



VIRGINIA LIGHT
NEWSLETTER OF THE ORIENT OF VIRGINIA

Volume XII, Issue 1

Summer 2020



2	Changes in Place
5	KCCH
7	Issac Newton
12	Blue Lodge Fellowship Night



Grand Commander

Illustrious James D. Cole, 33°

Changes in Virginia's Scottish Rite Leadership

With the August 19th election of Illustrious and Most Worshipful James D. Cole, 33° as the 19th Sovereign Grand Commander of the Supreme Council, Southern Jurisdiction, Illustrious and Most Worshipful Alan W. Adkins, 33°, Grand Cross was appointed Deputy in Virginia.

Our new Illustrious Deputy was born in Stuart, Virginia, on January 30, 1948, and holds a B.S. Degree in Accounting from Virginia Commonwealth University. An Army veteran, he was employed by R. J. Reynolds - Patrick County Memorial Hospital from January 1973, as Assistant Administrator-Chief Financial Officer, then Administrator, until his election as Grand Secretary of the Grand Lodge of Virginia in November 1997, after serving as Grand Master of Masons in Virginia in 1997. Brother Alan has continued to serve as Grand Secretary and has previously served as President of the Grand Secretaries Conference of North America.

He is a member of the Valleys of Danville and Richmond, A.&A. Scottish Rite, and was invested a KCCH in 1995, coroneted a 33° in 1999, and awarded the Grand Cross in 2011. He was married to the former Gerri Stone (now deceased) for almost thirty-nine years. They have a daughter, Amanda, who lives in Fredericksburg, Virginia, with her husband, Ryan, daughter Lacey, and son, Robert, who lives in Henrico, Virginia, with his wife, Linsey, and daughters, Brooklyn and Camille. Most Worshipful Brother Adkins is an active member, deacon, and moderator in Mechanicsville Baptist Church.

In appointing Illustrious and Most Worshipful Brother Alan, our new Grand Commander expressed his great confidence in his successor's ability to lead Virginia Scottish Rite. Our Sovereign Grand Commander asks all to join him in welcoming our new leader of Virginia Scottish Rite Freemasonry.



Deputy Of Supreme Council In Virginia

Illustrious Alan W. Adkins, 33° GC

“On Building – Giving Your Best”

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Published quarterly for the
Brethren in the Orient of Virginia

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33°, Ancient and Accepted
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**Deadline for next issue:
August 1, 2020**

My Brethren, I thank you tremendously for the support provided since being named as Deputy of Supreme Council in the Orient of Virginia. I have some “big” shoes to fill in that of my predecessor, Illustrious James D. Cole, Sovereign Grand Inspector General and now, our Sovereign Grand Commander for the Southern Masonic Jurisdiction, Ancient and Accepted Scottish Rite. When you have the opportunity, please congratulate Brother Cole on his election to the highest office in Scottish Rite Masonry.

In my first message to you as Deputy, I want to talk about giving our best effort in everything we do in life, whether it involves the church, your family, your vocation or the Masonic fraternity. I came across the following story some time ago, which exemplifies giving your best effort.

A great wise man once called one of his workman to him saying, “go into the far country and build for me a house. The decisions of planning and of actual construction will be yours but remember. I shall come to accept your work for a very special friend of mine.

And so, the workman departed for his field of labor with a light heart. Material of all kinds was plentiful, but the workman had a mind of his own.

“Surely,” he thought, “I know my business. I can use a bit of inferior materials here, and cheat on my workmanship a little there, and still the finished work will look good. Only I will know that what I have built has weaknesses.”

At last, the work was completed and the workman reported back to the great wise man. “Very good,” he said. “Now, remember that I wanted you to use only the finest materials and craftsmanship in this house because I want to make a present of it? My friend, you are the one I had you build it for. “It’s all yours.”

Brethren, what kind of relationships are you “building?” Are you using inferior “materials” for cutting corners in the area of workmanship?” Our Brethren, friends, etc... deserve our best efforts especially when it comes to how we relate to them.

In closing, I pray that you and your family are staying safe and healthy while dealing with the Coronavirus (COVID-19) pandemic. I look forward to greeting you in your respective Valley sometime in the future.



The Jewel Of A Knight Commander Of The Court Of Honour

Illustrious Carlton "Pete" L. Gill, Jr.

My congratulations to each of you recently honored by the Supreme Council. Best wishes to you as you continue your service to mankind. May God bless you in these endeavors.

Have you ever noticed that some Knights Commander wear their jewel on the right lapel of their jacket and some on the left lapel? Which is correct? Or, it is acceptable to wear it on either?

I listened carefully during the September 28, 2019 investiture (which was very well done by members of the Norfolk Valley) to see if our ritual provides guidance. And, it does, but indirectly.

What is the jewel of a Knight Commander of the Court of Honour? It is a Passion Cross of Gold "as described in the Statutes of the Supreme Council." But



the ritual does not specify where it should be worn.

What is the "Synthetic Badge" of a Knight Commander of the Court of Honour? "It is a rectangle of gold or yellow metal, one inch long and one and one-half inch wide in the form of an oblong square. In it are embedded three white sparkling jewels, in the form of a triangle with three equal sides, the apex pointing upwards; IT IS TO BE WORN ON THE RIGHT LAPEL OF

THE COAT" (emphasis added).

So, if the "Synthetic Badge" is to be worn on the right lapel, it is logical that the jewel should be worn on the left lapel of the coat.

In years gone by, it was rare to see a brother wearing the "Synthetic Badge." In recent years, I have seen more and more of them. I suspect that those who did not wear a "Synthetic Badge" recalled the ritual specifying the right lapel, but didn't realize that only the "Synthetic Badge" is to be worn on the right lapel. If you do not wear a "Synthetic Badge", your jewel should be worn on the left lapel.

I hope this helps those who proudly wear their jewel and/or their "Synthetic Badge".

What is the jewel of a Knight Commander of the Court of Honour? It is a Passion Cross of Gold "as described in the Statutes of the Supreme Council."



103 Years Young



Adrian "Pete" Eure, 33°

We would like to pay tribute to Brother Leonard I. Levenson. Brother Levenson received his Scottish Rite Degrees in the Valley of Newport News, Orient of Virginia in 1959.

Brother Leonard Isaac Levenson was born March 16, 1916, in the County of Lee, South Carolina. He was a member of Bishopville Lodge, No. 104, Bishopville, South Carolina. He petitioned Newport News Scottish Rite for the Scottish Rite Degrees on March 25, 1959. He received the Fourth Degree through the Thirty-Second

Degree at the Spring Reunion 1959. His Scottish Rite petition said that he was an appraiser of jewelry and he is of the Jewish Faith.

One of the interesting things about Brother Leonard's Petition was, "The petition be signed by two Masons of the Rite and Secretary of Blue Lodge under seal."

One day I received a note from Brother Levenson, with a donation to the Newport News Scottish Rite Building Fund and in the note, he said that he was 102 years old and wanted to donate to the Building Fund as long as he was able. He also stated that he was a Marine in World War II. I wrote him a thank you note for the donation and asked him, if he would send us a picture, so I could share it with the members of the Newport News Scottish Rite. Several weeks later, I received what I asked for, a picture of Brother Leonard. He sent me two pictures of himself, one he had on a Marine Corps cap and the other he had a Shrine Cap. I decided to get a Scottish Rite Cap and send it to him. He sent a note thanking the members of the Newport News Scottish Rite for the cap. He has a great sense of humor and he always sends a joke or witty remark, with his notes.

When I looked at Brother Leonard's petition, and realized that he would be 103 years old this year, we passed a birthday card around the members at our March meeting. Brother Leonard sent several pictures of him receiving a "special apron" from members of the Grand Lodge of Georgia, on his 103rd Birthday. He also was wearing the Scottish Rite cap.

If you would like to send Brother Leonard a note of congratulations, please call the Newport News Scottish Rite office and I will give you his address.

God Bless you, Brother Leonard, Newport News Scottish Rite thanks you for your service to our country and your love of Masonry.

Brother Levenson was in the Marine Corps during World War II and served in the Pacific and fought against the Japanese. He sent the Newport News Scottish Rite a copy of his "Solomon Islands Masonic Club" card. On the card was his name and rank, SGT (Sergeant) Leonard Levenson and the card was dated September 30, 1944 Brother Levenson, a member of the "Greatest Generation."

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

Isaac Newton and All Was Light

Right Worshipful Joel T. Bundy, 32° KCCH

“For now we see through a glass, darkly...”

Saint Paul

“The book of nature is written in the language of mathematics”

Galileo Galilei



Sir Isaac Newton
1642-1727

To myself I am only a child playing on the beach, while vast oceans of truth lie undiscovered before me

Let us begin with one of the greatest accomplishments in all of human understanding- the 18 months when Isaac Newton transformed science and changed the history of the world. Newton had only recently

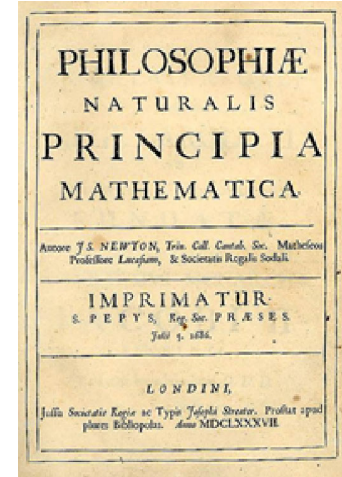
finished his undergraduate work at Trinity College, Cambridge in 1665 when he had to return to his home at Woolsthorpe due to the plague in London (Of note, this was called the ‘great’ plague because it was the last major epidemic in England, killing 100,000 citizens of London. The CDC reports approximately 1000 cases of plague from *Yersinia pestis* worldwide per annum, and an average of 7 cases per year in the United States.)

At that time, Trinity College was the only Cartesian college in Cambridge University. Here Newton was taught the Cartesian analytic geometry that had been developed by Rene Descartes (Cartesian comes from Cartesius, latin for Descartes) - all oth-

ers learned the standard Aristotelian scholastic logic that had been the mainstay since 300 BC.

When in thought while in the countryside, he was pondering over the problem of the orbit of the moon and why it stayed in such an orbit. What is the nature of a force that kept the moon in orbit, but allowed the apple to fall from a tree, which, by the way, was a true story? He reasoned that such a force was directly related to the two masses, but inversely to the square of the distance between them. To work through the mathematics of this problem, he needed the value for the circumference of the earth, but those books were back in London, so he plugged in a wrong number. He felt that he had nearly solved the problem, but since the numbers didn’t work out, after returning to Cambridge, he put those papers in a drawer and promptly forgot about them for 20 years. He didn’t realize that he had worked out the solution for the law of gravitation.

To work through his theory about masses in motion, he developed three laws of mechanics that subsequently laid out the foundation for modern physics. These were his laws which we know as the first law of linear Inertia,



the second law where force is directly related to mass and acceleration ($F=ma$), and the third law of equal and opposite actions and reactions.

In order to work through the many variables, the algebra of Kepler’s time and the analytic geometry of Descartes proved insufficient. Newton created the Infinitesimal Calculus to deal with variables of time, mass, and motion. In all of his extra time he worked with prisms and discovered the nature and the composition of light and founded the science of modern optics. Finally, because discovering calculus wasn’t enough, he furthered the work on the binomial theorem, developing a proof for all values of n , including fractions and negative numbers. I would encourage you to read more about sacred geometry, the binomial theory and the Pythagorean

Isaac Newton and All Was Light

tetractys.

So, in 18 months, alone and in his early 20s, Isaac Newton solved for the mathematical law of gravity, developed three laws of mechanics, created calculus, laid the foundation for the science of optics, and furthered the proofs for the binomial theorem.

This was near the beginning of the enlightenment that was so impactful for those men of science who were prominent freemasons in Scotland and England.

What was this world of science and philosophy at the dawn of the enlightenment? To understand this, we need to return to the ancient Greeks.

In the late 5th, and 4th centuries BC, Plato taught us that we need to know and understand truth. What is truth? According to his teachings, this is lost to most of humanity. We sit in a cave and see only flickers of shadows on the wall cast from a fire behind. The true 'forms' (truth) of a triangle, a house, or

virtue are unable to be seen but we can try to understand based on those shadows. To truly know what truth is, we must break free of our bonds, turn around to see the true forms, then leave the cave and find ourselves in the light of the Sun, the supreme being. Our final challenge is to return to the cave and teach those left there about what is true.

Aristotle had different ideas about the 'forms' of truth. His mind was one of the greatest. He invented the sciences of botany, zoology, physics, and logic. He understood metaphysics- the knowledge of why things are. To him objects had purpose in them. A rock is on the ground because that is its purpose. There was much left to superstition and magic. Skepticism of what we can truly know was a major tenant of those following Aristotle; Pyrrho of Elis (who traveled with Alexander the Great) and the subsequent Roman physician Sextus Empiricus. What can we truly know? How can we know anything with certainty? If

$$F = G \frac{m_1 m_2}{d^2}$$

your understanding of truth was based on a separate criterion of truth (such as expert testimony or knowledge), how could you know that the criterion of truth was true, excepting another criterion of truth, and then how could you know that that criterion of truth was true, and so on.

Descartes wanted to know the how and why of truth and the universe, in addition to the what. How to distinguish between dreaming and awake, how to know the world is real, how to know that $2+2=4$, how to know that I even exist? He posited, I could doubt my own existence- But then he saw that he could not doubt his own existence. For example, If I'm wrong, I must exist to be wrong- If I'm right, I must exist to be right. If I doubt, I must exist to doubt, and if I'm certain, I must exist to be certain. "Cogito Ergo Sum"- I think therefore I am! He built his proofs on clear and distinct ideas- and once he developed his proof for existence of self, he then built proofs for the soul, God, and the universe. This was the Watchmaker's universe, where God would up

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

With no outside forces, this object will never move



With no outside forces, this object will never stop



Continued on page 11.

From the flames to the Sea of Tranquility

Continued from page 10.

the clock and left everything to run as he had designed. It was the mindset of the deist, of the religious libertine as described by Anderson's constitution of 1723. One could infer from the motion of the balls on a billiard table what the original cue ball shot looked like, that being the original cue shot of God. The universe was mechanistic and determined. Crops failed due to drought or disease, not from spells or the whims of an angry god. Based on the assault on superstition, the educated no longer looked to witches for blame and the end of witch trials followed within a generation. His philosophy was one of mind-body dualism and has led to many a subsequent debate within the sciences, philosophy and theology.

In addition to the problems with Aristotelian philosophy and the classical skepticism of the Greeks, there was also

an epistemological crisis that stemmed from the reformation- Did the Catholic church have final authority for things unknown from empiricism? The Neo-Pythagoreans such as Galileo, looked for a quantitative truth in the world. From Pythagoras, all is number- quantitative was more important that qualitative. Also there was a revival in Pyrrhonism, the new Pyrrhonism- nothing at all can be known with certainty.

This was the world into which Newton was born in 1642 at Woolsthorpe, some 100 miles North of London. When the plague waned and he subsequently returned

to Cambridge, he told almost no one of his discoveries made during those 18 months. When Isaac Barrow (who held the chair of mathematics in Cambridge) eventually saw Newton's math, he stepped down from his chair in 1669 to make way for Isaac Newton himself.

Some 20 years later in 1684, Edmund Halley, Sir Christopher Wren and Robert Hooke (all of the Royal Society- the Invisible College) were sitting in a London coffee house trying to work through the celestial orbits and gravity. What was the force that held the heavenly bodies in place? For them, like many others before and after, the math was just too difficult. Were orbits circular or elliptical? Kepler's laws predicted an elliptical orbit of the planets. For many scientists and theologians, the circle was felt to be natural motion, it was perfection. However, Christiaan Huygens work on the pendulum and centrifugal motion led Newton to realize that the celestial orbits would mathematically be elliptical. If you took a swing-

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



Continued on page 12.

Isaac Newton and All Was Light

Continued from page 11.
ing globe on a string, swing it into a circular motion, then let it go, it does not continue as a circle, but instead as linear motion. What force on the moon acted as the string?

With these thoughts on their minds, Edmund Halley went to Cambridge- He and Newton had a conversation about what would happen to the orbits of the planets if a force acted on the planets based on the masses and distances, would they be circular or elliptical. Newton told Halley that it would be an ellipse based on data from Kepler, and that he had almost worked it out some 20 years ago. This led to the predictable questions as to where were these calculations. Newton had to search for where he had put those papers- When Halley corrected the value for the Earth's circumference, everything fell into place as was predicted by Copernicus and Kepler. As noted by one historian- All of Europe was seeking the answer to gravitation and the heavenly orbits and Newton had lost it! Halley encouraged Newton to write his corollaries and scholia down- his system of universal gravitation and motion- this became the *Philosophiæ*

Naturalis Principia Mathematica – In the preface, as an Ode to Newton, Halley penned- “Nearer to the gods no mortal can approach”.

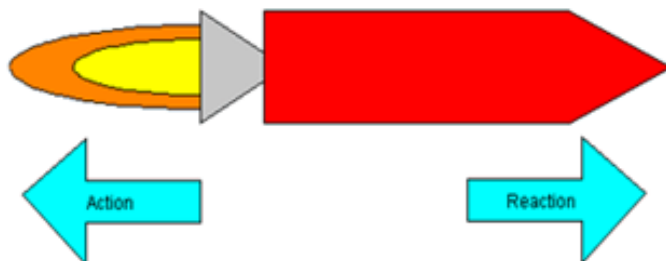
It was the mathematics for the Solar System model of Copernicus, and validated the laws of planetary motion of Kepler- these had not been demonstrated mathematically until Newton, and then not actually demonstrated until the modern space programs of the US and Soviet Union, exemplified by the Apollo 11 landed in the Sea of Tranquility based on this scientific axis of Copernicus-Kepler-Newton, with help from many others along the way. The Neo-Pythagoreans would indeed have been satisfied with the quantitative laws, corollaries, theorems, propositions, lemma and scholia.

The universe was different from that of Descartes and Aristotle. The universe was knowable and ordered by God in his creation. To the Cartesians and their mechanistic philosophy, all was fluid mechanics and force came from direct action between two objects. To them the force of gravity with action at a distance sounded like superstition and magic.

It was some unknown or occult “power”. They wanted to know the how and why, but Newton concerned himself not with why God had chosen these laws of the universe, but only that he had done so. These were the laws, but science could not say how absent experimental data. The how and why are up to God. The universe was a demonstration of God's will, not the mechanistic universe of Descartes. (Newton described the ‘God of the gaps’ who became the explanation for phenomenon that could not be explained otherwise- the ‘argument from ignorance’ hypothesis where a proposition is true because it has not been proven false). For Descartes, God was forced to follow the laws of nature, being bound by them; for Newton, the laws of nature were what they were because God made them so. It is therefore interesting that Newton felt that God needed to intervene from time to time to keep the universe in order. This was a component of his ontology of Divine omnipresence.

Newton was a devoutly religious man. He was fascinated by the trinity, but was essentially a Unitarian. He wrote much about religion (more than about science and mathematics)- many books or pamphlets on spiritual and religious topics including the apocalypse, Daniel, the early Christian church, etc. Indeed, he was interested in, and wrote about, -alche-
Continued on page 13.

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



Isaac Newton and All Was Light

$$(a + b)^n = a^n + \frac{n}{1} a^{n-1} b + \frac{n(n-1)}{1 \cdot 2} a^{n-2} b^2 + \dots + \frac{n(n-1) \dots (n-k+1)}{1 \cdot 2 \dots k} a^{n-k} b^k + \dots b^n$$

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

Continued from page 12.

my and the philosopher's stone, Rosicrucianism, Hermeticism, Atlantis, and Solomon's temple- specifically that related to sacred geometry. Was he a Freemason? We don't know. I suspect if so, he would have been more on the esoteric side of masonry.

One hundred years after his death- Napoleon asked his court astronomer whether there would be another Newton- No sire, for there was only one universe to be discovered.

The great English poet Alexander Pope wrote this epitaph for Newton that you can still see in Westminster Abby:

"Nature and Nature's laws lay hid in Night

God said, let Newton be, and all was light."

Epilogue:

We've had much to learn since Newton. We now know of relativity, of Schrödinger's cat full of uncertainty, of quantum mechanics, quarks, dark matter, and the qualia of an uncertain cosmos. We are still looking through a

glass darkly. In this world, much is out of our control but we continue to feel pain and suffering because of our attachments to it and our perceived loss. With quantum mechanics, old arguments are new again: determinism and probability, choices and our responsibility for those choices.

Stepping forward into the 21st century, the monism of Spinoza comes to mind with the discovery of the Higgs-Boson particle and the question of the intelligibility of the universe, with questions of essence and existence; of ontology within a metaphysical world, and of being. Is this the supreme good described by Plato, or that adopted by Newton with his Divine omnipresence over space and time, or possibly that espoused by Paul Tillich as the 'ground of being', that which is above all being? This also brings to mind the being of a universal and rational love - possibly that love described by John Coltrane, A Love Supreme.

To myself I am only a child playing on the beach, while vast oceans of truth lie undiscovered before me, *Isaac Newton*

Recommended Readings

- Aristotle, *Metaphysics*
- Aristotle, *Organon*
- Francis Bacon, *Novum Organum Scientiarum (New Instrument of Science)* (1620)
- Nicolaus Copernicus, *De revolutionibus orbium coelestium (On the Revolutions of the Heavenly Spheres)* (1543)
- Rene Descartes, *Meditationes de prima philosophia, in qua Dei existentia et animæ immortalitas demonstratur (Meditations of First Philosophy)* (1641)
- Sextus Empericus, *Outlines of Pyrrhonism* (~ 200 AD)
- Galileo Galilei, *Dialogo sopra i due massimi sistemi del mondo (Dialogue Concerning the Two Chief World Systems)* (1632)
- Johannes Kepler, *Harmonices Mundi (Harmony of the Worlds)* (1619)
- Isaac Newton, *Philosophiæ Naturalis Principia Mathematica (Mathematical Principles of Natural Philosophy)* (1686)
- Plato, *The Republic* (380 BC)
- Baruch Spinoza, *Ethica, ordine geometrico demonstrata (Ethics, Demonstrated in Geometrical Order)* (1677)

Blue Lodge Fellowship Night



L-R: Rt. Wor. Jack K. Lewis, Grand Senior Deacon, Patrick Gunter, Stephen Edward Gunter, Ian Gunter, Seth Gunter, and Rt. Wor. J.T. Ragsdale.



Brother Steven Edward Gunter of Danville was raised a Master Mason during a Blue Lodge Fellowship Night held at the Danville Masonic Center.

Brother Gunter's sons participated in the ceremony. His son, Brother Patrick, served as Master in the first section of the Master Mason degree. His son Seth served as Master of the second section of the degree. His son Ian served as a Steward and a Fellowcraft in the second section. The degree was put on by Morotock Lodge No. 210.

Blue Lodge Fellowship Night is sponsored by Danville Scottish Rite Bodies to appreciate the work done in Masonic Lodges and to bring members together for an enjoyable evening.

Danville Scottish Rite Bodies sponsored Blue Lodge Fellowship at the Danville Masonic Center. Brother Stephen Edward Gunter became a Master Mason.

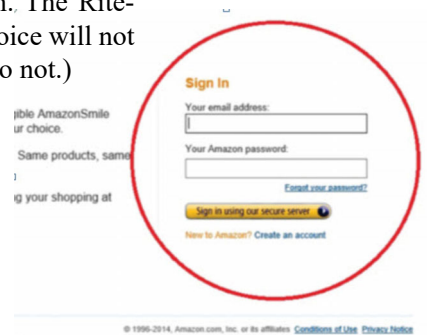
A Smile on the Valley

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

- Scottish Rite Childhood Language Center—Richmond
- Norfolk Scottish Rite Foundation Inc.—Norfolk
- Portsmouth Scottish Rite Foundation Inc.—Portsmouth
- Tidewater Scottish Rite Speech and Language Foundation Inc. Newport News—Newport News
- Scottish Rite Museum and Library Of The Valleys—Lexington
- Roanoke Scottish Rite Language Disorder Clinic Inc.—Roanoke



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



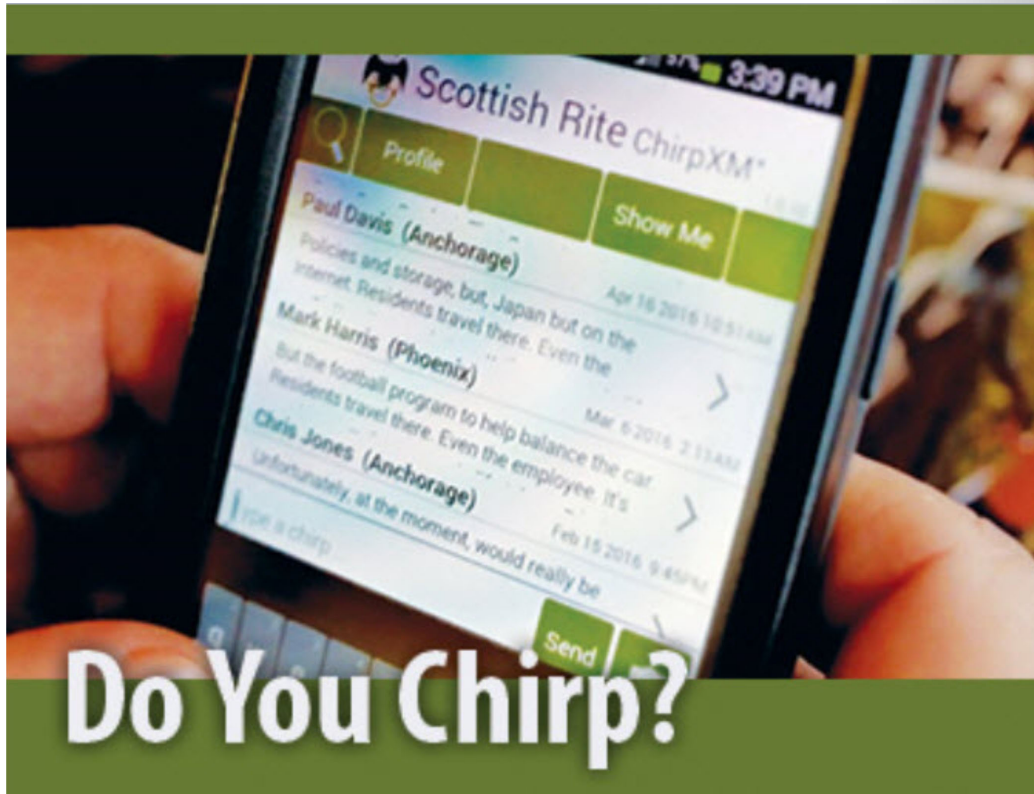
2- If you already have an Amazon login, log in here.



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



Scottish Rite Chirp



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

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

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

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

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

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

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

Scottish Rite Chirp

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

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

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

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

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

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

Apple:

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

Android:

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

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

<http://qrs.ly/gr49ng2>

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





Sixteenth Degree “Prince of Jerusalem”

Summary

This degree emphasizes the fact that one must use every means to be beneficial for the society in which one lives. We not only set our own example for our society, but we enlist the aid of our Brothers. Together, Masons are custodians of freedom. Our charge is to leave a noble heritage to those who follow us in this world. We build temples of the Living God in our hearts by following the truths of justice, equity, morality, wisdom, labor, fidelity and Brotherhood - so that the collective liberties for mankind can be protected.

“Prince of Jerusalem”

DUTIES:

To direct and aid those who labor to build the Symbolic Temple.
Judge equitably and fairly.
Provide aid of whatever kind to fellow Princes of Jerusalem.
Keep faith in the justice and beneficence of God.
Press forward with hope for the persecuted and oppressed.

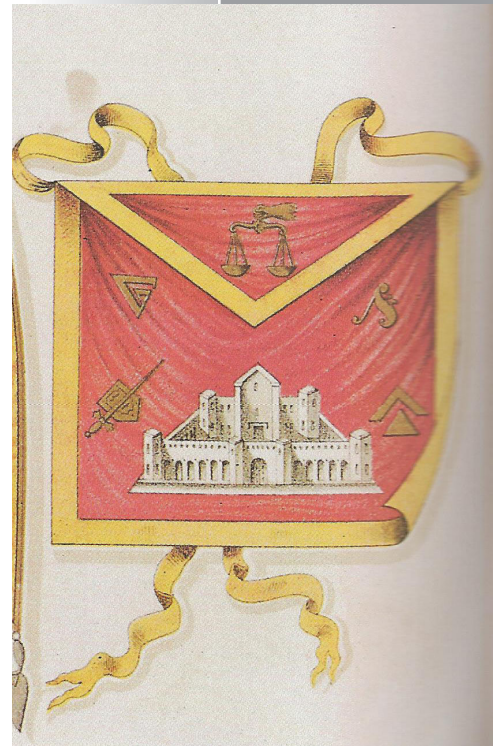
FOR REFLECTION:

Will you leave a noble heritage to those who follow you in this world?

IMPORTANT SYMBOLS:

The color saffron, the Seal of Solomon, the colors white, blue, red and violet, five steps to the throne, the scales or balance.

The apron is of crimson, lined and edged with the color saffron. On the flap is an equal balance, held by a hand of justice. In the middle of the apron is a representation of the Second Temple, on one side of which is a sword lying across a buckler, and on the other, a square and a triangle. On the left and right sides are the Phoenician letters equivalent to the Greek letters Alpha and Theta. The colors, crimson bordered with that of the dawn (saffron), are symbolic of faith in the justice and beneficence of God, and of the dawn of hope for the persecuted, proscribed and oppressed. The equal balance, held by the hand of justice, is a symbol of righteousness and impartiality in judgment and of that equilibrium which the Deity maintains throughout the universe. The square and triangle are the appropriate emblems of your Masonic character. Masons, in this and higher degrees, wear the apron in order that they may never forget that they attained their high rank and dignity by means of Masonic labor; and that, remembering their first estate, they may be courteous and kind, as well as just, to the brethren of the lower degrees.



Continued on page 29.

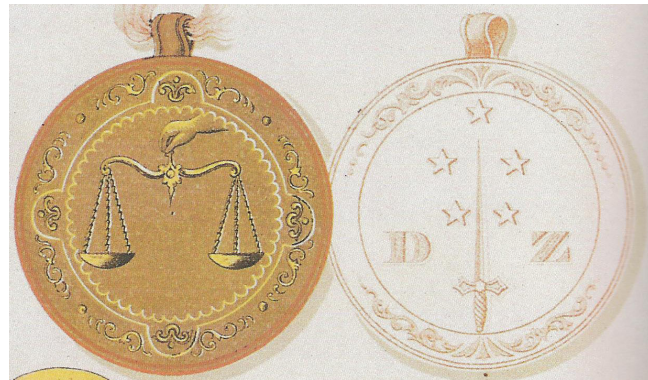
Sixteenth Degree “Prince of Jerusalem”



Continued from page 28.



The cordon is a watered saffron-colored ribbon, four inches broad, bordered with gold. It is worn from the right shoulder to the left hip. On it are embroidered a balance, a hand of justice holding a sword, a poniard, five stars, and two small crowns. At the end hangs a small silver trowel. The cordon of this degree symbolizes, by its colors, the dawn and light. Many symbols are embroidered on the cordon. The balance is a symbol of judicial impartiality. The hand holding the sword of justice is an emblem of that stern severity which is sometimes necessary to repress crime. The poniard or dagger represents that with which Ehud slew the oppressor Eglon, King of Moab (See Judges 3:15-28). The five stars represent the first five Princes of Jerusalem. The two crowns, promised by the Prophet to Zerubbabel and Jeshua, are symbols of civil and religious authorities. The trowel is a symbol of the Mason-builders of the Temple.



The jewel is a medal of gold. On one side is engraved a hand, holding an equal balance, symbolizing the justice and mercy of God, held in equipoise by His single will and infinite wisdom. On the other is a double-edged, cross-hilted sword, with one star over the point and two on each side. The sword stands upright, hilt downward. On one side of the stars is the letter ‘D’, and on the other, the letter ‘Z’, the initials of Darius and Zerubbabel.

“The drama enacted continues the legend of the building of the Second Temple and the walls of the city Jerusalem. The exiles, who returned to Jerusalem under the protection of Cyrus (537 B.C.), were thwarted in their efforts to rebuild the Temple by the Samaritans and other adversaries, who accused them of intrigue and sedition against the Persian government. Cyrus, occupied with his eastern wars, did not give the Jews the necessary support to continue the work. His successor Cambyses (called Artaxerxes in the ritual, following the references in the Book of Ezra in the Bible), had little sympathy with his struggling subjects. As a result, the restoration of the sanctuary was delayed for seventeen years (Ezra 4:24). The ascent of Darius to the Persian throne gave new hope to the leaders of the Jews. In 520 B.C. the prophets Haggai and Zechariah stirred up the people to renewed efforts. Under their inspiration Zerubbabel, the civil leader of the colony, set earnestly to work (Ezra 5:1,2). An inquiry to Darius by Tattenai, the satrap, or governor, of Syria (Ezra 5:3-17), resulted in the confirmation of the contention that the Jews’ proceedings were not only lawful, but actually carried on under royal authority. Darius gave orders that search

Contin

The Sixteenth Degree “Prince of Jerusalem”

Lessons of the Degree

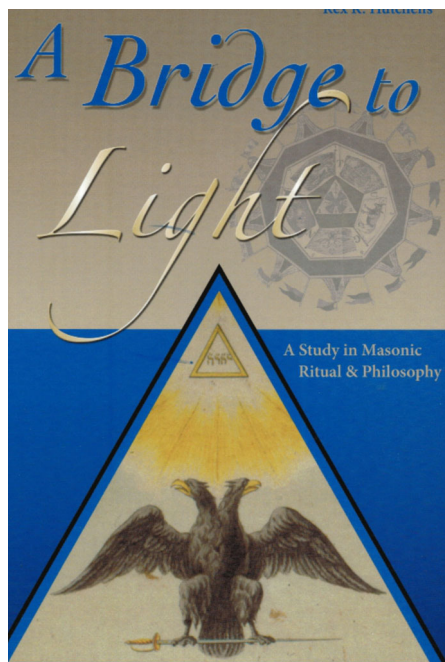
“Build Temples of the Living God in our Hearts by following Masonic Truth - justice, equity, morality, wisdom, labor fidelity, brotherhood - to achieve immortality.”

Continued from page 29.

should be made. In the city of Ecbatana the edict of Cyrus was found containing all that the Jews had claimed (Ezra 6: 1-5). Darius, therefore, made a new proclamation insisting that no obstacle should be put in the way of the of the people of Jerusalem, that the building of the Temple should be forwarded, that interference with the work should be a capital offense and that contributions should be made in money and goods from the kings local revenues for the expenses of the restoration (Ezra 6: 6-12). Accordingly the satrap and his officers carried out the orders of Darius (Ezra 6: 13, sq.) with all diligence. As a result, the Temple was finished and dedicated in 516 B.C., the sixth year of the reign of Darius (Barnes’s Bible Encyclopedia, 1903, Vol. I, p. 247).

Such is the simple history of the events portrayed in this degree; but this outline hardly conveys the frustrations of the people during the dark days of their persecution or their joy at being able to finish such a noble work.”

(A Bridge To Light, pp. 126-127.)



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

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