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**BUILDING  
SOLOMON'S  
TEMPLE**

INSIDE

Bible Study for Freemasons: The Building  
of King Solomon's Temple , PAGE 8



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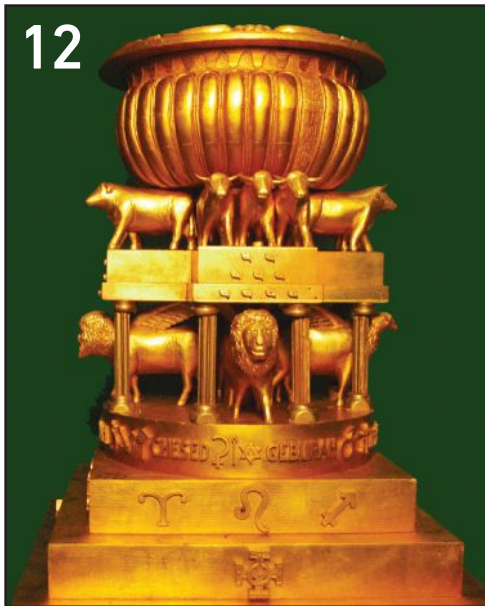
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COURTESY THE SCOTTISH RITE VALLEY OF LAKE WORTH, FL

This elaborate laver has a design suggesting the Molten Sea from King Solomon's Temple.

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## SCOTTISH RITE JOURNAL

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## GRAND COMMANDER'S MESSAGE

# FUNNY HATS AND OUTFITS

**R**ecently, while sitting in yet another airport awaiting my next flight, I decided to brighten my day by viewing several of the many pictures of my grandchildren that are stored on my cellphone.

I was immediately struck by the fact that as both parents and grandparents, we dress our little ones in some outlandish headgear and costumes. In fact, I sometimes drag out old photographs to tease my adult son and daughter playfully, reminding them of how “uniquely” they were dressed two or three decades ago. These moments of reminiscing always bring smiles.

I began contemplating why we as humans do such things. These beautiful children do not care how they look but are simply wearing the funny hats or clothes because they had the opportunity and because they have no fear of how they appear, because they are in trusted company. They feel safe and secure

wearing those silly things because they know how much their parents, or brothers and sisters, care for them, regardless of their appearance. It is innocent and pure.



James D. Cole, 33°

Even with my small mind, it did not take long to realize the parallel with my Masonic journey. Each Mason can relate to a time that he was asked to dress “differently” than the average person on the street. At

that point, he likely agreed to do so because of a desire to become part of the Fraternity or a desire to continue the journey in our Fraternity. Initially, he probably did not have a significant amount of trust in the men who were directing the man to clothe himself in such a manner. He “dressed up” simply because of the desire to belong.

However, for most members like me, as we traveled our Masonic journey, we grew to trust our Brethren more and more. Particularly, as we took further steps in additional degrees and bodies of Freemasonry, we did so more and more out of trust for those who were encouraging us to do so. We valued their opinions; we valued the bonds that we shared with them, much like the bonds of family. The growing sense of belonging that

we enjoy in our Masonic journey is not entirely different than being a member of a caring family.

This is the essence of our Fraternity: a sense of family, a sense of shared experiences, of shared beliefs, on a broad scale. Because of this, yes, we sometimes wear what some might call “funny hats” and at times dress in costumes. We attend meetings and share lots of food, sometimes a delicious feast, sometimes simply stale doughnuts and cold coffee. Yet always, always, there is that bond, that shared sense of belonging to a special group.

Perhaps today is a good time to pause and reflect on the times that we each “played dress up” at different points in our Masonic journey. Think beyond the hats and costumes, to the faces of the men with us at that time. Sure, you can see that friend ... you know, the one you came to realize was really a brother.

Brothers all are we, part of a trusting, supporting family, no matter how silly the hats or the attire may appear to some. The Supreme Architect has truly blessed us. May He give us the motivation and the strength to enjoy this blessing to its fullest! ≠





# HAWAII CELEBRATES A TRAVELING KING

## The Masonic Traveler



By **KENNETH W. BERRY, 33°**  
Past Deputy in Hawaii & Guam

**O**n the Hawaiian island of Oahu, a fallen king's memory remains very much alive. Modest crowds drawn to Honolulu's Iolani Palace—the only royal palace on U.S. soil—continue to grow each year as the penultimate monarch David Kalākaua, 33°, who reigned from 1874 to 1891, is fondly eulogized each year on his birthday.

With a penchant for fun and flamboyance, the popular king was known as the “Merrie Monarch.” He remains best known for restoring Hawaiian pride and traditions which were suppressed by his predecessors while advocating for arts, medicine, music, and hula. A book attributed to the king, called *The Legends and Myths of Hawaii*, presented lovingly to the world the lore of the

islands where “the mountains are mantled in perpetual green and look down upon valleys of eternal spring.”

A Freemason speaking at the king's 183rd birthday celebration on palace grounds paused to wipe away tears while describing Kalākaua's philanthropic activities. A modern-day Shriner then described Kalākaua's fascination with technology. In his autobiographical travel novel *Roughing It*, Bro. Mark Twain—visiting the Sandwich Islands (as they were then known) in the 1860's before Kalākaua's reign—references the future king at an “assemblage” of the Hawaiian national legislature. Twain dismissed the royal residence as “a two-story frame ‘palace,’” but Kalākaua took action to change this for a more stately style: Iolani Palace was built in 1879, complete with a Masonic cornerstone laying on December 31, 1879. For the occasion, Masons formally and sym-

bolically presented the Working Tools to King Kalākaua. “When the palace was completed,” Harold W. Kent, 33°, wrote in “Masonry and Royalty in Hawaii,” a great banquet was arranged to coincide with St. John's Day, December 27, 1882. It was the first official banquet in Iolani Palace and Kalākaua used as his guest list the membership of Lodges *Le Progres de l'Oceanie* and *Hawaiian No. 21.* (*The New Age Magazine*, August 1968)

It was at Iolani palace that approximately 5,000 persons turned out for festivities spanning five hours on November 16, the king's birthday. Entertainment included performances by Tongan and Samoan dancers, a birthday concert by the famous Royal Hawaiian Band, and a traditional inspection of the Palace Guard by Princess Abigail Kawananakoa, one of the last surviving members of the family which once comprised Hawaii's royalty.

Under the watchful eye of Ali'i Sir William D. Souza of the Royal Order of Kamehameha, Scottish Rite leaders Aaron Daguio and Jonathan Cross—both KCCH members of the Honolulu Valley—garnered support from Hawaii's largest Masonic organizations. A former Wise Master with Honolulu's Ancient and Ac-

(L. to r.) MW Alexander A. Escasa, 33°, Grand Master of Masons in Hawaii, and Ill. Kenneth W. Berry, 33°, Deputy in Hawaii & Guam, lead a procession of Freemasons from Iolani Palace.



cepted Scottish Rite of Freemasonry, Bro. Aaron Daguio, KCCH notes Kalākaua helped establish the Rite in Honolulu, becoming its very first Wise Master in 1874. King Kalākaua was a 33° Scottish Rite Mason elected Grand Cross of Honor, and served as the Wise Master of Nuuanu (Honolulu) Chapter Rose Croix.

The king also became the first-ever head of state to seek trade concessions during a White House visit that year, adds Bro. Aaron Daguio, KCCH, and the first foreign dignitary to be entertained in lavish fashion by a U.S. President. Kalākaua met with Ulysses S. Grant, reportedly enduring a cross-country trip from San Francisco aboard the still new transcontinental railroad while hoping to achieve better trade between the United States and the Kingdom of Hawaii.

The Merrie Monarch was just five years old when the first Masonic lodge in Honolulu was constituted in 1841 by a group of sea-faring Scottish Rite Freemasons from France. Sixteen years later, he joined *Loge le Progres de l'Océanie* after the lodge was reorganized under the Grand Lodge of California. A devout Freemason,

Kalākaua became its Worshipful Master in 1876, and subsequently affiliated with Honolulu's York Rite in 1879, later presiding as High Priest of Honolulu Royal Arch Chapter. He joined the Shriners just prior to his death in San Francisco. The Hawaiian monarchy had long had a robust association with the Royal Art of Masonry: Kings Kamehameha IV and Kamehameha V were Master Masons, with the former serving as Junior Warden and then Master of *Le Progres de l'Océanie* Lodge and the latter becoming a member of Honolulu Royal Arch Chapter in Honolulu.

Daguio's fascination with Kalākaua and his penchant for art led in 2017 to a stunning self-portrait in Masonic regalia, simulating a photograph of Hawaii's beloved king. Daguio, who celebrates his own birthday three days before Kalākaua's, says he is planning expanded birthday parties in 2020. We will keep readers of *The Scottish Rite Journal* informed of these endeavors! •

## HAWAIIAN ROYALTY AND THE ROYAL ART

From the earliest contacts with the West, the Hawaiian Islands have had historical connections with Freemasonry.

Captain James Cook, who sighted and explored what he named the Sandwich Islands, was a Mason. Yet it is through Hawaiian Royalty that Hawaiian history and Hawaiian Freemasonry are entwined most intimately.

In his book *Roughing It*, Bro. Mark Twain describes, if somewhat bemusedly, the pomp, grandeur, and intricate ceremonial rituals of nineteenth-century Hawaiian royalty—qualities with which Hawaiian kings and family members likely sensed an affinity as they petitioned the Royal Art of Masonry for membership. In a two-part article called “Masonry and Royalty in Hawaii” which ran in the July and August 1968 *New Age Magazine* (as *The Scottish Rite Journal* was formerly known), Harold W. Kent, 33°, depicts “the Masonic lives of five royal men of Hawaii ... unique in the annals of American Masonic history.”

Our main article focuses heavily on the life of David Kalākaua, Hawaii's last king, but also references his two predecessors Kamehameha IV and Kamehameha V as Masons. In addition, two very intriguing men in the Hawaiian Royal Family were Masons. One was William Pitt Leleiohoku II, Crown Prince and designated successor of David Kalākaua. A musician whose credits include the popular song “Hawaiian War Chant,” Prince Leleiohoku died of rheumatic fever, joining the Blue Lodge and the Royal Arch two years prior to his death. The other unique individual in the Hawaiian Royal Family who was a Mason was John Own Dominis, a Westerner who was husband and consort of Queen Liliuokalani, Hawaii's last reigning monarch.

Such men as these of the Hawaiian Royal family, as author Kent noted, shared with men like their contemporary Albert Pike an “ultimate similar purpose of lifting and extending Masonry as a great system of morality into all phases and places where men live and grow.”

—Mark Dreisonstok, KCCH



# SYLVANUS GRISWOLD MORLEY: ARCHAEOLOGIST, SPY, AND MASON

By SCOTT JAQUITH, KCCH  
& CHARLES HANNAFORD, 32°

**B**rother Sylvanus “Vay” Griswold Morley, 32° is best known internationally as a pioneering Mayan archaeologist and expert Maya hieroglyph sleuth. He began his career with the ambition of becoming an Egyptian archaeologist, yet his Harvard professor persuaded him to direct his attention to the Mayan civilization of Mexico and Central America, since, in his opinion, the antiquities of Egypt had already been largely discovered.

Brother Morley heeded his mentor’s advice, and he went on to document explorations, adventures, and discoveries throughout the Mayan World. Among his many accolades are the first exploratory excavations at the major Mexican site of Chichén Itzá, the preliminary deciphering of Mayan hieroglyphs, and the first English translation of the *Popul Vuh*, the sacred book of the ancient Quiché Mayans.

Brother Morley’s life reads like an adventure novel: excavating forgotten ruins in the Southwestern US, discovering lost civilizations and priceless artifacts deep in the jungle, and evading armed guerrillas in southern Mexico. Little wonder that Sylvanus Morley has been suggested

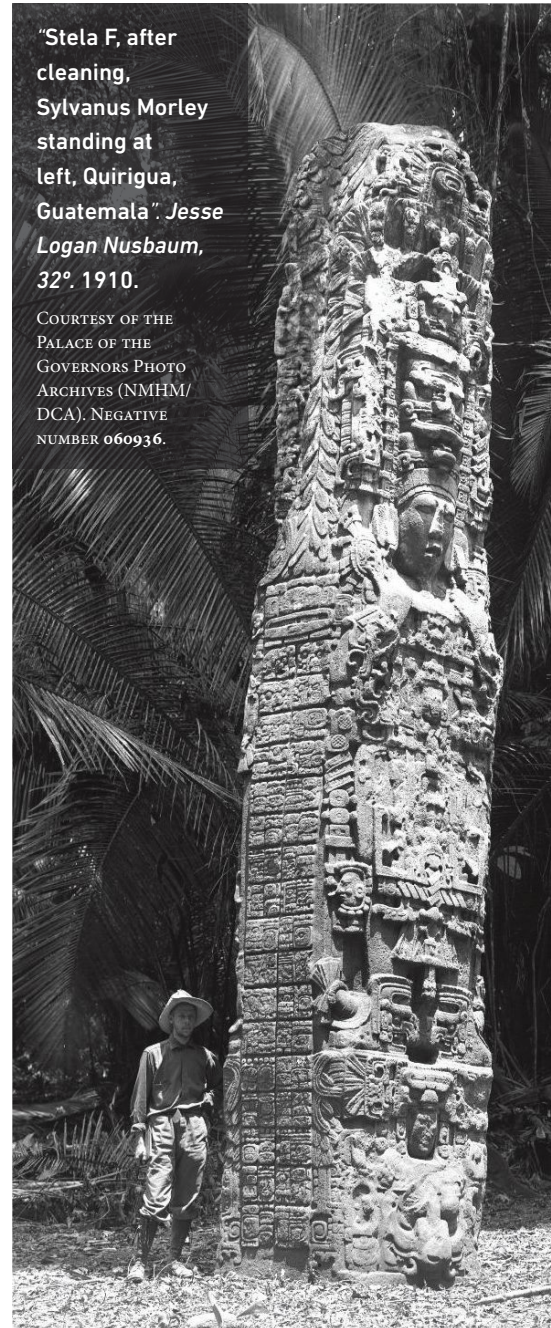
as the model for the movie character Indiana Jones.

Although born in Chester, Pennsylvania, in 1883, Sylvanus Griswold Morley was raised in the Colorado town of Buena Vista. Sylvanus returned to Chester to complete his education at the Pennsylvania Military College and graduated in 1904. From there, Brother Morley enrolled in Harvard University and was introduced to the relatively new discipline of archaeology. It was during his schooling at Harvard that Sylvanus Morley answered an advertisement in the school’s newspaper seeking archaeological assistance in the Southwest United States and was introduced to the exotic settings of northern New Mexico and southwestern Colorado. There is something perhaps deeply Masonic about Morley as an author who writes of “astronomic, prophetic, and ritualistic material,” as he phrases it in his 1915 book *An Introduction to the Study of the Maya Hieroglyphs*.

In 1907, Sylvanus Morley began archaeological fieldwork in Frijoles Canyon (the present-day Bandelier National Monument) under the direction of Brother Edgar Lee Hewett, 32° for the School of American Archaeology (SAA). Although Brother Morley spent much of his adult life and professional career in Maya

“Stela F, after cleaning, Sylvanus Morley standing at left, Quirigua, Guatemala.” Jesse Logan Nusbaum, 32°. 1910.

COURTESY OF THE PALACE OF THE GOVERNORS PHOTO ARCHIVES (NMHM/DCA). NEGATIVE NUMBER 060936.





"Masonic reunion, Scottish Rite Temple, Santa Fe, New Mexico". Jesse Logan Nusbaum, 32°. 1911.

Bro. Sylvanus Morley is sitting in the front row, sixth from the left

COURTESY OF THE PALACE OF THE GOVERNORS PHOTO ARCHIVES (NMHM/DCA). NEGATIVE NUMBER 061384.



Country, he never forgot his adopted home of Santa Fe. His influence on Santa Fe's cultural expression can still be seen today, as he was one of the first proponents of the "Santa Fe style" that has become the city's architectural signature.

Brother Morley also had an exciting (and often controversial) avocational role for the US government during his ventures abroad. His archaeological survey and reconnaissance work in Mexico and Guatemala would serve as the perfect cover for another endeavor during World War I. Though he was a noted Mayan archaeologist at the time, Brother Morley has been additionally described as the finest American spy of World War I.

As Office of Naval Intelligence (ONI) Undercover Agent No. 53, Morley's special assignment was to gather intelligence on possible German actions, invasion points, and the dreaded German submarine menace. Cloaked beneath the pretext of scientific studies, Morley's archaeological and coastline reconnaissance under extremely harsh and hazardous conditions became the model of intelligence-gathering methods that remain largely secret to this day.

Sylvanus Griswold Morley had been a resident of Santa Fe and a member of Montezuma Lodge early in the twentieth century and long before his wartime experience. He had, however, been an infrequent attendee at lodge business meetings and degree conferrals due to his vocations as an itinerant scholar, archaeologist, museum director, and, during his wartime stint as a Mayan archaeologist, as a spy for the Office of Naval Intelligence.

According to abundant records contained within the Montezuma Lodge archives in Santa Fe, it was another friend of Brother Morley, Jesse Logan Nusbaum, 32°, who cultivated Sylvanus' interest in Freemasonry and was even the first line signer of his petition for the degrees. Brother Morley's records are peppered with correspondences from places such as Spruce Tree Camp (the location of the park's present-day visitor's center) in Mesa Verde National Park and Chichén Itzá in the Yucatán peninsula of Mexico.

Sylvanus Morley paid visits to Montezuma Lodge when he was in town, regaling the Brethren with stories of his adventures. He also repaired to Santa Fe to recover from frequent bouts of the symptoms of malaria (which he had first contracted early in his Mayan career and



Funeral service (left to right): Jerry Noedel, Past Master; Larry Widmer, Junior Warden; Right Worshipful Brother John Adams, Past Master; Most Worshipful Grand Master Adam Hathaway, Grand Master of Masons in New Mexico; Worshipful Brother Scott Jaquith, Past Master; Right Worshipful Brother José Montaña, Past Master; AJ Rodriguez, Marshal; Chuck Hannaford, Junior Deacon

PHOTO COURTESY OF MICHAEL J. MULLIGAN, 32°



again on several subsequent occasions) which caused him to suffer frequent episodes of chills and forced him to wear heavy winter clothes even during the hot New Mexico summertime.



Grave marker: Brother Sylvanus Griswold Morley's headstone at Fairview Cemetery in Santa Fe, New Mexico

PHOTO COURTESY OF SCOTT G. JAQUITH, KCCH

At the time of his death on September 2, 1948, Brother Morley was serving as the director of the School for Advanced Research (the former School of American Archaeology) and the Museum of New Mexico; his career had only recently come full circle, Sylvanus having been appointed to the post after the death of his former employer, Brother Edgar Lee Hewett, in 1946. He was buried in Fairview Cemetery according to the wishes of Brother Morley and his wife, Frances Rhoads Morley, who is buried alongside him. Not until 2019 was Brother Morley given a Masonic funeral service and afforded proper Masonic honors.

Perhaps it was a fitting send-off then, that before the clouds lifted and the sun shone through on Friday, December 7th, 2019, the day began with a light snowfall that blanketed the capital city in perfect, unblemished white. Thus began the poetic closing to the Masonic chapter in the annals of a much-storied academic, clandestine agent, and museum career which spanned four decades and much of the Western Hemisphere and influenced the lives and professions of countless other scholars (and unknown agents) across the globe.

Even after this long-overdue ceremony, Brother Morley left us with a riddle. His simple, two-foot marble tombstone at Fairview Cemetery is engraved with a cross on the left and a Maya hieroglyph on the right. The hieroglyph is the Maya symbol for the 18th of the Maya month of *Pax*. *Pax* translates from the Maya as "planting time."

What is the meaning of this glyph that Brother Morley had most mysteriously engraved on his tombstone? There seems to be no relation to birth or death dates, but most assuredly hidden somewhere in the depths of his courageous journals awaits the discovery of a captivating story.

It is just one more piece of an exciting life full of adventure and discovery and a puzzle which Brother Sylvanus Morley has left for us all to solve. •



Mayan glyph detail: A close-up of the Mayan glyph PAX atop Brother Sylvanus Griswold Morley's headstone at Fairview Cemetery in Santa Fe

PHOTO COURTESY OF CHARLES A. HANNAFORD, 32°

# BIBLE STUDY FOR FREEMASONS: *The Building of King Solomon's Temple*

This installment adapted from Dr. Elsnor's *Bible Study for Freemasons* reviews passages from the First Book of Kings on the building of King Solomon's Temple, the biblical theme around which Masonic ritual and symbolism revolve.

By ROBERT J. F. ELSNER

**W**e read in passages from 1 Kings 5:1–18 that

And Hiram king of Tyre sent his servants unto Solomon.

[...] Hiram gave Solomon cedar trees [from Lebanon which were hewn]. [...] Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains. [...] And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonemasons [...]

Solomon's Temple was one of the most massive building projects in the history of the land of Canaan. Seventy thousand laborers and 80,000 lumberjacks supervised by



Neither hammer nor axe nor any tool of iron was heard while building the Temple. Glass stereopticon slide, early 20th century.

COURTESY PATMOS-SOLOMON'S LODGE No. 70, SAVAGE, MD

3,300 foremen did a tremendous amount of work in this international building effort which increased the size of Jerusalem's population and required huge resources to feed and house them all. It should be noted that the carpenters and stonemasons worked separately, but still together in community.

Dimensions had to be agreed upon and set for all elements of the work to progress in uniformity. From this, the lesson must be learned that the only way to move forward is in unity and humility. No one worker could say he was better or more valuable, and each had to be

appreciated for what he did for the overall plan of the building effort.

We read further in 1 Kings 6: 1–9 that

in the fourth year of Solomon's reign over Israel [...] he began to build the house of the Lord.[...]

[It] was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

So he built the house, and finished it; and covered the house with beams and boards of cedar.

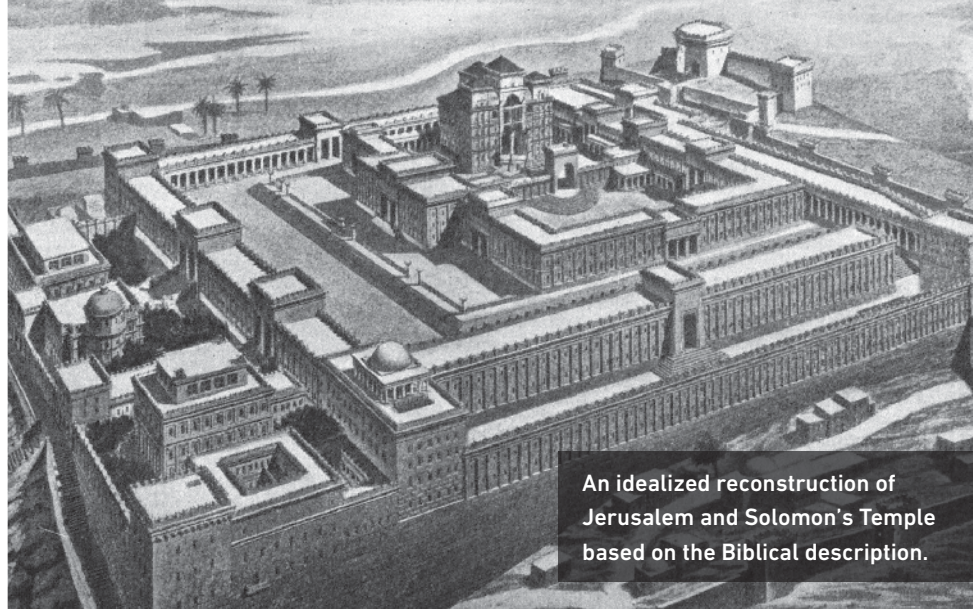


Thus Solomon built the temple and finished it, roofing it with beams and planks of cedar. It is rare for dates to be pointed out so specifically as in the full passage in 1 Kings, and this is a special allusion to the purpose of the time. Solomon inherited many resources from his father and yet still needed three years of preparation before he could begin to build the Temple, even though this was a fulfillment of the dreams of David and the people.

Modern archaeologists often place the quarries at Siloam (Siloan), the original site of Jerusalem (when founded by the Jebusites as the town of Jebus) which grew upwards on the mount for protection. The winding staircase went up from the first to the second and then from the second to the third floors. While there is no mention of the number of stairs for each staircase (as in Masonic ritual), it is likely that there were specific numbers used for ritualistic purposes.

The next portion we will explore, 1 Kings 7:13–21, discusses the role of Hiram Abiff, the widow’s son and skilled artisan so much at the heart of Masonic ritual:

And king Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the tribe of Naphtali [...] and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. For he cast two pillars of brass, of eighteen cubits high apiece. [...] And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top



An idealized reconstruction of Jerusalem and Solomon’s Temple based on the Biblical description.

of the pillars; seven for the one chapter, and seven for the other chapter. And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapter. And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits. And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily work: so was the work of the pillars finished.

The ornamentation of the chapiters with a representation of net-work, lily-work, and pomegranates (denoting Unity, Peace, and Plenty) Masons may recognize from their own vicarious journey to the middle chamber of King Solomon’s Temple.

The name Jachin יָכִין means “God will establish,” and is a future-tense form of כּוֹן *kun*. “Establish” here can be seen as not only building, as in laying a foundation, but developing a foundation as in faith or understand-

ing. Interestingly, there are four uses of *Jachin* in the Bible: A son of Simeon son of Jacob, who would become the patriarch of the יַכִּינִי, he Jachinites in Numbers 26:12 (in 1 Chronicles 4:24 he is called Jarib). The second Jachin was mentioned among the descendants of Aaron (1 Chronicles 24:17). Another Jachin was a priest in the time of Nehemiah (Nehemiah 11:10). Finally, the name is used for the right pillar in front of Solomon’s temple (1 Kings 7:13–51), the left one being named Boaz (1 Kings 7:21), meaning “in strength.” Thus, Jachin has an assortment of associations for the thoughtful Mason.

Indeed, such biblical passages as those we have examined in 1 Kings are crucial for Masons to study, as quite often words in the rituals or degrees in Masonry come directly from the King James Version of Bible. Too often, however, Masons only know these quotes from ritual and do not see the full context. A Bible study following Masonic themes and passages in Scripture adds to the Mason’s Lodge experience in manifold ways.

*Question for thought: How do these biblical words, lines, and ideas from Scripture help make our lives more fit for the Builder’s purpose as Masons? •*

PHOTO BY JANE CARTNEY FROM WIKIMEDIA COMMONS.

# PAVING THE WAY: ECHOES OF THE CHECKERED PAVEMENT IN ANTIQUITY

By MORGAN SMITH

In 2004, an ambitious archaeological project began in Jerusalem. Under the leadership of Dr. Gabriel Barkay and Zachi Dvira, the Temple Mount Sifting Project undertook the meticulous process of sifting through 9000 tons of soil following its removal from the Temple Mount. Though countless historically substantial artifacts from the First Temple to the Crusader periods were extracted during the thirteen years of field work, it is a collection of broken *opus sectile* floor tiles (a very ancient form of mosaic) from the Second Temple period, reassembled into their original dark and light geometric patterns, which modern Freemasons may find especially compelling and decidedly familiar.

It has long been understood, of course, that the Masonic tradition ascribing the checkered pavement to Solomon's Temple is not directly supported by physical evidence or the biblical account. Yet as we have

learned from the recovered Herodian *opus sectile* tiles, this light-and-dark, gridded conception of the Temple pavement is neither culturally baseless nor historically isolated and indeed may be a reflection of a wider tradition in antiquity which used light and darkness in sacred architecture



Ancient Roman pavement at the Temple of Augustus, Cartagena.

PHOTO BY VIATOR IMPERI FROM WIKIMEDIA COMMONS

for religious and symbolic purposes.

For an account of mosaic pavement from the pages of antiquity, one need look no farther than the Gospel of John, which readers may be aware has been famously referenced as one source of the tradition by the great Masonic scholar Albert G. Mackey. In his discussion of the checkered pavement in his *Masonic Encyclopedia*, Dr. Mackey reminds us that

Pontius Pilate places Jesus “in a place that is called the Pavement” (John 19:13), a word whose Greek counterpart *Lithostrōtos*, he writes, refers to ornamental mosaic pavement. The Old Testament, too, while lacking a clear connection between the Masonic and the First Temple pavements,

makes a lesser-known mention of another mosaic floor of light and dark stone. Ezekiel's unbuilt temple (Ez. 40) possesses thirty chambers resting upon a “pavement” (the original Hebrew word *ritspah*, suggesting tessellation, according to *Strong's Exhaustive Concordance*) whose surface is described by John Gill's 18<sup>th</sup>-century exposition as “made of stones ... of black,

white, and red” which he quite interestingly likens to “a chequered work of black and white marble.” It is worth noting that the same Hebrew word denoting Ezekiel's tessellated pavement is also used at the dedication of Solomon's Temple, when the children of Israel are said to have bowed their faces “upon the pavement” (2 Chronicles 7:3). A reference, perhaps, to the Temple's outer courts? This would



seem to corroborate the materials that David is said to have gathered (1 Chronicles 29: 2) for the construction of the First Temple, which includes “stones of diverse colors,” phrasing often regarded as an allusion to mosaics.

Moving beyond the biblical tradition to a wider Near Eastern context, one encounters a relatively widespread significance attributed to polychrome masonry in sacred architecture. In Egypt’s Old Kingdom, the light and dark design appeared at the Giza complex itself, where a dark, variegated granite, or “stone of diverse colors” as Herodotus described in his *An Account of Egypt*, adorned the bases of two of the three Giza pyramids and the black basalt pavement of the nearby mortuary temple contrasted with lustrous white limestone used to dress the rest of the complex (first connected to the Masonic pavement tradition by researcher Ralph Ellis in his *Eden in Egypt*), creating a vast symbolic interplay of light and dark duality on the Giza canvas. Art historian Lyvia Morgan has suggested that, indeed, color usage by Egyptian artists in statuary, particularly within the variegated fabric of the stone itself, tended to be associated with dualistic concepts: death and regeneration, and fertility and sterility, among others.

Contrasting stonework was similarly used to adorn Mesopotamian temple structures, appearing in one of the most ancient monumental complexes from the Uruk period, the “Stone Mosaic Temple,” whose columns were ornamented with contrasting geometric patterns of dark and light “cone mosaics.” Sumerian temple interiors of ancient Mesopotamia were also customarily decorated with contrasting black and white, using whitewash alongside tarry bitumen in order to highlight the cele-

tial radiance of the gods, as Shiyanthi Thavapalan noted in her 2018 article “Radiant Things for Gods and Men.” This divine, starry brilliance was apparently juxtaposed symbolically against its opposing force (darkness) upon the inner walls of the temple, resulting in an artistic representation of the dualistic contrast of “above” and “below” what is characteristic of Mesopotamian cosmological thought.

The grid pattern itself may lend itself to our understanding of the historical veracity of the checkered pavement. From Hindu to Egyptian construction methods, in particular, evidence suggests that grids were stretched upon



**Example of Roman opus sectile tiles within a tessellated border, Archaeological Museum of Aquileia.**  
PHOTO: WOLFGANG SAUBER VIA WIKIPEDIA

the ground in order to adhere to what were considered sacred proportions in temple construction. In the case of medieval Hindu temple architecture, Michael Meister writes in his 1985 study of sacred Hindu proportions that the “ritual grid guards and girds the inner sanctum,” emphasizing the sanctity of foundational design and construction. Medieval masoncraft, too, made use of tracing floors within dedicated tracing houses nearby building sites (one such tracing floor is still preserved at York Minster Cathedral). Here the medieval masters traced their work into a plaster floor which would then be buffed clean for further use, which calls to

mind the early Masonic practice of erasing chalked lodge floors after each meeting. If one considers the ground floor of Solomon’s Temple to be the foundational gridwork applied by the builders at the first act of construction, then the checkered floor of the Masonic Lodge may, in this respect, accurately reflect the physical groundwork of Solomon’s Temple. This was then the floor of the Temple viewed not through the eyes of the worshipper but of the architect himself, a veritable full-scale tracing board out of which the Temple itself was geometrically spread out beneath his feet.

Masonic scholar Joseph Fort Newton wrote in his 1922 study *The Builders* that “all stones spoke to man in the sunrise of time,” and the often intricately colored, sacred pavement upon which man approached the divine is no exception. As one considers the symbolism with which contrasting color was often laced in ancient art and architecture across the Near East, it begins to appear likely that the checkered pattern in religious or ritualistic settings served a far deeper purpose than mere ornamentation and that the Lodge’s pavement can indeed be placed within an ancient context. Though we cannot confidently connect the checkered pavement—whose highest value, after all, lies in allegory—to the physical architecture of the First Temple, there is a history of symbolic dualities existing within the fabric of sacred architecture. •



**Morgan Smith,** a graduate of the University of Oklahoma, focused on classical civilization and literature and is a regular contributor to the popular history periodical *Ancient Origins*.

# UNEARTHING THE ‘MOLTEN SEA’

## *Relocation Leads to Rediscovery*

By ROY D. STROHACKER, 33°  
Secretary, Valley of Lake Worth, FL

**W**hile in the midst of relocating, the Valley of Lake Worth, FL, recently rediscovered this beautiful gold-colored laver, or ablutionary basin, with a design suggestive of the Molten or Brazen Sea from King Solomon’s Temple (1 Kings 7:23–26). For some sixty years, this elaborate piece sat in storage—forgotten in a large wooden box. Excerpts of minutes from the May 24, 1953, dedication of the Baptismal Font follow:

The idea of making it in Bronze at an estimated cost of \$15,000 was thwarted because of the First World War and resulting financial difficulties. It was brought to completion and dedicated on May 24, 1953.



The Lake Worth Scottish Rite Laver showing (from the bottom): the emblem of the Chapter of Rose Croix; astronomical symbols ♈ (Taurus), ♍ (Virgo), ♑ (Capricorn); the north-facing ox with a bull’s head; the lesser tetractys on the Greek cross on which stand the twelve oxen supporting the laver.

**Emblematic Description:** In appearance, an elaborate, but dignified, golden assembly of symbolic emblems surmounted by a ceremonial basin or Laver supported by twelve oxen [which] stand on a cross, each end of which is decorated with the Hebrew letter “Yod” [repeated ten times] in the form of a triangle known as the “Lesser Tetractys,” a symbol from the School of Pythagoras.

The cross is, in turn, supported by four winged oxen facing the four cardinal points of the compass. These oxen have symbolic heads: an eagle facing East, a lion facing South, a man facing West, a bull facing North. [...] around the edge of this base are four sets of symbols. Reading from the East by way of the South as the sun travels; set at the points of the seven pointed star are the symbols of the seven ancient planets, the Sun, Mars, Mercury, Saturn, Moon, Jupiter, and Venus. At their left respectively, key words of the Hebrew Kaballah: TIPHERETH, GEBURAM, CHESED, BINAH, YESOD, and HOD.

[There are also] seven other ancient symbols, key symbols of various ancient Philosophies, the seven pointed Star, the Tau Cross, the Double Triangle, the 47<sup>th</sup> Problem of Euclid, the Sphinx within the serpent swallowing its tail, the Greek Cross, and the six-pointed Star of David.

[...]

The sides of the middle tier have on their faces the symbols of the four divisions or Bodies of the Scottish Rite: on the West, the Lodge of Perfection; on the North, the Chapter of Rose Croix; on the East, the Council of Kadosh; on the South, the Symbol of Consistory.

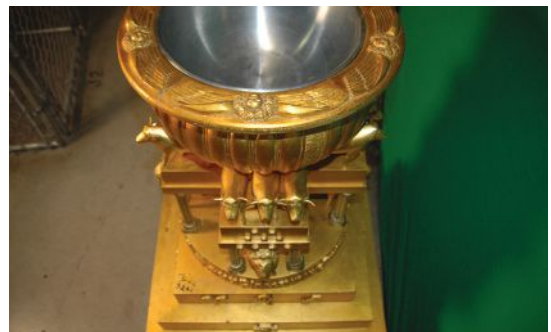
[...]

The Laver or bowl itself is carved in three sections of ten Knops or convolutions with a blank space between each section. Its rim bears

representations of five winged Cherubim, one at the East side, the others in a continuous pattern around the Circle. The copper bowl inner liner is removable for cleaning after use. Supplementing the Seven words of the Hebrew Kaballah are three more which complete the ten Sephiroth or principal words of the Kaballah. These are assigned with the Laver structure but not displayed.

The word MALKUTH (kingdom) is assigned to the bottom tier of the square base, CHOKMAH (wisdom) to the Zodiacal tier, and KETHER (crown) to the unit as a whole.

The dedication minutes conclude by stating “the sincere student will have ample opportunity to study, meditate, and contemplate on the deeper meanings of this august Symbol.” The Valley of Lake Worth, currently relocating, will eventually display this Laver in a place of honor, so that all may come to study and admire its ancient symbols and Kabbalistic philosophy which are so much a part of the Scottish Rite search for knowledge. •



The copper bowl inner liner is removable for cleaning after use. Around the rim are three of five winged Cherubim, and the laver is supported by twelve oxen standing on a Greek cross.



# BROTHER LEONARD ISAAC LEVENSON, 32°:

## NEWPORT NEWS SCOTTISH RITE OLDEST LIVING MEMBER AT 103 YEARS YOUNG!



Brother Levenson receiving a special Masonic apron from members of the Grand Lodge of Georgia

By PETE EURE, 33°

Secretary, Newport News Scottish Rite

**B**orn in Lee County, South Carolina, on March 16, 1916, Brother Leonard Levenson is set to celebrate his 104th birthday!

Of those 104 years, he has been a Scottish Rite Mason for 60 years. He was a member of Bishopville Lodge, No. 104, Bishopville, South Carolina, when he petitioned Newport News Scottish Rite for the Scottish Rite Degrees on March 25, 1959.

Bro. Levenson's Scottish Rite petition said that he was an appraiser of jewelry, of the Jewish faith, and worked for a loan office. Brother Leonard's petition was unique in the request for who should sign his petition, as it stated clearly, "The petition be signed by two Masons of the Rite

or W.M. and Secretary of Blue Lodge under seal."

As a member of the "Greatest Generation," Brother Levenson was in the Marine Corps during World War II and served in the Pacific in the war against Imperial Japan. During his time overseas, Bro. Levenson attended the "Solomon Island Masonic Club." He even sent the Newport News Scottish Rite a copy of his "Solomon Islands Masonic Club" card, which had his name and rank—Sargent Leonard Levenson, with the card dated 9-30-1944.

One day I received a note from Brother Levenson, with a donation to the NNSR 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, as discussed above. 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 NN Scottish Rite. Several weeks later, I received two pictures he sent me of himself: one wearing a Marine Corps cap and the other a Shriner cap. I decided to get a Scottish Rite cap and send it to him. He sent a note thanking the members of the 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

**A dedicated Mason turning 103 has lived a life of service to the Nation and to Masonry.**

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, Bro. Leonard. Newport News Scottish Rite thanks you for your service to our country and your love of Masonry. •

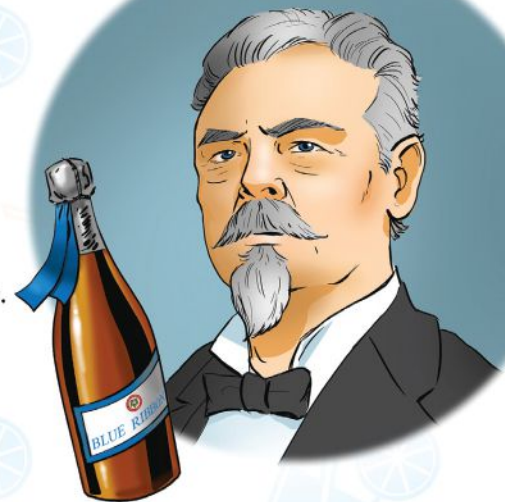
# CHIPS FROM THE QUARRY

WE SALUTE MAY 6 AS NATIONAL BEVERAGE DAY WITH THIS LOOK AT FOUR INTRIGUING CRAFTSMEN FROM DIFFERENT COUNTRIES WHO CONCOCTED BEVERAGES STILL WIDELY ENJOYED TODAY.



**SIR THOMAS LIPTON**, A NATIVE OF SCOTLAND AND A MEMBER OF GLASGOW'S LODGE SCOTIA NO. 178, WAS FAMOUS FOR LIPTON TEA AND ASSOCIATED WITH POPULARIZING THE TEA BAG! HE TOOK PART IN YACHTING COMPETITIONS IN MANY ATTEMPTS TO WIN AMERICA'S CLIP.

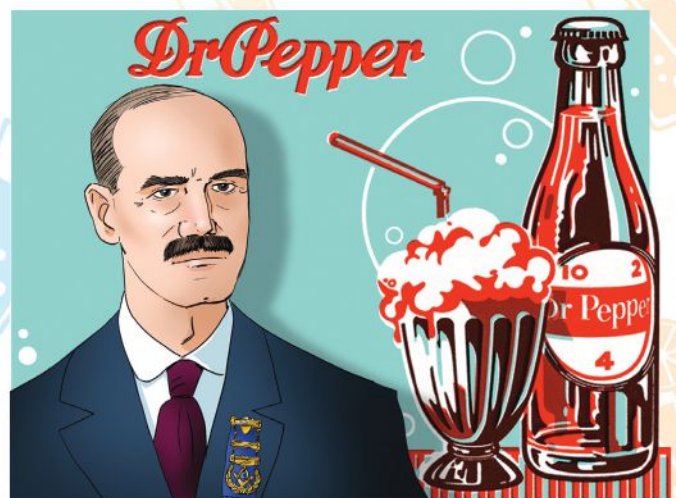
**FREDERICK PABST**, BORN IN GERMANY AND A MEMBER OF THE GERMAN-SPEAKING AURORA LODGE NO. 30, MILWAUKEE, DEVELOPED PABST BLUE RIBBON BEER. THE BEER "WON" ITS INITIAL BLUE RIBBON WHEN PABST EMPLOYEES TIED BLUE RIBBONS AROUND THE NECKS OF BEER BOTTLES AND HE TRADEMARKED THE NAME!



**JOSEPH SEAGRAM**, CANADIAN FOUNDER OF THE SEAGRAM DISTILLERY WHICH PRODUCES GINGER ALE AND TROPICAL COOLERS SUCH AS CALYPSO COLADA AND TROPIC LIME MARGARITA, WAS A MEMBER OF GRAND RIVER LODGE NO. 151, KITCHENER, CANADA. HE WAS ALSO FAMOUS FOR BREEDING AND RACING HORSES.



**CHARLES COURTICE ALDERTON**, WHO CREATED THE SOFT DRINK DR. PEPPER, WAS A MEMBER OF WACO LODGE NO. 22 IN WACO, TEXAS. BY PROFESSION, HE WAS A PHARMACIST!



WRITTEN BY BRO. MARK DREISONSTOK, KCCH,  
 & ILLUSTRATED BY BRO. TED BASTIEN, 32°





## CURRENT INTEREST



### NEW & RETURNING MEMBERS OF THE

# Acacia Guild

*\*Members that have Renewal (# of \* = # of Renewals)*

#### CALIFORNIA

**\*Durward C. Ayre, 33°**  
Valleys of San Francisco & San Jose

#### ARIZONA

**\*\*Donald Lee Huggins, 33°**  
Valley of Phoenix

**John A. Nichols, 32°, KCCH**  
Valley of Phoenix

#### CALIFORNIA

**Marty M. Cusing, 32°, KCCH**  
Valley of Burlingame

#### FLORIDA

**Wesley E. Golon, Sr., 32°, KCCH**  
Valley of Ocala

**Jerry J. Miller, 32°**  
Valley of Panama City

#### GEORGIA

**Jesse G. Allen, 32°**  
Valley of Atlanta

**Robert E. Billotte, 32°**  
Valley of Southwest Georgia

#### KENTUCKY

**Karl C. Ensslin, 32°**  
Valley of Louisville

#### LOUISIANA

**John F. Ayer, 32°, KCCH**  
Valley of Shreveport

#### MARYLAND

**Bradley L. Rees, 32°**  
Valley of Baltimore

**\*\*Ricky D. Smith, 32°**  
Valley of Baltimore

#### MINNESOTA

**\*\*John H. Jones, 32**  
Valley of Minneapolis

#### MISSOURI

**\*\*Donald Lynn Huggins, 33°**  
Valley of Kansas City

#### NEBRASKA

**Gary S. Unger, 32°, KCCH**  
Valley of Omaha

#### OKLAHOMA

**Preston L. Doerflinger, 32°, KCCH**  
Valleys of Guthrie, Tulsa, & McAlester

#### SOUTH CAROLINA

**Michael J. Broom, 33°**  
Valley of Columbia, SC

#### TENNESSEE

**\*\*\*\*\*Justin M. Huggins, 32°, KCCH**  
Valley of Chattanooga

#### TEXAS

**Dietrich P. Whisennand, 32°, KCCH**  
Valley of Dallas

#### VIRGINIA

**Adam L. Buffington, 32°**  
Valley of Richmond

**Joel D. Ratliff, 32°, KCCH**

Valleys of Alexandria & Martinsburg

## Classic Cars and Childhood Care

The Spartanburg Scottish Rite Valley, along with the Carolina Classic Car Club and the World Famous Beacon Drive-In, held the Fifth Annual Beach Bash Car Show in support of the Rite Care Childhood Language Program in South Carolina, with more than 80 cars on hand as well as 25 door-prize winners. This unusual and fun event, featuring vintage cars with striking styles which reflect America's love affair with the automobile, raised more than \$2,500 for childhood language therapy services in Upstate South Carolina.

—Spartanburg Scottish Rite Valley



Winners and volunteers gather among classic cars.

# NEW KSA CHAPTER IN THE PHILIPPINES

**A**bout 7,400 miles west of the U.S. mainland, you can find the newest Knights of St. Andrew chapter, but you can't drive there. Accessible only by ship or plane, Rizal Scottish Rite Valley is in the Republic of the Philippines. On November 30, 2019, the first Philippine chapter of the Knights of St. Andrew held an investiture with the induction of several Knights.

The city of Taytay in the state of Rizal is only a few miles from Manila. The organizers decided to name their KSA group the **Andres Bonifacio Chapter** after a hero of Philippine independence from Spain and an outstanding Mason. The investiture was held on the anniversary of Brother Bonifacio's birth.

Currently, there are 175 Chapters of the Knights of St. Andrew. Founded twenty-six years ago, this "Black Cap" service organization has grown steadily. The knights of each chapter serve their Scottish Rite Valleys in many ways to make reunions flow smoothly and further the goals of the Valley. Diversity is the hallmark of the Knights of St. Andrew. Some chapters meet under other names, including Order of the Thistle, Scots Guards, and

Scottish Rite Guards. "A KSA Chapter by any other name will just as truly serve..."

We are proud to welcome the Andrew Bonifacio Chapter, Knights of St. Andrew to the brotherhood of the KSA. For more information on KSA, visit their website: <http://www.knightsofstandrew.info>.

—Submitted by Jim Martin, KCCH,  
and Fred Dittmar, 33°



## Utah Scottish Rite's Positive Community Image

**T**he Ancient and Accepted Scottish Rite of Utah frequently presents a positive image with its Masonic community and the State of Utah at large. This is represented in the amazing outreach we provide through our local Rite Care Learning Centers to children and their parents. Indeed, our reputation for philanthropy has attracted the attention of the on-line journal *Utah Business*, in which Kelsie Foreman discusses the power of networking in being successful in any circle of life. She writes of her grandfather, "a powerful man in the business community.... He was a philanthropic and socially just man, and like many Freemasons, he attributed his personal success to the lessons learned" in the community of the Craft, and "communities have a powerful effect on society." For this reason, the Valley of Salt Lake City honors those in the Valley who stand out for their leadership in philanthropy.

On Saturday November 2, 2019, ceremonies were conducted at the Salt Lake Masonic Temple to honor those who had distinguished themselves by their service

and leadership. Brothers R. Wesley Ing, PGM, KCCH, and David Beacco, KCCH, received the 33° Inspector General. Brothers Sam Harris, 32°, Kevin Tucker, 32°, Frank Moyle, 32°, and Merlin Olsen, 32°, received the rank and decoration of a Knight Commander of the Court of Honour.

—Submitted by Joseph H. Sanders III, 32°



PHOTO COURTESY ILL. JOHN LILEY, 33°

Utah brothers at the Session in Washington, DC, 2019 (l. to r.): Bro. Jeremy Silveria, 32°; Ill. R. Wesley Ing, 33°; Ill. John Liley, 33°, Personal Rep. in Utah; and Jason Allred, 33°.



THE ♦ NORTHERN ♦ LIGHT

# SCOTTISH RITE

A MAGAZINE OF 32° SCOTTISH RITE FREEMASONRY

MILESTONES

## The Northern Light Turns 50!

by PJ Roup, 33°

In the May issue of *The Northern Light*, we celebrate our fiftieth birthday. In early 1970, our Supreme Council not only moved into its new headquarters in Lexington, Massachusetts, but also undertook the very ambitious mission of beginning a new periodical for the membership.

In Volume 1, No. 1, George E. Burow, 33°, the magazine's first editor, pledged to his Scottish Rite brethren that the staff would use "the very best of our abilities in bringing you the best publication possible, one in which you can take justifiable pride."

Our then Sovereign Grand Commander, George A. Newberry, 33°, shared these thoughts in the same issue:

"We envision [*The Northern Light*] as a most useful working tool in continuing the building of Freemasonry. There are many ways in which it can be of indispensable service—as a news medium bringing you information of Masonic happenings...as a source of inspirational material from the pens of great Masons of today and

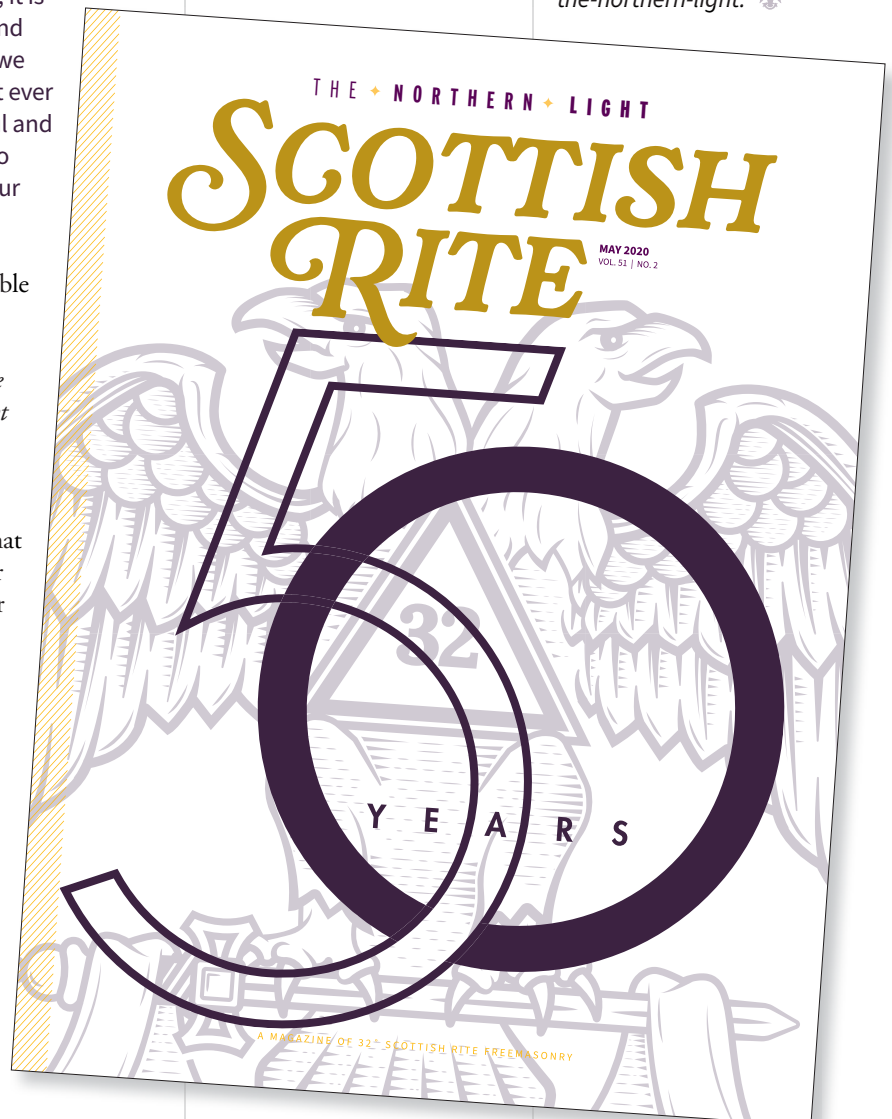
yesterday...[and] as a means of stirring the initiative of present and future officers of Masonic Bodies in developing more meaningful programs for their members...As time goes on and we gain more experience, it is our hope and belief that we can make it ever more useful and attractive to you and your families."

From its humble beginnings as a 20-page magazine, *The Northern Light* has grown to a 48-page quarterly publication that is read all over the world. For 50 years, we have inspired,

educated, and uplifted our Scottish Rite Brothers. As we look to the future, our new editorial staff is committed to continuing the mission and vision of those who laid the firm foundation of *The Northern Light*. We will

continue to bring you the stories, images, and words that celebrate the very best of our Brotherhood.

To view past and present issues of *The Northern Light*, visit [ScottishRiteNMJ.org/the-northern-light](http://ScottishRiteNMJ.org/the-northern-light). 🌟



# The Albert Pike Death Hoax

By MAYNARD EDWARDS, KCCH  
Host, *The Tyler's Place Podcast*

In this era of social media, we have all heard the cries of “fake news!” applied to one story or another. While these are often political in nature, there has also been a sizable increase in false reports of celebrities meeting an untimely death. From pop-stars to famous actors, celebrities are falsely reported dead online, either as a prank or as a simple mistake, and within a few hours they are restored to life by a simple tweet or Facebook posting.

Yet celebrity death hoaxes are hardly a new phenomenon. American

writer and humorist, Mason Mark Twain was reported dead in 1897 after taking seriously ill while he was in London. Upon hearing the news of his own death (a full decade before his actual death), Bro. Twain famously quipped, “The report of my death is greatly exaggerated.” Most Baby Boomers will similarly remember the “Paul is Dead” hoax of the late 1960s, yet Paul McCartney, erstwhile bassist of the Beatles, is still very much alive to this day—the series of coded messages supposedly found in Beatles music and album art to the contrary.

Of the many celebrity death hoaxes, however, few have lasted as long, or ended so strangely, as the that surrounding Albert Pike, beginning in 1858—a full 33 years before his actual death (the number 33 is happenstance, despite any conspiratorial allusions to the contrary). Long thought to be the work of one of Pike’s legal or political detractors, the true tale of Pike’s death hoax is much simpler, but provides an excellent lesson for all Freemasons.

On October 28, 1858, Col. Albert Pickett of Alabama died of a kidney ailment. Pickett was a lawyer, author, and well-known Alabama historian. The *Montgomery Confederation* newspaper reported Pickett’s death on November 1 with a short, single-line

obituary later carried by several other Alabama newspapers.

In those days, the telegraph “wire services” were in operation but had not been widely adopted. Newspapers, especially small town newspapers, relied on what were called “exchanges.” Quite literally, they would exchange papers with neighboring towns to gather news from beyond their own reach. On November 10, 1858, the *Weekly Mississippian* newspaper in Jackson, Mississippi, published a single line report of Col. Albert Pickett’s death, with one small but critical error: “Our Alabama exchanges record the death of Col. Albert **Pike**, historian of that state.”

This simple (and likely accidental) transposition of last names caused other papers to take notice. Pike, being of greater renown than Pickett, became the focus of obituaries all across the south as the exchanges traveled from town-to-town, each paper adding its own line or two to Col. Pike’s accolades, thus contributing to the report’s apparent legitimacy. When news reached the *Nashville Republican Banner*, however, the editors recognized the story as a likely mistake. On December 16, 1858, the *Banner* published the news but with skepticism: “We hope and believe there is some mistake here. The death of so distinguished a man as Albert Pike would scarcely pass with so modest a notice...”

Col. Albert J. Pickett, whose death was mistaken for that of Gen. Albert Pike

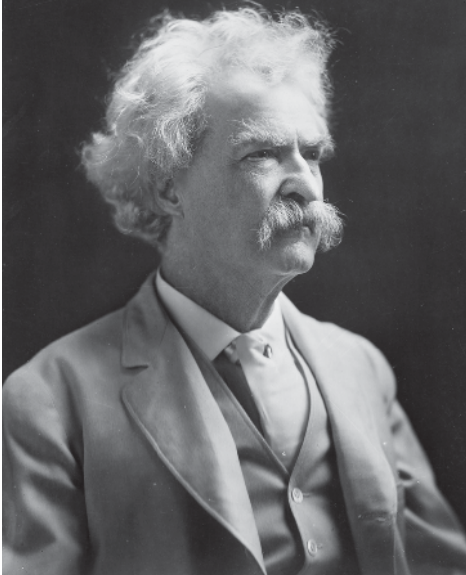
ALBERT J. PICKETT, *HISTORY OF ALABAMA ...*, REPRINT (SHEFFIELD, AL: R. C. RANDOLPH, 1896), FRONTISPIECE.





Mark Twain, ca. May 20, 1907.

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Less than two weeks later, on December 28, 1858, the *Republican Banner* pronounced that they had located Albert Pike, alive and well, and just back from a long buffalo hunting trip he had undertaken after representing the Creek Indian tribe in a claim against the federal government. Though Albert Pike was now known to be alive by newspaper readers in Nashville, news of his death was still spreading across the country. The story broke in Washington, DC, just days after Christmas 1858.

The first week of January 1859, Pike's untimely death was the focus of conversation at the Washington, DC, gathering known as the "Roast Oyster Club," a club Pike had helped start only a year earlier. While enjoying dinner, club members enthusiastically shared stories and remembrances of their dearly departed friend Albert Pike. Sometime in the middle of dinner, the door opened, and to the astonishment of every man present, there stood Albert Pike, alive and well. The crowd expressed relief to see their friend on

the proper side of the grass, and celebration and conversation followed into the night.

The next day, Albert Pike ran into his friend John Coyle, editor of the *National Intelligencer*, a Washington, DC, weekly paper. Coyle, who had been preparing an obituary for Pike, was dumb struck at seeing the supposedly dead Pike walking about as healthy as could be. According to Pike's own account of the chance meeting with Coyle: "Once he [Coyle] was able to speak he said 'What right have you to be walking around for all the world like a live man when you're dead?'" to which I

[Pike] responded 'Because I have not been waked! Until then how could I keep quiet in the grave?' Then and there, Coyle committed to giving Pike a lavish wake, despite Pike being quite far from death's door.

A few days later, in January of 1859, over 150 guests came to Pike's so-called "life-wake" at John Coyle's home. It was an extravagant affair, with printed programs and thirteen of Albert Pike's closest friends being named as the Mourners-In-Chief to Corpus Albertus Magnus (Albert the Great), with prominent Washington attorney George Gideon presiding as the Superintendent of Ceremonies.

The atmosphere was nothing short of celebratory, as guests enjoyed a feast and a quantity of

wine and spirits which one guest reported as being "measured in gallons." Eulogies to Pike were delivered by some of Washington's most distinguished citizens and the host, John Coyle, sang several songs to Pike. One such song was a parody of Pike's own poem "The Fine Arkansas Gentleman." The parody included the verses:

The Masons and Odd Fellows, prepared  
to celebrate;  
His obsequies with every form of grief  
appropriate.  
So Sad the tavern-keepers, and the faro  
dealers feel,  
They draped the bell a half an hour, and  
intermit a deal.  
This fine Arkansas Gentlemen,  
Who died before his time.  
But Johnny Coyle—an Irishman—the  
news refused to take  
He swore no gentleman alive, should  
cheat him of his wake!  
So he called his friends together, as here  
you plainly see,

Albert Pike in 33° Regalia, by Matthew Brady.

ARCHIVES OF THE SUPREME COUNCIL 33°, S.J., WASHINGTON, DC.



And he has set out spirits and the  
tabacco jar  
to lay the body under the table  
decently.

This fine Arkansas Gentlemen,  
Who died before his time.

Not to be outdone, Pike had prepared a song of his own, which was sung by his friend Jack Savage. The song called “One Spree at Johnny Coyle’s” tells of Pike’s adventures in the underworld while he was supposedly dead and his bid to return to the living for one last party at his old friend’s house.

A gentleman from ARKANSAS, not long  
ago, ’tis said,  
Waked up *one* pleasant morning, and  
discovered he was dead;  
He was on his way to Washington, not  
seeking for the Spoils,  
But rejoicing in the promise of a *spree at*  
*JOHNNY COYLE’S*.

Mid-way through the evening, Albert Pike was called upon to speak. Surprising the now jovial crowd, Pike took a somber tone as he read his prepared remarks, at first mentioning that he had tried and failed to approach the subject with humor. Yet the kind words of so many respected friends had moved him so profoundly that he was struck humble by the entire affair. “... I have found men more generous than I believed, since far more good has been said of me than I deserved, while much ill that might have truly been uttered, has been kindly left unsaid. Life in my eyes has assumed a new value, and the world is brighter than it seemed before...”

Soon enough, toasting and singing recommenced and continued well into the small hours of the morning.

The entire affair had been such a high point in Washington society, that all of the articles, eulogies and writings regarding the event were bound together and titled *The Life-Wake of the Fine Arkansas Gentleman*. The volume was printed privately and distributed to many of those who had attended the event, and a copy is kept in the Archives of the Supreme Council at the House of the Temple in Washington, DC.

Though news spread quickly throughout Washington, DC, Tennessee, and Arkansas that Albert Pike was indeed amongst the living, news of his alleged death was still being circulated in the South until late January 1859. By early spring, however, most papers had printed retractions, and many made mention of the fact that Albert Pike had showed up at his own wake.

As Masons, we are taught to “keep a tongue of good report,” meaning (in part, at least) that we should always be mindful of our words, yet we must also be mindful and careful when sharing information of which we are unsure. Especially in our current era of lightning-speed communication, simple mistakes can ripple across social media in an instant.

It was likely a mere typesetting error, after all, which led to the great Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction, being reported as dead three-decades prematurely. There was no malice intended anywhere, but for more than four months’ time, the great Albert Pike was supposed dead. Each paper that printed the obituary save one made no effort to

Pike’s poem “The Fine Arkansas Gentleman” was a humorous song written for his friend and mentor Major Elias Rector. Ironically, the final verse of the song imagines Rector’s corpse rising up to participate in its own wake – much as Pike did, in fact, attend his own wake: “he flung the linen off his face,/ and sung out, just precisely as he used to do when he was alive ... This fine Arkansas gentleman, Close to the Choctaw line!”

verify the story, simply passing it on as truth without question.

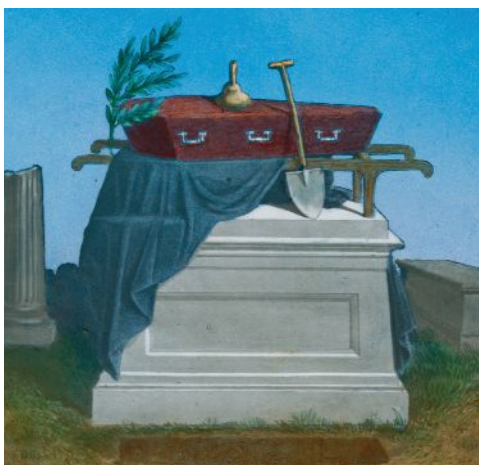
Though it had a harmless and humorous conclusion, we would do well to remember the tale of the *Fine Arkansas Gentlemen* who showed up at his own wake. It demonstrates that a single mistaken word, or the repeating of unverified information, intentionally or accidentally, can have far reaching consequences. •



# The Sad Case of Brother Nathan Ames

By LUIS A. OTERO-GONZÁLEZ, 32°

The first quarter of the nineteenth century was a booming period for American Freemasonry, and this allowed many of the Grand Lodges to export Masonry to other countries of the American Continent and the Caribbean Basin. Grand Lodges from New York, Pennsylvania, and Massachusetts warranted lodges in St. Domingue<sup>1</sup>, Santo Domingo, Cuba and Trinidad among other places. It should come as little surprise that some of the aforementioned jurisdictions warranted lodges in territories belonging to the Spanish Monarchy, even



COURTESY PATMOS-SOLOMON'S LODGE NO. 70, SAVAGE, MD

with the antagonistic actions of the Spanish Crown towards the Craft. Despite all the dangers caused by the hostilities towards Freemasons, many Brethren labored and lived in

and becoming a prominent member of the American community on the island. However, another Freemason working in a plantation who was not as lucky as Sidney Mason and other

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*“Never did I feel the bond of Masonic union so strong as when I stood by the grave of that unknown Brother, and unseen by others, cast the green sprig upon his coffin, and mentally prayed that I might find one to cast it upon my last resting place.”*

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the Spanish colonies in the Americas and the Caribbean.

In Puerto Rico, for instance, lodges warranted by the Grand Lodges of New York and Massachusetts

had Freemasons living and working on the island, even with the persecutions and dangers. One case in point is Bro. Sidney Mason, who was raised in Amicable Lodge in Massachusetts and later relocated to Puerto Rico as commercial consul for the southern region of the island, later establishing with his father the first American commercial firm in Puerto Rico<sup>2</sup>

Americans living in the region,<sup>3</sup> one Bro. Nathan Ames.

In the 1851 *Freemasons' Monthly Magazine*, we discovered the obituary of 28-year-old Bro. Ames, a native of western New York State. He was an engineer working on a plantation in the city of Ponce in the southern region of Puerto Rico.<sup>4</sup> According to the obituary, Bro. Ames passed away of fever on October 10, 1850.<sup>5</sup>

He was buried the next day on the little island of Cardona, located about one and a half mile from the harbor of Ponce. Currently, the island is uninhabited, but at the time of death of Bro. Ames, it was burial place for non-Catholics and a place where to

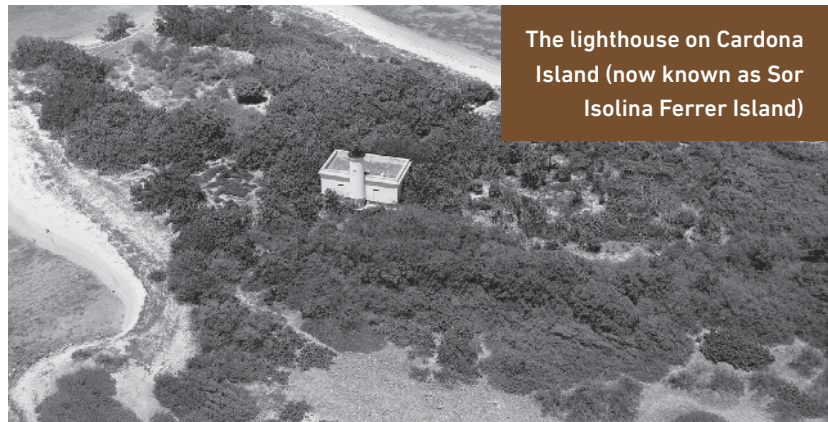
quarantine sailors with yellow fever, typhus, and leprosy. The island was also home to one of the many lighthouses in the southern region.<sup>6</sup>

Brother Edward Hooker, the author of the obituary, tells us that Bro. Ames was held in high esteem, according to the Mr. C. Galaber the American Consul and that he was also a Freemason. “On the day of the funeral, the corpse being brought to the office of the U.S. Consul, we prepared to take it to the Island of Cardones [*sic*], for interment, (he not being a Catholic could not be interred on the Island of Porto Rico [*sic*]).

Puerto Rico was a Spanish territory governed by despotic generals appointed by the Crown. Twice the Constitutional government of Spain was outlawed, with all its protection for its citizens in Spain and its colonies. The island was at the mercy of the dictatorial powers of the governors and the influence of the Catholic Church. Bro. Ames’ Episcopal confession was reason enough for not allowing his burial at the Catholic Church cemetery in Ponce.

According to Bro. Hooker:

The coffin was placed in my boat, covered with the flag of his country, and was towed by a boat from each of the other vessels through the shipping (which all had their colors at half-mast) and across the harbor to its last resting place, where the service of the Episcopal Church was read by the U.S. Consul, and we committed our Brother to his native dust, there to rest until summoned by the Grand Master to appear before his awful throne. I was the only Mason present, and of course our peculiar ceremonies could not be performed; but the scene was impressive; a few of us, mostly seamen – wanderers over the whole earth – were congregated to pay the last office to a departed countryman; in a distant country, where



The lighthouse on Cardona Island (now known as Sor Isolina Ferrer Island)

his religion debarred him from burial in a consecrated ground; with no relative near, he closed his eyes, and strangers bore his to his last resting place.<sup>7</sup>

We can appreciate from Bro. Hooker the gloom of that moment: dying in beautiful tropical scenery in a very strange place with people likely not even close acquaintances of Bro. Ames.

Hooker closed the obituary with the following words which remind us of the Mystic Tie connecting all Masons, wheresoever dispersed:

“...but were we all strangers? – no, there was one who felt a Brotherly tie, and a tear was dropped to the memory of one who, though a stranger, was still a Brother. Never did I feel the bond of Masonic union so strong as when I stood by the grave of that unknown Brother, and unseen by others, cast the green sprig upon his coffin, and mentally prayed that I might find one to cast it upon my last resting place.” Signed by Edward Hooker, Master Brig Marcellus.<sup>8</sup>

Like many other places in the world, Cardona Island’s role as a leprosarium and graveyard has long since passed into history. It has become a paradise for water sports enthusiasts unaware of the sad history of the island or the individuals who lived, died, and were buried in this beautiful place in the Caribbean. •

**Dr. Otero-González** holds a Ph.D. in History of the Americas and serves on the faculty at the Metropolitan Campus of the Inter American University of Puerto Rico. He also holds the post of Grand Librarian of the Grand Lodge of Puerto Rico.

#### ENDNOTES

1. St. Domingue was the French name of Haiti which occupies the western region of the Hispaniola Island while Santo Domingo was the Spanish name of what it is now the Dominican Republic which occupies the eastern region of the same island.
2. Otero-González, Luis A. *Historia de los orígenes de la masonería en Puerto Rico: 1746-1867*. (San Juan: Akelarre, 2019), 173 76. Refer to notes 29 and 30.
3. Ponce is the second largest city in Puerto Rico, and one of the towns heavily affected by the recent earthquakes. These earthquakes have destroyed Aurora Lodge No. 5 in Ponce, one of the oldest lodges on the island.
4. Hooker, Edward. “Obituary,” *Freemasons’ Monthly Magazine* 10(1851):61 62.
5. In all probability, it was yellow fever, a common disease at that time on the island.
6. Covas-Quevedo, Osvaldo. *Cayo Cardona: un nuevo destino en la Bahía de Ponce*, (Pediódico La Perla) <https://www.periodicolaperla.com/cayo-cardona-un-nuevo-destino-en-la-bahia-de-ponce/>.
7. Hooker, p. 62.
8. Hooker, p. 62.



# Tangibility: Part of Our Masonic Soul and Cable-Tow



Vintage postcard of old Masonic Hall in Platteville, Wisconsin.

was usually devoted to lodge room purposes such as meetings and degree-conferrals. However, sometimes in some locales such as Wichita, Kansas, on Sundays the tenant was the venue for Methodist and Baptist church services, until these churches built their own facilities. On weekdays, the upper-room was

By JAMES A. MARPLES, 32°

**I**n many ways, when I ask myself, “Is tangibility part of our Masonic soul and Cable-Tow?”

I immediately want to answer in the affirmative, but in reality, the answer is both “Yes and No.” While it is true that we, as fraternal Brothers, are the “lodge,” it is undeniable that Freemasons take as much pride in buildings and edifices as our stonemason forebears. We consider ourselves as a whole “the Craft,” and so we prize craftsmanship and greatness in architecture.

When we look back at history, however, we notice that Masonic degrees were often conferred in the early days outdoors, quite literally under the canopy of heaven. The Fraternity grew in popularity, so tangible meeting halls could be purchased. These were more than just lodge rooms. Often the first-floor was rented out to a business such as a general store, a clothing store, and I have seen some cases even in recent years a U.S. Post Office. These businesses would pay rent as tenants of a Masonic lodge. The upper-room

where the earliest public schools held classes—again, until funds were available to build a more permanent school-house. Indeed, a Masonic building once filled many roles in a community. In some localities to this very day, some Masonic lodges are where people cast their ballots on Election Day.

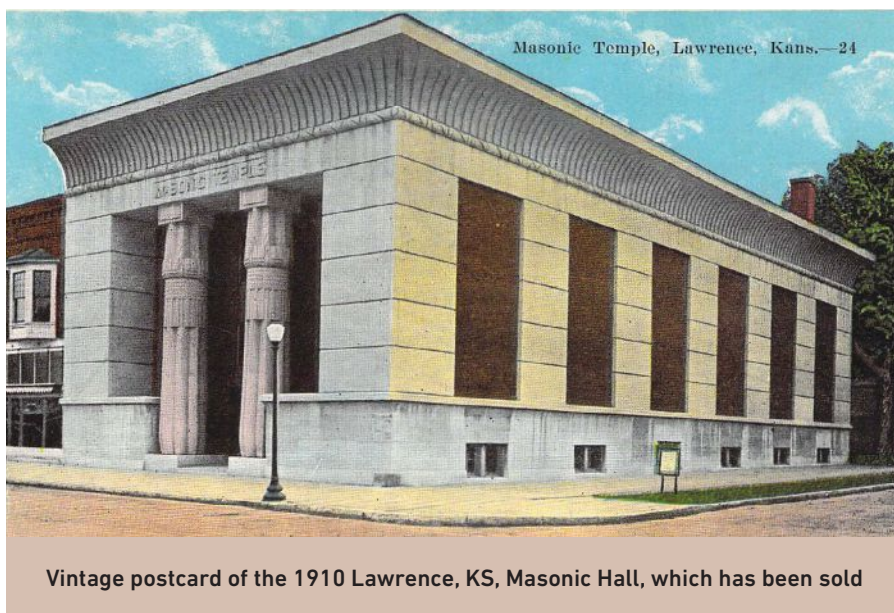
The sheer diversity of uses made Masonic halls a hub of activity. This diversity had a momentum which prompted newer and often larger lodge halls to be built. Sadly, some were abandoned to foreclosure during

the Great Depression. Just as regrettably, others have been lost to the auctioneer or realtor in the twenty-first century, due to high costs of operation, decreased activity, and the staggeringly large numbers of dues-paying Masons who pass away each year or are suspended for non-payment of dues.

The lodge room is a room or outdoor locale representing the *Sanctum Sanctorum* of King Solomon's Temple. This is a Latin term literally translated as "The Holy of Holies," and it was here that the Ark

of the Covenant was placed at the dedication of the actual temple. Our lodges constitute a symbolic reverent memory to this august moment. For this reason, our Masonic forebears strove for a fitting location for degree work and lodge meetings. It is crucial to note that elaborate lodge buildings and beautiful lodge rooms were not constructed for reasons of ego or selfishness. Quite the contrary, communities large and small pooled their money to construct what they deemed a solemn, special, and significant venue. While it may be true that we could in theory hold meetings in a member's living room or in a closed-off corner of a restaurant (which has occasionally been known), it is deemed worth the time and effort to have a setting which enhances the degrees, their historical settings, and the lessons therein learned.

While we still have members coming to meetings, there are far fewer than in decades past. Many lodges are lucky to get 10% to 15% of their total membership to attend a regular stated-meeting (unless a special dignitary is present). Reasons ranging from



social media to failing health and old age have combined to decrease lodge attendance substantially. Yet lodge buildings were made to be used—and they are, as far as utility payments

both a place where Masonic meetings are held and a collective term for the members who meet there." Furthermore, Masonic lodge rooms are usually rectangular and oriented at least

**Let us endeavor to boost our lodge halls and make them the proverbial beehive of activity they once were.**

are concerned. It is a pity to utilize a cherished building, say, only three or four times a month. Let us endeavor to boost our lodge halls and make them the proverbial beehive of activity they once were.

Lawrence, Kansas, once had a very fine Masonic hall which many old-timers remember and which was sold out of necessity. As a stately building, however, it was a "drawing card," prompting interested men to join. While Lawrence Masons have a roof over their heads, they lack that special feeling in their hearts of "tangibility."

Bro. Christopher Hodapp, 33° succinctly comes to the heart of the matter: "The word 'lodge' really has two meanings for a Freemason. It is

symbolically from West to East. Such traditions lie at the heart of our ritual and must continue to play out visually.

Of course, Masons in various meeting venues continue to thrive, but I maintain that "tangibility" is an important factor in preserving Masonic lodge halls in their current forms, as they celebrate intricate architecture, boast ornate chairs and furniture, and have a wall from which a Lodge's charter literally hangs. This is special and almost hallowed space, representing as it does a physical location whose ultimate singular purpose is to live out "the Brotherhood of Man under the Fatherhood of God." May Almighty God bless us and all regular Masons wheresoever dispersed! •



## 2020 Scottish Rite Workshop • Charlotte, North Carolina



# PASSING THE TOOLS OF LEADERSHIP

By NATHANIEL G. KEMMER, 32°

**T**he theme of the Scottish Rite Workshop this year is “Passing the Tools of Leadership.”

Leadership is a quality often misunderstood until there is lack of it. This year’s workshops aimed at tackling that obstacle by helping us to understand what qualities make a great leader, how to identify men with those qualities, and how to create programs to cultivate and develop them to be the leaders of tomorrow.

This starts with the Scottish Rite Fellows program. It was an honor to be chosen for this program to represent the Des Moines Valley in the Orient of Iowa. This program gave all chosen an opportunity to hear directly from and share ideas with Ill. Sovereign Grand Commander James D. Cole, 33°. One of the highlights was the discussion group breakout session. The membership was divided into three groups by valley size to discuss strategies that have been implemented to make our valleys successful and to discuss things that we are struggling with. A few of the topics focused on how to create alternative revenue streams, attract new members through community involvement, and increase membership participation. These challenges are being addressed in creative and different ways such as renting out our buildings and park-

ing lots, blue lodge ambassador programs to seek out new potential members, and adding new degrees and roles to increase involvement. It was really interesting hearing so many unique ideas to overcome these challenges. No matter how large or small the valley is, we are all faced with similar trials.

Another highlight was a talk given by Mark Z. Oldknow, 33° regarding leadership effectiveness. In it he described what qualities make up great leaders, how to identify gaps in our leadership structures, and strategies to overcome the skill deficits we all face. Leadership does not just happen, it is developed and, all too often, the programs to achieve this either don’t exist or focus on the wrong qualities.

Communication is the number one skill and deficit for many people. Leadership in the Scottish Rite is about inspiring others to greatness all while remembering the following quote from Albert Pike: “What we do for ourselves dies with us. What we do for others and the world remains and is immortal.”

It was also a privilege to hear a keynote given by Arturo de Hoyos, 33°, GC, Grand Archivist and Grand Historian, about how Masonry is “More than Just a Fraternity.” In it he described how important it is for us as Masons to not only just know our symbols and ritual but also understand their meaning. He went on

to say Freemasonry may not be the answer to all of the world’s problems, but its principles are universal and can extend the teachings of brotherly love, relief, and truth to anyone willing to listen.

It is very unfortunate that the other workshops had to be canceled due to the public health and safety concerns resulting from COVID-19 as I believe everyone would have enjoyed these speakers and activities as much as I did. •



Bro. Nathaniel G. Kemmer, 32°, and SGC James D. Cole, 33°, at the Charlotte, North Carolina, Scottish Rite Workshop.



## BOOK REVIEWS

FROM THE

# ESOTERIC TO THE EXOTERIC

Earnshaw, Christopher, Ph.D. 33°, *Freemasonry: Spiritual Alchemy*, (Amazon, 2019; 234 pp. \$22.00)

Brethren progress through stages of the Masonic experience. Subjects that may at first seem obsolete, irrelevant, arcane, useless, and even silly may gradually, at times suddenly, open up to them, enrich them, and enable them to absorb their particular Light in Masonry more profoundly.

Alchemy comes to mind: what has the Craft to do with fruitless efforts to turn base metal into gold? With contemplation, the question answers itself.

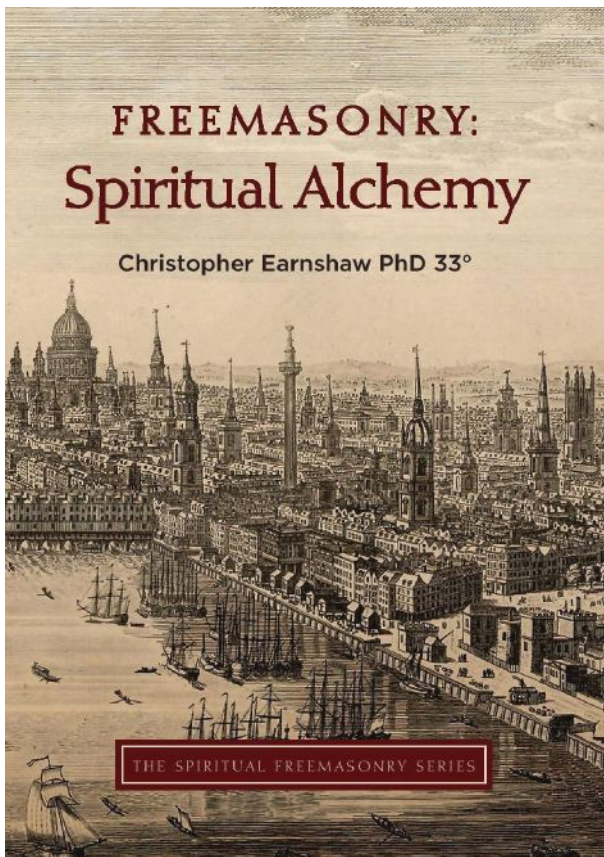
Brother Earnshaw provides a road map to the intellectual processes that led to the formation of Grand Lodge Freemasonry in early eighteenth-century London. In his words:

This path we will now follow to understand the intellectual catalysts that brought about modern Freemasonry. The definitive movement that first started in Paris, arriving like a bolt out of the blue, was Rosicrucianism. The intellectual path to Freemasonry starts, in chronological order, with the teachings of the medical alchemist, Paracelsus, from around 1500, leading to Rosicrucianism, The Invisible College, Gresham College, The Royal Society and finally ending with a meeting at the Apple Tree Tavern in 1716.

In *The Emerald Tablet*, Hermes Trismegistus described the mythical third tablet of stone containing the Ten Commandments and given to Moses. As Sir Isaac Newton, Pre-eminent Member of the Royal Society, translated *The Emerald Tablet*: “It is true without lying, certain and most true. That which is Below is like that which is Above and that which is Above is like that which is Below to do the miracles of the Only Thing.” Hence the Hermetic slogan, “As above, so below.”

Earnshaw’s detailed explanation of the “Brethren of the Rosie Cross ... [who] have the Mason Word and second sight” may lead the reader to wonder why the Scottish Rite Eighteenth Degree got left out of the original Blue Lodge degrees.

Earnshaw guides the reader through the intellectual maelstrom of the 16th and 17th centuries with detailed doses of the religious, political, and ultimately scientific





developments of that era. Nevertheless, Newton's contemporary, Dr. John Woodard, complained, "this age has little regard to learning."

The Royal Society itself, founded shortly after the Restoration of King Charles II to the English throne in 1660, steered "philosophy" away from unfounded speculation, towards a new way of learning, with emphasis on empiricism and the reliability of human observation.

The bulk of Earnshaw's work wedges an extraordinary amount of detail into a relatively small space relating the stunning transition of rational thought from the imaginative, the speculative, and reliance on Biblical exegesis towards experimentation and tediously gathered data.

Alchemy, with all its secrets, superstition, and arcane symbolism, contributed to the birth of "natural philosophy," the original term for what came to be called "science." Through persistent development of formulas, mixtures, and recipes in search of gold, alchemists developed a proto- or pre-science based on experimentation that led to practical discoveries, such as the use of saltpeter to ignite gunpowder, as well as gravity, prisms, and calculus.

Alchemy's challenge to Biblical truth led to its condemnation as heresy. Despite this, many of the leading alchemists belonged to monastic orders and used alchemical techniques such as fermentation, fixation, and coagulation to create herbal medicines and tonics. Alchemy led to advances in the study of optics and the behavior of light itself. Earnshaw explains:

The reason that scholars such as Newton, Boyle, Hooke, Spinoza, Hobbes, Huygens, and Berkeley all found optics fascinating was that optics could be expressed in mathematical terms. Not only mathematics but more especially geometry, thus Dante called optics the "handmaiden" of geometry. Geometry was the language of the universe, and by understanding this language scholars could understand the works of God. Studying optics using geometry connected people to astrology, astronomy, cosmology and the mind of God.

This contrasted with the medieval theological view of light as the fundamental reality of everything, based on God's command in Genesis 1:3, "Fiat lux," let there be light.

Ironically, Newton himself practiced alchemy in secret. That exposed him to excessive quantities of mercury, which may have contributed to a nervous breakdown and his eventual death.

Earnshaw's excellent history of the Renaissance transitioning to the Enlightenment sets the stage for the title of his book. That history attempts to tell the reader what was on the minds of the founders of Freemasonry as they developed the Blue Lodge degree rituals through the 1720s. By examining the subjects studied by educated gentlemen during that era, he attempts to extract the philosophy, ideas, beliefs, and principles incorporated into Masonic ritual as the Craft was going public. That education emphasized study of the seven liberal arts and sciences, referred to collectively as the Trivium (logic, grammar, and rhetoric) and Quadrivium (arithmetic, geometry, astronomy, and music).

The final third of this work applies steganography, a form of cryptography, to ferret out "twenty-five Signposts" indicating the founders' awareness of using a form of spiritual alchemy in Masonic Ritual. Steganography often uses deliberate errors aimed at the known culture of an audience to alert that audience to the sophistication of a work's author. Earnshaw cites several examples of steganography in Masonic Ritual on his way to his final thesis.

The Masonic Founders' audience, due to their education, would know that it was Archimedes who exclaimed "Eureka" upon his discovery that the weight and density of an object can be determined from the quantity of water it displaces. The Ritual names Pythagoras, inventor of the 47th Problem of Euclid, as the exclainer. Also, how could Pythagoras be a "brother" if he lived around 500 BCE? The classically educated candidate would recognize such errors and keep them to himself outside the Lodge, thereby preserving the "secrets" of the fraternity. Earnshaw cites several examples of steganography in Masonic Ritual on his way to his final thesis.

The author writes: "There are twenty-four 'Signposts'... In this book, *Freemasonry and Spiritual Alchemy*, twenty Signposts are given, five are in the other two books." He then describes six numbered signposts for the First Degree, seven for the Second, and seven for the Third Degree.

This does indeed total twenty, but meanwhile notice that he *misnames his own book*, and in the same paragraph where he says there are twenty-four Signposts, he names twenty, and apparently five more are in his other two books. Welcome to the dizzying world of steganography—it conceals the truth from the profane

by committing obvious errors expected to be known to the adept.

Earnshaw should know the title of his own book and as well as the number of Signposts from one sentence to another, but the alchemist reader recognizes a brother alchemist by these deliberate errors which are *not mistakes*.

As Brother Earnshaw states several times, “Masonry is about the journey, not the destination.” Masonic Light remains far from complete when the candidate receives “more” light.

By making the arcane subjects of alchemy, Rosicrucianism, and the topics of Renaissance education so lucid and accessible, Brother Earnshaw succeeds in providing Master Masons with valuable and *additional* Light in Masonry.

—William A. Parks, Jr., 33°

**Gan, Richard L., & Newman, Aubrey, *Finding the Mark: The Collected Grand Stewards' Lectures, Lewis Masonic, 2019, 400 pages + 16 color inserts, hardcover, ISBN-13: 978-0853185673. £25.00 (Approximately \$32.00), available online at LewisMasonic.co.UK, www.maco.com.***

This book is a collection of a series of lectures given from 2004 to 2018. According to the Introduction,

*It should be emphasized that these lectures were never intended to be a history of the Mark Masters' Degree in England and Wales and its Dominions and Possessions Overseas. Rather, the intention has always been to allow each lecturer to study a particular aspect of the Order and to place the result into the overall developing pattern.*

The range of lecture subject matter in this book is very wide, considering that it is confined to Mark Masonry. I appreciate especially the different approaches taken to this subject. Perhaps this is because the degree is not as exciting as many others, but Mark Masonry has never particularly interested me. To be sure, not everyone's interests may match mine, but I found a couple of the papers to be a nice change of pace. For example, one short chapter deals with “The Pictorial Heritage of the Golden Age of Mark Masonry.” The writer says that

The United Kingdom holds in its galleries and civic buildings arguably the greatest publicly owned collection of oil paintings [200,000] in the world. ... Over the last few years the Public Catalogue Foundation (PCF) has been photographing these paintings and collating information about each painting... Mark Masons' Hall is one of 128 participating organizations in the Greater London area. All the 54 paintings at Mark Mason's Hall have been photographed and catalogued.”

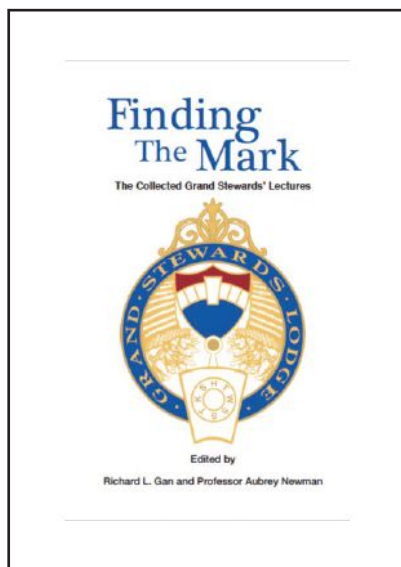
Then unfolds a story of nine portraits in particular. Each of the subjects in the painting is described. I might not have been interested in any random person in the paintings previously, but the Mark Masons' Hall's participation in this preservation program gave me a reason to read the short bios. I also read in horror: “What can only be described as an act of absolute vandalism took place as a consequence of the move from Kingsway to Upper Brook Street. In order to fit the staircase, in the new premises, five of the portraits ... were cut almost in half and the lower half of the canvas discarded!” This is a fine cautionary tale for preservation; it is also a success story, as restoration to some extent was possible via later digitization. Needless to say, we can surely all relate to our regret in having destroyed or discarded something whose importance we only realized later.

Another very short paper was written by the President of the General Board for Mark Masonry in England. Many Masonic bodies have a Board of General Purposes or something similar which acts as an Executive Committee. I hardly thought I would find myself interested in learning about the administration of the Board. It turns out, however, that hearing from a Board President himself about what his duties are and are not was an unexpectedly welcome diversion from ritual and organizational history.

This paper offers a rare glimpse into inner workings written contemporaneously with a term in office, an unusual sort of paper seldom found in Masonic collections.

All in all, Richard L. Gan and Aubrey Newman may have produced a niche book, but they managed to “find the mark.” •

—Daniel Gardiner, 32°







Indocti discant,  
ament  
meminisse  
periti.

*(Let the unlearned learn,  
let the experts  
love to remember.)*



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Due to the ongoing COVID-19 pandemic, as of press time,  
the House of the Temple is closed.

While we still are able to offer many services, some may be delayed.  
We encourage you to visit [scottishrite.org](http://scottishrite.org) for our current operating status,  
as well as for tools and content to help you stay connected to your fellow brethren.



**Stay safe and healthy, everyone.  
We look forward to seeing you soon.**