



Volume IX, Issue 1

February 2017

Scottish Rite Workshop! March 25th, Richmond, Virginia

(See page 4 for details)



This Issue

- Change and the Chain
- The Play's the Thing
- Reading Albert Pike
- A Philosophy
- 9th Degree



Sovereign Grand Inspector General

Illustrious James D. Cole, 33°

Change and the Chain

Illustrious James D. Cole, 33°

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

As I write this article, even in the middle of winter, I look out at a very sunny day. At least at my home in southwest Virginia, our winter has thus far been mild. Of course, the very writing of those words will ensure a winter storm within days!

I suppose this is always the case; just as we grow accustomed to “the way things are,” those things change. Life changes and sometimes, as a life change occurs, we should recall our Masonic teachings and use the moment as a learning point in our own lives. I was enjoying a Sunday dinner at my mom’s house a few days ago, and she received a troubling telephone call. As I saw tears well up in her eyes, I knew that we had likely lost a friend or family member. In fact, our old family friend, Right Worshipful David Long, a member of my Lodge had suddenly been taken by a stroke. Only weeks earlier, on the last night of Grand Lodge in November, I joined Illustrious G. H. Jones 33°, Illustrious John Quinley 33°, and Worshipful and Doctor Sam Jones, KCCH, along with our wives, at a joyful dinner among old friends. Dave attended with our good friend Illustrious Harold Jennings, 33° and we shared many stories and laughs.

In contemplating this great loss, I remembered that in 1983 as Right Worshipful Henry Board recited the Master Mason’s lecture to me, he noted (in the printed, non-secret part of the ritual) in reference to the Hour-Glass... “Behold how swiftly the sands run and how rapidly our lives are drawing to a close... behold the little particles... how they pass away almost imperceptibly...” Ironically, my friend and Brother Dave Long was sitting a few feet away from me that night in 1983, having participated in the degree.

I obtain several lessons from this loss, this change in my life.



**Celebrating the
Craft**
Saturday, May 20th, 2017
6 PM to Midnight
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Finally, I realize the most important aspect of Freemasonry, at all its degree levels, is the bond of friendship, what we refer to as “the indissoluble chain of sincere affection” found in our Craft.

Continued on page 3.

Change and the Chain

The Virginia Light©

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of Virginia

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Deadline for next issue:

August 1, 2017

Continued from page 2.

First, I should truly enjoy the times I have
in Freemasonry with my Brothers.

Second, Freemasonry has allowed me to
engage in friendships that last a lifetime
and introduce me to men and their wives
and families with whom many great mem-
ories are made.

Finally, I realize the most important aspect
of Freemasonry, at all its degree levels, is
the bond of friendship, what we refer to as
“the indissoluble chain of sincere affection”
found in our Craft. Yes, what we do for
childhood language disorders, children
with burns, Alzheimer’s research, college
scholarships and the like is very important.
It is something as children of God that we
should do, sharing the gifts our Creator
has given to us.

But Freemasonry remains at its essence a sanctuary from the noise, violence and
sometimes absurdity of “the world;” a sanctuary in which we can meet with men, who
like us, have a belief in a Supreme Being and who, like us, realize that their many im-
perfections need improving, yet are willing to stretch forth their hands and clasp ours,
to listen, to share and to walk with us.

Like any walk in the woods, this walk-in life is populated with many changing scenes;
flowers, like humans, grow, and pass away along the path, yet in this walk, for
those who believe, we are never alone, but are sustained by an Almighty hand.
Similarly, we have in our Fraternal bonds that indissoluble chain of sincere affection.
We have each other. Let us always, ultimately, even through discussions of Masonic
politics, Ritual, business meetings and charitable endeavors, let us never ever forget,
we have each other.



Virginia Scottish Rite Workshop



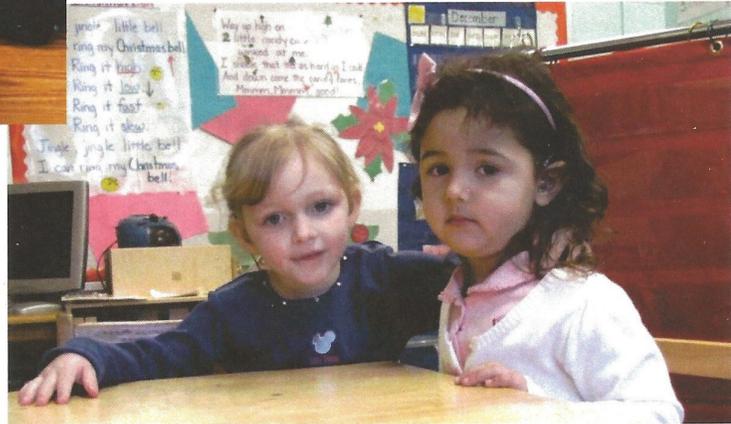
Richmond Scottish Rite
4204 Hermitage Road
Richmond, VA 23227

Workshop doors open at 8:00 AM for fellowship and coffee. The Workshop begins at 9:00 AM with lunch served immediately after the Workshop.

For further information contact your Valley Representative
or Ill. Bob Carpenter, 33°
Office: (804) 264-2050



Virginia Light 4



15th Annual

Ill. William M. Johnson, 33°

Memorial Golf Tournament

June 8, 2017



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

When: June 8, 2017

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

92nd Virginia Scottish Rite Conference



92nd Virginia Scottish Rite Conference



2017 Conference Officer installed at the Scottish Rite Conference.



Brother Dameron, Elected to Scottish Rite Foundation of Virginia

Brother John P. Dameron, 32°KCCH, was elected to Scottish Rite Foundation of Virginia. He will serve a three-year term.

Brother Dameron was invested Knight Commander Court of Honor in 2015. He is a member of the Danville Valley Scottish Rite where he has served as Venerable Master, Wise Master, and is presently Master of the Consistory. He is also Director of Work in the 30° Degree and is serving as interim Editor of the Danville Rite Newsletter. He has completed three Master Craftsman courses.

He is a Past Master Roman Eagle Lodge No. 122 in Danville, where he was raised in 2007. He currently serves as a Trustee, has served as Lodge Education Officer and in all line offices as well as tiler. He is a member of Morotock Lodge No.210 where he serves as Senior Deacon. He is a member of Lynchburg Royal Arch Chapter No.10, and was a Past High Priest in Euclid Royal Arch Chapter No.15. He is a member of DeMolay Commandery No.4, and a Past Sovereign Master of Dan River Chapter No.107, Allied Masonic Degrees. He became a Senior DeMolay in 1965.

Brother Dameron graduated from George Washington High School and attended the University of Virginia. He received his BA in English from Averett University, and did graduate work at the University of West Florida. He also holds an AA Degree in Liberal Arts for the Danville Community College, summa cum laude, where he was recipient of the Wall Street Journal Student Achievement award.

He is a member of the Sons of the American Revolution, A board member at Roman Eagle Rehabilitation and Health Center, where he also serves as an Activity Volunteer. He is member of Trinity United Methodist Church in Danville, where he has served on the Administrative Board and several committees.

He was a President of the Piedmont Literary Society, and an editor of its publication, and a co-founder of the Dameron-Damron Family Association. He was formerly a Cub Scout Leader and a Commissioner in the Dan River District, Boy Scouts of America. He was an officer in the Tunstall High School Academic Boosters Club, He has been a board member at Henry Fork Service Center in Franklin County, VA, and a former member of the Danville Jaycees.

After a varied work experience and a brief teaching career, he retired from the United States Postal Service with 36 years' service. He served several terms as President of the Danville Local, American Postal Union.

Brother Dameron is looking forward to being a member of the Virginia Scottish Rite Foundation Board, and hopes to make his presence meaningful..



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Valley of Alexandria—Orient of Virginia

Ancient & Accepted Scottish Rite of Freemasonry, SJ, USA

Special Announcement!

Alexandria Scottish Rite Valley Forms New Scottish Rite Club

The *Loudoun Scottish Rite Club* will have its initial meeting on Wednesday January 18, 2017.

Plans will be made for club programs, activities and to select temporary or provisional officers.

The meeting will start at 7:00 PM at the Ashburn-Sterling Lodge at 43881 Waxpool Road, Ashburn, VA.

All Scottish Rite Brothers (Alexandria Valley or Sojourning members) in Western Fairfax and Loudoun County areas are requested to attend and be a part of the planning to launch our newest Scottish Rite Club.

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Scottish Rite Foundation of Virginia Officers and Directors 2016-2017

ALEXANDRIA	President	Philip Niemann Rhodes, KCCH
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The Scottish Rite Conference Officers

**Celebrating the
Craft**
Saturday, May 20th, 2017
6 PM to Midnight

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Honorary President

Illustrious James D. Cole, 33° SGIG, PGM

The Play's the Thing

Worshipful Joel Bundy, 32° KCCH

Have you ever been to a play and found yourself transformed to another place? Have you ever seen a play and been absolutely bored out of your mind? You thought that the acting was poor, the set dreadful, and the sound unintelligible, and wanted to leave a few minutes into the act? The arousal of emotions from an acted drama well done is extensively known, and has been studied for centuries. At this intersection of emotions and the arts is how it might impact us, the audience, and even the actors themselves. In the philosophical literature much is written about rational versus irrational emotion, and whether it can be epistemically justified. For today, let's leave that for others to worry about.

Theater is still important for a myriad of reasons. Theater scholar Kevin Brown blogged that understanding theater helps humans to understand what it means to be human. We can learn about history, self-expression, understand our minds, bodies, about social change, self-empowerment, and about other cultures and peoples.

Today, there are many ways to measure success of a play- revenue, critical acclaim, and longevity are a few, but one increasingly used is the audience reaction. This can be complex due to the differences in the audience, their understanding of the story, how they interact with each other and even their personal preparation. Once there, their imagination can be stirred as they lose themselves in the play and build a bond between the message presented and the response to it. In a sense, engaging the audience and telling a story will allow a deeper understanding by those watching, essentially by classical conditioning. If done effectively, the audience finds themselves in the shoes of the actors.

According to Joe Hosie, PhD, psychologist and former actor, "One thing I do not do is go in there reading notes. You have to know your lines." Why, because that allows the actor to then focus on the voice, movement, and telling of the story? By doing so, the audience receives sensory stimulation from light and sound, feels the human values, appreciates the artistic excellence and takes away the value inherent in the story, rather than simply hearing iterative syllables from a human voice.

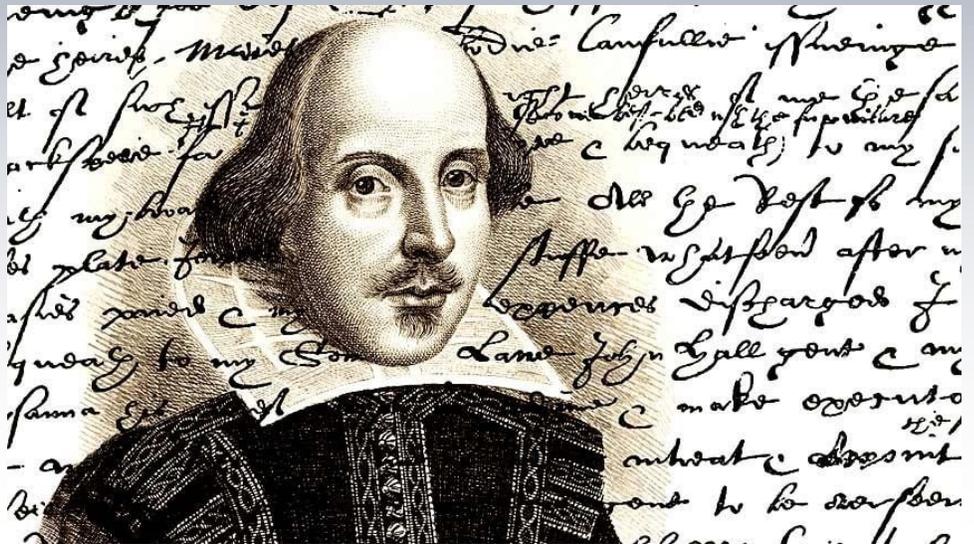
If Shakespeare was right,
and all the world is a
stage, and we the play-
ers, we should be the
best players we can be-
come. Always better than
the last, achieving a per-
sonal best the next time
out.

All the world's a stage, and all the men and women merely players: they have their exits and their entrances; and one man in his time plays many parts, his acts being seven ages.

Continued from page 13.

The Play's the Thing

Continued from page 12.



The real audience (us) then undergo revulsion with the realization that King Claudius truly killed his own brother and then married his widow. Both of these audiences feel emotions based on who we are in relation to the characters of either play.

Do you remember in *Hamlet*, Act III, Scene 2, where the traveling players perform *The Mousetrap* for King Claudius, the Queen, Hamlet and Ophelia? The play within a play was a story that resembled how King Claudius had actually killed Hamlet's father, his own brother. We, as one of two audiences, watch the King becoming overwhelmed with anxiety and anger while watching this inner play. The real audience (us) then undergo revulsion with the realization that King Claudius truly killed his own brother and then married his widow. Both of these audiences feel emotions based on who we are in relation to the characters of either play. As an aside, Hamlet had directed these players in how to act: perform the speech as you were taught, do not exaggerate the words, do not use too many hand gestures, remember to keep your emotion moderate and smooth, and whatever you do, do not be a robustious periwig-pated fellow and tear a passion to tatters, to very rags. Thank you Shakespeare.

We have twenty-nine plays in our Scottish Rite ritual, and we are the players, and sometimes also the audience. It is imperative for us to think of our acting, our lighting and sound system, the incorporation of music, and our choreography on how it impacts our audience, both the candidates, those of us watching the play a fourth, or 40th time, or the audience still within the play. It should not be lost on us why there are so many components of the Valley Membership Achievement Project (VMAP) that pertain to our ritual, and the impressions of the class of their perception of the reunion.

Do our candidates go away from our reunions with an indelible imprint of emotion and understanding? What did they learn? Did they have an "ah ha" moment, or were they surprised about something, anything? Or, to quote Pink Floyd, did they leave the Temple that day "Comfortably Numb"?

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The Play's the Thing

Continued from page 13.

If Shakespeare was right, and all the world is a stage, and we the players, we should be the best players we can become. Always better than the last, achieving a personal best the next time out. This means we have to be engaging to both our brothers of the Valley, and also bringing about a rational and epistemically appropriate response in our candidates, i.e. our ritual touched them.

Ready for a new part in a new degree? Are you the next Laurence Olivier, Stephen Spielberg, Robert Dickinson, David Korins, or Bernie Taupin? See you at our next Reunion.



**THE PLAY'S THE
THING WHEREIN
I'LL CATCH THE
CONSCIENCE OF
THE KING.**

William Shakespeare
PICTUREQUOTES.COM



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

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*[®]
- 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.

Member

Annual membership is currently \$52

Life Member

Life membership is available for \$1,300

In addition to receiving *Heredom*, *The Plumblin*, 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."

An Ode to Reading Pike¹

Worshipful Joel Bundy, 32° KCCH

*There is nothing here which is not Pike²
This clerihew³ is one we very much like
It is an old story but one that can still be told⁴
About a man whose prose resembles paper gold⁵*

*His was already an old abstruse world
The tall intellectual sails, that flap unfurled⁶
Pike's writings about the moral order of the Fates⁷
Looking for answers in de Hoyos⁸ endnotes⁹ and updates¹⁰*

*My Master Craftsman's quiz¹¹ comes in the mail¹²
I open my books¹³ filled with heroic tales
Princes of Jerusalem¹⁴ and Knights of the Sun¹⁵
Learning about Scottish Rite's favorite son¹⁶*

*The Tehom¹⁷ has nothing on this abyss
Nothing else remains but Ozymandius¹⁸
And my annotated edition of Morals and Dogma¹⁹
And scattered magazines, Benzedrine and Vodka²⁰*

*The present and even these questions are hard
Many answers protected by the Provost Guard²¹
Lost in the darkness of the ruffian's cave²²
Along with Plato,²³ Gollum,²⁴ and Mr. Anderson²⁵ of Tourage²⁶*

*Searching for Sophia²⁷ and wisdom's vatic kiss
Fearful reverence to reminisce²⁸
Nuggets where wisdom shall ever be found²⁹
Patristic fathers³⁰ and freemasons of renowned³¹*

*Archons of darkness,³² principalities and powers³³
Was it Icarus³⁴ or Iblis³⁵ falling into Babel's tower?³⁶
Did Moloch³⁷ feel malice for Marduk's³⁸ moral application?³⁹
Trying to even recall the point of alliteration⁴⁰*

*Like a phoenix St Augustine⁴¹ rose from Gnostic's foe⁴²
But Nietzsche⁴³ reasoned⁴⁴ a differing view from Hippo⁴⁵
The philosophy of moral violation and order
is revealed in a modern immunological disorder⁴⁶*

*As with generational discovery of Melian⁴⁷ justice
Or Plato's stronger advantage⁴⁸ like Wu-Tang's "da ruckus"⁴⁹
From Aristotelian⁵⁰ intellect to flesh⁵¹ for fantasy⁵²
thus Charlie Marlow's⁵³ affirming need for alchemy⁵⁴*

*Besides, even poets and priests⁵⁵ have their own reasons⁵⁶
With insight from Liturgy⁵⁷ or the Tanakh⁵⁸ of Seeger's seasons.⁵⁹
Always needing the esoteric⁶⁰ and transcendent translation
I'll pay closer attention at our next stated communication.*

Continued on page 17.

Virginia Light 16



An Ode to Reading Pike

Continued from page 16.

Notes

“It is an old story– but one that can still be told – About a man who loved – And lost a friend to death” is from the *Epic of Gilgamesh*, a Sumerian story

- ¹ Albert Pike was born in 1809 and considered one of the most influential of Freemasons, being elected as Sovereign Grand Commander of the Scottish Rite’s Southern Jurisdiction in 1859. He wrote many books including poetry and is most famous for his tome *Morals and Dogma*, first published in 1872. To be clear, this is not a reference to Sean Kenney^a who had to do a script reading of Christopher Pike to win his role as the crippled Captain in the Star Trek revised pilot *The Menagerie*.
- ² “There is nothing here which is not Zeus” is from the final chorus from Sophocles’ *Women of Trachis*
- ³ A cleriheh is a four-line whimsical biographical poem with an AA-BB rhyming scheme, mentioning the person in the first line and rhyming to that name in the second line. It was invented by the English novelist Edmund Clerihew Bentley. This is not to be confused with the other popular whimsical poetic device, the limerick^b. In this poem, the rhythm and meter is loosely iambic pentameter. This undertaking is not technically a cleriheh as it is longer than four lines, but then again, technically speaking, I’m not a professional poet.
- ⁴ “It is an old story– but one that can still be told – About a man who loved – And lost a friend to death” is from the *Epic of Gilgamesh*, a Sumerian story from ~2000 BCE about a Great Flood and why people must die, a lesson reiterated in from our 28th degree. ^{אָל-כֵּל-יִשְׁרָאֵל, אֶת-הַדְּבָרִים הָאֵלֶּה, וְיִדְבֹר מִשָּׁה; וְיִלְמָד.}^c
- ⁵ In alchemical terms this could represent turning something impermanent into a substance of great value. In our society, it could also represent a Gold Exchange Traded Fund (ETF).
- ⁶ “The tall thought-woven sails, that flap unfurled” is from *The Rose of Battle* by William Butler Yeats with references to death and roses, a fairly typical early *Christian Rosenkreutz*^d theme.
- ⁷ The three Fates were the white-robed damsels of destiny: the spinner, the allotter and the unturnable. They are not at all like the three well-dressed singers of Destiny’s Child. Only the former are referenced in Pike’s writing about Prince Adept.
- ⁸ Arturo de Hoyos, 33^o, Grand Cross, K.Y.C.H., an intellectual and extensive writer in Masonry. This is as much as homage to his works as to those of Albert Pike.
- ⁹ Approximately 4,000 notes reveal the original sources used by Pike, clarify passages, suggest further reading, and include cross-references. A Møose once bit my sister. Those responsible for these endnotes have been sacked^e.
- ¹⁰ From de Hoyos’ preface to the Annotated Edition of *Morals and Dogma*, page xvi “annotating, editing, revising, and often arguing...” In the 2008 edited version of *Esoterika*, de Hoyos describes modernizing Pike’s “antiquated spelling and punctuation.”

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An Ode to Reading Pike

Continued from page 17.

- ¹¹ Correspondence courses from the Scottish Rite store on History and Ritual, the Symbolic Lodge, and Philosophy. Fulfills parts of the VMAP checklist- check them out!
- ¹² Benjamin Franklin was appointed our nation's first Postmaster General on July 26, 1775. He was initiated in St. John's lodge in Philadelphia, probably in February of 1731.
- ¹³ Pike wrote many books including *Morals and Dogma*, *The Book of the Words*, *Legenda*, *Liturgy of the Blue Degrees*, *The Porch and the Middle Chamber* etc...
- ¹⁴ Conferred by King Darius in the 16th degree. There is speculation about whether Will Smith is a freemason, but if so, he might be dubbed the Fresh Prince of Bel-Jerusalem after his 1990's sitcom.
- ¹⁵ Refers to the 28th degree where we also learn about the universe within Deity, the microporous, or the emotional component of the Sephirothic Tree of Life focused on Beauty, the Tiferet
- ¹⁶ See Albert Pike, IMO
- ¹⁷ The Deep or Abyss as mentioned in Genesis 1:2 as the face of the deep. Essentially, the waters beneath the waters, Kabbalists describe it as the "infinite, boundless, and unfathomable abyss which reaches to the pure Nought,"^f the symbol of a moment in God Himself.
- ¹⁸ Percy Bysshe Shelley, one of my favorite Romantic poets, who reminds us in this poem that nothing lasts forever. Also the husband of Mary Shelley who wrote *Frankenstein*: - For other uses, see Edgar Winter Group (disambiguation)
- ¹⁹ Edited by Arturo de Hoyos- need I say more? Every Scottish Rite mason should have this in his library!
- ²⁰ "Oh Marie" by Sheryl Crow 1996 and even in this song, vodka is rhymed with dogma.
- ²¹ In the Shrine, an organization to provide security and general good order, made immeasurably more difficult after ingestion of 2-carbon fragment derivatives^g. Those responsible for sacking the people who have just been sacked have been sacked.
- ²² The Ninth degree where one of the three ruffians was hiding in a cave based on French rather than Preston ritual.
- ²³ A very important part of Plato's philosophy in the *Republic* using the allegory of the cave. Those unenlightened only see the forms or shadows of what is truth, essentially millennia's old thinking echoed by St. Paul's "through a glass darkly"^h
- ²⁴ A creature from J.R.R. Tolkien's legendarium who was introduced to us via *The Hobbit* in 1937 and out-witted by Bilbo Baggins deep in the Misty Mountains. He was corrupted by The Ring of Power, but prior to this was a Stoor Hobbit named Sméagol. He was "us".
- ²⁵ AKA Neo from The Matrix trilogy. These movies are a modern-day parallel to Plato's allegory of the cave with humanity being unaware of the truth of the world outside of the computer program they are plugged into.

The Ninth degree where one of the three ruffians was hiding in a cave based on French rather than Preston ritual.

Continued on page 17.

An Ode to Reading Pike

Continued from page 18.

Due to hubris a man who flew too high and close to the sun and then fell. Often alluded to by the prog-rock group Kansas, most famously in their 1977 song "Carry on Wayward Son," "Once I rose above the noise and confusion. Just to get a glimpse beyond this illusion. I was soaring ever higher, but I flew too high". The industrial rock group, Nine Inch Nails with Trent Reznor writing, opined "Flew too high and burned the wing. Lost my faith in everything."

²⁶ My muse allowed me to simply make this word up, just because I could...

²⁷ One of the Gnostic gods, meaning "wisdom." She was one of the Aeons, or deific beings, who fell from grace, falling being a recurring theme in the poem. According to Gnostic mythology out of Sophia came the flawed Demiurge who created our own flawed physical world, but he was not self-aware that he was not the One True God. The Gnostics chose not to believe that the God of the Old Testament could be good and wise. The reasoning was expounded on further by the philosopher David Hume when he wrote in his *Dialogues Concerning Natural Religion* in 1776- "Is He (God) willing to prevent evil, but not able? Then he is impotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Whence then is evil?"

²⁸ Proverbs 1:7 "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction."

²⁹ Job 28:12 "But where shall wisdom be found? and where is the place of understanding?"

³⁰ Early Christian writers such as Tertullian, Irenaeus of Lyon, and St. Augustine of Hippo

³¹ Benjamin Franklin, Wolfgang Mozart, Albert Mackey, Robert Burns, Rudyard Kipling, George Washington, and Albert Pike, of course my list! Who is on yours?

³² Again, according to Gnostic mythology, these are the servants of the Demiurge, mainly evil in nature: the fallen Angels, demons, of the power of the air, the watchers...

³³ From Ephesians 6:12 but referenced a total of six times in the King James Version (and subsequent variations thereof). In some of these instances, it may refer to powerful rulers of flesh and blood, at other times to spiritual beings.

³⁴ Due to hubris a man who flew too high and close to the sun and then fell. Often alluded to by the prog-rock group Kansas, most famously in their 1977 song "Carry on Wayward Son," "Once I rose above the noise and confusion. Just to get a glimpse beyond this illusion. I was soaring ever higher, but I flew too high". The industrial rock group, Nine Inch Nails with Trent Reznor writing, opined "Flew too high and burned the wing. Lost my faith in everything."

³⁵ "The Devil" in the Islamic faith. He refused to bow to Adam, despite an order from God Himself. Iblis is translated as the outcast. Of note, Islamic mystics (the Sufis) teach that Iblis held to a strict monotheism, with an absolute love of God, and therefore could not bow to Adam, and to be punished for thus makes him a tragic hero, of sorts.

³⁶ Similar to what Shelley wrote about Oxymandias, according to the *Midrash*¹ the top of the tower was burned, the bottom swallowed, and the middle left to wear away over time. Even King Nebuchadnezzar II spoke of the ruins in findings from the Schoyen Collection, with these words carved on a black stone, *The Tower of Babel Stele*: "Since a remote time, people had abandoned it, without order expressing their words. Since that time the earthquake and the thunder had dispersed the sun-dried clay". The imagery is of falling from heaven regardless of whether one is a human or supernatural being, and then the tower itself falling into ruin. Again, nothing lasts forever except maybe nail-polish remover and mayonnaise (from the Shelf-Life Periodic Table)

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An Ode to Reading Pike

Continued from page 19.

- ³⁷ A god worshiped by the Canaanites and referenced in Leviticus and Deuteronomy. In *Paradise Lost* by John Milton, he is among the chief of Satan's angels and is described thus: "First MOLOCH, horrid King besmear'd with blood of human sacrifice, and parents tears..."
- ³⁸ In the *Enûma Elish*, the Babylonian creation story, a civil war between the gods led to a powerful young god, Marduk, to rise up and win the day against his foes.
- ³⁹ When the vanquished gods complained about having to do the chores, Marduk created the earth and "savage" mankind to be slaves, so the gods could live a life of leisure. "Verily, savage-man I will create. He shall be charged with the service of the gods that they [the gods] might be at ease!" Would Moloch have enmity towards Marduk? In my thought experiment, it is unclear, but why else be so closely associated with human sacrifice when these same humans were created by Marduk to do the physical work for the gods? Destroying another's slaves, even among the gods, is asking for trouble.
- ⁴⁰ From the Oxford English Dictionary: The commencement of adjacent or closely connected words with the same sound
- ⁴¹ One of those early patristic fathers previously referred to, who lived in the 3rd and 4th centuries. Born in Africa, he was a brilliant philosopher and theologian who was raised a Christian. He practiced Manichaeism for some time, and was also influenced by Neo-Platonism before converting again to Christianity at age 32. In his important work, *Confessions*, is this powerful line to his God: "Thou didst touch me, and I burned for Thy peace". He is also known for a prayer from his younger days "God grant me chastity, and continence, but not yet"
- ⁴² Irenaeus of Lyon (150-202 CE) wrote his greatest work *Against Heresies*, in opposition to Gnosticism. Part of his philosophy was that man needs to learn from the suffering of moral evil to turn to God. The greater our despair, the more attractive the path to redemption. Irenaeus believed that God made us imperfect so that we could advance toward perfection. But does suffering out of proportion to the moral lesson make sense? Do those millions murdered in modern genocide feel this improved their lives before death? For more on this topic, see the Great Courses program on *Why Evil Exists* by Professor Charles Mathewes. St. Augustine of Hippo had a different theodicy than did Irenaeus from a century earlier. St. Augustine felt that God made us perfect, but that our fall from grace is a mystery and is much obscured until salvation.
- ⁴³ Friedrich Nietzsche (1844-1900) was a German philosopher of great complexity with radical ideas on even the existence of objective truth, and also his atheistic views on purpose and value, leading to the concept of nihilism.
- ⁴⁴ Far beyond the scope of these notes, Nietzsche felt that nihilism was to empty the world of the previously mentioned purpose and value. He agreed that Christianity was an antidote for nihilism, much as St. Augustine did. The major difference between the two was the concept of whether God is dead^k.
- ⁴⁵ Hippo Regius was a Tyrian colony in North Africa, first settled by the Phoenicians probably in the 12th century BCE. Numidian kings lived there, thus the name *Regius* which means 'of the King.' St. Augustine of Hippo (no surprise) was born there. The ruins are in modern day Algeria.
- ⁴⁶ Human Immunodeficiency Virus was initially spread by indiscreet sexual contact and sharing of needles used for illicit drugs. Today 70% of cases of HIV/AIDS are in Africa and mainly from heterosexual contact.

In Thucydides' *History of the Peloponnesian War* is a story about how the Athenians invaded the Island of Melos and forced them to submit to the rule of Athens. When the Melians refused and appealed to their decency, the Athenians proceeded to slaughter and/or enslave the entire population, in part to not appear as weak to others. When the Athenians lost their war with Sparta, it was felt that this was their Karma. For the Melians, life without freedom was not worth living as they became martyrs for their convictions.

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An Ode to Reading Pike

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- ⁴⁸ In Plato's *Republic*, he describes Thrasymachus who believed that justice came from strength- the strongest ruled. Plato felt that goodness came from the elimination of ignorance, thus through education.
- ⁴⁹ Wu-Tang Clan was felt to be the greatest rap group according to *Rolling Stone*. Their popularity was equaled by the disharmony both within and without the group, such as with Notorious B.I.G. and ODB. One of their hits was "Bring Da Ruckus" with many words which cannot be repeated here but was about anarchy and going crazy. The societal arc from Thrasymachus and Thucydides to Wu-Tang Clan is detailed in the work of Thomas Hobbes in *Leviathan*. Of note, Hobbes had previously translated the *History of the Peloponnesian War* and certainly understood the failure of the Athenian society in Melos, and then in *Leviathan* connected the dots of the moral importance of the social contract, and without that social glue to guide humanity, we fall to the bestial side and eventually the chaos of da ruckus.
- ⁵⁰ Aristotle was a Greek philosopher and student in Plato's academy. As an aside, if you have an interest in virtue ethics, his *Nicomachean Ethics* is worth a gander.
- ⁵¹ Unlike Plato, Aristotle felt that goodness and evil came from a continuum between the intellect and flesh, with the need to find a middle path, perhaps like the Buddhist middle way.
- ⁵² "Flesh for Fantasy" was a single from the 1983 album by Billy Idol, Rebel Yell.
- ⁵³ The narrator in Joseph Conrad's *Heart of Darkness*.
- ⁵⁴ A forerunner to modern Chemistry. From a symbolic standpoint, was studied and expounded on by Carl Jung. As Masonry is about making good men better, it also describes an alchemical symbolic journey. (Disambiguation): Dr. Alchemy is a DC comics super-villain.
- ⁵⁵ "Poets, priests, and politicians" is from the 1980 Police song *De Do Do Do, De Da Da Da*.
- ⁵⁶ From the 1939 Jean Renoir French film *The Rules of The Game*. The character Octave stated: "The awful thing about life is this: everybody has their reasons"
- ⁵⁷ *Liturgy of the Ancient and Accepted Rite*, by Albert Pike, in three volumes available from The Supreme Council. A ritual, by any other words.
- ⁵⁸ The *Hebrew Bible*, with the references to seasons from The Wisdom Literature in Koholet 3 (or Ecclesiastes): לֹכֵל זֶמַן וְצֵת לְכֹל מַעֲשֵׂה הַשָּׁמַיִם:
- ⁵⁹ Pete Seeger wrote Turn! Turn! Turn! (To Everything There is a Season) in the late 1950's and it was first released by The Limelighters, but made famous by The Byrds who covered it in 1965. Of note, David Crosby, later of CSN(Y) was a founding member of both bands.
- ⁶⁰ Hidden

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An Ode to Reading Pike

Continued from page 21.

- a. Sean David Kenney played the crippled Christopher Pike, whilst Jeffrey Hunter played Pike in the previously abandoned pilot “The Cage” and Bruce Greenwood played Pike in the 2009 *Star Trek* movie.
- b. One limerick that may have been written by a 17th century Trappist monk goes as follows:
*There once was a Knight from Libanus
Whose colonoscopy was soon to be famous
He laid on his side
The scope greased for the slide
Then the doctor put it straight in his _____.*
- c. Deuteronomy 31:1 “And Moses went and spoke these words to all Israel”
- d. Christian Rosenkreutz was the founder of the Rosicrucian order, according to the manifestos likely written by the Lutheran mystic Johannes Vanentinus Andreae in the early 1600’s.
- e. In the 1975 movie *Monty Python and the Holy Grail*, there were problems with quality control in the credits themselves including references to Møoses’ noses, Richard Nixon and a dentist from Oslo, all requiring sacking of those responsible.
- f. Azriel of Gerona (North of Barcelona, not born in Arizona, nor moved to Babylonia) (1160 – 1238), *Perush Aggadoth*. “The end-notes have been completed in an entirely different style at great expense and at the last minute.” A quick thank you to the comedic group Monty Python and their scores of material generously lifted for these notes.
- g. Alcohol
- h. 1 Corinthians 13:12 “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”
- i. The word Midrash comes from the Hebrew root ‘darash’, meaning to search or investigate. It is a collection of Rabbinic writings about the Torah and is part of the Jewish religious corpus.
- j. From the Oxford English Dictionary: The, or a, vindication of the divine attributes, esp. justice and holiness, in respect to the existence of evil; a writing, doctrine, or theory intended to ‘justify the ways of God to men.—In other words, how can evil exist with an all powerful and all loving God?
- k. Hyman, Gavin. “Augustine on the ‘Nihil’: An Interrogation.” *Journal for Cultural and Religious Theory*, vol. 9 no. 1 (Winter 2008): 35-49



Continued on page 23.

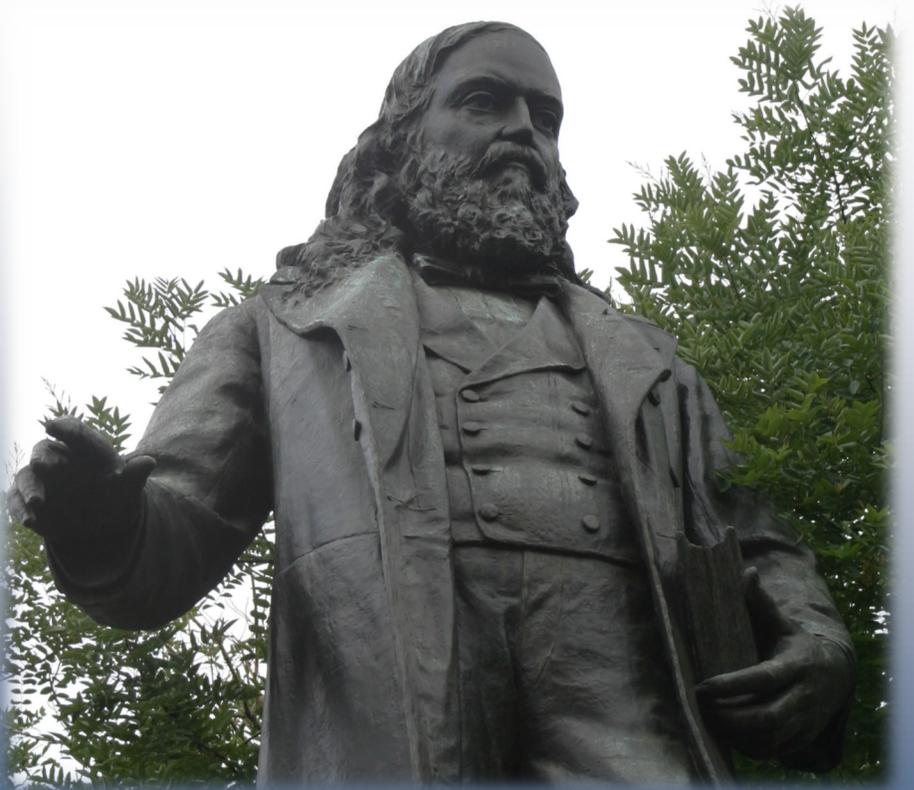
An Ode to Reading Pike

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32 i Congratulations for those who have persevered to the end. The only reward is the pithy (or not) flotsam and jetsam buried in the notes attached. What does it all mean? As with all of poetry, it depends on the reader. I suppose on its surface it is a poem with explanatory notes. On a more abstract level it may represent an allusion to what it might be like to open the annotated *Morals and Dogma*, Norton Shakespeare, or even the US Federal Register and to slip in an out of the footnotes and endnotes attached while reading the prose, verse or banal code. It might reflect that all of life, even that which seems simple or whimsical, has deeper meanings, packed with symbolism and esoteric. Note this final endnote labeled 32 i , represents creativity within the Scottish Rite, with the 32 representing our ritualistic degrees and the i being the imaginary number symbol. Much of great importance remains hidden in plain sight, waiting to be discovered in our experiences and readings, and hopefully used along our journey - lessons of love, patience, duty and fidelity. Finally, as we have learned from the closings in our blue lodges, and from Pike in his writings on Prince Ameth (*Morals and Dogma*, Chapter XI), our duties extend “toward the great, suffering masses of the common people.” While on that journey and as we jostle among the rest of humanity, remember the important words of the two Pauls from Sir Paul (McCartney) that “in the end, the love you take is equal to the love you make,” and from Saint Paul (the tentmaker) that in the end love remains, and is the greatest of all...

I Corinthians 13:12

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”



A Philosophy

Worshipful Joel Bundy, 32° KCCH

In 2014, Illustrious C. Pete Gill asked me to lead our efforts for VMAP for our Norfolk Valley. What an honor, and what responsibility. I can say, looking back, that it was an enjoyable and fulfilling experience and one that helped our Valley with seeing bright spots, and with the *VMAP Working Tools*, to see best practices around the Orient and across the jurisdiction.

From the beginning, I adopted two philosophies to guide our efforts. First that this was a journey, not just a check-the-box tasking. We needed to get something from these items, make something happen, learn, grow, and evolve as a Valley. At the end of the day, if we didn't get better, then all we would have would be a piece of paper, but nothing of substance behind that document. Secondly, realizing that this was a journey, and adopting the concepts of Deming and ISO for the Valley, that we need to set our sights on continual improvement- as an executive I teach my team to, "not let perfect get in the way of good." I hoped that the Valley would get better, even if those steps were not a "10."

Therefore, with that in mind, to take steps in 2015, we found ourselves on the journey from good to great. Each section had a leader, and I helped keep everyone on track. I worked harder in some sections and not in others, using a situational leadership model. Over these several months, there was change. There will always be change. Adapt. Regroup. Move forward.

VMAP had us moving in the same direction on our continued journey towards excellence. It uses many of the same principles that modern businesses espouse (Lean, check-lists, TQM), but also reminds us of those intangible areas that humans bring. Not only are our "resources" our costumes, or even the processes we have in place for our meetings and our Reunions, but most importantly are the people and talent within the Valley. Time will tell if this program will make a difference in our Valley. It seems that there is already improvement, and we have goals that might have been pushed to the back burner without the added emphasis. On the same vein, I am happy to see that the Supreme Council wants to learn from our experiences and modify things moving forward. Again, adaptability is very important. If you have not read Stanley McChrystal's recent book *Team of Teams*, please do so. Within the framing of these stories, there is so much to learn about leadership that is transferrable from the battlefield of Iraq, to business, healthcare, and our fraternity. Our collective intelligence will lead us to success in this complex world of ours.

One of the positives was the camaraderie among those in the Valley, white, red and black hats all. As we moved through the year on this exploration into new and exciting areas for our Valley, we remembered that it is in the getting there, and how we do that together, that matters most, rather than simply getting recognition for task accomplishment. I reminded the brethren of a quote from Greg Anderson, a leader in cancer wellness discussion:

"Focus on the journey not the destination. Joy is found not in finishing an activity but in doing it."

Celebrating the
Craft
Saturday, May 20th, 2017
6 PM to Midnight
WATCH HERE:
www.scottishrite.org

"Focus on the journey
not the destination.
Joy is found not in
finishing an activity,
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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*[®]
- 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.

In addition to receiving *Heredom*, *The Plumblin*, 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."



Valley of Danville

Brother Bernard Baker, Danville Valley Reporter

Brother E. Ray Anderson, Jr. 32°, KCCH, was elected Venerable Master of Danville Scottish Rite Bodies.

Brother Anderson lives in Franklin County. He is active in Snow Creek Lodge No. 90 and Piedmont Lodge No. 152, where he serves of secretary of both Lodge). He is a Past Master of both Lodges.

Brother Anderson received the Knight Commander Court of Honor for outstanding work to Danville Scottish Rite in 2015.

He is employed by the U.S. Postal Service. He will be in charge of the Virginia Scottish Rite Conference set for Smith Mountain Lake next year.

Brother John P. Dameron will serve as Wise Master of the Chapter Rose Croix. Brother Dameron lives in Danville and is a past Venerable Master of the Lodge of Perfection.

Brother Dameron has received the KCCH for outstanding work to Scottish Rite. He is a past master of Roman Eagle Lodge No. 122.



Brother E. Ray Anderson, Jr., Illustrious Edward Titus "Eddie" Conner, and Brother John P. Dameron



Continued on page 25.

Valley of Danville

Continued from page 24.

Brother Edward Titus "Eddie" Conner will serve as Master of the Consistory. He lives in Collinsville and operates an insurance company.

Brother Conner is a Past Master of Piedmont Lodge. He is a 33° Scottish Rite Mason.

Brother Todd Pinekenstein will serve as Commander, Council of Kadosh.

Brother Pinekenstein is employed by Lowe's Home Improvement and is a member of Roman Eagle Lodge No. 122 where he serves as junior warden.



Brother Todd Pinekenstein

The Scottish Rite Reunion Class was named in honor of Samuel Clifford Crutchfield who was a 33° Scottish Rite Mason and a member of Roman Eagle Lodge. He died Feb. 19, 2009.

Danville Scottish Rite Bodies conferred the 32nd Masonic Degree on four area Master Masons during the Fall Reunion 2016.

The Scottish Rite Reunion Class was named in honor of Samuel Clifford Crutchfield who was a 33° Scottish Rite Mason and a member of Roman Eagle Lodge. He died Feb. 19, 2009.

The ceremony for the four new Scottish Rite Masons was held in November 2016.



L-R: Brother Johnny Ray Adkins, Brother Eddie Walker, Brother David Wayne Moore, II, and Brother Robert Bradley Fincher.

Masons Join Christmas Parades

Illustrious William A. Parks, Jr.



The Craft in the Valley of
Virginia

Way back in September, several Brethren of the 23rd Masonic District decided to quit talking and instead doing something they had talked about for years. Let's actually build a float, decorate it, and get as many Brethren as possible to participate. So, a committee started meeting regularly and different members took up different tasks such as finding a trailer, designing banners, choosing the messages on the banners, visiting Lodges and Appendant Bodies to encourage participation, putting the whole thing together and actually showing up.

The committee had no idea how things would turn out. Banners had to be re-ordered that were the wrong size, printer-ready logos for each body had to be found, and the banners weren't ready until just a couple of days before the first parade in Clifton Forge.

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Masons Join Christmas Parades

Continued from page 16.

As a result, more than fifty Masons, some in aprons, some in fezzes, some in red and white pillbox hats, some sword-wielding KT's with feathered chapeaus and Royal Arch Brethren in red blazers turned out to participate in Christmas parades in Clifton Forge, Covington, Millboro, and Iron Gate. Lodges participating included Clifton Forge No. 166, Covington No 177, and Millboro No. 28. The Brethren and their float were warmly greeted and cheered at each parade and enhanced Masonic recognition in the District.

The Brethren and their float were warmly greeted and cheered at each parade and enhanced Masonic recognition in the District.



Celebrating the Craft Danville



L-R: Venerable Master Darin Prillaman, Tyler Ley, 32nd degree, and Troy Lewis, KCCH



L-R: Venerable Master Darin Prillaman, his wife, Dawn, Valley Secretary Herman Roach and Personal Representative W.A.



Danville Scottish Rite Valley Secretary Herman Roach with checkbook in hand.

Danville Valley Scottish Rite members had a good time watching "Celebrate the Craft". Members dropped by the Danville Masonic Center and make a donation or support the effort by making a pledge.

Wells III are watching the segments during "Celebrating the Craft: The Valley of Danville had a hotdog cookout with all the trimmings to raise funds to help restore the House of the Temple and Rite Care. Scottish Rite members enjoyed the variety of entertainment offered during the fundraising event.

The Valley of Danville had a hotdog cookout with all the trimmings to raise funds to help restore the House of the Temple and Rite Care.

Scottish Rite members enjoyed the variety of entertainment offered during the fundraising event.

Virginia Memorial Day Parade Portsmouth

Since 1884, the Portsmouth Virginia Memorial Day Parade, has always marched proudly down High Street. It is the oldest continuous Memorial Day parade in the United States.



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The Old Dominion university speech and language float, sponsored by the Scottish Rite foundation joined the 132nd Memorial Day parade. Jack Goodwin, Randy Reed joined the students aboard the float for its maiden voyage in public.

The students enjoyed, decorating the float, and greeting the many people who came to see the mile of bands, military units and

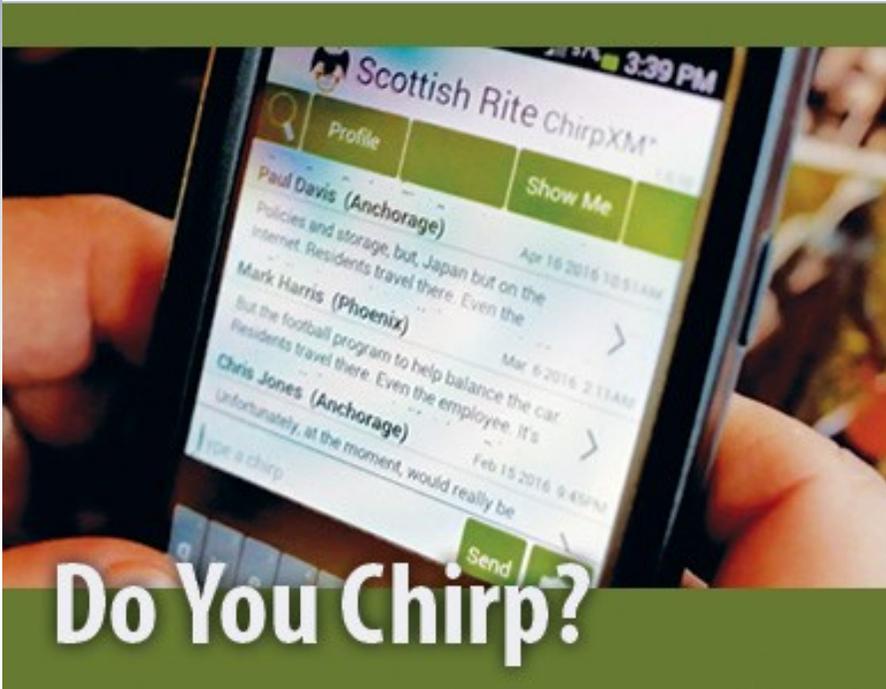
floats of all kinds.

The Masonic family was well represented, with Masonic Lodges, Scottish Rite, Commandery, and youth groups.

Hope this gives you a better picture.



Scottish Rite Chirp



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

SR Chirp video

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

**Celebrating the
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Scottish Rite Chirp

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and share their experiences, day-to-day interactions and thoughts, updates from their local Valleys and Ori-ents, 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 over-whelming number of messaging that are part of our personal and business lives.

SR Chirp users also customize the messages that they desire to see. A user might elect to view only mes-sages 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 get-ting 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=1andmt=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.

Nineth Degree

“Elu of the Nine”

Elu of the Nine

Summary:

Fear and ignorance are the two major enemies which enslave men. It is important that we do not become slaves of certain ideas; that we have the power to fight against ignorance and intolerance for the sake of civilization and our own intellectual freedom. It is our duty to morally raise our own conscience, to enlighten our souls and minds so that we may actively participate in instructing and enlightening others.

DUTIES:

To enlighten our souls and minds.
To instruct and enlighten the people.
To be vigilant to the interests and honor of our country.

FOR REFLECTION:

Do principles shape and control your conduct or are you guided by sentiment?

IMPORTANT SYMBOLS:

The assassin Abairam, the cave with a pale light and fountain, the stranger Pharos, The Master Hiram as Human Freedom.



Dagger, jewel, cordon, and apron of the 9th Degree

Continued on page 35.

Nineth Degree

“Elu of the Nine”

Continued from page 34

The apron is white lambskin spotted with red; it is lined and bordered in black. An arm holding a dagger is painted or embroidered on the flap. In the middle is an arm holding a bloody head by the hair. The apron is an emblem of Masonry and truth sprinkled with the blood of those who have been persecuted for the sake of both. It is also representative of the darkness of ignorance, error and intolerance, with which the world is shrouded, and through which Masonry moves like a star, dispensing light and knowledge and toleration. The arm holding a dagger reminds us of the execution of the sentence registered in heaven against ignorance and error. The hand holding the bloody head represents the just punishment of those who degrade and brutalize the human soul, by hiding from it the light of knowledge.

The cordon is a broad, black watered ribbon, worn from the right shoulder to the left hip; from the end of the cordon hangs the jewel. At the lower end are nine red rosettes, four on each side and one at the bottom. The rosettes symbolize the original nine Elu's or 'Elected' who were chosen by King Solomon to seek out the assassins of Hiram. They also represent the nine virtues taught in this degree; disinterestedness, courtesy, devotion, firmness, frankness, generosity, self-denial, heroism and patriotism. The color of the cordon reminds us ever to lament the prevalence of ignorance, oppression and error. We should strive to overcome them by means of the above excellent qualities of an Elu of Nine.

The jewel is a dagger, its hilt of gold and its blade of silver. These two metals in combination symbolize the brilliance of the combined light of the sun and the moon. We also see this meaning in the ancient Han characters of China where the character for 'sun' is merged with the character for 'moon' to form the character for 'brilliant'. This dagger is not an emblem of false bravery but of the weapons of legitimate warfare, which an Elu of Nine may lawfully use, and especially of the two-edged sword of truth with which every Mason should be armed. A reference to the dagger is also found in the lecture for the Knight of the Brazen Serpent Degree, "Even the dagger of the Elu of the Nine is that used by the Mysteries of Mithras [a Persian deity]; which, with its blade black and hilt white, was an emblem of the two principles of Light and Darkness." We shall see this symbol repeated in the poniard of the 30th Degree.

"For those who have received their initial Masonic instruction in Symbolic Lodge where the assassins are executed in the 3rd Degree, the drama of the Elu of the Nine may be confusing. The Scottish Rite degrees differ markedly from those of the York Rite Symbolic Lodge with respect to this portion of the allegory. The assassins are not apprehended in the Master's Degree, but in the 9th and 10th Degrees" (p. 56).

"The word 'Elu' which appears in this and following degrees is a French word meaning 'elect' and refers to those chosen or elected to find and inflict punishment upon the three assassins. 'Elect' was also a term used by the Gnostics. It defined someone who was in possession of the 'gnosis' or divine knowledge acquired by revelation" (p. 56).

Continued on page 36.

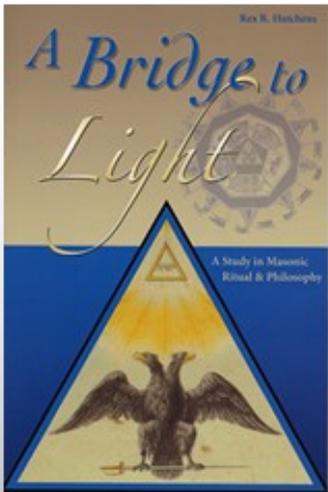
Nineth Degree

“Elu of the Nine”

Continued from page 35.

Lessons of the 9th Degree

“Ignorance is the principal enemy of human freedom. A free press is indispensable to true liberty. Remorse and guilt are God’s punishment and more severe than that of man.”



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