

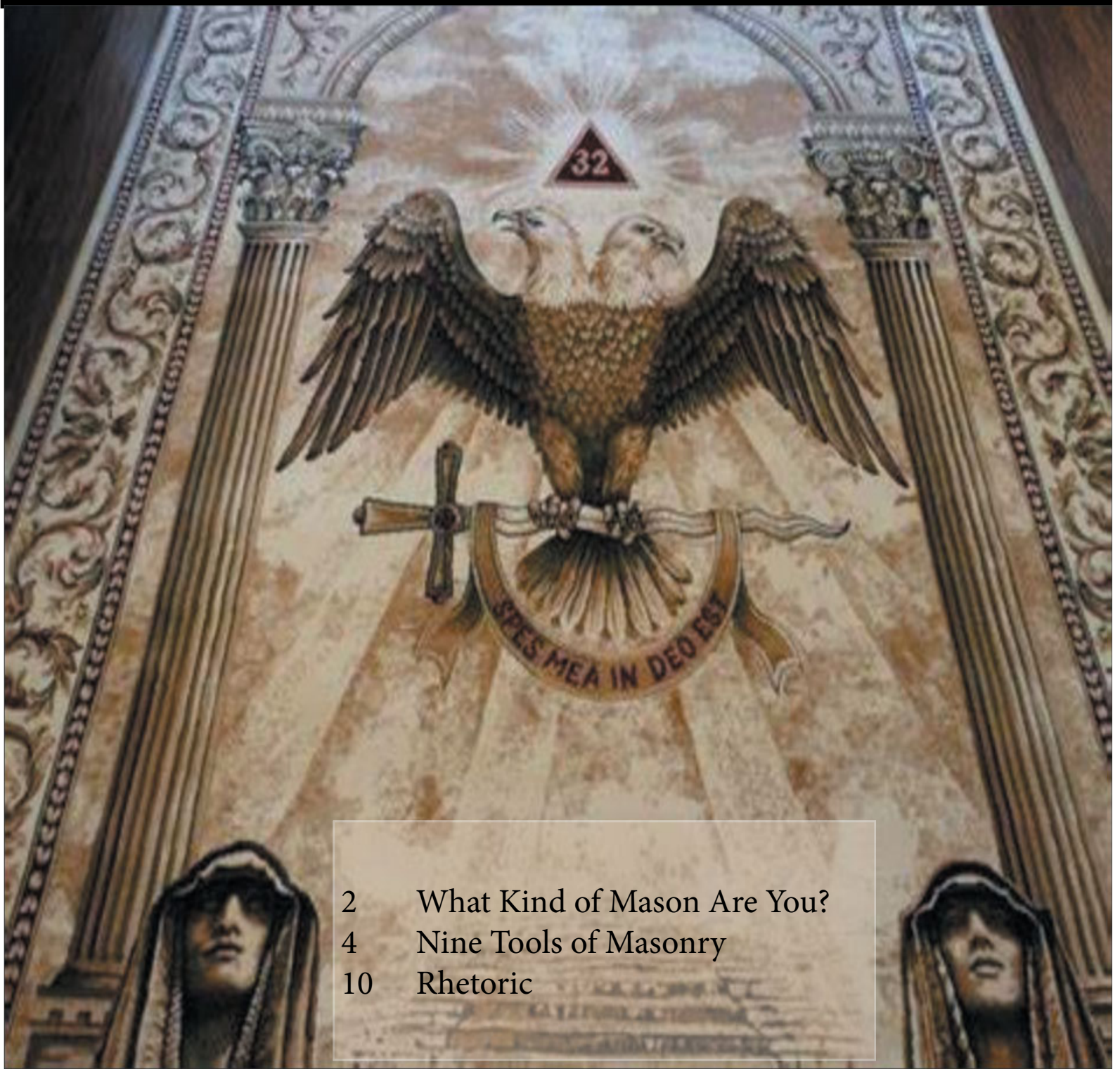


VIRGINIA LIGHT

NEWSLETTER OF THE ORIENT OF VIRGINIA

Volume XII, Issue 4

Winter 2022



- 2 What Kind of Mason Are You?
- 4 Nine Tools of Masonry
- 10 Rhetoric



Sovereign Grand Inspector General Orient of Virginia

Illustrious Alan W. Adkins, 33° GC Scottish Rite Conference of Virginia

“WHAT KIND OF SCOTTISH RITE MASON ARE YOU?”

My Brethren,

The year 2021 was sort of a mixed bag. On the one hand, after a prolonged hiatus, each Valley began having in-person meetings and reunions while maintaining proper safety protocols. On the other hand, attendance at the Biennial Session held in August was restricted to only the Active Members of the Supreme Council, Deputies and staff due to COVID-19 mandates imposed by the Mayor of the District of Columbia.

After three attempts, we were able hold the Jim Cole Gala in Alexandria on Saturday, October 30. The Gala was co-sponsored by the Scottish Rite Foundation and the Masonic Home of Virginia with the proceeds being split evenly. Our Sovereign Grand Commander received many accolades during the evening, all of which were well-deserved. The Chapel at the Masonic Home was named in his honor and the Orient of Virginia established a \$100,000 Scholarship Fund in his name at the Supreme Council. Two representatives from each Valley, along with support of the Personal and Assistant Personal Representatives, were selected to solicit donations for the Scholarship Fund. The \$100,000 was raised in two months' time, which is truly outstanding! Kudos to all involved!

While continuing to deal with COVID-19 and the variants, Delta and Omicron, the year ended with the tragic loss of the Lieutenant Grand Commander, Michael D. Smith due to COVID-19. Brother Mike was in the hospital for almost two months before his passing in November. Prior to his hospitalization, he had agreed to be the emcee for the Gala. Mike was a good friend to our Orient. He will certainly be missed.

Please place on your calendar the Membership Conference hosted by the Supreme Council on March 25-27 in Charlotte, North Carolina. I encourage each Valley to bring a good-size delegation to the conference. Also, after dealing with several scheduling conflicts the Scottish Rite Workshop will be held on Saturday, April 2 at the Acca Shrine Center in Richmond. More details will be forthcoming in the near future.

As we begin the year 2022, I ask what kind of Scottish Rite Mason are you. A lot of Scottish Rite Masons are like wheelbarrows...no good unless pushed. Some are like trailers...they have to be pulled. Some are like kites...if you do not keep a string on them they fly away. Some are like balloons...full of wind and ready to blow up. Some are like footballs...you cannot tell which way they will bounce. And then, some are like a good watch...open faced, pure gold, quietly busy and full of good works. I believe the vast majority of our members fall in the last category. Keep up the good work!

In closing, I extend to you and your respective Valley my best wishes for a Happy, Healthy, Prosperous, and Safe New Year!

The Virginia Light©
Published quarterly for the
Brethren in the Orient of Virginia

Illustrious James D. Cole, 33°
Sovereign Grand Commander
of the Supreme Council, 33°,
Ancient and Accepted
Scottish Rite, SJ, USA

Illustrious Alan W. Adkins, 33° GC
SGIG Orient of Virginia

Bro. Gerald L. Frey, 32° KCCH
Virginia Light Editor

Copyright © 2021, The Orient of
Virginia under the auspices of The
Supreme Council, 33°, Ancient and
Accepted Scottish Rite, Southern
Jurisdiction, USA.

No part of this publication may be
reproduced without permission of
its Editor at :
virginialighteditor@gmail.com

**Deadline for next issue:
March 1, 2022**



PersoniC Health Care, LLC COVID Test Site Overview

Executive Summary

This document outlines an overview for the development of a rapid COVID test site in Fairfax county, Virginia. Current testing nationwide and in the region are plagued by long lines and long response times. Patients are waiting anywhere from 2 days to 1 week for results while they potentially continue to expose others, have prolonged absences from work waiting on potentially negative test results, and overall challenges to the overall economic system related to not being able to test enough individuals with rapid reliable tests. Our team has significant experience in healthcare operations and in particular outdoor drive through COVID test sites. With the additional procurement of recently FDA approved rapid antigen testing with **10 minute response times** we plan to deploy outdoor drive through testing facilities at locations, preferably fire stations, in the Delaware county region.

We plan to use the recently FDA approved lateral flow immunochromatographic assay for the rapid detection of SARS-CoV-2 nucleocapsid protein antigen point of care test. The test received recent FDA approval in October. Each patient tested through our operation would also receive a confirmatory microbiology PCR test via Quest diagnostics lab. The rapid antigen test carries a published sensitivity rate of up to 94% and a specificity of up to 100%. (See Attachment 1 detailing Description of test as well as supplemental information regarding the test.)

Operational efficiency would be augmented by the deployment of a patient portal that each patient would login to register for the test. Notification would be instant via the portal to the patient and also to the county public health officials. Rapid recognition and communication via a fully HIPAA compliant patient portal will allow the system to be seamless and efficient. The location of the proposed test site is ideal for efficient flow of patients remaining in their cars to be tested.

The operation will be supervised by Dr. Alishawn Naqvi and Dr. Azmat Husain. Both have significant operational leadership and have overseen multiple COVID test sites. Collectively they have served as medical directors, Chairman of Emergency departments as well as executive leadership in healthcare organizations as a Chief Medical Officer, VP of clinical operations as well as Chief Executive. Additionally, Dr. Husain recently oversaw the implementation of a Philadelphia City funded COVID testing facility as well as a COVID test site in Delaware county. Collectively the locations are testing over 1000 patients daily. (See Attachment 2 detailing medical director CV and grant awardee documents)

Nine Working Tools of Freemasons: The Link to Good Mental Health

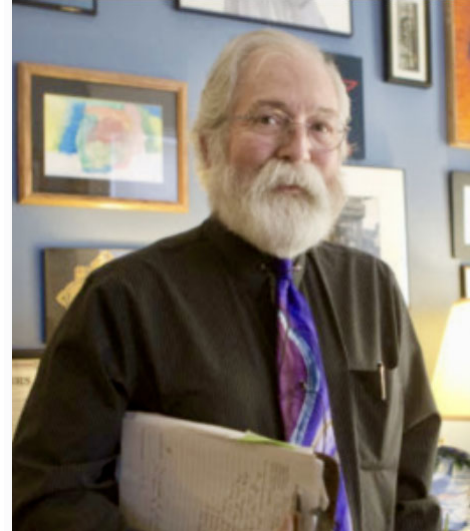
Worshipful Maurice S. Fisher, Sr., Ph.D., KCCH

There are three working tools in each of the three degrees, referring to the three phases in man's nature. This emphasis is repeated right throughout our three degrees: three degrees, three principal officers, three movable jewels, three ornaments, three pieces of furniture, three pillars and three ruffians.

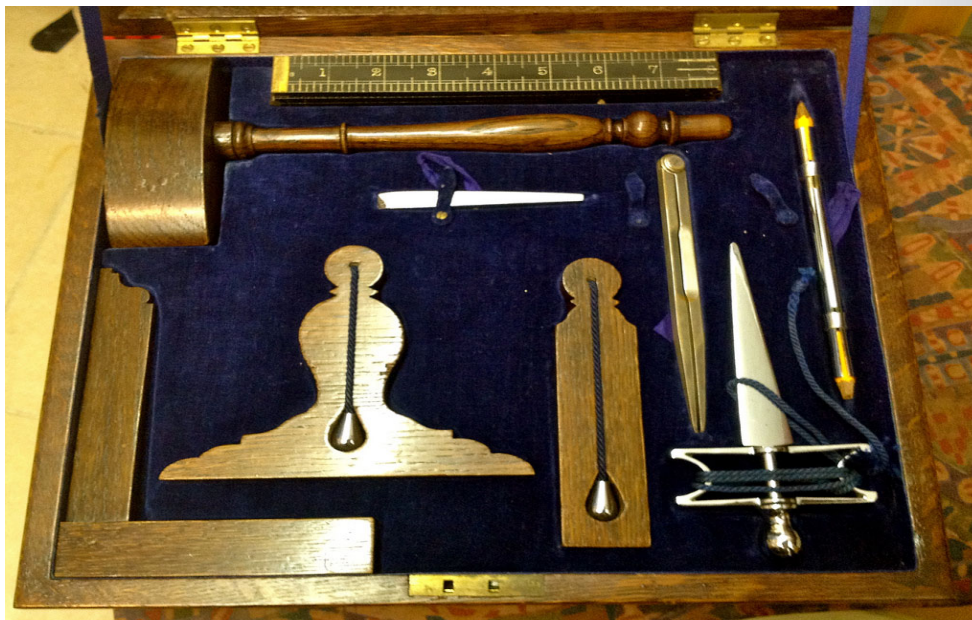
In the Christian religion and tradition, the three aspects of God are captured thusly: Father (God Almighty), Son (Jesus), and the Holy Spirit (God as Spiritually active on earth)!

In traditional psychotherapy, the three aspects or structures of the mind are captured '(a la Freud) as: Id (human's impulsive unbridled native aspects); superego (human's judgment and that which is morally correct); ego (mediator between the Id and superego that makes conscious decisions).

Each of the nine tools has a moral and mental health significance: the Twenty-four Inch Gauge, the Common Gavel and the Chisel of the First Degree are the tools of preparation; the Square, Level and Plumb Rule of the Second Degree are the tools of proof; the Skirret, Pencil and Compasses of the Third Degree are the tools of plan.



Worshipful Maurice S. Fisher, Sr.,
Ph.D., 32° KCCH,
Master of the Roanoke Valley, Lodge of
Perfection



[The Tools] remind us to so limit our desires in every station of life, that, rising to eminence by merit, we may live respected and die regretted.

- The Twenty-four Inch Gauge represents the twenty-four hours of the day, part to be spent in prayer to Almighty God, part in labor and refreshment and part in serving a friend or brother in time of need, without detriment to ourselves or connections. This is a reminder to the Initiate that he is mortal, that he has so many years of life, with so many days to each year, and so many hours to each day.

Continued on page 5.

Nine Working Tools of Freemasons: The Link To Good Mental Health

Continued from page 4.

Each of the nine tools has a moral and mental health significance: the Twenty-four Inch Gauge, the Common Gavel and the Chisel of the First Degree are the tools of preparation; the Square, Level and Plumb Rule of the Second Degree are the tools of proof; the Skirret, Pencil and Compasses of the Third Degree are the tools of plan.

- The Gavel, we are told, represents the force of conscience, which, of course, is the voice of our own soul, or as our ritual puts it "the voice of nature" and the "center from which we cannot err". It is this inner voice that is ever ready to warn us when without it we would err. If we let conscience guide us, and are prompt to heed it, we will find its voice becoming stronger and clearer with every day of our lives; but, if we fail to heed it, failure becomes a habit, and its voice will eventually become so weak that it is barely audible, so that finally there is no warning at all and its owner becomes a really evil or mentally disordered person.
- The Chisel furthermore demonstrates the advantages of discipline. The mind like the diamond in its original state is unpolished, but by grinding away the external coat we are enabled to discover the latent beauty of the stone. Thus education discovers the latent beauties of the mind, and draws them forth to range over the field of matter and space in order to display the summit of human knowledge, our duty to God and man.
- The Square, of course, is one of the most important tools in Freemasonry for, besides being the first working tool in the Second Degree, it is also the Second Great Light. The square representing morality coupled with honesty in that Freemasons need to 'square [their] actions by the square of virtue with all mankind'.
- The true Level is the surface of a fluid at rest, and we shall find the true Freemason when we find a man who has passions and desires like our own, but who is master of his own soul, who can endure the worst calamities of misfortune and not become bitter, and Who can meet the greatest good fortune and still keep his feet on the ground.
- The Plumb Rule is the emblem of integrity, and with the man of integrity we can entertain no doubt. We know how he will act, and what he will do, because he stoops to nothing mean or petty, a debt of a few cents is just as sure to be paid as one of a thousand dollars; where his attendance is expected there he will be. The man of integrity is ruled by duty and loyalty, and will never take an unfair advantage.
- The Skirret is an implement which acts on a center pin, whence a line is drawn to mark out the ground for the foundation of the intended structure. Symbolically, the Skirret points out that straight and undeviating line of conduct laid down for our pursuit in the Volume of the Sacred Law; and so, to "square," "level," and "upright" we must add "straight". "Straight" is defined as the shortest distance between two points; and in our dealings with God, our neighbor and ourselves, we find that the shortest path is that which is straight.
- With the Pencil the skillful artist delineates the building in a draft or plan for the instruction and guidance of the workmen. Our building has been delineated in a draft or plan for our instruction and guidance by the Great Architect of the Universe. It is for us to understand what is meant by each detail of the design, so that our life, when considered in the time to come, and in the light of that plan, will be judged by its conformity to that plan.
- The Compasses remind us of His unerring and impartial justice, who, having defined for our instruction the limits of good and evil, will reward or punish us as we have obeyed or disregarded His divine commands. They They remind us to so limit our desires in every station of life, that, rising to eminence by merit, we may live respected and die regretted.

The Antiquity of Masonry

Frank M. Steadman

Among our Masonic scholars the genesis of the Order is recognized as being very ancient, but there are differences of opinion as to the date of her founding. I shall endeavor to trace the birth and evolution of Speculative Masonry as it unfolded from the pre-historic times to our day.

The symbols of Masonry and of the Builders have been found the world over. It is said that the science of agriculture and the art of architecture have done much to alter the face of the earth and give shape and meaning to life and the thoughts of man. The forces that have carried these branches of learning forward were physical necessity and spiritual aspiration.

Let us consider architecture. The first great impulse was a need for shelter, but this demand included a "home for the soul," something spiritual which carried it beyond provision for the body. Thus, with the rise of civilization in the Nile Valley of Egypt, man wanted an indestructible resting place and so built the pyramids.

The pyramids were the monumental tombs of the Egyptian Pharaohs or kings and are one of the seven wonders of the ancient world. The largest is at Gizeh and the oldest is at Sakkara. The great pyramid of Cheops covers thirteen acres and its topmost point is now four hundred fifty-one feet above the ground, having been reduced thirty feet during the centuries. It was built about 3000 B.C. A New York Engineering firm once estimated that producing a similar structure in New York City could cost \$156 million dollars and require five and a half years to construct. Similar structures have been found in Mexico, Nubia, and elsewhere in the world. The flat surface being square is the ancient symbol of the earth. The triangle sides point toward the sky is the symbol of an overruling Providence or Deity.

Man has always been a builder, and our pre-historic art shows that his utilitarian purpose was in almost every case blended with a religious one. In the remote Andes among men now savage, we find the remains of a past, a vanishing civilization where art, science and religion reached unknown heights. Where-ever humanity has lived and wrought we find crumbling ruins of towers, tombs and monuments of its industry and aspirations. A man may have been a cruel tyrant, vindictive by nature, yet his buildings have reference to religion. Man has been ever trying to build to Heaven, embodying prayer and his dream in brick and stone.

What is Masonry? What is she trying to do in the World? We have all heard the old-of-quoted definition, such as Masonry is "a system of morality veiled in allegory and illustrated by symbols." I like best the definition of that German historian Handbuch, which follows:

"Masonry is the activity of closely united men who, employing symbolical forms principally from the mason's trade and from architecture, work for the welfare of mankind; striving morally to ennoble themselves and others and thereby to bring about universal league of mankind, which they aspire to exhibit even now on a small scale."

This is a definition of Speculative Masonry which grew out of the operative building art and whose basic principles, symbols and working tools have been borrowed from Architecture, The Architects being the first Master Masons, the Wardens, or Supervisors and the Builders of the Mason's trade.

Masonry is of no age, she belongs to the ages, of no religion, she finds great truths in all religions; she is interested in the life of God in the soul of men. It was religion, the natural and simple trust of the soul in a Power above and within it, that created the Church and the Bible, and in fact, all our higher human life. The soul of man is greater than all books, deeper than all dogmas, and more enduring than all institutions.

Continued on page 7.

The Antiquity of Masonry

Continued from page 6.

The great mystery of Freemasonry is its antiquity. Freemasonry and her predecessors in the building art, has at various times in the world's history, been known by other names, yet their principles and symbolism have been unchanged throughout the generations. She is more ancient than the Golden Fleece, or Roman Eagle, more honorable than the Star and Garter, or any other Order, unless it be the Order of Melchizedek, which preceded the priesthood of Aaron, he Hebrew father, and of which order he "Great Light" says Jesus was a member.

She is more ancient than any of the world's living religions. Her principle of faith in God is basic in Christianity. Masonry, though religious, is not a religion, such as the Christian Church, Juda Confucianism, Mohammedism, and the other religions of the world. When in the Middle Ages of this Era, the Christian Church, according to the historian Bainton, began to teach the deadly sins of pride, greed, luxury, envy, gluttony, anger, and despair, she then began to teach that these could be mitigated by the practice of the seven cardinal virtues, which are: temperance, fortitude, prudence and justice, together with faith, hope, and charity. Don't they sound strangely familiar? These principles have been basic in Masonry since the mind of man runneth not to the contrary.

The church taught that charity or love was to perform the seven worlds of mercy, which are to feed the hungry, live drink to the thirsty, clothe the Hiked, visit the sick, house the homeless, ransom captives and bury the dead. These principles have been the builder's mode from time immemorial.

There are those who would date the draft from the organization of the Grand Lodge in London in 1717, or at least the speculative phase of the operative art. Yet, the operative mason or builder, practiced the speculative art in all generations. Some would have it come into existence following the great fire in London in 1666. Operative Masonry had flourished for years prior to the great ire, and at that time had fallen from the high spot it has occupied in the past, nit in 1666 it took on new life and a bolder spirit passing through a transition or rather transfiguration, for by comparing the old charges of 1688 with those of 1723, we find that Masonry has escaped from the stamp of the Church.

Masonry is much older than Christianity. her purpose is to take good men and make them better. She leaves to the church the glorious work of the redemption of sin-sick and lost souls.

Masonry is of no age, she belongs to the ages, of no religion, she finds great truths in all religions; she is interested in the life of God in the soul of men. It was religion, the natural and simple trust of the soul in a Power above and within it, that created the Church and the Bible, and in fact, all our higher human life. The soul of man is greater than all books, deeper than all dogmas, and more enduring than all institutions.

Masonry is non-partisan and non-sectarian and yet the most widespread of all the Orders of men, ever toiling for liberty, friendship, and righteousness. Is it any wonder that the great, intelligent and noble men of all ages have been patrons of art and deemed it a privilege to associate with the Fraternity? What other order has ever brought together men of such diverse type, temper, training, interests and achievement, uniting them at an altar of prayer in the worship of God and service of mankind; men bound together with solemn vows as to what is right and prohibiting that which is wrong, yet uniting them on the level where the high, the low, the rich and poor can meet without reproach. There is nothing more tender, more responsive to Masonic light than the symbolic tie of Brotherhood.

"Masonry is the activity of closely united men who, employing sym-bolical forms principally form the mason's trade and from architecture, work for the welfare of mankind; striving morally to ennoble themselves and others and thereby to bring about universal league of mankind, which they aspire to exhibit even now on a small scale."

German historian
Handbuch

The Scaffolding Of Rhetoric

Brother Winston S. Churchill

Of all the talents bestowed upon men, none is so precious as the gift of oratory. He who enjoys it wields a power more durable than that of a great king. He is an independent force in the world. Abandoned by his party, betrayed by his friends, stripped of his offices, whoever can command this power is still formidable. Many have watched its effects. A meeting of grave citizens, protected by all the cynicism of these prosaic days, is unable to resist its influence. From unresponsive silence they advance to grudging approval and thence to complete agreement with the speaker. The cheers become louder and more frequent; the enthusiasm momentarily increases; until they are convulsed by emotions, they are unable to control and shaken by passions of which they have resigned the direction.

It is however freely written and frequently remarked that the day of oratory is passing. The newspaper report and the growing knowledge of men have, it is said, led to the decline of rhetoric. Now no rhetorician would be likely to admit that his art had lost its powers, and if this proposition be generally affirmed, the conclusion follows that there are at present no orators. But it by no means follows that the future will be equally barren. There was once a party in the state that thought that the power of personality in politics was a thing of the past, that took as a motto 'Measures not Men', and forthwith proceeded to blindly follow a great man for thirty years. Human weakness appears to be one of the few unvarying features of life and we are convinced that those primary forces which from earliest antiquity have appealed to men will continue to influence their actions. The sentimental and emotional parts of the human mind will even derive new vigor from the spread of education and the easiness of intercourse. Nor does this belief depend on speculation alone. The people of the United States of America are more highly educated than any other great community in the world. Whatever can add to the improvement of the individual whether by material inventions or political institutions is there found in greater proportion than elsewhere. In no country does so great a volume of educated public opinion exist and yet in no country is the influence of oratory so marked.

The nature of so great and permanent a force may well claim and has often received careful investigation. Is it born or acquired? Does it work for good or ill? Is it real or artificial? Such are the questions that philosophers from the days of Aristotle have revolved. Nor do they remain unanswered. And yet, with respect to the oratory of the English-speaking peoples, there is room for further inquiry. It appears that there are certain elements inherent in all rhetoric: that there are certain features common to all the finest speeches in the English language. In painting partly mechanical arrangements of color give pleasure to the eye. In music certain combinations of chords and discords are agreeable to the ear. And the art of oratory has also its 'values' and its 'thorough base': and this it is the ambitious aim of this article to examine.

As the analysis proceeds, we shall observe that rhetorical power is neither wholly bestowed nor wholly acquired but cultivated. The peculiar temperament and talents of the orator must be his by nature. Their development is encouraged by practice. The orator is real. The rhetoric is partly artificial. Partly, but not wholly; for the nature of the artist is the spirit of his art, and much that appears to be the result of study is due to instinct. If we examine this strange being by the light of history, we shall discover that he is in character sympathetic, sentimental and earnest: that he is often as easily influenced by others as others are by him. Indeed, the orator is the embodiment of the passions of the multitude. Before he can inspire them with any emotion, he must be swayed by it himself. When he would rouse their indignation, his heart is filled with anger. Before he can move their tears his own must flow. To convince them he must himself believe. His opinions may change as their impressions fade, but every orator means

Continued on page 9.

We conceive that by this analysis we have displayed the principal element of English oratory. So detailed and disconnected an examination of the structure favors the impression that rhetoric is to be regarded as an artificial science, which may be acquired by any who possess the physical qualifications. Experience shows that this conclusion would be incorrect. Throughout the country are men who speak well and fluently, who devote opportunity, talent and perseverance to improving their speaking and yet never deserve to be called orators.

The Scaffolding Of Rhetoric

In spite of the arguments of the cynic the influence exercised over the human mind by apt analogies is and has always been immense. Whether they translate an established truth into simple language or whether they adventurously aspire to reveal the unknown, they are among the most formidable weapons of the rhetorician. The effect upon the most cultivated audience is electrical.

Continued from page 8.

what he says at the moment he says it. He may be often inconsistent. He is never consciously insincere.

The dominion of matter over mind her rebellious slave, is in this state of human development almost absolute: nor can we proceed with this inquiry without briefly considering the indispensable physical attributes of the orator. First of all, a striking presence is a necessity. Often small, ugly or deformed he is invested with a personal significance, which varying in every case defies definition. Sometimes a slight and not unpleasing stammer or impediment has been of some assistance in securing the attention of the audience, but usually a clear and resonant voice gives expression of his thoughts.

The direct, though not the admitted, object which the orator has in view is to allay the commonplace influences and critical faculties of his audience, by presenting to their imaginations a series of vivid impressions which are replaced before they can be too closely examined and vanish before they can be assailed. The following appear to be the six principal elements by which this object is attained.

I. Correctness of diction. Knowledge of a language is measured by the nice and exact appreciation of words. There is no more important element in the technique of rhetoric than the continual employment of the best possible word. Whatever part of speech it is it must in each case absolutely express the full meaning of the speaker. It will leave no room for alternatives. Words exist in virtue of no arbitrary rule but have been evolved by the taste and experience of mankind and the instinct of language is implanted very deeply in the human character. There are few audiences so ignorant as to be incapable of admiring correct diction for even if they have never heard the word before they will, if it be rightly used understand its meaning. The Scotch have been described as a 'stern and dour' folk. 'Dour' is a rare and uncommon word: but what else could it convey to the Anglo-Saxon mind than the character of the people of a cold, grey land, severe, just, thrifty and religious. So powerful indeed is the fascination of correct expression that it not only influences the audience, but sometimes even induces the orator, without prejudice to his sincerity, to adapt his principles to his phrases.

The unreflecting often imagine that the effects of oratory are produced by the use of long words. The error of this idea will appear from what has been written. The shorter words of a language are usually the more ancient. Their meaning is more ingrained in the national character and they appeal with greater force to simple understandings than words recently introduced from the Latin and the Greek.

All the speeches of great English rhetoricians except when addressing highly cultured audiences display an uniform preference for short, homely words of common usage so long as such words can fully express their thoughts and feelings. It suffices to mention as a famous example the name of John Bright. Indeed, the great sayings of most countries have been expressed in aboriginal words. 'Wir fuerchten allein Gott' said Bismarck, and thereby gave an impulse to the German nation which has not yet died away. What can be more simple? The words employed are all among those that the human mind would earliest evolve.

II. Rhythm. The great influence of sound on the human brain is well known. The sentences of

Continued on page 10.

The Scaffolding Of Rhetoric

Continued from page 9.

the orator when he appeals to his art become long, rolling and sonorous. The peculiar balance of the phrases produces a cadence which resembles blank verse rather than prose. It would be easy to multiply examples since nearly every famous peroration in the English language might be quoted. We prefer to allude only to the opening lines of Dr. Johnson's 'Rasselas' as a remarkable instance of correctness of diction and rhythm which in a speech could not have failed to produce a tremendous effect upon an audience.

III. Accumulation of Argument. The climax of oratory is reached by a rapid succession of waves of sound and vivid pictures. The audience is delighted by the changing scenes presented to their imagination. Their ear is tickled by the rhythm of the language. The enthusiasm rises. A series of facts is brought forward all pointing in a common direction. The end appears in view before it is reached. The crowd anticipate the conclusion and the last words fall amid a thunder of assent.

IV. Analogy. The affection of the mind for argument by analogy may afford a fertile theme to the cynical philosopher. The ambition of human beings to extend their knowledge favors the belief that the unknown is only an extension of the known: that the abstract and the concrete are ruled by similar principles: that the finite and the infinite are homogeneous. An apt analogy connects or appears to connect these distant spheres. It appeals to the everyday knowledge of the hearer and invites him to decide the problems that have baffled his powers of reason by the standard of the nursery and the heart. Argument by analogy leads to conviction rather than to proof and has often led to glaring error.

In spite of the arguments of the cynic the influence exercised over the human mind by apt analogies is and has always been immense. Whether they translate an established truth into simple language or whether they adventurously aspire to reveal the unknown, they are among the most formidable weapons of the rhetorician. The effect upon the most cultivated audience is electrical.

They (Frontier wars) are but the surf that marks the edge
and advance of the wave of civilization. (Lord Salisbury. Guildhall.)

Our rule in India is, as it were, a sheet of oil spread over
and keeping free from storms a vast and profound ocean of humanity.
(Lord Randolph Churchill.)

A strong nation may no more be confiding of its liberties than a
pure woman of her honor.
(Bishop of Derry. Albert Hall, 1892)

.... whose (Wilke's companions) morals were in no more danger o
f being corrupted by a loose book than a negro of being
tanned by a warm sun.
(Lord Macaulay. Essay on the Earl of Chatham.)

It is impossible to imagine any form of argument that could keep the field in the face of these or similar analogies. One such will make a speech or mar a measure.

Continued on page 11.

Of all the talents bestowed upon men, none is so precious as the gift of oratory. He who enjoys it wields a power more durable than that of a great king. He is an independent force in the world. Abandoned by his party, betrayed by his friends, stripped of his offices, whoever can command this power is still formidable. Many have watched its effects.

The Scaffolding Of Rhetoric

It is however freely written and frequently remarked that the day of oratory is passing. The newspaper report and the growing knowledge of men have, it is said, led to the decline of rhetoric. Now no rhetorician would be likely to admit that his art had lost its powers, and if this proposition be generally affirmed, the conclusion follows that there are at present no orators. But it by no means follows that the future will be equally barren.

Continued from page 10.

VI. [wild extravagance of language] A tendency to wild extravagance of language to extravagance so wild that reason recoils is evident in most perorations. The emotions of the speaker and the listeners are alike aroused, and some expression must be found that will represent all they are feeling. This usually embodies in an extreme form the principles they are supporting. Thus, Mr. Pitt wishing to eulogize the freedom possessed by Englishmen:

'The poorest man may in his cottage bid defiance to all the forces of the Crown. It may be frail; its roof may shake: the wind may blow through it; the storms may enter; the rain may enter but the King of England cannot enter! All his forces dare not cross the threshold of the ruined tenement.

(Earl of Chatham. Speech on the Excise Bill.)

Or Mr. Bryan anxious to display the superiority of a silver over a gold standard:

“You shall not press a crown of thorns upon the brow of labor
or crucify humanity on a cross of gold.”

(Mr. Bryan. Speech. 1896.)

The effect of such extravagances on a political struggle is tremendous. They become the watchwords of parties and the creeds of nationalities. But upon the audience the effect is to reduce pressure as when a safety valve is opened. Their feelings are more than adequately expressed. Their enthusiasm has boiled over. The orator who wished to incite his audience to a deed of violence would follow his accumulative argument, his rhythmical periods, his vivid word-pictures, by a moderate and reasonable conclusion. The cooling drink will be withheld from the thirsty man. The safety valves will be screwed down and the people will go out into the night to find the expression of their feelings for themselves. But a fortunate circumstance protects society from this danger. The man who can inspire the crowd by words, is as we have already observed, under their influence himself. Nor can he resist the desire to express his opinions in an extreme form or to carry his argument to the culmination. But for this cunning counterpoise rhetoric would long since have been adjudged a crime.

We conceive that by this analysis we have displayed the principal element of English oratory. So detailed and disconnected an examination of the structure favors the impression that rhetoric is to be regarded as an artificial science, which may be acquired by any who possess the physical qualifications. Experience shows that this conclusion would be incorrect. Throughout the country are men who speak well and fluently, who devote opportunity, talent and perseverance to improving their speaking and yet never deserve to be called orators. The subtle art of combining the various elements that separately mean nothing and collectively mean so much in a harmonious proportion is known to a very few. Nor can it ever be imparted by them to others. Nature guards her secrets well and stops the mouths of those in whom she confides. But as the Chemist does not despair of ultimately bridging the chasm between the organic and the inorganic and of creating the living microcosm from its primordial elements, so the student of rhetoric may indulge the hope that Nature will finally yield to observation and perseverance, the key to the hearts of men.

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

Solemnly and Sincerely

Brother Gerald Frey, 32° KCCH

Masonry has never claimed but often been accused, wrongly, of being a religion. Masons do not worship in Lodges, but prayer is invoked, minimally, twice at all meetings. Masonic meals are opened in prayer.

If you have read anti-masonic texts, it is not uncommon to find a declaration of cult, religion followed by a point of view without background or perspective. Perhaps that is because of the powerful words used in our ceremonies and ritual, words that culminate in faith, hope and charity.

Masonry calls its lecture process, lessons, and ceremony (cumulatively) ritual. Ritual is a powerful word that has strong connotations of religion of many. Mind you even the least religious perform 'ritual' in their operations, process, planning, or carrying out of a given task or tasks.

It is said that as Masons we are not a religion, and within the same breath state that we are religious. Here is an opportunity for some to pounce and point out the hypocrisy of shrouding religion in religious activity. You can almost hear them say, "see, I told you so!" can't you? Yet there are important distinctions that are worth probing.

It would be easy to follow Religion and Religious through their etymology by quoting from the venerable *Oxford English Dictionary*. This you are encouraged to do at your leisure, in fact each item should be held closely to true and honest tests. None the less for our discussion I will summarize both words with some points of interest.

- Both entered English from the Latin and French after the Norman Invasion
- They were both became common place during the time of the Templar's.

Religion

- Meaning to tie, fasten, probably from *religāre* to tie up or from re- + *ligāre* to bind.
- Old French from Latin *religiō* fear of the supernatural, piety.

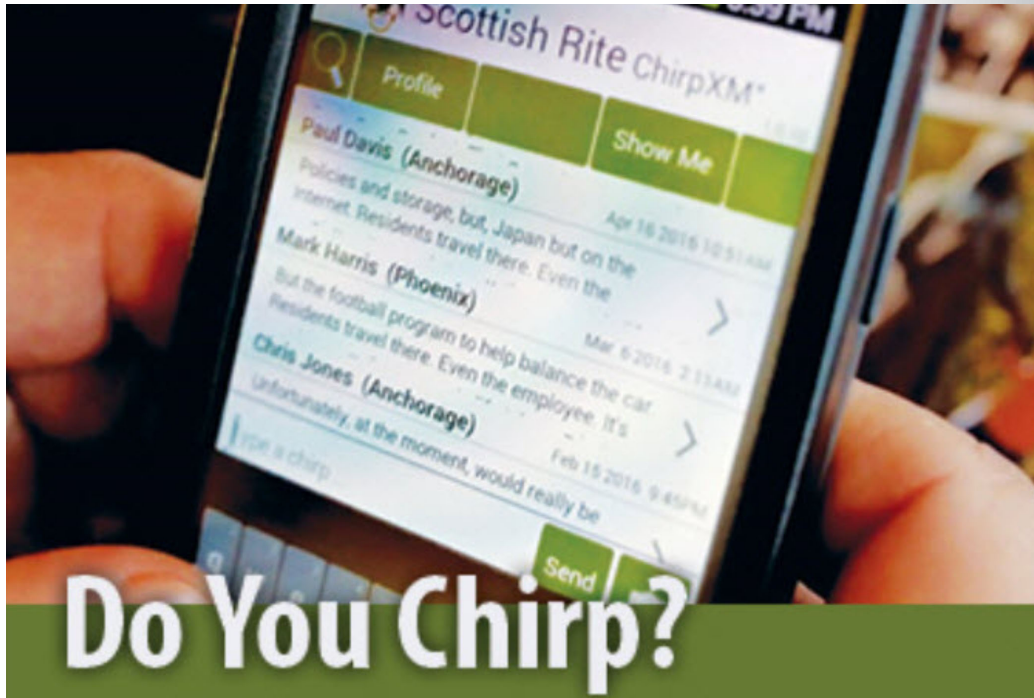
Organization based upon the same beliefs containing a moral code governing the conduct of human affairs.

Religious

- Reverent
- Devout, pious indicate a spirit of reverence toward God.
- Devout indicates a fervent spirit, usually genuine and often independent of outward observances
- Pious implies constant attention to, and extreme conformity with, outward observances.
- Religious is a general word, applying to whatever pertains to faith or worship: a religious ceremony (prayer, blessing, etc.).

Continued on page 15.

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.

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.

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

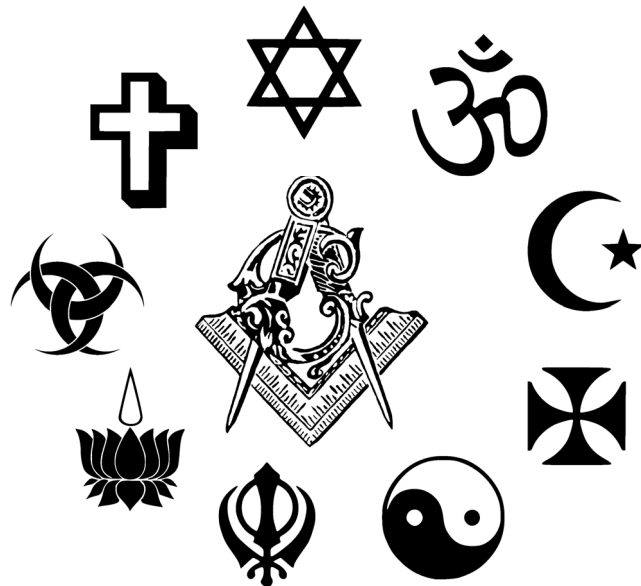
Solemnly and Sincerely

Continued from page 13.

To constrain this to brief study to a manageable forum I have not included every instance of comparison. Suffice it to say the distinction is there generally accepted that religion is an institution based upon faith alone while religious is a personal attitude or position. Since Masonry is open to all faiths, it cannot and does not fall within the constraints of a religion. Our tenets are firmly grounded in faith, hope and charity for hundreds of years and are believed in religiously (scrupulously). It might be good place to pause for a moment and state the obvious, acts of kindness, prayers and blessings work inside and outside dwellings of religion (churches, synagogues, mosques, temples, etc.). In all times these acts have unlimited minutes, imagine.

For someone who does analytical work professionally, it is fascinating to hear the large number of Masons discussing how they attend place of worship more, participate in their religion more after having become a Master Mason.

God's promise is not that it would be easy, but that it would worth it!





VMAP Working Tools

Your Guide to News & Best Practices

From the VMAP Committee Chairman

Greetings Brethren!
Welcome to VMAP 2020 and the return of the VMAP Working Tools newsletter!

The 2019 VMAP workbook is available for download. Based on the feedback from members at the 2019 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 2019 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 would love to hear your questions, stories, and feedback, so drop us a note at vmap@scottishrite.org.

If you have not turned in your 2019 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.

VALLEY MEMBERSHIP
ACHIEVEMENT
PROJECT (VMAP)



The Virginia Light - Orient of Virginia

Rite Care Centers in the Orient of Virginia

Norfolk Scottish Rite Foundation, Inc.
Norfolk, VA

Scottish Rite Childhood Language Center
Richmond, VA

Scottish Rite Foundation of Virginia
Shawsville, VA

Portsmouth Scottish Rite Foundation, Inc.
Portsmouth, VA

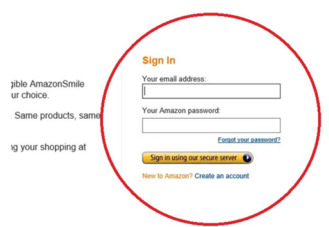
Tidewater Scottish Rite Speech and Language Foundation,
Newport News, VA

Roanoke Scottish Rite Language Disorder Clinic, Inc.
Roanoke, VA

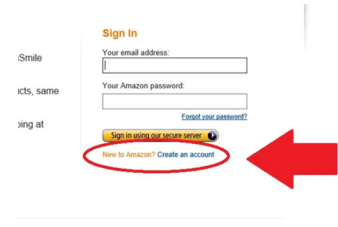
House of the Temple Historic Preservation Foundation, Inc.
Washington, DC



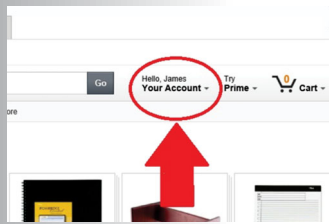
1-Go to <https://smile.amazon.com> (You must always use this address instead of amazon.com. The Masonic Home of Virginia will not receive money if you do not.)



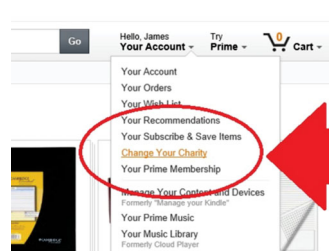
2-If you already have an Amazon login, log in here.



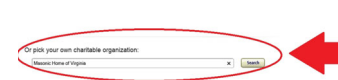
3-If you do not have an Amazon login, create an account by clicking on "Create an account."



4-Once logged in, click on "Your Account."



5-Select "Change Your Charity" from the drop-down window.



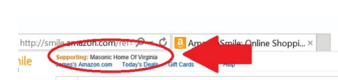
6-Type in the blank, Masonic Home of Virginia, as illustrated.



7-Click the "Search" button.



8-Make sure you choose a Rite Care by clicking the correct "Select" button.



9 -Verify your choice by looking at the "Supporting:" field near the top left of the page.

10-Remember. You must always log in to <https://smile.amazon.com> in order for the Rite Care charity to receive funds.

11-This wonderful feature is being made possible by Amazon, at no cost to the buyer.





The Fourth Degree “Secret Master”

Summary

This Degree deals with the concepts of duty. To a Mason, duty embraces an obligation to take an interest in the problems of his environment, learn the social problems of his community, country and even the World; and try to contribute solutions to these problems.

“Secret Master”

DUTIES:

Practice silence, obedience, fidelity.

FOR REFLECTION:

May one command who does not know how to obey?

IMPORTANT SYMBOLS:

The color black with silver tears, Adoniram, key of ivory, blazing star, wreath of laurel and olive leaves.



The apron, like the cordon, is white, edged with black, and has black ties. These two colors symbolize the grief suffered by the Mason's upon hearing of the Master Hiram's death and the loss of the word. As well, they are illustrative of the dualist nature of the universe, containing light and darkness, good and evil, truth and error. The flap is of sky blue with an open eye embroidered upon it in gold, denoting the sun as the great archetype of light, the Ineffable Deity. In its center is a 'Z' embroidered in gold and around it are the two crossed wreaths of laurel and olive.

Continued on page 15

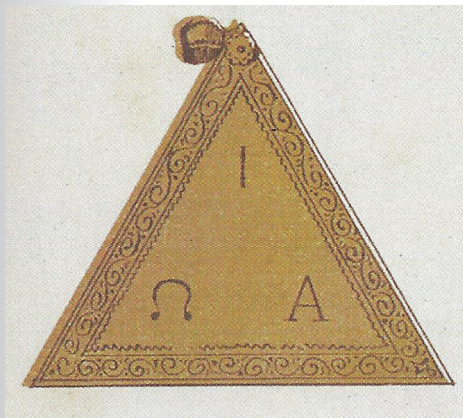
The Fourth Degree “Secret Master”



Continued from page 18.



The significance of the letter ‘Z’ is esoteric and thus is not proper to be discussed here. It is the initial of the password of this degree. In the Hebrew numerology of the Kabbalah its equivalent letter had the value of 7, a number familiar to all Masons.



The jewel is a small ivory key with a black ‘Z’ upon the wards. It is worn suspended from a broad white ribbon edged in black. The jewel of the Master is a small equilateral triangle of gold emblazoned with the Greek letters: Iota, Alpha and Omega at the apexes. Pike tells us, “The Name of Deity, in many nations, consisted of three letters: among the Greeks, [Iota, Alpha, Omega]; ...” (p. 632). On its reverse are the Samaritan characters Yod, He, and Vau; these three letters, with He duplicated are used to form the Ineffable Name of Deity, called the Tetragrammaton, usually pronounced as ‘Yahweh’. Pike, though he uses the Hebrew forms, also explains their significance as representing three of the ten Sephiroth, or emanations from Deity, of the Kabbalah: Gedulah, Geburah, and Tephareth; that is, Mercy, Justice and Beauty (p. 798).

Continued on page 20.

The Fourth Degree “Secret Master”

Lessons of the Degree

“The teachings of Masonry are not to be taken lightly. Learning far outlasts physical monuments.
Duties are not to be performed expecting reward, but expecting personal satisfaction.”

Continued from page 19.

The concept of duty in Scottish Rite Masonry demands attention, reflection and understanding. Since the 4th degree is the first degree of the Lodge of Perfection, it lays the foundation for the succeeding degrees and provides instruction on specific virtues. Albert Pike says: DUTY IS THE ONE GREAT LAW OF MASONRY.

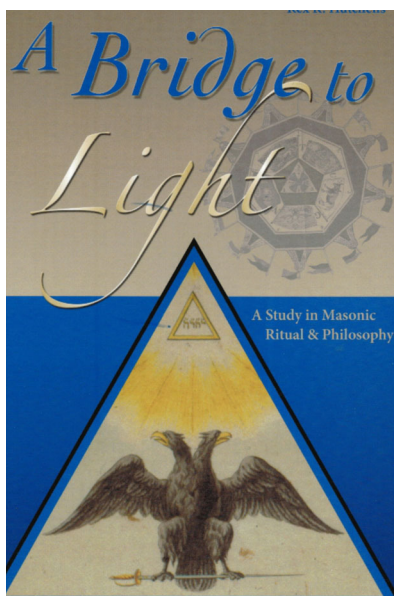
And further, in the 4th Degree ominous voices from three directions characterize duty as:

Inflexible as Fate and Exacting as Necessity

Rising with us in the morning and

Watching at our pillows at night.

Duty is with us always, imperative as Destiny



A Bridge to Light

Dr. Rex R. Hutchens, 33°, G.C.

An introduction to the Scottish Rite's Degrees and symbolism, this book is the most popular exposition available, by one of the Rite's most articulate philosophers and writers. The 4th Edition of this classic work includes the changes introduced with the adoption of the Revised Standard Pike Ritual; the official Ritual of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A. Highly recommended by the Grand Archivist and Grand Historian.

Softbound version; illustrated. 343 pages.