, of course, this expansion eventually resulted in the unusual formation of two Consistories in a relatively small urban area. That subject has been covered previously in this space, and we'll briefly look at it again later.

The most visible symbol of the Rite's national and even international aspirations during this era was the 1915 completion of the House of the Temple in Washington, D.C.. Designed by John Russell Pope, the building's monumental architecture projected stability, dignity, and intellectual seriousness: all qualities the SJ sought to embody as it entered a new century.² The Temple became not only the administrative center of the Rite but also a cultural landmark, attracting visitors, scholars, and Masons from around the world. Its presence in the nation's capital reinforced our identity as a guardian of civic virtue and moral instruction. I'll say again what I've said before, Brethren: If you haven't visited the House of the Temple, you owe yourself the experience and the inspiration of a journey there!

By the 1920s, the SJ had emerged from the transitional post-Pike era and was ready for a new phase of institutional growth under Sovereign Grand Commander John H. Cowles. The groundwork laid by Richardson and his contemporaries ensured that the Rite entered this new era with a stable foundation and a clear sense of purpose.

II. The Cowles Era and Institutional Growth (1921–1950)

John H. Cowles, elected Sovereign Grand Commander in 1921, presided over one of the most consequential eras in the SJ's history. Fox's chapter "Holding the Center" in *Valley of the Craftsmen* provides a detailed published account of this period, describing Cowles' leadership as a blend of administrative discipline, civic engagement, and organizational vision.³ Under Cowles, the Rite expanded its membership, strengthened its administrative systems, and invested heavily in temple construction.

Temple Building and Civic Presence

The interwar years saw the construction of numerous Scottish Rite temples, including our own beautiful Scottish Rite Masonic Center here in Denver. Many of these were architecturally ambitious structures that became civic landmarks: not merely meeting places, but public statements of the Rite's cultural presence. Their grand auditoriums, elaborate degree stages,

and symbolic ornamentation reflected the desire to be seen as a guardian of moral and civic virtue. Suffice it to say, even a hundred-plus years after its construction, that our SRMC still evokes “Oohs,” “Ahhs,” and “Wows,” from visitors!

In cities across the South and West, Scottish Rite temples became centers of community life, hosting reunions, conventions, lectures, concerts, and civic events. Their architecture—often blending neoclassical, Egyptian Revival, and Art Deco elements—symbolized the Rite’s commitment to tradition, learning, and public service. Here in Denver, our Cathedral Room was, for a time, the largest indoor assembly space in the city, and it became an important venue for public events. The construction of these temples required significant financial investment, but SGC Cowles believed that such a physical presence was essential to long-term vitality.

Membership Growth and Social Influence

Membership surged during the 1920s and 1930s. The Scottish Rite’s degrees, pageantry, and social activities appealed to men seeking fellowship and civic engagement, and (as I have ventured in a previous article addressing membership) many veterans, following their service in WWI, sought the fellowship and comradery of the Craft. The Rite’s influence extended into business, politics, and community leadership, reflecting the broader prominence of fraternal organizations in American life. In many cities, Scottish Rite Masons played key roles in civic development, philanthropy, and public service, and we may well lament the passing of an era when our principles played such a pivotal role in the community.

SGC Cowles understood that the Rite’s social influence depended on its ability to attract and retain members. He therefore emphasized the importance of high-quality degree work, educational programming, and leadership development, and these goals, of course, are very much worthy of our imitation today. Our publications expanded, with *The New Age* (precursor to our *Scottish Rite Journal*) starting publication in 1904, offering members new opportunities for study and reflection. You’ll find a brief history of that magazine, via [The Scottish Rite Journal Podcast](#). This expanded emphasis on education helped deepen members’ understanding of Masonic symbolism and philosophy.

Surviving the Great Depression and World War II

The Great Depression tested the Rite’s financial resilience, but SGC Cowles’ administration maintained stability through careful budgeting and conservative management. Temples continued to operate, degrees conferrals continued, and charitable commitments were maintained, and our ability to weather the Depression strengthened our reputation as a stable and reliable institution.

During World War II, the Rite embraced patriotic programming, war bond drives, and support for servicemen. Scottish Rite Masons, naturally, served in every branch of the military, and Valleys across the country organized relief efforts for soldiers and their families. These activities further strengthened our public reputation and reinforced our identity as a civic-minded institution. Fox notes that the Rite’s wartime activities helped unify members and reaffirmed the organization’s commitment to national service.⁴

Mid-Century Jurisdictional Challenges

Although the major Cerneauism controversies had largely subsided by the early twentieth century, residual disputes persisted into the 1950s. The SJ continued to assert its legitimacy as

the “Mother Council of the World,” defending its ritual lineage and jurisdictional authority.⁵

These efforts helped solidify the Rite’s national standing and ensured organizational unity during a period of rapid social change.

Commander Cowles’ leadership over three decades was marked by a steady hand and a clear vision. He understood that the Rite’s long-term success depended on its ability to maintain stability while adapting to new circumstances ... sometimes a difficult balance to maintain. His administration laid the foundation for the postwar expansion that would define the next era of the SJ’s history ... and, ultimately, present us with today’s challenges.

Bill

303-775-5727

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Notes:

1. Fox, *Lodge of the Double-Headed Eagle*, p. 118-119.
2. Fox, *Valley of the Craftsmen*, p. 136.
3. Ibid., “Holding the Center.”
4. Ibid. Watkins, *Brethren: Behold Your Supreme Council*.

June’s Trivia Question: In what year did Albert Pike ...

- (1) Receive the 33rd Degree?
- (2) Become an Active Member of the Supreme Council
- (3) Become Grand Commander of the Supreme Council?

Answer: (1) 1857 (2) 1858 (3) Elected January 2, 1859

This Month’s Trivia Question ... again in three-parts:

- (1) In what year was the Ancient Arabic Order of the Nobles of the Mystic Shrine formed?
- (2) Where was it formed?
- (3) How many Masons made up the founding group?

What was the first “four letter word?” We all have our favorite “four-letter words.” Perhaps your favorite is the f-word, or the d-word, or the s-word. However, none of these is the oldest “four letter word” or the most subject to taboo. The oldest and most socially unacceptable “four-letter word” in history is YHWH! Yes, YHWH! There, the taboo has been broken! Now that you know what it is, you probably can’t pronounce it. Well, actually you could. YHWH is the transliteration of the Hebrew word for God, Yahweh (also Yahven or YHVH). Devout Jews will neither write nor speak the name Yahweh. Many Jews would not even spell out the word God on things such as Bat Mitzvah invitations, instead preferring to omit the “o” from God.



Member in the Spotlight By Jeffery L. Gowin, 32° KCCH

1st Lieutenant Commander
Colorado Council of Kadosh

James V. DeGeorge III, 32°



The Denver Consistory is proud to highlight Brother James V. DeGeorge III (Jim), a dedicated Mason, active service member, and lifelong learner whose journey reflects a deep commitment to family, country, and the Craft.

Born in Princeton, Illinois, Jim spent his formative years in the small farming community of Amboy, Illinois, before pursuing higher education at Colorado State University (Global Campus), where he earned a Bachelor of Science in Interdisciplinary Studies with a focus on leadership, organizational development, and history. Today, Jim resides in Colorado Springs, Colorado, with his wife of 22 years, Connie. Together, they have raised three children: Jamie, a Drama major at UCCS; Jimmy, a recent high school graduate preparing to join the United States Marine Corps; and Abby, a high school junior. The DeGeorge household is also home to a lively group of pets, including their dog "Goobar Peas," two cats, JoJo and Bieshgu, and an outdoor cat named Socks.

Jim's dedicated service to the nation began in April 2000. He remains actively serving in both the U.S. Army and the Colorado Army National Guard as a Senior Infantry NCO (11Z) and Infantryman (11B). His military achievements include qualifications for Airborne, Instructor, Pathfinder, Battle Staff, and Space Cadre. Over his career, Jim has served at Fort Bragg, Fort Bliss, Fort Carson, and Centennial, alongside a combat deployment to Anbar Province, Iraq, and temporary overseas duties in Slovenia, Jordan, Germany, Ukraine, and Kazakhstan.

In his Masonic life, Jim began his journey at Kiowa Lodge #116, where he has served as Worshipful Master and currently serves as Secretary. His passion for fellowship and Masonic tradition led him to become an active member of multiple bodies, including the Scottish Rite (Denver Consistory), the Knights of St. Andrew, the Mark Master (York Rite), and the Denver Consistory Pipes and Drums. For Jim, degree work and Masonic education are the highlights of the Craft. During Scottish Rite reunions, he actively participates in numerous degrees—including the 14th, 23rd, 29th, 30th, and 31st—and also performs with the band. He finds immense value in the behind-the-scenes camaraderie among degrees and deeply respects the Rite's dedication to self-improvement, continuous education, and philanthropic endeavors such as RiteCare.

Outside the Lodge, Jim keeps an extraordinary array of hobbies. He is an accomplished musician who plays the bagpipes, saxophone, and violin, and enjoys Civil War living-history reenactments, leatherwork, blacksmithing, hunting, fishing, and riding his motorcycle. A unique highlight of his varied interests includes performing bagpipes in a professional rock

Member in the Spotlight: James V. DeGeorge III, 32° (continued from previous page)

concert with the Black Jacket Symphony during their "ACDC Back in Black Tour," as well as appearing in Civil War documentaries for the History and Discovery Channels and the classic film *Gettysburg*.

Reflecting on his Masonic journey, Jim embraces the core philosophy that self-reflection and personal growth serve to inspire others. He believes that self-development requires shared fellowship, finding inspiration in the broad spectrum of lessons and traditions offered throughout Scottish Rite Freemasonry.

GOOD WAR/BAD WAR

There is hardly such a thing as a war in which it makes no difference who wins. Nearly always one side stands more or less for progress, the other side more or less for reaction. **George Orwell.**

There is such a thing as legitimate warfare: war has its laws; there are things which may fairly be done, and things which may not be done. **John Henry Cardinal Newman**

What difference does it make to the dead, the orphans, and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty or democracy? **Mahatma Ghandi**

What the hell difference does it make, left or right? There were good men lost on both sides. **Brendan Behan**

Within the soul of each Vietnam veteran there is probably something that says, "bad war, good soldier." **Max Cleland**

War is fear cloaked in courage. **General William Westmorland**

Never in the field of human conflict was so much owed by so many to so few. **Brother Sir Winston Churchill, on British airmen in the Battle of Britain.**

If a nation values anything more than freedom, it will lose that freedom; and the irony of it is that it is comfort or money that it values more, it will lose that, too. **Somerset Maugham**

It is never very crowded at the front. **General Creighton Abrams**

There's no such thing as a crowded battlefield. Battlefields are lonely places. **General Alred M. Gray**

You've got to forget about this "civilian." Whenever you drop bombs, you're going to hit civilians. **Barry Goldwater**



Tom Adair, 32° KCCH
Wise Master
Rocky Mountain Chapter Rose Croix

Musings on the True Nature of Kings and Tyrants



There has been much talk of late concerning the abhorrence of a “King.” That seems quite fitting given our nation’s history and ongoing semi-quincentennial celebrations. Yet perhaps the more appropriate object of such concerns is not the title of a king, nor even the existence of a single ruler, but the oppressive rule of the tyrant. Afterall, history gives us wise kings such as Solomon, brutal kings such as John of England, and tyrants whose names have become synonymous with oppression and mass murder; Mao, Stalin, Hitler, Pol Pot, Guevera, and others. A pejorative title should measure an accurate accounting of the man’s character, motives, and actions to validate such concerns.

Freemasonry offers an interesting comparison. A Worshipful Master possesses considerable authority within his Lodge. Some have even used the term dictatorial. His authority can sometimes appear to be nearly absolute. Yet that authority is bounded by the Book of Constitutions, lodge by-laws, tradition, moral obligation, and a defined term of service. More importantly, he is chosen by the majority of votes of his equals. He is not Master because he is inherently superior to his brethren, but because they have entrusted him with temporary authority to see to the proper operations of the lodge.

Thus, Freemasonry is not inherently opposed to a single leader. We are opposed to the immoral and destructive exercise of authority. Our fraternity has historically been an attractive target for true tyrants precisely because we cherish freedom of thought, liberty of action, conscience, and the pursuit of Light wherever it may be found.

These tyrants corrupt the State to wield the necessary power to facilitate their agenda. Bro. Frederic Bastiat (1801-1850) of Lodge La Zélée, Paris, France, warned us: “The State is that great fiction through which everybody endeavors to live at the expense of everyone else.” This warning is particularly useful when considering the mentality of those seeking absolute power; not to serve others, but to subjugate them for their own benefit.

So how might we recognize the true tyrant?

The tyrant is ultimately revealed by his loose relationship with principle. His decisions are governed not by consistent moral standards, reason, or natural law, but by personal caprice. His convictions morph like shifting sands beneath the tide, every change serving his self interest. He demands obedience to his ever-changing dogma. It is always a one-way street. The tyrant is possessed by profound narcissism. Like the mind of a petulant child, he wants what he wants, when he wants it, and regards any resistance as justification to unleash the power of the state or mob. He does not suffer the rulings of a court or the indifferent priorities of a legislature. In the tyrant’s mind there is no higher authority. No God, no natural law

Continued on next page

or conscience, or enduring moral principle, can overrule his whims. In his delusion, he becomes a god unto himself. Those beneath him are driven into submission, and any voices of wisdom, faith, or moral authority, no matter how distant, are threats to be brought to heel.

Tyrants slow dance comfortably with the mistress of ignorance. She whispers confidence where there is doubt and resolve where there is hesitation. Ignorance animates emotion over logic, intimidation over debate, and violent conversion over reasoned persuasion.

Tyrants understand that an educated and inquisitive population is difficult to subjugate. Consequently, language becomes a weapon. Words are stripped of their established meaning and transformed whenever convenient. Vice becomes virtue; morality becomes oppression; obedience becomes freedom. Deceptive slogans replace thoughtful argument, appealing to what might be called the “bumper-sticker brain”. Definitions can change day by day, even minute by minute, to suit their needs. The old meaning discarded down the memory hole of progress. Reasoned debate is dismissed or villainized rather than answered. “The science is settled” becomes the boot upon the neck of scientific method where advocacy outweighs objectivity. Most importantly, humility holds no place in their house. There is never sufficient accountability. If discredited, a new banner is raised to lead the masses forward.

The tyrant also requires someone else to blame. His failures are always the fault of externalities, while every success belongs to his hand. He is unmoved by those suffering by his decisions because the individual is ultimately just a pawn, just a means to an end of his grand design.

And what is that design?

Despite his glorious vision the tyrant is fundamentally a breaker, not a builder. Seldom is beauty left unscarred by the tyrant’s reign. He lays no beneficial design upon the trestle board. He measures accomplishment not by the sacred geometry found in the balance of humanity but by the riches he can wring out from its blood, sweat, and tears. Violence becomes his brush and suffering becomes his canvass. What exactly is the enduring legacy of the tyrants listed above? Can you name them? A legacy of broken institutions, disfigured history, and hopeless people living under a fog of cultural Alzheimer’s barely aware of their former self.

The final warning is perhaps the most chilling, if not the most important. Tyranny announces its arrival under a forked tongue. Every lie mingled with just enough truth to convince those suffering benign neglect of awareness brought about by the demands of a normal life. It spreads through vectors of fear, grievance, envy, and hatred. Promises of a utopia never fully realized because the structure proposed is incapable of delivering it, no matter how many times it is tried.

The playbook has changed little over human history: Infuriate. Alienate. Subjugate. Exterminate.

As Masons, we should therefore remain watchmen upon the tower; not servants of one political faction or another. We should strive to be Soldiers of the Light; guided by reason, conscience, liberty, and moral law. Brother John Hancock is traditionally credited with the powerful declaration: “Resistance to tyrants is obedience to God.”

Continued on next page

I do not pretend these musings are drawn from the deepest wells of wisdom. I have thankfully never lived beneath a tyrant. I have never suffered under the heavy hand of subjugation so often found in foreign lands and foreign times. But history is a sufficient teacher and I refuse to allow myself to become a *Shepherd of the Wolf*. To blindly feed the envy, ingratitude, and hatreds of false prophets offering empty promises. I make no peace with evil. I chose to favor the lamb over the wolf, the truth over myth, and reality over illusion. I am content in the company of one in my camp and I will not go over that cliff of suicidal empathy without a fight.

A true leader may wield great authority and yet remain bound by duty and obligation. These men with a “builder’s eye” endeavor to leave the temple objectively better than they found it. A tyrant may wield the same authority and become bound only to his whimsical passions. These men invariably must employ a “breaker’s eye” of destruction to eliminate the customs, tradition, even history itself of a people in order to “re-imagine” the world. They must endeavor to erase the established boundaries that have constrained all good men before them.

The difference is not the title or crown. It is the character beneath it.

Tom Adair 32° KCCH is the sitting Wise Master of the Rocky Mountain Chapter of Rose Croix at the Denver Consistory and Past Master of Douglas Lodge No. 153 in Castle Rock, Colorado.



The Secrets of Attila the Hun

Leaders who feel secure about their position and power praise the accomplishments of others without envying them.

Nothing is more pleasing to the warriors and Huns than the downfall of a self-important chieftain.

Anyone who doesn’t make mistakes isn’t trying hard enough.

Huns who believe themselves infallible become highly vulnerable to failure.

More often than not, even the best battle plans become obsolete once the fighting begins.

Acting on dumb decisions doesn’t improve them. Competent warriors avoid acting on a chieftain’s dumb decisions, because following through only makes matters worse.

Chieftains who insist that subordinates never disagree with them lead stagnant tribes and alienate able warriors.

A warrior with high potential is quick to leave a poorly led tribe.



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Our Youngster

John Andrew Turner (31)

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It is the only month whose name has the same number of letters as its month number.

September originally had 29 days until Julius Caesar's calendar reform added one more.

The autumnal equinox occurs around September 22, when day and night are nearly equal.

The full moon nearest the equinox is called the Harvest Moon, often falling in September.

September nights are ideal for viewing auroras in norther regions.

Monarch butterflies begin their migration to Mexico each September.

September 28 is "Ask a Stupid Question Day."

Birthstone: Sapphire

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18
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29

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