



NEWSLETTER OF THE

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# Lt. Grand Commander and S.G.I.G. in Virginia

## Illustrious James D. Cole, 33<sup>o</sup>

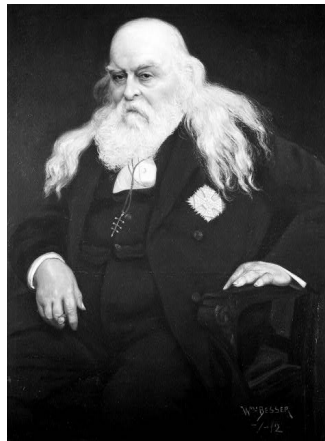
### Hidden Power

Brother Mark Twain (Samuel Clemmons) said, "It is curious that physical courage should be so common in the world and moral courage so rare."

As I reflect on the sometimes heated rhetoric displayed on the national scene, I recall the Charge given to all Entered Apprentices in Virginia (published in our *Presentation Volume*), wherein we admonish, "In the State you are to be a quiet and peaceful citizen, true to your government and just to your country; you are not to countenance disloyalty or rebellion but patiently submit to legal authority..." Further, we are advised several times in our ritual to avoid specific discussion in Lodge meetings about religion or politics. So, one might ask, why is this writer bringing up the topic of passionate debate?

The point is not to discuss any brand or ideology of politics or religion, but rather to discuss the nature of a Mason and more specifically a Scottish Rite Mason. Masons are taught how to disagree, but to do so with respect. Masons can be both "quiet and peaceful" and yet strongly disagree. After all, when did we come to believe that debates are won based on volume? Is it ever acceptable

to resort to violence in lieu of intellectual arguments? Is society enhanced when proponents on either side of a topic attack each other's character and good name?



Within Scottish Rite, Grand Commander Albert Pike, writing in *Morals and Dogma* discussed the force of the people, likening it to the force of steam, which though powerful, must be properly managed in order to be efficient and effective. Of the force of the people, he wrote "It must be regulated by Intellect. Intellect is to the people and the people's Force, what the slender needle of the compass is to the ship..." Imagine the thought, intellect as a compass. Should we not expect such a concept from the body often regarded as the "University of Freemasonry?"

Of course, speaking up when non-Masons (and especially

Masons) are treating each other inappropriately in a discussion requires some of that moral courage for which Brother Twain was searching. It sometimes takes a lot of courage to calm people down or to suggest that opinions can differ, that good people can disagree.

However, we know it can work, for we have only to contemplate the history of our country. One hundred fifty years or so ago, we had Masonic Brothers, wearing different uniforms, at times shooting at one another, but at times calling a truce to hold a Masonic meeting. Respect and civil discourse among "enemies" could exist even in times of hostilities.

In today's world, it appears to me that we need more discourse performed in a more Masonic manner. Can we imagine what the world could become if we as Scottish Rite Masons led such a courageous change by the examples we have been taught? If each day we conducted our discussions, disagreements, debates, and arguments in the manner we had been taught?

As the song goes, "what a wonderful world this would be."

It sometimes takes a lot of courage to calm people down or to suggest that opinions can differ, that good people can disagree.

# Scottish Rite Foundation Report

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**Deadline for next issue:  
August 1, 2019**

Brethren:

I report to you the activities and financial condition of the Scottish Rite Foundation of Virginia. Despite the uncertainty of our economy, we continue to hold a relatively strong financial position, so I begin by saying thank you for your continued support.

Our investment portfolio stood at \$1,638,403 at December 31, 2018. Our portfolio declined -3.5% during 2018 versus a -5.48% decline for the portfolio's indexed benchmark. Current value of the portfolio 3/20/2019 is \$1,773,775 for a 2019 Year-to-Date gain of 8.5%, all a result of the January through February market gains which followed the December 2018 decline. Total return goals for the Foundation are 7.2% annually making the overall goal to be a doubling of assets each ten year cycle. Total return includes a goal of at least 3% cash flow from dividends and interest, and the dollar total of cash flow to increase every four of five years. Income projected for 2019 is \$54,151, a yield of 3.05% on the 3/20/2019 current value of the assets.

During 2018, we were fortunate to be able to support our Language and Scholarship programs without any withdrawal from our investments. We paid all our obligations directly from the significant distribution to our cause in the amount of \$260,814 from the Trust of Worshipful G. I. Johnson. This type of support greatly assists our Foundation in carrying out our mission.

Our investments at Wells Fargo are invested approximately 19% in the Schaffer-Cullen High Dividend Stock Fund, 5% in the Schaffer-Cullen International High Dividend Stock Fund, 16% in the Miller-Howard High Dividend Fund, 14% in the Berkshire Asset Management Dividend Growth portfolio, 6.0% in Clearbridge Investment Growth portfolio, 12% in Sterling Capital's Equity Income portfolio, 4% in Dow Jones Index funds, 15% in the Caprin Fixed Income Fund, 4% in PIMCO's Bond funds, and 5% in Goldman Sach's U. S. Treasury funds. Our portfolios are concentrated in high quality, dividend growth companies,

and include fixed income securities. This strategy has consistently performed well over ten-year cycles, and because of rising cash flow has shown greater stability in volatile economic periods.

All securities are in custodianship of Wells Fargo Advisors. Our non-affiliated investment managers are monitored by Illustrious Haden Dudley, 33°, a member of the Valley of Roanoke. The Foundation is indebted to him for this service.

Overall, we are operating in accordance with the budget adopted at the September 2018 Annual Conference. We intend to continue to provide you information during the year so that you can be aware of how your Foundation is performing. A copy of this Report will be shared with each Valley Representative on the Foundation's Board so that the information will be available to those Brethren who have not attended today.

March 23, 2019 Spring  
Workshop Report

## A Treasure of Great Price

Joel T. Bundy, 32<sup>nd</sup> KCCH

“Wherever your heart is,  
there you will find your  
treasure”

*The Alchemist*, Paulo Coelho

Andy and I were huddled together in the hallway. We both wore flannel pajamas from Sears and Roebuck, with socks for slippers, slipping down over our toes. It may have been cold outside, but in this room, on this morning, we were warm from the kerosene heater churning next to us. I always loved to look into the furnace porthole seeing flickers of red flames pushing heat to these little boys.

The daylight shone, and we were way past Santa and his cookies. In the next room, mom and dad were putting the finishing touches on everything they still had to do. They had had their longest

night of the year each Christmas Eve, regardless of where the winter solstice fell on the calendar. Are you ready yet? “Not yet” came the reply. What was taking so long? Dad would always say that it was because he was fumbling with his super-8 movie camera, the one with the huge white lights. We used to beg him to film people at the dinner table, and then to play the movie backwards, simply to watch a steak being reassembled with knife and fork, but I digress.

Finally, the door magically opened and we scampered in. Flickering lights on the tree, wrapped presents underneath, half-eaten cookies with milk on the side (thanks dad), with savory smells emanating from the kitchen (thanks mom). The highlight was a new Hot Wheels set and several new cars to race

on the track. This is what I remember from an idyllic childhood. I love those memories still.

Now, as a man I have learned that across this vast world of ours, there are too many who live without these simple gifts during the holidays. They have little to show for in the way of things. No i-phone this year. No Barbie doll. No bicycle. Perhaps not even a decent meal, and with their future granting them ongoing strife, hunger, and poverty. Even in these United States, there are those children who suffer, even in our land of plenty.

How can we within the Craft play a part? No, individually we cannot change the world, but we can make a difference in the lives of those we touch. Our community extends outside the brick and mortar of our buildings and the impact of our work as well as we were taught in our vows. Each person is related to another, brick by brick, and composes that house of living stones of fraternity, tribe, and family.

Over these many years, we have worked tirelessly to build solutions, each success on the back of another. When it did not work, we found a different path until the problem was solved.



Remember to stop and look at what is right in front of you. Sometimes it is the eyes of a child wanting that extra smile from Pops or her dad.

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## A Treasure of Great Price



Continued from page 4.

VMAP was one such solution that was home grown, a path to have a better Valley. We should be proud of what we accomplished together. It isn't about the final score, it is about the journey and the "why" along the way. Better reunions. Richer understanding of our philosophy and history. Fewer Scottish Rite masons leaving. A bigger impact on the children in our speech and language centers who so desperately

need us. This work is why we are here, to oversee the well being of ourselves and our community through the tools we have at our disposal- education, ritual, a moral code, with "we the people" of our brotherhood driving those results. That is what I'm most proud of as a mason.

Let us also remember to take care of ourselves during this time of stress and distraction. Get the rest you need,

and pay attention to what is nearby, both for yourselves, but also those whose lives we touch. Remember to stop and look at what is right in front of you. Sometimes it is the eyes of a child wanting that extra smile from Pops or her dad. What is around the corner can usually wait.

We are on a journey together, dependent on each other for guidance, love and sometimes forgiveness. These are the things I need to focus

How can we within the Craft play a part? No, individually we cannot change the world, but we can make a difference in the lives of those we touch.



Continued on page 6.

## A Treasure of Great Price

Continued from page 5.

on to be a better physician, leader, husband, friend and brother. I listen to the sounds the lodge room makes and find myself grateful that we have shared this time together as the community known as the Norfolk Valley and I, no, that should be “we,” are better for it. These are my new holiday memories to love, a treasure of great price, and given freely from each of you.

## Finding Your Pareto

1896

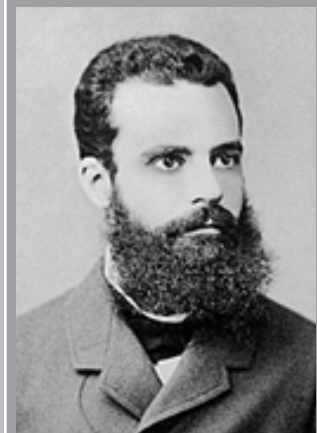
Vilfredo Pareto

It was 1896, and our story begins at the University of Lausanne, in Switzerland. Professor Vilfredo Pareto, an Italian, was curious. He wanted to know who owned all the land in his homeland of Italy. What he discovered that 80% of the land was owned by only 20% of the people. We understand very well the concept of wealth distribution with discussions about the 1% in the US.

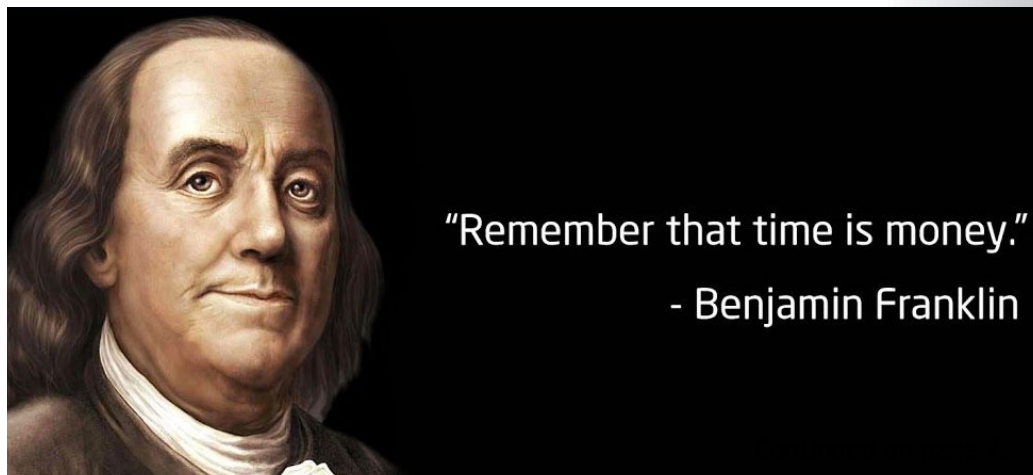
Fifty years later, Joseph Juran coined the term Pareto Principle, or the 80/20 rule where he found that there was a disproportionate relationship between many different pairs of related, but independent variables. We understand that this applies to personal wealth, sovereign wealth, innovation, complaints, quality and decision-making. Have you ever noticed that often important decisions are made in only a few minutes after an hour of back and forth dialogue? Sometimes it is even faster when using the gavel, but I digress. Only a few problems lead to most of the complaints and problems with quality, whether it be in our ritual, in healthcare, or with family dynamics.

is truly important, and move from incremental to exponential improvement. What are the priorities that will bring the greatest return on investment, whether that be resources, money, or our time? Speaking of, what about time? We spend time getting to know our brothers, building relationships, reflecting on our life and decisions, , communicating with each other and building that beehive of social interaction and collaboration.

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Professor Vilfredo Pareto  
University of Lausanne,  
Switzerland



## Finding Your Pareto

Continued from page 6.

1748

Advice to a  
Young Tradesman

Ben Franklin is known for his wit, innovation, and scientific endeavors. One of his most famous letters was written to a young man about time and money, but it really is about so much more.

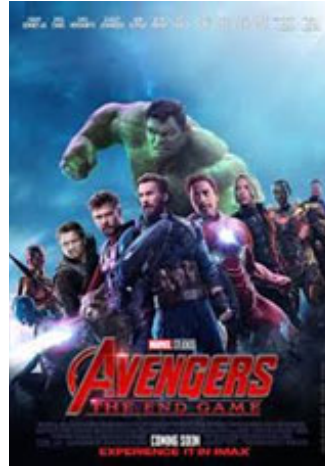
Remember that Time is Money. He that can earn Ten Shillings a Day by his Labour, and goes abroad, or sits idle one half of that Day, tho' he spends but Sixpence during his Diversion or Idleness, ought not to reckon That the only Expence; he has really spent or rather thrown away Five Shillings besides.

This is about the direct costs that it takes to live, earning our keep, run a Lodge, but also about what gets away, the opportunity costs that slip through our hands. Once we make a choice to do something, the other choices we do not make are no longer available to us, thus become a cost to us. Few truly understand these principles, both of prioritizing time, but also in making important choices that make a real difference.

2018

Value

In *Lean Six Sigma*, value is getting it right the first time. In the quality world it means getting the outcomes we want, without defects and with great service, and all



at a good cost. What does value look like for you, for me? In the Craft? At home with those we love? We all recognize that we are on a journey to that undiscovered country for which there is no redo, no mulligan, no rinse, and repeat. Time does not loop around (unless you are in an *Avengers* movie). So, what about your now? How are we spending our time? Shouldn't we apply the Pareto Principle to our lives, to the time we still have together?

- What are your passions? Are you focusing on those things?
- What are you doing to have your biggest impact professionally, and at home, in your lodge and Valley?
- Are you doing your big things ahead of the less important ones, and doing them well?
- What does "making a difference" look like for you?
- Are you curious about why things are the way they are?
- What in VMAP can you run with and make better?

Have you considered these questions? Can you answer them honestly?

We all recognize that we are on a journey to that undiscovered country for which there is no redo, no mulligan, no rinse, and repeat. Time does not loop around (unless you are in an *Avengers* movie).



## The Scottish Rite Research Society

The benefits of membership in the Scottish Rite Research Society are many. Some are intangibles, such as the potential for interaction and discussions with the brightest minds in contemporary Masonic philosophy and debate. The most important benefit is the availability of what we all came here for, which is more light in Masonry. This is manifest most particularly in SRRS publications and Masonic conferences.

The tangible benefits of membership in the SRRS include:

- access to some of the most thought-provoking ideas in contemporary Masonic research
- a 10% discount on Society books and certain items bought at the House of the Temple or via the on-line Store
- the annual hardback volume of *Heredom*®, the preeminent publication of scholarly Masonic research
- the Society's quarterly research journal, *The Plumblin*e®
- early notice for upcoming conferences and meetings on issues of Masonic importance
- your SRRS membership card and lapel pin SRRS Members may also receive:
- special discounted offers on advanced sales throughout the year
- a bonus book or other item

### TO JOIN

There are two levels of membership in the Society.  
Annual membership \$52.00 or Life membership available for \$1,300.

In addition to receiving *Heredom*, *The Plumblin*e, and discounts on Scottish Rite merchandise, SRRS members who pay their dues before the end of the year they are due occasionally receive an extra "bonus item" produced for that year. This is our way of saying "thank you" to members who stay dues-current.

Remember to visit the Scottish Rite Research Society section of the Store to see what products are available with your membership discount.

### On-line

Join us via our on-line Store and click on "Scottish Rite Research Society."

### By Telephone

Call the Scottish Rite Store toll-free at 1-866-445-9196, Monday through Thursday, from 7:00 a.m. to 5:00 p.m. Eastern Time. Please have your credit card (VISA, MasterCard, American Express, Discover) information ready.

### On-line

Join us via our on-line Store and click on "Scottish Rite Research Society."



Certain faculties of man are directed toward the Unknown—thought, meditation, prayer. The unknown is an ocean, of which conscience is the compass. Thought, meditation, and prayer, are the great mysterious pointings of the needle. It is a spiritual magnetism that thus connects the human soul with the Deity. These majestic irradiations of the soul pierce through the shadow toward the light.  
Arturo de Hoyos, Ed.,  
Albert Pike's *Morals and Dogma*. (Washington D.C.: The Supreme Council, 2011), 77



## So What is the Next Pitch

Right Worshipful Joel T. Bundy, 32° KCCH

For some, the game can be slow. It takes time for those nine innings. Currently it is a little over three hours for a major league game...

I love baseball. How sweet to hear those guttural words, “play ball”. It takes me back to throwing a ball in the front yard with my dad and brother on a Saturday afternoon after chores were done. In the end, it didn’t matter whether it was a baseball, softball (Mrs. Greer, I did not mean to break your window, again), or a taped-up cork. There was something magical about having a bat or broom stick and swinging at that object coming your way. Years later, when living in San Francisco, heaven was catching the BART and heading over to Oakland to watch the Bash Brothers slug the ball during warm-up, and the next weekend taking a gmish of street cars and buses to Candlestick to watch the Giants.

For some, the game can be slow. It takes time for those nine innings. Currently it is

a little over three hours for a major league game, and when that stretches over a 162-game season, add preseason and the playoffs, the time commitment is ginormous for player and fan alike. But one of the joys of baseball is thinking about the strategy, both playing the long-game, but also the adjustments during the game, within an inning, or even from pitch to pitch. What worked a few minutes ago might not be the best solution now. The players and coaches have to be mindful of the game, their players, the opposing team, the weather, the field conditions and the fans.

In this, baseball is like life. We too have to be in the present and in the “now” for what is happening at home, at work, or in our Valley. We need to remember what worked for us last time but be ready to make a change

when the next batter steps to the plate. Winning the division last year doesn’t mean we will do that this year, or ever again, if we can’t adapt, if we don’t adapt. For our Valley, this is what I love about our project we call VMAP. It spells out tools and strategies to help us adjust, shares best practices from across the Southern Jurisdiction, and allows us to tailor to our own Valley’s needs, to our own local fans. It is about being better than we were before, but realizing we are not as good as we can be tomorrow, whether that represents our Orient, our Valley, or us as individuals.

Just like baseball, this is a journey through time. Sometimes, we might strike out while swinging for the fences, or dribble a bunt foul. So what, there is another pitch coming. Bring it!



## Dressed to the Nines: Symbolism of the Well-Dressed Mason

Brother Wes Latchford, 32°

### Abstract:

In this paper, I investigate the idea that, as a beautiful system of morality, veiled in allegory, illustrated by signs and symbols, there is some deeper meaning and symbolism to being “Dressed to the Nines”, how Masons dress at Lodge, and whether a reverence of attire is somehow a part of our Craft. Through the etymology of the number nine and the history of “to the nines” as an idiom meaning “to perfection,” “to the highest degree,” or to dress “buoyantly and high class,” I examine how being “Dressed to the Nines” pays homage to the Nine Worthies or to the Nine Muses of ancient history, lore, and mythology. In understanding the Nine Worthies’ and Nine Muses’ connection to pursuing perfection, I explore the symbolism of being “Dressed to the Nines” as a reflection of the obligations Freemasons have taken upon themselves and of their dedication to continuing to pursue knowledge and truth.

### Symbolism of the Well-Dressed Mason

“You’re a Mason? My Father was a Mason...” Thus, began the conversation at breakfast during a high school youth retreat when a fellow diner noticed my Master Mason’s ring. During our chat, she relayed numerous loving re-



membrances of her father’s involvement in Freemasonry and the positive influence it had been in both his and her life. Of the memories she shared, one in particular happened to stand out to me. “I remember my dad getting dressed for Lodge and all the men looked so handsome; all dressed to the nines.” Handsome men dressed to the nines. As we concluded breakfast and went about our day, her remembrance of Masons “dressed to the nines” continued to stick with me. I couldn’t shake the feeling that, as a beautiful system of morality, veiled in allegory, illustrated by signs and symbols, there was something deeper to how Masons dress

and what the reverence of attire might be as an applied part of our Craft.

Nine’s etymology is a word that comes from Middle English, from *nyne*, adjective, from Old English *nigon*; akin to Old High German *niun* nine, Latin *novem*, and Greek *ennea*. Numerology views the “9” as representing the process of understanding the true value of life and the human experience and their subsequent connection to the Divine. The “9” is a number that contains the energy of all the other numbers, and so it represents the eight steps of the cycle of life, plus the motionless center (the “9”). It is thought that the “9” symbolizes the pinnacle of mental and spiritual attainment. The “9” is also the most important number in Feng Shui, as the number for perfection and the central energy of that system.

The number nine has also long been used as a superlative. There are several phrases of uncertain parent-

Continued on page 11.



“Sir king! ye shall have war without peace, and always to the nine degree, ye shall be in subjection of your enemies, and ye shall be needy of all goods.” The original work was written in Anglo-Norman French...

## Dressed to the Nines: Symbolism of the Well-Dressed Mason

Continued from page 10.

age that include the word, like “cloud nine”, “nine days’ wonder”, and the “whole nine yards.” “To the nines” is an English idiom typically meaning “to perfection,” “to the highest degree,” or to dress “buoyantly and high class.” In modern American usage, the phrase most commonly appears as “dressed to the nines” or “dressed up to the nine.” The most frequently heard attempts to explain the phrase “dressed to the nines” involve associating the number nine with clothing in some way. One theory has it that tailors used nine yards of material to make a suit or to some researchers a kilt. Another commonly repeated explanation comes from the exquisitely smart uniforms of the 99th (Lanarkshire) Regiment



of Foot, which was raised in 1824. The problem with this is the regiment was established in the early 19th century, well after particular instances of the phrase “to the nines” had been used in earlier centuries.

The earliest reference of “to the nines” appears in a translation of *Voyages de Jehan de Mandeville Chevalier*, from France circa 1357. The expression is attributed to Sir John Mandeville who, in the English translation, is found to make this comment: “Sir king! ye shall have war without peace, and always to the nine degree, ye shall be in subjection of your enemies, and ye shall be needy of all goods.” The original work was written in Anglo-Norman French and is much translated. So whether the “to the nine” is a literal translation from the original

or whether it was added later by translators, possibly as late as 1900, isn't clear.

From *Voyages de Jehan de Mandeville Chevalier*, we know the phrase “to the nines” existed as early as the 14th century, but it does not appear again in print until the late 17th and early 18th century. In *Poetick Miscellenies* of Mr. John Rawlett, 1687, we can find:

- The learned tribe whose works the World do bless,
- Finish those works in some recess;
- Both the Philosopher and Divine,
- And Poets most who still make their address
- In private to the Nine.
- Then in 1719, William Hamilton's Epistle to Ramsay makes reference to:
- The bonny Lines therein thou sent me,
- How to the nines they did content me.

The next example of the use of the phrase found in print is in Samuel Fallows' *The Progressive Dictionary of the English Language*, 1835. In his entry for the phrase “to the nines,” Fallows actually gives the example “dressed

The “9” is a number that contains the energy of all the other numbers, and so it represents the eight steps of the cycle of life, plus the motionless center (the “9”).

Continued on page 12.

## Dressed to the Nines: Symbolism of the Well-Dressed Mason

Continued from page 11. up to the nines” and suggests that it may perhaps be derived from “to thine eynes”, to the eyes. Troublesome etymology, indeed!

When something is described as “to the nine” it most likely seeks to give homage to the Nine Worthies or to the Nine Muses. The Nine Worthies are a distinguished group of characters drawn from Jewish, Pagan, and Christian history and lore: Joshua, David, Judas Maccabaeus, Hector, Alexander, Julius Caesar, King Arthur, Charlemagne, and Godfrey of Bouillon. These were well-known to medieval scholars as the personification of all that was noble and heroic. The Nine Muses, referred to by Rawlett in *Poetick Miscellenies*, were the Nine Muses of arts and learning from classical Greek mythology considered to be the personification of knowledge and of the arts; Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania.

Jacques de Longuyon of Lorraine was the author of a “chanson de geste,” *Les Voeux du Paon* (“*The Vows of the Peacock*”), written for Thibaut de Bar, Bishop of Liège in 1312. It was one of the most popular romances of the 14th century, and introduces the concept of the Nine Worthies. The Nine Worthies became a common and enduring reflection of chivalric perfection repre-

sented in Western European works of art and literature throughout France, England, Germany, Spain and Italy.

The first triad of worthies comes from the Old Law: Joshua, who led the conquest of the Holy Land; King David, the great leader of the Hebrews; and Judas Maccabeus, the warrior who led the fight against the adaptation of the synagogue to the world of the time, represented by the Seleucids. The next triad consists of warriors from the Roman or Pagan Law: Hector, the brave warrior of Troy; Alexander, the creator of the Hellenic Empire; and Roman General and Emperor Julius Caesar. The third triad refers to the New Law that gave birth to Catholic Civilization, heir of both the Hebrews and Pagans: The legendary King Arthur; Charlemagne, who founded the Holy Roman Empire; and the conqueror of the Kingdom of Jerusalem, Godfrey de Bouillon.

A key part of the historical romance in *Les Voeux du Paon* is where, during a period of truce, a banquet is held at which a peacock is killed. In the tradition of swearing vows over the body of a bird, nine knights and three maidens make a series of vows; the knights vow to commit acts of valor in battle, the maidens to seek husbands according to Alexander’s choice. The knights accomplish their vows as they defeat the besieging en-

emy, and the story ends with the burial of the dead and the marriage of the maidens. Charles Dickens wrote about these oaths in a Victorian periodical he founded, *All the Year Round*. In an article in Volume V entitled “*Peacocks*,” Dickens observes:

“The most celebrated of all the vows of chivalry were those that were called ‘The Vow of the Peacock,’ or of ‘The Pheasant.’ These noble birds, for so they qualified them, perfectly represented, by the splendour and variety of their colours, the majesty of kings during the middle ages, when, superbly arrayed, they held what was called ‘Tinel,’ or full court, corresponding with the “Drawing-room” of modern times... The flesh of the Peacock (or of the Pheasant) according to the old romances, was the peculiar diet of valiant knights and heart-stricken lovers, and its plumage was considered by the Provençal ladies the richest ornament with which they could deck the crowns they bestowed on the Troubadours, as rewards for the poetical talent displayed by them in singing the praises of love and valour. But it was on the day when a solemn vow was made that the Peacock (or Pheasant) became the great object of admiration, and

Continued on page 13.

As author Katy Waldman points out in her article “*Bring Back the Peacock Vow*,” exploring the notion of taking a vow to help others, rather than continually committing ourselves to self-improvement, is an important, and often overlooked way of keeping chivalry alive in today’s world.

## Dressed to the Nines: Symbolism of the Well-Dressed Mason

Continued from page 12.

whether it appeared at the banquet given on these occasions roasted or in its natural state, it always wore its full plumage, and was brought in with great pomp by a bevy of ladies, in a large vessel of gold or silver, before all the assembled chivalry. It was presented to each in turn, and each made his vow to the bird, after which it was set upon a table to be divided amongst all present, and the skill of the carver consisted in the apportionment of a slice to everyone.”

One of the underlying motivators behind the drive for self-betterment should always be a search for talents and abilities that allow us to help others, not just glorify ourselves. Within the principles of chivalry, the virtue of “prowess” (what we would call “excellence”) is supposed to be tempered with the ideals of “service” and “courtesy” (a demonstration of respect for others through gracious actions.) Perhaps one of the best expressions of these two ideals, personal excellence, and service to others, was the Vow of the Peacock. The chivalric virtues of the Code of Chivalry were also described in the 14th Century by the Duke of Burgundy. The words he chose to use to describe the virtues that should be exhibited in the Knights Code of Chivalry were as follows: Faith, Charity, Justice, Sa-

gacity, Prudence, Temperance, Resolution, Truth, Liberality, Diligence, Hope, and Valor; virtues and ideals familiar to the modern day speculative Mason.

As author Katy Waldman points out in her article “*Bring Back the Peacock Vow*,” exploring the notion of taking a vow to help others, rather than continually committing ourselves to self-improvement, is an important, and often overlooked way of keeping chivalry alive in today’s world.

“I was thinking about this, peacocks, olde-style courtesy, as I took a train from Washington to New York on Monday. I was struggling with a large suitcase. There were plenty of able-bodied men and women around, but the person who ended up hoisting the other end of my bag (my knight!) was a silver-haired gentleman with quivering arms. I felt terrible accepting his help. It was clear, though, that he was acting out of chivalry, his solemn sense of what he owed a woman he’d never met. The experience made me wonder about people closer to my own age: Do we feel obligated by manners the way our parents did? Why don’t ladies help one another, or even men, with heavy bags? When was the last time I’d partnered with a woman I’d never met to

slay a dragon/shove her overstuffed purse into an overhead compartment? Why do we always ask if men should give up their subway seats for a pregnant woman or elderly passenger rather than just asking (demanding) that we all do? Whither feminist chivalry? Whither regular chivalry?”

Her conclusion, “sometimes graciousness beats out flawlessness,” is a wonderful summation of one of the underlying principles of the code of chivalry. You do not have to be perfect to lend someone a helping hand.

The Muses in early Greek mythology were one of those vague collections of deities, undifferentiated within the group of gods and goddesses, and characteristic to certain social, educational, or financial classes to which people were assigned in ancient Greece. In 700 BC, *The Theogony* by the Greek epic poet Hesiod tells of nine Muses. There were also nine Muses as early as Homer’s *Odyssey* which scholars date to about 675–725 BC. The nine Muses were beautiful young women, daughters of Zeus and Mnemosyne (Titaness and Goddess of Memory). They were originally the patron goddesses of poets (who in early times were also musicians, providing their own accompaniments) although later their range was extended to include all liber-

The knights accomplish their vows as they defeat the besieging enemy, and the story ends with the burial of the dead and the marriage of the maidens.

Continued on page 14.

## Dressed to the Nines: Symbolism of the Well-Dressed Mason

Continued from page 13.  
al arts and sciences, hence, their connection with such institutions as the "museum" (Mouseion, or "seat of the Muses"). The Nine Muses and their respective artistic and scientific attributes are:

1. Calliope, meaning "beautiful-voiced," was the Muse of epic poetry and the goddess of eloquence.
2. Clio, meaning "to make famous" or "celebrate," was the Muse of history.
3. Erato, meaning the "lovely" or "beloved," was the Muse of lyric poetry, especially love and erotic poetry.
4. Euterpe, meaning "the giver of much delight," was the Muse of music and was known to entertain the gods on Mount Olympus.
5. Melpomene, meaning "to celebrate with dance and song," was initially the Muse of singing but later became the Muse of tragedy.
6. Polyhymnia, meaning "the one of many hymns," was the Muse of sacred poetry, sacred hymns and eloquence; she is also sometimes credited as being the Muse of geometry and meditation.
7. Terpsichore, meaning "delight in dancing," was the Muse of dance and dramatic chorus.
8. Thalia, meaning "the joyous" or "the flourishing," was the Muse of comedy and idyllic poetry.
9. Urania, meaning "heavenly" or "of heaven," was the Muse of astronomy and astronomical writings.

Certain objects also became associated with the Muses and help to identify their particular talents. Calliope often holds a writing tablet and stylus, Clio has a scroll, Euterpe a double aulos (or flute), and Thalia a theater mask. The Muses were believed to live on Mount Olympus where they entertained their father and the other Olympian gods with their great artistry, but later tradition also placed them on Mount Helicon in Boeotia where there was a major cult center to the goddesses, or on Mount Parnassus where the Castilian spring was a favorite destination for poets and artists. On Mount Olympus, Apollo was, in a certain sense, the choir leader of the Muses, although his attachment was not limited to music, as he fathered many children with his musical group. Calliope, the Muse of epic poetry, was the mother of Orpheus, the wonderfully gifted lyre player whose father was said by some to be Apollo himself.

Hesiod claimed that he spoke with the Muses on Mt. Helicon, and they gave him a luxuriant laurel branch and breathed into him their divine voice so that he could proclaim the glory of the gods and their descendants. Thus, the simple shepherd was transformed into one of the most important poets in history. Hesiod also states that the Muses were created as an aid to forgetfulness and relief from troubles, perhaps as a balance to their mother, who personified memory.

The use of the word "perfection" and the symbolism of raw and crude form juxtaposed to flawlessness are found throughout Freemasonry. Chalmers I. Paton, in his book *Freemasonry: Its Symbolism, Religious Nature and Law of Perfection*, tells us that, "Freemasonry itself is symbolic of the highest possible perfection of mankind, and to this its great aim is to contribute; with a view to this object all its teachings are framed. George H. Steinmetz reminds the Masonic traveler, "All the symbology of Freemasonry depicts man's journey back to his lost perfection and is intended to assist him to accelerate his progress by teaching him how to more quickly accomplish his purpose." The move-able jewels of the Lodge eloquently capture this journey from rough form to flawlessness.

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The non-Mason is the rough ashlar, but once he enters the Lodge and is shaped by the rituals and educated in Masonic philosophy, this individual is made new and perfected in the task of what is called the "Great Work."

## Dressed to the Nines: Symbolism of the Well-Dressed Mason

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The rough ashlar, or stone in its rude and unpolished condition, is emblematical of man in his natural state; ignorant, uncultivated, and vicious. But when education has exerted its wholesome influence in expanding his intellect, restraining his passions, and purifying his life, he then is represented by the perfect ashlar, which, under the skillful hands of the workmen, has been smoothed, and squared, and fitted for its place in the building. The non-Mason is the rough ashlar, but once he enters the Lodge and is shaped by the rituals and educated in Masonic philosophy, this individual is made new and perfected in the task of what is called the "Great Work." Sometimes the ashlar is pictured as a single stone being hewn or chiseled, but more often it's two stones side-by-side: The rough and the perfect. The Masonic trestle board too is symbolic of perfection. Allen E. Roberts tells us in *The Craft and Its Symbols*, "The Trestle Board, used by the master workman to draw his designs upon, is a symbol of perfection. It is symbolically a spiritual board on which a man should lay out his plans to build his 'living stones' into a Temple to the Great Architect of the Universe."

Other symbols employed in Freemasonry have a meaning of perfection, including the means of entrance into the Lodge, square and compass,



the level, the plumb, the ruler (with 24 divisions), the lamb-skin or white leather apron "without spot or blemish," the jewel of the York Rite's Past Master, and the Equilateral Triangle. In the Scottish Rite, the combined degrees of 4 to 14 are called the "Lodge of Perfection," and Degree 5 is labeled "Perfect Master." When the Mason enters the 14th level of the Scottish Rite, he has attained the degree of the Perfect Elu. Masonic Lodges even have "perfection" in their name. In Calgary, Alberta, you can find Perfection Lodge No. 9. Perfection Lodge No. 75 is in New Westminster, British Columbia. Perfection Lodge can also be found in Jacksonville, Florida; Framingham, Massachusetts; and Fort Worth, Texas.

So what then is this "perfection" that the Craft speaks so much about? Simply put, it is the attempt through good works, rituals and obligations, and Masonic education to be spiritually perfected. This is spiritual alchemy: The attempt to transform one's spiritual imperfection

through the science of mysticism and thus be re-forged as a new and perfected being. Steinmetz summarizes it very succinctly, "man is impelled toward perfection! There is that within man, his inner-most divinity, which informs him of the possibility of attaining completeness of being and urges him on to strive for that attainment."

So what does being dressed "to perfection," "to the highest degree," "buoyantly and high class" mean for a Mason? We know as Masons that our entrance into the Lodge is not a mere opening of a door. It is accomplished by forms, ceremonies, actions, and words designed to impress upon the mind wise and serious truths. We know this is not a frivolous event, but one of spiritual impressiveness. A Mason should look equally as impressive.

As the Nine Worthies are "a common and enduring reflection of perfection guided by chivalric obligation," so in his manner of dress a Mason pays homage to The Nine Worthies as a reflection of the obligations he has taken with each degree. Obligation comes from the Latin obligare, meaning "to bind." An obligation becomes a binding force. In Freemasonry it unites its members with solemn promises, agreements, and covenants to be true to God and man. When first initiated, the cable tow symbolized the tie we have

Continued on page 16.

...George H. Steinmetz reminds the Masonic traveler, "All the symbology of Freemasonry depicts man's journey back to his lost perfection and is intended to assist him to accelerate his progress by teaching him how to more quickly accomplish his purpose."

## Dressed to the Nines: Symbolism of the Well-Dressed Mason

Continued from page 15. to our new world of Freemasonry. Just as an umbilical cord is cut between child and mother to be replaced by love and care, so this Masonic cord is replaced by a stronger bond, the tie of Brotherly Love. With the removal of the cable tow, we are under an obligation to Freemasonry. At the same time, because the rope has two ends, the Fraternity has placed itself under obligation to us. The cable tow is the symbol of a vow to assist another, even at the risk of our lives. Its strength and length depend upon our ability to fulfill our obligations. It is a test of our character and our capacity to love. It is the "peacock" which ties our solemn vow among one another.

Every Mason in the Fellowcraft Degree learns that it is through his mind and senses he acquires knowledge. He seeks to improve his erudition through the liberal arts and sciences which Freemasonry regards as grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. In the seventeenth century these studies were looked upon as the basic curriculum of a well-rounded education. Liberal arts education (from Latin liberalis "free" and ars "art or principled practice") can claim to be the oldest program of higher education in Western history. It has its origin in the attempt to discover first principles, "those universal principles which are the con-

dition of the possibility of the existence of anything and everything."

The liberal arts are those subjects or skills that in classical antiquity were considered essential for a free person (liberalis, "worthy of a free person") to know in order to take an active part in civic life, something that (for ancient Greece) included participating in public debate, defending oneself in court, serving on juries, and most importantly, military service. Grammar, logic, and rhetoric were the core liberal arts, the Trivium, while arithmetic, geometry, the theory of music, and astronomy also played a somewhat lesser part in education known as the Quadrivium. Liberal arts today can refer to academic subjects such as literature, philosophy, mathematics, and social and physical sciences. The Muses educate those who seek understanding for the love of it, rather than for the prospect of gain, as is so common among the career oriented. Freemasons do not seek material gain from their membership in the Fraternity, but to be part of a worldwide Brotherhood of Friendship, Morality, and Brotherly Love.

Through the liberal arts and sciences, represented by the Muses, a Mason knows that knowledge does not remain static but it a continuing pursuit of perfection. By "dressing to the nines," a Mason pays homage to The Nine

Muses as a reflection of his dedication to continuing to pursue knowledge and truth, more light in Masonry. As the daughters of Mnemosyne, the Muses particularly address the memory and the closely related faculty of imagination. After the external senses, it is these senses, memory and imagination, that must be educated. Clearly, the works of the Muses have a natural affinity for the memory. The first thing to do with a poem or song is simply to learn it by heart. Modern educationists have a bugbear of memorization, but it is a necessary, healthful, and even pleasant activity, especially where the material is pleasing. Our Masonic ritual, memorized and passed down orally from generation to generation and preserved in a perpetual state of purity by constant supervision and schooling, sharpens the brain's ability to record information and create a clearer memory that is easier to recall and associate with the landmarks of Freemasonry and the symbols of the Craft. Many a Mason has participated in ritual and found his mind a blank slate while the Brethren look. We now understand Mnemosyne and the Muses, as symbols to our memorization of ritual, can assist us in our time of need and hopefully to help jog our memory!

Being well-dressed for Lodge, whether formally or casually, shows an understanding of the symbolic  
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As an Entered Apprentice is presented his lambskin or white leather apron, he is told by the Worshipful Master it is hoped that he wears it with pleasure to himself and honor to the Fraternity. What we wear with our apron also speaks volumes of us as Masons, whether some are willing to admit it or not.



## Dressed to the Nines: Symbolism of the Well-Dressed Mason

Our Masonic ritual, memorized and passed down orally from generation to generation and preserved in a perpetual state of purity by constant supervision and schooling, sharpens the brain's ability to record information and create a clearer memory that is easier to recall and associate with the landmarks of Freemasonry and the symbols of the Craft.

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connection of this simple act to the higher ideals of perfection as represented in the Nine ("9"), the binding force of an obligation as championed by The Nine Worthies, and prominence of education as epitomized by The Nine Muses. As an Entered Apprentice is presented his lambskin or white leather apron, he is told by the Worshipful Master it is hoped that he wears it with pleasure to himself and honor to the Fraternity. What we wear with our apron also speaks volumes of us as Masons, whether some are willing to admit it or not. How we carry ourselves both within and outside the Lodge is our deportment. Deportment is allied with the earlier ideas of chivalry and courtesy, and the later ideas of etiquette and good manners, in short, with conduct according to the rules of behavior accepted by polite society. The deportment of a Brother while the Lodge is at labor is governed by the rules of good taste. Our manner of dress shows our good taste. As the writers at Masonic World remind us that, "in every moment of our life, in public, at work, at pleasure, with our families, even when you are alone, you are a Mason!"

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## Craft Writers Reviewed

Illustrious William A. Parks, Jr. 33°

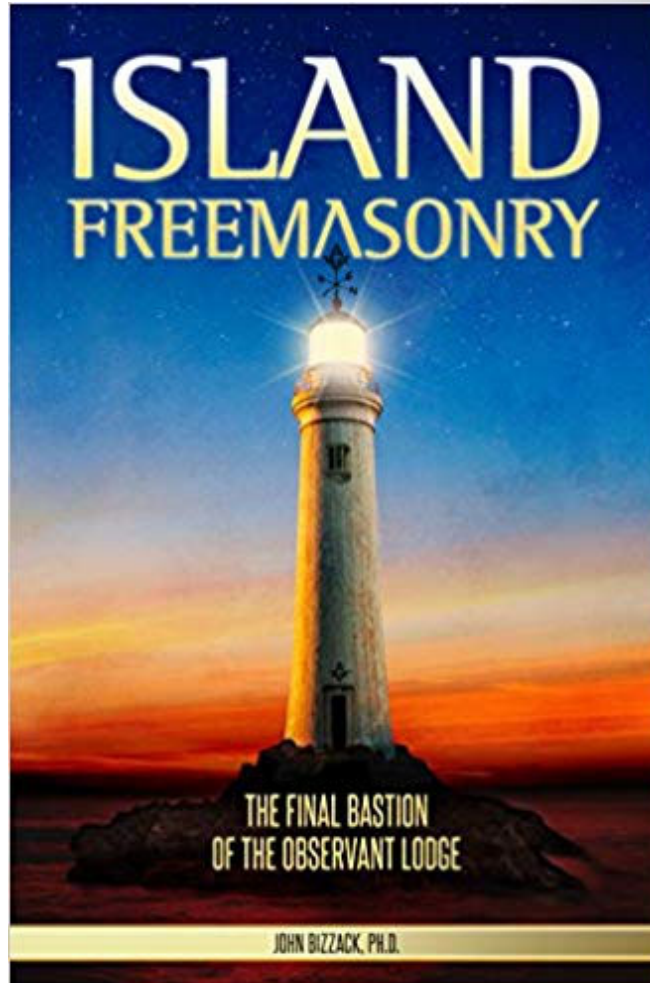
*Island Freemasonry* adds another installment to the stream of books, articles and Web sites advocating “Restoration” of Blue Lodge Masonry in the United States.1

Brother Bizzack lobbies for excellence in Masonic ritual, education, dress and cuisine. No doubt many Lodges fail in one or more of these areas. But Bizzack takes a new, startling approach.

He primarily contends that there are too many Masons in the United States. This idea emerges from his account of the infamous Morgan Affair which resulted in precipitous drops in membership for decades. He attributes its occurrence to too many men entering the West Gate lacking sufficient intelligence to grasp the meaning and philosophy of the Craft.

Certainly, the Brethren who executed the kidnapping, imprisonment and disappearance of Captain Morgan took their obligations too literally.

But Bizzack blames the explosive growth spurts of the Craft following the Civil War and the two World Wars and subsequent steep declines in membership on the admission of too many candidates unable to immerse themselves in the Craft’s heritage, ritual, and history because of their own ignorance and the lack of qualified leaders to instill excellent Masonic education.



Further, Masonic Ritual should be solemn and serious. Excellence in dress contributes to solemnity. Excellence in dining will further enhance the Masonic experience. Bizzack bolsters his arguments with unyielding criticisms of “hairball” Grand Lodges obsessed with numbers rather than quality.

Many will label Island Masonry’s propositions “elitist.” Many good Masons will answer that Millennials will dress as they wish; Masonry regards no man for his outer

Bizzack, John, Ph.D., *Island Masonry: The Final Bastion*

Of the Observant Lodge  
(McCoy, 2017, \$29.00)

*Island Freemasonry* itself advocates no revolution and no secession from regular Masonry.

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## Craft Writers Reviewed

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accouterments; and any good man should be accorded the chance to become “better” with the assistance of the Craft. We are all traveling the same broad level and the blood in one’s veins is no better than that of the humblest citizen.

But wait. Bizzack proposes no innovations in the Craft such as “borrowing” Chambers of Reflection” from other bodies. He counsels patience in reaching the goals he champions.

*Island Freemasonry* itself advocates no revolution and no secession from regular Masonry.

Rather Bizzack aims his version of “Observant” Masonry at current Brethren who have the skills to work within their Lodges to conduct effective Ritual teaching; to present educational programs on Masonry’s history, Ritual, and philosophy; to treat members with gustatory respect; and “restore” the Fraternity to such a level of respect that dress codes will seem natural.

Such men comprise the “islands” from which a restored, improved Freemasonry will develop.

Island Masonry concludes: “Perhaps a new Masonic slogan will emerge to guide a constructive direction of the fraternity: There is strength in fewness.”

Who will make the cut?

1. See, e.g.: <http://masonicrestorationfoundation.org/>, Hammer, Andrew, *Observing the Craft: the Pursuit of Excellence in Masonic Labor and Observance* (Mindhive, 2010)
2. See Dafoe, Stephen, Morgan: *The Scandal that Shook Freemasonry* (Cornerstone, 2014)
3. See McCall, Steve, Ed., *41 Million Men: The importance of the Millennial Generation to Freemasonry* (McCoy, 2018)

Who will make the cut?



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## Scottish Rite Friends Dinners



Scottish Rite Friends Dinners are an exciting grassroots fund-raising program that encourages Valley involvement, raises money and gives 100% of the net proceeds to qualified Valley, Orient and Supreme Council charities. Thanks to dedicated brethren across the Southern Jurisdiction, Scottish Rite Friends Dinners are making a difference.

Volunteers from local Valleys help by organizing a committee and planning a dinner in their Orient or Valley. The dinner is accompanied by a live and/or silent auction where two-thirds of the net proceeds stay with the local Valley for charitable uses and one-third is contributed to the House of the Temple Historic Preservation Foundation, Inc., to benefit the Rebuilding the Temple Campaign. The Development Office assists in supplying items for the auction which can be supplemented by items donated by members of the hosting Valley or Orient.

For more information or if your Valley would like to host an event, contact Caitlyn Kent in the Development Office at 202-777-3111 or [ckent@scottishrite.org](mailto:ckent@scottishrite.org).

### **Item Donations Needed!**

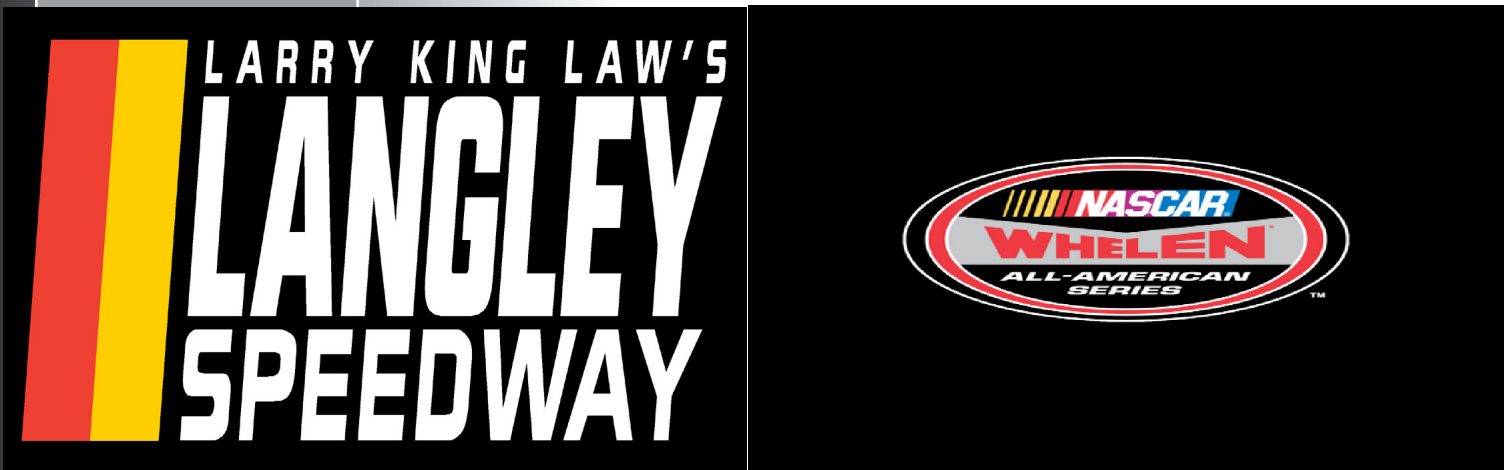
Are you interested in MAKING A DIFFERENCE by donating your unused or gently used items to charity?

The House of the Temple in Washington, DC can find a new purpose for them! The Supreme Council has created an event that is taking place all around the Southern Jurisdiction. The Scottish Rite Friends Dinner is the perfect opportunity to make a difference. The money raised from these events directly supports the RiteCare Scottish Rite Childhood Language Program.

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# VMAP Working Tools

*Your Guide to News & Best Practices*

From the VMAP Committee Chairman

Greetings Brethren!  
Welcome to VMAP 2018 and the return of the VMAP Working Tools newsletter!

The 2017 VMAP workbook is available for download. Based on the feedback from members at the 2017 Workshops some significant changes have been made to improve program for all Valleys, regardless of size.

A new workbook means a new Working Tools. The

newsletter will be a bimonthly event. The first issue of each month will share news from around the Jurisdiction about how VMAP is being implemented in, and impacting, local Valleys.

In the second issue of each month members of the Supreme Council VMAP Committee will share a best practice or lesson learned from actual 2017 workbook submissions. These will be items that successful Valleys

are using to improve their members experience and strengthen their Valley.

We hope that you will enjoy this new newsletter format, and we'd love to hear your questions, stories, and feedback, so drop us a note at [vmap@scottishrite.org](mailto:vmap@scottishrite.org).

If you have not turned in your 2017 workbook yet it's not too late, send that in ASAP!

We want to hear from YOU. Do you have a story about how VMAP is working in YOUR Valley? Perhaps you have questions or need advice. Please send an email to [vmap@scottishrite.org](mailto:vmap@scottishrite.org).

**VALLEY MEMBERSHIP  
ACHIEVEMENT  
PROJECT (VMAP)**





# A Smile on the Valley

Masonic Brethren, their families, friends and businesses can now help their Valley at no cost to themselves and it's never been easier. When you shop on Amazon.com, you can direct a portion of your purchase price be sent to the RiteCare of your choice (see listing below), thanks to Amazon's charitable program called Amazon.Smile. This program, Amazon takes 0.5% (one-half of one percent) of the price of any item purchased and donates that money to the shopper's charity of choice at no additional cost.

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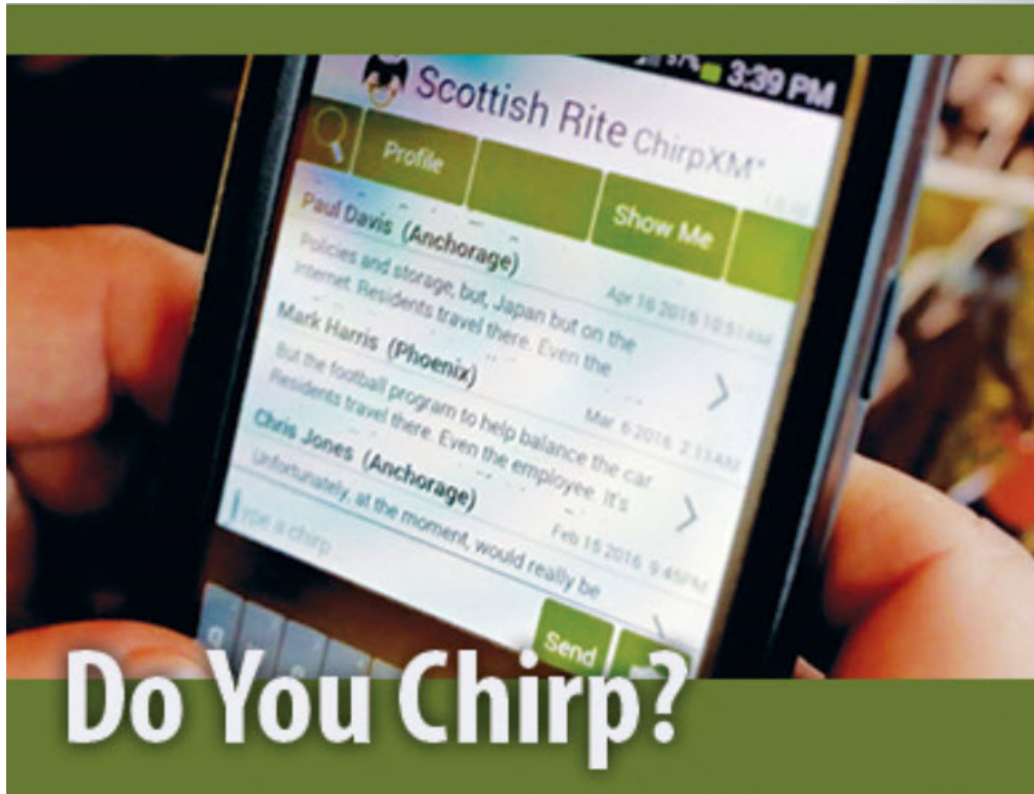
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## Scottish Rite Chirp



The Scottish Rite of Freemasonry—Southern Jurisdiction is making a new tool available exclusively to Scottish Rite Masons, known as SR Chirp. This is a personal communication and messaging utility which operates as a mobile phone application and is unique to the Scottish Rite.

Maintaining meaningful personal communications in today’s fast-paced and technology intense day can be challenging. Smartphones are everywhere, and a variety of services including Facebook, Twitter, and text messaging make keeping in touch possible using many different methods.

Each popular technology provides benefits as well as challenges. With so much information available to us, it’s often hard to keep track of some of the messages that are most important.

The name “Chirp” was selected by the application’s developer, which has other business-to-consumer projects apart from the Scottish Rite. SR Chirp messages are known as “Chirps.”

Using the application, Scottish Rite members may to “Chirp” to each other and share their experiences, day-to-day interactions and thoughts, updates from their local Valleys and Orients, or simply stay connected throughout the jurisdiction.

The application enables Scottish Rite Masons to quickly and conveniently communicate and interact. Although SR Chirp is similar to text messaging in some ways, because SR Chirp is usable only by Scottish Rite members, it becomes simple to separate communications with brothers from the sometimes overwhelming number of messaging that are part of our personal and business lives.

SR Chirp is a Smartphone app that enables Scottish Rite Masons to communicate quickly and conveniently.

## Scottish Rite Chirp

SR Chirp users also customize the messages that they desire to see. A user might elect to view only messages from his own Valley, or might decide to reach out to another Valley where he is traveling. Because the application is location-aware, users can elect to see messages and interact with other users easily and conveniently wherever they are—and not see messages from locations or Valleys that are not of immediate interest.

SR Chirp is available as a free download on Android mobile platforms and coming soon for Apple devices.

Installation is simple and registration requires only that you confirm your membership and create a user ID through the my.scottishrite.org portal if you have not already done so. Activation instructions are included with the application installation.

Please download SR Chirp and be part of the online and mobile community. We're looking forward to getting acquainted!

SR Chirp is available as a free download on both Apple iPhone and Android mobile platforms.

Here are the mobile links to download the free app from your phone.

Apple:

<https://itunes.apple.com/us/app/sr-chirp/id911534384?ls=1&dm=8>

Android:

<https://play.google.com/store/apps/details?id=net.scottishrite.srchirp>

The universal link will route your phone to the appropriate store when clicked from your phone.

<http://qrs.ly/gr49ng2>

You can scan the QR code to take to either store your phone supports as well.





# “Knight of the East, of the Sword or of the Eagle”

## Summary

This degree teaches that it is not possible to keep people in slavery once they know the value of liberty and can decide for themselves how to define it. Likewise, it is not possible to defeat Masonry by attacking it; for we are building the Temple of liberty, equality, and fraternity in the souls of men and nations.

## “Knight”

### DUTIES:

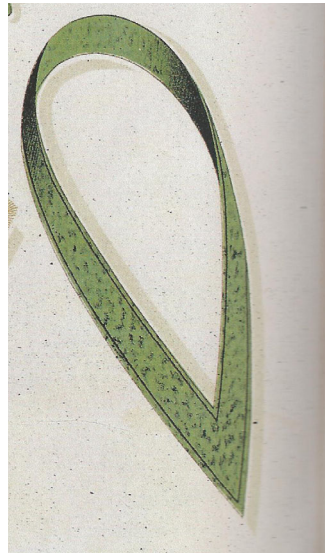
Rebuild the Masonic temple of liberty, equality and fraternity in the souls of men and of nations.

### FOR REFLECTION:

Is equality the basis of all freedom?

### IMPORTANT SYMBOLS:

Bridge with letters L.D.P., the colors green, white and red, the trowel and the sword.



The cordon of a Knight of the East is a broad, green watered ribbon, worn as a baldric, from the left to right, without a jewel.



The jewel is three nested triangles of gold. In the center are two crossed swords, points upward, the hilts resting on the base of the inner triangle. The nested triangles symbolize liberty, equality and fraternity; and also law, order and subordination. The crossed swords, truth and justice.

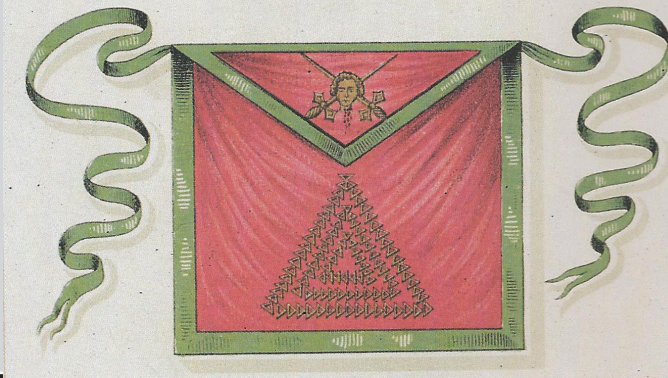
Also among the clothing of this degree is a broad sash of white watered silk edged on the upper side and fringed with gold on the lower. It is worn around the waist with the ends hanging down on the left side. On one end there is a gold arched bridge with the letters L.D.P. over the arch. Suspended from the right side is a small silver trowel.

Continued on page 29.

# “Knight of the East, of the Sword or of the Eagle”



Continued from page 28.



The apron is crimson velvet. On the flap is an embroidered gold bleeding head over crossed swords. In the center are three nested gold triangles formed from chains with triangular links. These represent the chains on the human intellect; tyranny, superstition and privilege. The velvet signifies that the honors of Masonry are more precious than the gift of kings.



Continued on page 30.

There are additional decorations peculiar to this degree: green kid gloves and a black broad-brimmed hat with green plume. Green, the dominant symbolic color, represents here the immortality of the human soul and even of Masonry itself. As you may recall in the 3rd Degree of the Symbolic Lodge, Fellowcrafts' present themselves before King Solomon clad in white gloves. White gloves are also worn in the 14th Degree of the Scottish Rite. In both instances, they are a symbol of innocence, cleanliness of mind, heart and soul.

”We have now reached the portal of a new allegory with an even more elaborate symbolism than previous degrees, for here we begin the Masonic allegory of the Second Temple. The people of Israel, having followed Solomon into the worship of lesser gods, find themselves abandoned by the Lord. Taken as captives and slaves into Babylon, they serve a period of retribution longer even than their wanderings in the wilderness following their flight from Egypt. under Moses which lasted 40 years. The Babylonian captivity lasted 70 years. This number is represented in the age of a Knight of the East -- ten weeks of days, or 70 days. There comes into the small group of people of Israel a type of Perfect Elu, Zerubbabel, a Prince of Israel, who beseeches the Babylonian monarch, Cyrus, to free his people and allow them to rebuild the city and the House of the Lord.

# The Fifteenth Degree

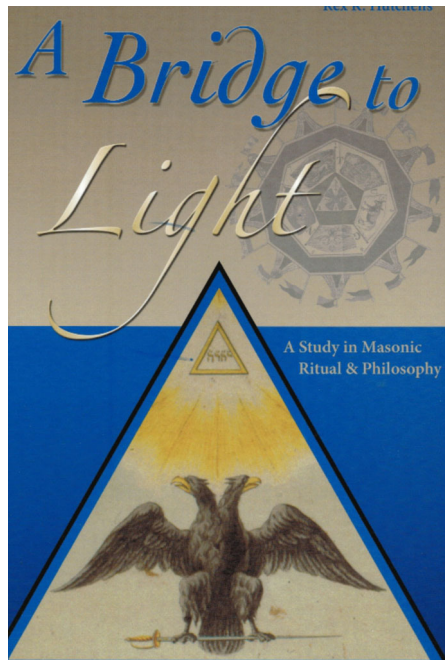
## “Knight of the East, of the Sword or of the Eagle”

### Lessons of the Degree

“Fidelity to trust, honor and duty. Perseverance and constancy under difficulties and discouragements.”

Continued from page 29.

The alternate names of this degree -- Knight of the Sword and Knight of the Eagle -- attest to its long and varied history and inclusion in the many Rite of Freemasonry. The title, Knight of the Sword, alludes to the legend that the Freemasons, in building the Second Temple, worked with the trowel in one hand and the sword in the other (Nehemiah 4:17 17-18). The other name, Knight of the Eagle, is based on the symbolic meaning of the eagle in this degree-- liberty.” (A Bridge to Light, pp. 118-119)



*A Bridge to Light*  
Dr. Rex R. Hutchens, 33°, G.C.

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**WHAT:** 2019 ANNUAL SCOTTISH RITE CONFERENCE OF VIRGINIA  
GOLF OUTING

**WHERE:** KILN CREEK GOLF COURSE  
1003 BRICK KILN BLVD., NEWPORT NEWS, VA. 23602  
**PHONE:** (757) 988-3212

**WHEN:** THURSDAY, SEPTEMBER 26, 2019     **TEE TIME:** 1:00 P.M.

**LUNCH:** ON YOUR OWN; THERE IS A NICE BISTRO (THE NEST)  
LOCATED JUST ACROSS FROM THE PRO SHOP WITH GREAT  
SANDWICHES AND LIBATIONS.

**PRICE:** \$35.00 INCLUDES GREEN FEES AND CART: PAY AT THE  
CLUB HOUSE

CONTACT PETE EURE AT THE NEWPORT NEWS SCOTTISH RITE  
MASONIC CENTER AT (757) 599-6617 NO LATER THAN AUG. 25,  
2019 TO ADD YOUR NAME TO THE LIST TO BE PROVIDED TO THE  
CLUB PRO.



# 17th Annual Ill. William M. Johnson, 33<sup>rd</sup> Memorial Golf Tournament June 6, 2019

*Proceeds Benefit the Scottish Rite Childhood Speech and Learning Center at Old Dominion University.*

**When:** June 6, 2019

**Where:** Riverfront Golf Club,  
5200 River Club Drive, Suffolk, VA

**Time:** 9:00am Shotgun Start

**Cost:** \$80 per player Fee includes Green Fees, Cart, Range Balls, and Dinner!

**Make checks payable and mail to:**

Tidewater Scottish Rite Foundation, Inc.

65 Saunders Road

Newport News, VA 23601

For Golf Course info visit:

<http://www.riverfrontgolf.com>

***Helping Children Communicate***



# Become a Hole Sponsor!

## Levels of Sponsorship

### **CONTRIBUTOR**

less than \$149

### **BRONZE**

\$150.00

### **SILVER**

\$250.00 (\$50/player)

### **GOLD**

\$350.00 (\$30/player)

### **BENEFACTOR**

\$500.00 or more (no player charges)

Name for Hole Sponsorship: \_\_\_\_\_

Street Address: \_\_\_\_\_ City: \_\_\_\_\_

State: \_\_\_\_\_ Zip Code: \_\_\_\_\_ E-mail: \_\_\_\_\_

*Riverfront Golf Club: [www.riverfrontgolf.com](http://www.riverfrontgolf.com)*



## **2019 SCOTTISH RITE CONFERENCE SCHEDULES AND LOCATIONS**

### **SCOTTISH RITE CONFERENCE OF VIRGINIA:**

**THURSDAY, September 26, 2019 for early arrivals who wish to play golf; tee time 1:00 p.m., Kiln Creek Golf Course. 1003 Brick Kiln Blvd., Newport News, Va. 23602.**

**FRIDAY, SEPTEMBER 27, 2019, registration and programs throughout the day, details to follow. Holiday Inn, 980 Omni Blvd., Newport News, VA. 23606**

**SATURDAY, SEPTEMBER 28, 2019, registration and business session, details to follow. Morning meetings held at the Holiday Inn, 980 Omni Blvd, Newport News, VA. 23606**

**SATURDAY, SEPTEMBER 28, 2019, Investiture Service to be held at the Newport News Scottish Rite Masonic Center, 65 Saunders Road, Newport News, Virginia 23601, details to follow.**

### **CONTACT:**

**Page S. Neale, Jr. 32° KCCH  
115 Stone Lake Court  
Yorktown, Va. 23693  
Home Phone: (757) 865-1119  
Cell Phone: (757) 660-1158  
Email: pneale1@cox.net**

## **VERY, VERY IMPORTANT OVERVIEW**

- **MEAL RESERVATIONS TO: ILL. PETE EURE NO LATER THAN AUGUST 25, 2019 ALONG WITH PAYMENT. PLEASE MAKE EVERY EFFORT TO GET THIS INFORMATION INTO ILL. PETE AS EARLY AS POSSIBLE. (FORMS INCLUDED)**
- **HOTEL RESERVATIONS MUST BE MADE BY THE ATTENDEE ON OR BEFORE AUGUST 25, 2019 AND MUST BE MADE USING THE ATTENDEE'S CREDIT CARD. WHEN MAKING YOUR RESERVATION PLEASE REFER TO THE **GROUP CODE -SRC** . THE ROOM BLOCK CUT OFF DATE IS AUGUST 25, 2019.**
- **AGAIN, IF INDIVIDUALS ARE ATTENDING THE CONFERENCE BUT ARE NOT SPENDING THE NIGHT OR ATTENDING THE DINNERS, PLEASE CALL AND LET ILL. PETE EURE KNOW ALSO. THIS IS TO ENSURE THAT THE VALLEY OF NEWPORT NEWS WILL HAVE AMPLE LUNCHESES, SNACKS, ETC. ON HAND. (FORMS INCLUDED)**

**PETE SAYS THAT YOU CAN CALL HIM AT THE OFFICE OR AT HOME FOR THESE RESERVATIONS:**

**OFFICE: (757) 599-6617: MON. THRU THURS. 9 TO 12 NOON**

**PETE'S HOME: (757) 826-3687**

**"NAVIGATING THE SEAS AND SKY"  
2019 SCOTTISH RITE CONFERENCE OF VIRGINIA  
MEAL REGISTRATION ONLY**

NAME: \_\_\_\_\_ Spouse/Guest (if attending) \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE: \_\_\_\_\_ Email address: \_\_\_\_\_ Valley \_\_\_\_\_

<b>Event:</b>	<b>Event Cost</b>	
<b>Friday Night Banquet</b>	<b>\$37.00 per meal</b>	

**Choices** **First Name(s) of Person(s)**

Seared Salmon served with Lemon Caper Butter sauce ..... \_\_\_\_\_

Chili Ginger Pork Loin served with Sweet Chili Pan Sauce..... \_\_\_\_\_

Ironclad Whiskey Smoked Beef Brisket with BBQ Sauce..... \_\_\_\_\_

**Sides for all above dishes are:** Roasted Garlic Mashed Red Potatoes,

Charred Broccoli, House salad (ranch & Italian Dressing), rolls & butter

**VEGAN/VEGETARIAN/GLUTEN FREE MENU:**

Vegetable Stir Fry..... \_\_\_\_\_

**Total of Meal(s) for Friday evening**      \$ \_\_\_\_\_

<b>Ladies Luncheon</b>	<b>\$23.00 per meal</b>	<b>First Name(s) of Person(s)</b>
------------------------	-------------------------	-----------------------------------

**Choices**

Chicken Caesar Salad with Dessert..... \_\_\_\_\_

Asian Chicken Salad with Dessert ..... \_\_\_\_\_

Chicken Salad on Croissant with Side Salad & Dessert ..... \_\_\_\_\_

**VEGAN/VEGETARIAN/GLUTEN FREE MENU:**

Garden Salad, Veggie Burger, and fruit for Dessert ..... \_\_\_\_\_

**Total of Meal(s) for Ladies Luncheon**      \$ \_\_\_\_\_

<b>Saturday Night Banquet</b>	<b>\$47.00 per meal</b>	<b>First Name(s) of Person(s)</b>
-------------------------------	-------------------------	-----------------------------------

**Choices**

Beef Tournedos served with a rich Demi Glace..... \_\_\_\_\_

Flounder Stuffed with crab Meat topped with Lemon Cream Sauce ..... \_\_\_\_\_

Baked Chicken Breast served with a Wild Mushroom Cream Sauce.... .. \_\_\_\_\_

**Sides for all above dishes are:** Parmesan Garlic Roasted Potatoes, Garlic French

Green Bean, house salad (ranch & Italian Dressing), rolls & butter

**VEGAN/VEGETARIAN/GLUTEN FREE MENU:**

Vegan Grilled Cauliflower Steak Marinated Portobello Mushrooms,

Red Peppers, Asparagus, Onion, Chimichurri Quinoa..... \_\_\_\_\_

**Total of Meal(s) for Saturday evening**      \$ \_\_\_\_\_

**GRAND TOTAL**      \$ \_\_\_\_\_

Return this form and the above amount to your Valley Secretary. All conference meal registration will be done through your Valley Secretary. The Valley secretary will send your meal registration form and the money to the Newport News Scottish Rite Secretary no later than August 25, 2019.

**Please list any dietary restrictions you may have on the back of this sheet.**

