IN REMEMBRANCE OF
Doctor and Illustrious DAVID KRUGER, 33º

By Ill. Walter S. Downs, 33º, Grand Cross


He and his wife Patsy were married in 1948 and raised three children: Kenneth Bruce, Linda Anne, and Jonathan Perry. Only his son, Perry, as well as a number of grandchildren survive him.

Norfolk, Virginia, was the starting point of his life. Born there on June 5, 1922, he graduated from Maury High School in 1940. He entered Masonry in Norfolk Lodge No. 1, A. F. & A. M. in 1946. He attended William and Mary College in Williamsburg for some time but left there as his career objective became focused on optometry. He studied at the Pennsylvania College of Optometry in Philadelphia where he graduated in 1944.

Dr. Kruger established his practice of optometry in the city of Alexandria in 1945. As a courtesy to Norfolk Lodge, Brother Kruger’s last two degrees were conferred in Alexandria-Washington Lodge No. 22 in 1946. Many of his business neighbors were Masons. These two factors aided his recognition in the community as well as in Masonic circles.

Over the next 30 years Dr. and Brother Kruger immersed himself heavily in community and philanthropic efforts, serving in such capacities as: member of various Boards of Directors and Executive Councils, Treasurer and Division Chairman for the Red Cross and other health organizations. These included Alexandria chapters of: Visiting Nurse Association, Tuberculosis Association, Crippled Children’s Society, Boy Scouts, Boy’s Club, Family Services, Board of Health, Alexandria Hospital Corporation, and others.

Shortly after receiving the Master Mason degree, he became a member of Alexandria-Washington Lodge No. 22 and continued that and the Norfolk No. 1 membership until his death. He affiliated with several other Lodges as the years passed. He served as Worshipful Master of the former Skidmore Daylight Lodge No. 237 of Alexandria in 1989. In 1999, the Grand Lodge of Virginia awarded Dr. and Ill. David Kruger one of its highest honors, the John Blair Medal for Distinguished Service.

Brother Kruger joined the Alexandria Scottish Rite in the Fall 1946 Class, and was greatly impressed with the opportunity the degrees provided for participation. He became the Degree Master for the 4th and 15th degrees, while also participating in the 4th, 9th, 10th, 14th, 15th, and 29th degrees. One of the most memorable of his performances was his excellent and dramatic portrayal of Zerubbabel in the 15th degree, (a role he later performed as a courtesy to other Valleys). In 1953 he received the Knight Commander of the Court of Honour, and in 1963 the 33º Inspector General Honorary. (Continued on Page 9.)
Here are some thoughts that I heard from a dear friend that seem so appropriate to Freemasonry and to this season. I wish I could give credit to the author, but neither of us knows who that is.

The person who walks amid the songs of birds
Thinking only of what will be served for dinner,
Hears – but does not really hear.

The person who listens to the words
Of a friend, or mate, or child,
And does not catch the note of urgency:
“Notice me, help me, care about me,”
Hears – but does not really hear.

The person who stifles the sound of conscience
Saying “I have done enough already,”
Hears – but does not really hear.

The person who listens to the news
And thinks only: How will it affect me?”
Hears – but does not really hear.

The person who listens to a sermon
And thinks that someone else is being addressed,
Hears – but does not really hear.

During this season, O God, strengthen our ability to hear.
May we hear the music of the world,
And the infant’s cry and the lover’s sigh.
May we hear the call for help of the lonely soul,
And the sound of the breaking heart.
May we hear the words of our friends,
And also their unspoken pleas and dreams.
May we hear within ourselves the yearnings
That are struggling for expression.
May we hear You, O God.
For only if we hear You, do we have the right to hope
that You will hear us.
Hear the prayers we offer to You today, and help us to hear them too.

These are certainly words to live by, as we approach Thanksgiving, Christmas and Hanukah. Let us try to be better, do better, and think more of others. In the Scottish Rite that means reaching out to our Brethren and their families, to neighbors and those in our community who may need some help. Keep in mind our Valley scholarship fund, the RiteCare program that helps children with language disorders, and the Almoner’s Fund that assists Brethren having problems.

Have a wonderful holiday season, and may you and yours be blessed with health, happiness, and much love.

Sincerely and fraternally,

Ed Cohen
Few words are as pervasive in Freemasonry as the word "light." It occurs in each of the Ancient Craft Degrees and about as often in the 29 Degrees of the Ancient and Accepted Scottish Rite. Sometimes, its meaning is literal and sometimes, more figurative. When not mentioned explicitly, it may, nevertheless, be present as a physical object, such as a candle or electrical lamp; in other cases, light is implicit in a degree ritual through the mention of its opposite — darkness. Yet most Masons tend to treat the subject somewhat superficially, dealing with only the obvious meanings and not contemplating the nature and significance of the term and its uses.

Let's begin with the scientific and concrete origins of the importance of light. Most smaller mammals including primates, except for the great apes, tend to be nocturnal — sleeping in hiding during the day, and foraging for food at night, when predators are handicapped by poor vision conditions. Even urban dwellers will note that just about the only wild mammal one sees in the daytime is the squirrel. Once dawn fully breaks, predator (cats, foxes, weasels, etc.) and prey (mice, voles, rabbits, shrews, etc.) are seldom about until night falls again. A major exception is larger herd animals, such as bison, where the protection of the group offsets losses to individual predators.

Primates, however, having developed superior intelligence, came to employ superior tactics against predators, and became able to use daytime for more effective food foraging. This evolution is evident by considering that the most primitive of the order are still nocturnal while the great apes (gorillas, chimpanzees, mankind, etc.) are generally diurnal. Evolutionarily speaking, the daytime, or light, was advantageous to our species, while the night was full of wolves. Thus, primitive man associated light with safety and food, while darkness meant danger.

If an intelligent species were to spring from origins such as owls, or other nocturnal predators, perhaps their version of a fraternal organization's philosophy might find the candidate initially blinded by light, and only later brought into the comfort of darkness when found well qualified. We must wait for some science fiction author to explore the possibility.

From these remote beginnings, we turn to the time when primitive man became cognitively aware of the world around them. Unlike the animals which depended on instinct to deal with the alternation of day and night, the changing seasons, and the unpredictable events of storms, floods, and earthquakes, early man had learned to affect the world around them. They made tools. They contrived shelters. Most of all, they remembered things from day to day, from season to season, from year to year—and, eventually, from generation to generation. This was the beginning of culture.

Of course, culture is much more than what is found in some of the lesser primates, certain birds, or herd animals. The use of tools by birds and monkeys is in the former case, largely instinctual, and in the latter, taught by observation; herd behavior evolved as a protection against predation. Culture, on the other hand, is intentionally passed by communication between the generations. Further, it is distinctive to smaller groups than the species, originally clans and tribes, while today, it is observed in larger ethnic groups, up to the size of nations, which evolved from earlier tribal affiliations. Culture is largely what distinguishes groups of humans from one another.

Probably the earliest knowledge related to light that was transmitted culturally would be the use of fire, and especially the ability to create it. No lower form of life on the planet has ever been observed to use fire; most animals instinctively flee it. Sometime in prehistory, man learned first to make use of fire, when it occurred by chance, as in a lightning strike, feeding it to keep it going, and using it for protection against predators and generally to dispel the nightly darkness that was so fearsome.

When man learned to create fire in the absence of a natural cause, that may have been the first instance of the maxim, knowledge is power, and also the first association of light with knowledge. A family, tribe, or clan with the ability to create fire had power far beyond those groups that could not. As this is prehistory, we do not know with any certainty how the knowledge of making and keeping fire was managed. But because this expertise would give an individual an advantage, it would not be surprising to find that the mastery of fire was closely held, not only by a tribe, but by a group within the tribe. Perhaps this was the origin of the concept of a priesthood or similar elite.

Indeed, while the origins are lost in pre-history, we do know that early religions identified the sun, moon, planets, stars, and fire as deities and/or elements of worship. Egyptians, in particular, made the sun a major deity in their religion, and for a brief period the pharaoh Akhnaten (Amenhotep IV) attempted to make the sun the only deity to be worshipped, although after his death, the old polytheism returned. (Continued on Page 4.)
In the Hinduism of the Vedas, Agni was the god of fire, one of the three supreme gods of the Rig Veda. The name "Agni" is a linguistic root for fire, one that we see today in such English words as "ignite." The importance of this word is evident from how little it has changed in more than three thousand years.

Even when the idea of a transcendent deity emerged, the association with light and fire remained. Thus, in Genesis, the first element of creation is light, while in the book of Exodus, the procession through the wilderness is led by a pillar of smoke in the day and a column of fire at night. The form of worship prescribed in the wilderness at the Tabernacle involved fire, and Aaron's sons are punished with death for offering "strange fire" before the Lord.

From these beginnings derive sacrificial fire for burnt offerings, candles used to sanctify the opening of holidays and the Sabbath, and an entire Festival of Lights (Hanukah), an observance which derives partly from a myth about the need for oil to use in the re-dedicated Temple. To this day, every Jewish house of worship has a ner tamid or eternal light in its sanctuary that is never extinguished. In Zoroastrianism (the Parsee religion), which heavily influenced Judaism (and thus Christianity) during the Exile, fire is a central element of worship.

How the association of light with pure knowledge came to be is not entirely clear, because there are not very many surviving literary sources from the ancient world. The Greek playwrights, Aeschylus, Sophocles, and Aristophanes, didn't seem to have used the metaphor much, although real physical blindness is a consequence of misbehavior in the Oedipus trilogy for both Oedipus and Creon – lack of moral vision being made physical. Nor do the Iliad and the Odyssey deal particularly with a quest for knowledge, as opposed to other, less intellectual quests–Achilles' desire for justice, or Odysseus' desire to return home after the Trojan War. In the Graeco-Roman pantheon, there is a goddess of knowledge, Athena/Minerva, but she is much subordinated to the principal deity, Zeus/Jupiter, whose attribute is power and domination. The Greeks and Romans may have given knowledge to posterity, but the concerns of their times were for control and mastery of things.

In the Hebrew and Christian Scriptures, light is still not strongly associated with knowledge. The Psalmist wrote, "Light is sown for the righteous," but this is a more mystical than philosophical statement, where the meaning of this light is obscure, or at least the subject of debate and interpretation. II Corinthians 4:vi states that light is knowledge, but specifically means knowledge of the divinity of Jesus. Nor is the concept found explicitly in the Koran, although later commentators say it is implied by Sura 24, ayah 35, and the phrase "knowledge is light" is found repeatedly among modern Muslim commentators and authors.

The end of the Roman Empire in the West (usually dated as 486 CE, the Sack of Rome) signaled the commencement of the Dark Ages. Westerners of the era did not use the term "dark" to describe their times; the word came much later. But it was a period when knowledge in the West was pursued primarily by religious groups, Jewish and Catholic. Islam had some traditions of secular thought, particularly in Spain/Andalusia (such as that of Averroes and Avicenna) and in Persia, but these locations were well removed from the Muslim world's center of orthodoxy on the axis between Egypt and the Arabian Peninsula. Further, the Muslim world's interaction with the West being mostly adversarial if not bellicose, much culture preserved by the mediaeval Muslims was not accessible to the West until the period after the Renaissance. The ages were dark indeed for Western Europe.

When the Renaissance began, knowledge was still restricted to the elite. Even the Bible was kept from the general populace; William Tyndale was put to death as a heretic in 1536 for translating the Bible into English, even though the Reformation had been underway for nearly twenty years.

Some historians think that the success of the Reformation depended on the availability of Scripture to the common man, although one might note that nearly every Jew or Muslim could read his own holy book, and that nothing like the Protestant Reformation occurred in either of those communities up to that time. It is also worth noting that even if the Bible had been printed in English, the ability to read was not common among the laboring classes. Agricultural work – and most of the population of the world was engaged in that – did not require literacy. Shakespeare (and other playwrights) became popular because the works were presented in a way that even the illiterate could enjoy them. Written literature for the masses was still in the future, not only because few could read, but also because taxes and the cost of materials were prohibitive. Owning a book was a luxury until the 19th century. (Continued on Page 7.)
A Tribute to Right Worshipful and Illustrious Ralph W. Smith, Jr., 33º

The Grand Architect, on August 15, called to the Celestial Lodge
Ill. & RW Ralph W. Smith, Jr. (February 1933-August 2013)
A Blue Lodge Mason for 49 years
A Scottish Rite Mason for 48 years
An Outstanding DDGM in 2012
Degree Master of the 20th Degree
Responsible for the Valley Outstanding Teacher Program.
A career Naval Officer and Carrier Pilot
A Leader and a Man of Courage
A tireless worker in the quarries of Freemasonry
A Brother of unfailing courtesy and kindness
A Masonic mentor and role model.
He will be sorely missed.

Proposed By-Laws Change — to be voted on at the December 13, 2013, meeting.

A vote will be held at the December 13, 2013, Valley meeting to amend the Valley By-Laws by making the following changes:

ARTICLE VI, Section 2 – Subsections 5, 6, & 7.
Subsection 5. Change the wording in The Member Retention Committee to reflect its revised mission.
Subsection 6. Delete “The Membership Committee” and replace it with “The Membership Development Committee.”
Subsection 7. Change to “Member Outreach Committee.”
Renumber existing Subsections 7 and 8 as Subsections 8 & 9.
Reason: This is to redistribute the duties and responsibilities of the various membership-focused committees.

ARTICLE VI – COMMITTEES
SECTION 2: Standing Committees
5. The Member Retention Committee consisting of a Chairman and 6 at least 3 members. It shall maintain contact with inactive members and seek to get them to re-engage with the Valley. It also shall ensure that members, both active and inactive, are given opportunities to have responsibilities in the Valley that are consonant with their interests, skills, and available time.

6. The Membership Committee consisting of a Chairman and 10 members. It shall attempt to increase Valley membership by 2% per year, through a steady stream of new petitions for its semi-annual reunions, taking into account losses from deaths, demits, and suspensions.

6. The Membership Development Committee consisting of a Chairman and one member, and including as ex-officio members the Heads of the four Bodies, the Secretary, Assistant Secretary, the Director of Work, and the Personal Representative. It shall encourage membership growth through the use of the Alexandria Scottish Rite Lodge representatives, and increase member participation in Valley projects and activities by matching members with available jobs.

7. The Member Outreach Committee shall consist of a Chairman and at least three members. It shall develop programs and provide speakers who can present these programs at the various Lodges when invited to do so by the Worshipful Master.
Venerable Master’s Reflections on 2013

Jason Lotz, KCCH, Venerable Master of the Lodge of Perfection

I would like to take this opportunity to reflect on this year from my perspective as the Venerable Master of the Lodge of Perfection. After the formal installation in mid-January, we hit the ground running, and your team of officers have worked together to make this year a success. The Executive Council meetings continue to be held, and they provide a medium for close coordination between our four Scottish Rite bodies and the Valley Committees.

In February, the Lodge of Perfection brought in Brother Hector Mujica, KCCH, to present his thoughts on Masonry. In April, we continued our philosophical bent as we welcomed Ill. Pierre Gaujard, 33º, head of the College of Philosophy from the Valley of the District of Columbia. Ill. Gaujard regaled us with his impressions on many of the symbols found in the Scottish Rite degrees with a particular focus on the 14th Degree. In August, Brother Jon Ruark presented a very interesting presentation comparing some of the procedures in the Intelligence Community with the Masonic Fraternity. I also had the privilege of presenting Ill. Ed Cohen with a newly designed Masonic pin commemorating his eminent career not only in the Intelligence Community, but also our Craft.

We also have been busy supporting the programs of the Orient of Virginia. March found us at the Spring Scottish Rite Workshop at the Valley of Richmond. This event was well attended by the Brethren of Alexandria. It is always a great time to meet with Brethren from other Valleys and exchange ideas over a cup of coffee. The speakers and presentations were enlightening and gave us insight into events across the Orient, and at the Supreme Council level.

A small contingent from Alexandria made the trip to Harrisonburg in July for the Summer Language Clinic at James Madison University. The program updates us on our philanthropy and the breakthroughs in the diagnosis and treatment of childhood speech pathologies. I realize that it’s in the middle of the week, and it can be hard to take the time off of work to attend. But, I’d HIGHLY encourage you and your spouse to join us next year in Harrisonburg for this interesting opportunity (and the food and fellowship aren’t bad either). In September, we continued our journey down I-81 to Roanoke for the annual Scottish Rite Conference of Virginia. The state of our Valley was admirably presented by Ill. Larry Alexander, the Conference Vice President from our Valley. We learned a lot during the educational sessions, and a bonus this year was the conferral of the Knight Commander of the Court of Honour on all the worthy Brethren across the Orient. Of course, a high point of the Conference is visiting the various Valley hospitality suites, at least it is for me. After impartially judging every room, I have concluded that ours run by Brother Allen Beckner and his Lady Linda, with help from many others, was the best.

I also rather enjoyed our times at the Valley Awards banquet, the Ladies and Widows Dinner, the annual Valley picnic, and our Teacher’s Dinner. These were all well organized and a lot of fun.

Another highlight was our annual Blue Lodge night in August. We invited back La France Lodge #93 from the District of Columbia to exemplify the Entered Apprentice degree in the Scottish Rite style. Virginia, like most Grand Lodges uses the York Rite Ritual, so very few of us had ever seen the rich philosophical ritual of the Scottish Rite Entered Apprentice degree. It was very…unique. Maybe, we’ll finish the series and see if they’ll do the Fellowcraft? Also, in September we had our annual Feast of Tishri celebration, with its passing of the fruit baskets (making and distributing the baskets has always been a fond experience of mine). The Feast was accomplished under the guidance of Brother Kent Webber, KCCH, with a great talk by Ill. Roger Firestone.

October brings us another opportunity to confer a sampling of our degrees during the Fall reunion. Not only did we have another chance to work together as a team, but we tried something different. We enlisted our Spring Class to confer the 31st degree, one we don’t normally confer, in our Fall Class. This may just be a tradition to keep. Congratulations on the fine work by our Spring Class!

November and December are fast approaching with January in fast pursuit. The year has passed quickly, but it has left us with great memories of the experiences we have shared as Alexandria Valley Scottish Rite Masons. I consider myself truly humbled and blessed to have served as your Venerable Master this year. I would like to thank not only my officers in the Alexandria Lodge of Perfection, but also each of you for this opportunity. It will always be a pleasant memory with me, as I hope it will be for you.

Sincerely & Fraternally,

Jason
The 17th century in England was one of considerable turmoil. Not only did England experience conflicts with other countries (and that still included Scotland), but internal warfare as well. The monarchy was overthrown and Charles I executed, followed by the Restoration and importation of a royal family from the Netherlands. That last event was accompanied by the Declaration of Right, which solidified certain guarantees of freedom to the English and created fertile ground for what was to come in the 18th century.

What came was the Enlightenment on the continent of Europe and a similar, but unnamed, movement in Great Britain, England and Scotland having finally become a single country. The Oxford English Dictionary tells us that the term "enlightenment" was not even used in English until it had already begun happening. But it is evident that the early 17th century was when "light" came to mean abstract, secular knowledge and reason. And that is when Freemasonry, in its modern form was born. Exactly how important Masonry was to the success of the Enlightenment cannot be known; too many documents were lost--or never even created, thanks to concern for Masonic secrecy. That the symbol of light as representing knowledge influenced many Masons who held important positions in Western countries cannot be doubted. It may even be that Freemasonry was the actual origin of the identification of light with knowledge and reason in the Age of Reason.

Turning to more recent times, many Masons have explored connections between the Kabbala and the Craft. Freemasonry borrowed a lot of ideas from various areas of mysticism, including the ancient mysteries of the Greeks, and also alchemy; and interest in the Kabbala is one such that has persisted. However, few Masons, even those of the 32nd Degree, have an adequate background to explore the Kabbala properly, which requires knowledge of Hebrew and Talmudic Judaism. Even the Rabbis advised against Kabbalistic dabbling, relating parables about its dangers.

The Kabbala arose from pagan influences on Judaism during the Babylonian Captivity and thereafter, and sound understanding is necessary to distinguish that which is useful from a large amount of bunkum. That said, there is still value to be found in the Kabbala; observe, for example, that the name of its principal book, the Zohar, means "brightness." The importance of light persists.

One method used by the Kabbalists is to study the actual forms of the words found in sacred texts. The Hebrew word for "light" is spelled aleph-vov-resh. Albert Pike, who had only a reading knowledge of Hebrew, rendered this as "aur" in the Degrees, assuming that the aleph was always an /a/, and the vov was always a /u/ sound. In fact, aleph is a silent letter that serves as a place to hold a vowel, or to distinguish between two words that would otherwise be spelled the same. (The vov may stand for /v/, /o/, or /u/, as well. And other Hebrew letters with more than one pronunciation also led Pike astray; he rendered "Ivrim" [Hebrews] as "Abarim" in the 9th Degree.) The actual pronunciation of the word is "or," and "Beth Or," or house of light, is a common name given to synagogues around the world. A Kabbalist might observe that the aleph, being silent, has a special meaning: The Kabbalists spoke of how the light with which the universe was created in Genesis 1 was not the ordinary light of the sun, moon, stars, or of human origin, but was withdrawn, stored up, and reserved for the righteous, as written in the already quoted Psalm 97:xi--"light is sown for the righteous..." It is this hidden light that the mystics might say is symbolized by the presence of a silent letter in the word for "light." The Masonic implications are left to the reader. (Continued on Page 8.)
Finally, the Kabbalists made use of a technique called "gematria," which they believed revealed hidden meanings in the Scriptures. In gematria, each letter of a word is assigned a numeric value and the numbers are summed. Other words having the same sum are then considered to be related. In English, we might assign the values 1-26 to A through Z, but in Hebrew, the letters are themselves used to represent numbers, where we use Arabic numerals. Thus, some of the Hebrew letters have values in the hundreds (such as the resh = 200, similar to Roman numerals where C = 100 and D = 500). In this system, the Hebrew word for light has the value 207, and the Kabbalists would relate it to other words (and perhaps phrases) valued at 207.

What other words or terms have the value 207? One of the most important in Kabbala is ayn sof (also rendered ein soph and other variants) which translates as endless, infinite, eternal, and is treated in Kabbala as the essence of Deity. From this gematria derives the notion that God is unknowable and beyond description—in a word familiar to all Scottish Rite Masons, ineffable. By interpretation of the relationship, the nature of God is also light and knowledge unending.

The other Hebrew word of considerable interest valued at 207 is "geder," a word with many meanings in Hebrew. This word provides a remarkable insight for Brethren in the Kabbalistic context. The basic meaning of "geder" is "edge" or "boundary." From that foundation, it also came to mean "wall." And then its meaning expanded to include "one who builds a wall," none other than a mason!

Thus, having started from an exploration of light in Masonry, we discover that Kabbalistically Light IS Masonry.

**Nominations for the 2013 Alexandria Scottish Rite Awards**
Ill. Edmund Cohen, 33º, Personal Representative

On December 13 at our Executive Council meeting, we will select those who will receive the Valley Certificate of Appreciation for outstanding work done in 2013 and the Valley Certificate of Merit for longer term efforts over the past several years. Your input is essential, and we invite you to send in your nominations to me, the Secretary, or to the head of one of the Bodies between now and our December meeting.

We hope you and your ladies will be at our annual awards dinner on Friday, January 10, 2014, when we will present these awards. This year, right after the dinner, we will have our installation, and then there will be a short program for the ladies while we conduct a very short business meeting.

**CONGRATULATIONS**
The Alexandria Valley congratulates Illustrious and Most Worshipful James Dean Cole, the SGIG in Virginia, on his election by the Supreme Council as Lieutenant Grand Commander.
In February 1956, Brother Kruger was elected to the office of Venerable Master in the Lodge of Perfection. Following that, his many services to the Rite, and to the Valley in particular continued:

1968 – Began his service as a member of the Board of Trustees. He left this office in 1983 when he was appointed Deputy of the Supreme Council.

1973 – Introduced to Alexandria the program “Feast of Tishri,” and personally presented it annually with variation for several years thereafter.

1974-75 – President of the Scottish Rite Conference of Virginia. Over 600 attended the Saturday night banquet including Governor Mills Godwin as speaker, Lt. Governor John Dalton, and U. S. Senator Harry F. Byrd, Jr.

1976 – Led the Philanthropic Committee which established and financially supported a scholarship at George Mason University called “Charles and Polly Webber Scottish Rite Scholarship” in American History. This honored the admired Ted Webber, then SGIG in Virginia.

Brother Kruger’s service in and for the Supreme Council began with his appointment in 1977 as the Grand Tyler. He continued in that capacity until the Biennial Session in 1983 when he was appointed Deputy of the Supreme Council in Virginia. Illustrious Brother Kruger’s service to the Supreme Council and leadership of Virginia’s eight Valleys certainly had much to do with his election at the Biennial Session in 1985 as Sovereign Grand Inspector General of Virginia. He was also designated as an Active Member of the Supreme Council (which is limited to 33 members). He held the dual capacity position in the Supreme Council as Grand Secretary General from 1989 through 2002.

Dr. Kruger carried out an active and effective effort on behalf of the Scottish Rite until his retirement at age 80 at the end of 2002. Rather than be feted by others, he arranged and paid for a farewell party to express thanks to all Scottish Rite members in Virginia for their cooperation and achievements over the past 19 years. It was held at the Richmond Scottish Rite Temple with brethren and ladies from all eight Valleys present.

While much advancement occurred during those 19 years, Illustrious Brother Kruger’s greatest pride was the start and expansion of the statewide program to help children with language disorders. The beginning of this effort in early 1985 was a consultation between officials at James Madison University (JMU) and himself as to how the Scottish Rite could assist in enhancing a small summer program then in existence there. As a result, three Valleys shared in the cost to sponsor the 1985 Summer Clinic at JMU for ten children.

As Brother Kruger emphasized the importance of the Scottish Rite’s role in this humanitarian endeavor, he made it the responsibility of every Scottish Rite member in Virginia to be involved and each contributed at least $5 when his dues were paid each year. Many contributed substantially more. Clinics were added at Old Dominion University in Norfolk and Radford University at Radford. The Scottish Rite Foundation of Virginia took over the funding for these clinics, and gradually the statewide program grew and consisted of three Summer Clinics, nine Fellowships, support to the year-round clinic operated by the Richmond Valley, and one Doctorate Chair at JMU. The total outlay was about $150,000 yearly. All of this from a practically zero start in 1985! How could he avoid being proud of this?

When he retired at the end of 2002, JMU, in recognition of Dr. and Ill. Brother Kruger’s significant dedication to the Childhood Language Disorders Program, renamed its Summer Clinic as the DAVID KRUGER SCOTTISH RITE SUMMER SPEECH/LANGUAGE PROGRAM.

His other lifetime pride event was receiving the Grand Lodge’s 60-year Veterans emblem in a 2006 ceremony in Alexandria-Washington Lodge presided over by a close Masonic friend, the Grand Master, Most Worshipful G. H. Jones, III. He was doubtful, but hopeful, of reaching 70 years as a Master Mason.

We will always regard David Kruger as a man who lived a virtuous, energetic, and exemplary life. During his aging years, he certainly enjoyed “the happy reflections consequent upon a well spent life.”
**From the Secretary’s Desk**

*Ill. David C. Morris, 33º - General Secretary of all Four Bodies*

**IT IS ALL ABOUT DUES**

Your dues notices are in mail! The new “permanent” cards are ready for distribution. We will send the cards out in batches as we receive and process your payments.

**LIBRARY NEWS**

While we are trying to get books for our library, we want to let you know that we are only interested in Books of a Masonic nature, due to our limited space. One of the best ways to help our Library is by contributing to buying some books. Please contact our Library Chairman, John Tillery, KCCH, at telephone (571) 451-9035 or by e-mail: jttillery@aol.com.

**REVIEW CREDIT REPORTS**

If you haven’t reviewed your credit report lately, it might be a good time to ensure there are no errors on your account on the report. Check: www.annualcreditreport.com.

**ALEXANDRIA SCOTTISH RITE Latest News**

Get the latest Valley news from our website. Check it out at: www.alexandriascottishrite.org

**IS MY INFORMATION CORRECT?**

A question that we should all ask ourselves regarding the information recorded in the Supreme Council’s database. Go to http://renew.scottishrite.org to update your information.

**HOW DO I CONTACT THE SUPREME COUNCIL**

http://scottishrite.org/about/valley-locations

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**Honor our Veterans — November 11, 2013**

Veterans Day originated as "Armistice Day" on Nov. 11, 1919, the first anniversary of the end of World War I. Congress passed a resolution in 1926 for an annual observance, and Nov. 11 became a national holiday beginning in 1938. Veterans Day is not to be confused with Memorial Day—a common misunderstanding, according to the U.S. Department of Veterans Affairs. Memorial Day (the fourth Monday in May) honors American service members who died in service to their country or as a result of injuries incurred during battle, while Veterans Day pays tribute to all American veterans—living or dead—but especially gives thanks to living veterans who served their country honorably during war or peacetime.

(Source: http://www.history.com/topics/veterans-day-facts)

**SCOTTISH RITE CLUBS**

To foster a closer connection and participation with the Alexandria Valley, Scottish Rite brethren residing in distant areas from the Temple sought approval to establish Scottish Rite Clubs in their geographical areas. This was done in the Shenandoah Valley area in 1979, and in the Blue Ridge area in 1990. We in the Alexandria area support these clubs by attending their monthly dinner/meetings, and broadening our and their friendships. In turn, they help spread an interest in the Scottish Rite. We encourage Alexandria area brethren (and their ladies) to join in on these monthly gatherings.

The Blue Ridge Club’s Monday, November 18, meeting will begin with dinner at 6:30 p.m. at the IHOP Restaurant in Culpeper (15271 Montanus Drive). This is the last meeting of the year and the Club will next meet on January 20, 2014, at the same time and place. Reservations are not required.

The Shenandoah Valley Club does not meet in November or December. Their next meeting will be Wednesday, January 22, 2014, at the Butcher Block Restaurant, Stephens City — dinner at 6:30 p.m., and the brief meeting thereafter. Reservations are not required.

Contact either Ill. Walter Downs (703-768-7903; walterdowns@verizon.net) or Ill. David Smith (703-239-8659; dhsmith3@verizon.net) to make reservations or for additional information.
Scottish Rite Conference Update
Ill. Wm. Larry Alexander, 33º, Conference Vice President, Alexandria Valley

The 89th Annual Scottish Rite Conference of Virginia, hosted by the Valley of Roanoke, on September 27 & 28, 2013, turned out to be a terrific event with outstanding opportunities for education and fellowship. Our Valley had 27 Members and 14 of our ladies in attendance. This is the largest number of our members, or for that matter ladies, attending the Conference, but other Valleys had even greater participation.

Friday’s two educational sessions were standing room only and well worth our time. Brother Samuel Welty spoke about “The Circumpunct and Apron” which was a terrific historical and philosophical explanation of Masonic symbolism. Our own Brother Jay Patterson, KCCH, discussed the Supreme Council website and communication strategies – and even those who thought they knew what was going on came away impressed with how much has been done.

The business of the Conference included our SGIG, Ill. Jim Cole, meeting with the Virginia Scottish Rite Foundation Representatives, Valley VPs, and Personal Reps and Secretaries. In addition all the Brethren met for the annual Necrology Ceremony that remembered the Brethren we lost in the past year, including: Ill. Aubey A. Dellinger, Jr.; Robert N. Bowers, KCCH; Ernesto T. Fuentes, KCCH; Ill. Claude H. Harris, Jr.; Ill. David Kruger; Richard G. Neal, Jr., KCCH; Luis Pages, KCCH; and Ill. Ralph W. Smith, Jr. The Conference President and Vice Presidents presented reports on their Valley’s status and the major events of 2012-2013, the Foundation had its meeting, and both the SGIG and Grand Master of Masons in Virginia shared inspirational messages with the Brethren.

The 2014 Conference President is Ill. Carlton L. (Pete) Gill, Jr., 33º, of the Valley of Norfolk, and the Conference next year will be in Virginia Beach. The 2015 Conference will be in Alexandria, and is our responsibility.

There were two banquets, on Friday and Saturday nights, following which everyone visited the various hospitality rooms for dessert and fellowship. Crowds visiting our hospitality suite were exceptional all during the Conference and it required the hard work of everyone who helped to extend the well-known Alexandria hospitality. I want to thank Brother Allen Beckner, KCCH, and his Lady Linda for their exceptional work in planning for and running the Valley’s Hospitality Suite. Ladies Margaret Little and Junelea Alexander also should be recognized along with Brothers, Ill. Mike Riley, 33º, and Neil Marple, KCCH, for all their work. Of course, a highlight of the Conference was the Alexandria Valley’s Saturday Night Ice Cream Social, instituted a few years back by Ill. Dave Morris, 33º. Not many in attendance from any of the Valleys missed this event – and the Grand Master, Grand Line, and SGIGs from Virginia and West Virginia also were in attendance and enjoyed our hospitality and treats.

Another highlight was the Knight Commander of the Court of Honour Investiture for the Orient’s KCCH Elects and the recognition of the newly Coroneted 33º IGH Brethren. Our own Brother Howard Sobel, KCCH, was the representative candidate on stage for the ceremony.

Those who missed the Conference might think I may be exaggerating about both the quality of the presentations and the fun had by all, just ask any of our Brothers who were there for the first time to get their positive reaction.

In 2014, the Scottish Rite Workshop will be at the Richmond Scottish Rite Temple on Saturday, March 22, 2014. The Orient of Virginia will host, for the first time since 2000, the Regional Leadership Conference on April 11-12, 2014, in Williamsburg, VA. The 90th Annual Conference will be hosted by the Norfolk Valley in Virginia Beach on September 26 & 27, 2014. Please try to attend all of these events to support your Valley and Orient.

Sincerely & fraternally,
Larry
Calendar of Upcoming Events

**NOVEMBER 2013**

November 1st – 6:30 p.m.  
**Pre-meeting Dinner**  
(Reservations by October 29th)  
**Valley Meeting** — 7:30 p.m.  
**Election of Officers** — Council of Kadosh, Chapter Rose Croix & Lodge of Perfection

November 8th & 9th  
**GRAND LODGE OF VIRGINIA**  
Richmond Hilton Hotel & Spa  
Richmond, VA

November 18th – 6:30 p.m.  
**Blue Ridge Club Meeting**—Culpeper  
(Meets at IHOP)

November 28th  

**DECEMBER 2013**

December 12th – 7:00 p.m.  
**Master Craftsman 1 Study Gp**

December 13th – 6:30 p.m.  
**Executive Council Meeting**  
**Valley Meeting** — 7:30 p.m.  
**Election of Officers** - Consistory  
(and Lodge of Perfection meets)

**JANUARY 2014**

January 10th – 6:00 p.m.  
**Awards Banquet**  
(Reservations by January 6th)  
**Installation of Officers** (all four Bodies)  
Dedicate Auditorium  
to Dave & Martha Glass  
**Valley Meeting follows**  
(Council of Kadosh, Chapter Rose Croix & Lodge of Perfection)

January 20th – 6:30 p.m.  
**Blue Ridge Club Meeting**—Culpeper  
(Meets at the IHOP)

January 22nd – 6:30 p.m.  
**Shenandoah Valley Club Meeting**  
Stephens City  
(Meets at Butcher Block Restaurant)

January 23rd – 7:00 p.m.  
**Master Craftsman 1 Study Gp**

**REMINDER:**  
Club information on page 10.