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JULY–AUGUST 2020

Bro. Roger
Himmel, 32°

*The
Mason Who
Fathered a*

Dragon

INSIDE

Master Craftsman Course
Goes Online, PAGE 7

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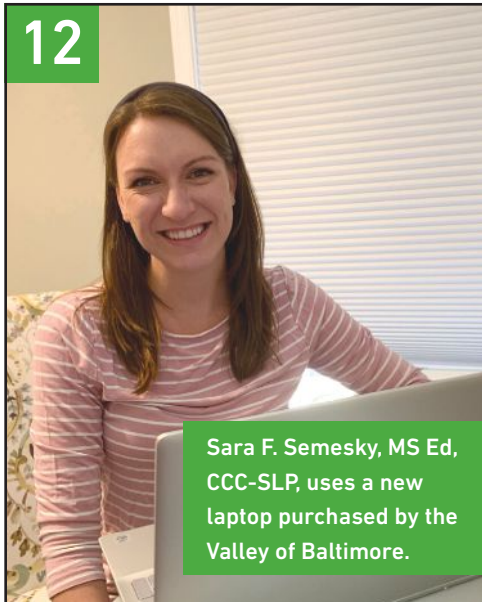
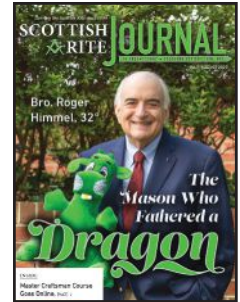
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Sara F. Semesky, MS Ed, CCC-SLP, uses a new laptop purchased by the Valley of Baltimore.

PHOTO COURTESY OF HILGENBERG SCOTTISH RITE CHILDHOOD SPEECH AND LANGUAGE CENTER, BALTIMORE

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Editor-in-Chief: James D. Cole, 33°
Managing Editor: S. Brent Morris, 33°, Grand Cross
Publications Committee: Gary W. Kuney, 33°, Chairman; Charles I. Ottem, 33°; Hugh W. Gill III, 33°
Creative Director: Elizabeth A. W. McCarthy
Graphic Designer: Kia C. Boone
Staff Writer/Editor: Mark Dreisonstok, KCCH

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GRAND COMMANDER'S MESSAGE

CHANGE! Really?

A mentor of mine, Illustrious and Most Worshipful George H. Chapin, 33°, forcefully stated in his presentations as grand master: “C-H-A-N-G-E ... is NOT a four-letter word!”

Any Masonic leader can share stories of a brother (or two) who resisted change, insisting that it is worse than any four-letter word.

As I write this article, everyone is trying to anticipate the “new normal.” Fear roams the streets like a villain and lurks in the minds of most humans. Certainly, it is in part fear of the COVID-19 virus, but perhaps more menacing is the fear of the unknown, of how life will appear in our “tomorrow.” A reasonable view is that we may fear the change from old habits and lifestyles to the unknown new. Often, we simply fear change itself.

In such times, I hope we can realize that Freemasonry has always been involved with change. Our fraternity was perhaps once operative (stonemasons) and then became more speculative (Freemasons) in nature. Our speculative history traces back more than three hundred years, past the founding of the first grand lodge, so there was a time when we Freemasons had no grand lodges.

Once we rode horses to our meetings; today we ride in automobiles.

Once, our lodge rooms were lit entirely by non-electrical lights. Masonic buildings replaced backrooms of taverns. For many Valley secretaries, computers have replaced typewriters. Recently, online meetings have replaced in-person meetings.

However, through all this change, we maintained our essence. We remain a brotherhood of good men, each expressing a belief in a Supreme Being, but respectful of one another's personal expression of that Creator. We continue to take basic principles and teachings from our applicable Volume of Sacred Law, weaving lessons through beautiful ritual to improve our personal relationship both with our Creator and with one another. Above all, we remain bound together by our commitment to care for one another and to share that care with those beyond the walls of our meeting rooms.

In this time of crisis, fear, and uncertainty, Freemasonry needs to remain true to itself for the world. Once we can move about more freely, we must continue to care for one another as we do today. Whether we



James D. Cole, 33°

are limited in our practices or methods does not change who we are.

Stonemasons today have better tools, stronger mortar, and improved techniques compared to three hundred years ago. However, they still build stone walls. We may experience more

online meetings, perhaps fewer face to face contacts, but that cannot and must not change our essence.

Let us use these new tools and embrace technology, just as we accepted electricity, automobiles, and computers. If technology can allow us to communicate and to experience time with one another, then I say let us use it and celebrate it, and let us by all means not stop using it once we can hold “regular” meetings again.

We are Scottish Rite Masons. We look out for one another. We care for one another, and we care for those in our communities who need us, whether they are Masons or not. We can do that by visiting in person or with a phone call or with an online meeting or with an email. That is living in a Masonic manner.

That is what we can never change. ≠

Baltimore RiteCare SRCLP Delivers Speech-Language Therapy via Telepractice

“Therapy services are routinely adjusted to fit each child’s needs, and adjusting for COVID-19 is just another adjustment, albeit a pretty big one.”

By SARA F. SEMESKY, MS ED, CCC-SLP

On March 13, 2020, like so many other businesses, schools, and organizations, the doors of the Hilgenberg Scottish Rite Childhood Speech and Language Center in Baltimore, Maryland, were temporarily closed in an effort to decrease the spread of COVID-19. For our Speech-Language Pathologists (SLPs), the days that followed were spent diligently researching telepractice platforms, materials, and procedures in order to determine the best way to continue

safely and effectively connecting with our clients during the pandemic. Now, two months into this remote model of service delivery, we’re thrilled to report that with

the abundant support of the Scottish Rite Masons, our clients are continuing to learn and thrive!

The goal of all Scottish Rite Children Language Programs is to help children communicate. Therapy services are routinely adjusted to fit each child’s needs, and adjusting for COVID-19 is just another adjustment, albeit a pretty big one. In the end we want the children who come to us to thrive and better communicate with all around them.

Typically, the Hilgenberg Scottish Rite Childhood Speech and Language Center offers speech/language screening, evaluation, and therapy services at our Charles Street clinic within the Baltimore Scottish Rite Temple as well as within several local private schools. As many of our school-aged clients have shifted to distance-learning for their academic lessons, tran-

sitioning to speech/language services via telepractice has been a natural addition to their schedules. Many children, especially children on the Autism Spectrum, are most successful when their days are structured.

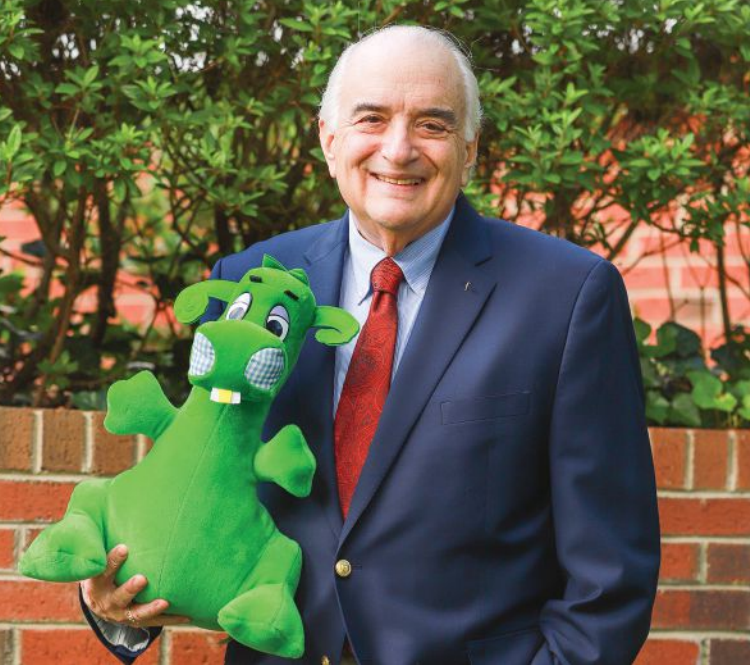
No matter what speech/language goals we are targeting in therapy, telepractice sessions offer routine, connection, and guidance to our clients as they learn to process and adapt during this uncertain time. The Scottish Rite Masons quickly and generously provided our SLPs with laptops, iPads, and funding for digital materials to keep our clients engaged and productive. During this period of social distance, when communication and technology have proven to be more vital than ever, we would like to sincerely thank the Scottish Rite Masons for their generosity and support. •



An online meeting of the telepractice team of Speech-Language Pathologists at Hilgenberg Scottish Rite Childhood Speech and Language Center, Baltimore. Clockwise from upper left: Chrissy Wandishin, Sara Semesky, Brittany O’Neill, Hayley Boyle.



Speech-Language Pathologist Hayley Boyle, uses a new laptop purchased by the Baltimore Valley.



PHOTOGRAPHY: BRO. DON BUTTO, KCCH

Roger Himmel, 32°, the Mason Who Fathered a Dragon

Editor's Note: Author Roger Himmel, 32°, has penned several articles for *The Scottish Rite Journal*. In the back-and-forth discussion between author and editor, Bro. Himmel happened to mention in passing that he was the author of a long-running children's series of books, filmstrips, and videos about a friendly dragon, his friends, and his adventures. We invited Roger to share his story and that of the Lollipop Dragon he fathered with readers of *The Scottish Rite Journal*!

By ROGER HIMMEL, 32°

"Once upon a time in the land of Tumtum, there lived a dragon." So began the first Lollipop Dragon story that I wrote while a student at the Cheshire Academy in Cheshire, Connecticut. It was the autumn of 1964, and multi-colored maple leaves of burgundy red, pumpkin orange, and mustard yellow covered the sidewalks in mother-nature's crazy-quilted glory, uplifted here and there by roots of hundred year old trees. On weekends, the boarding school students were allowed to walk into the village, if their grades were good, to see whatever was playing that weekend at the local movie theater. On that particular October day, *The Wonderful World of the Brothers Grimm*, a movie that I had seen once before, was the only choice. Yet the theater did have a great candy counter, and I was a sucker for Good & Plenty!

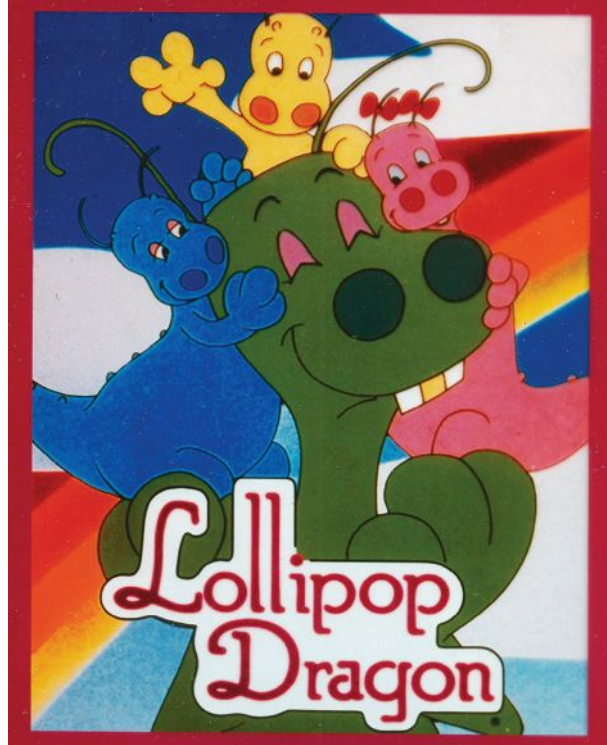
A few hours after the cartoon and feature ended, I started back to campus through the fallen leaves and crisp late afternoon air. The musty smell from ghost-like smoke

FATHERING A DRAGON

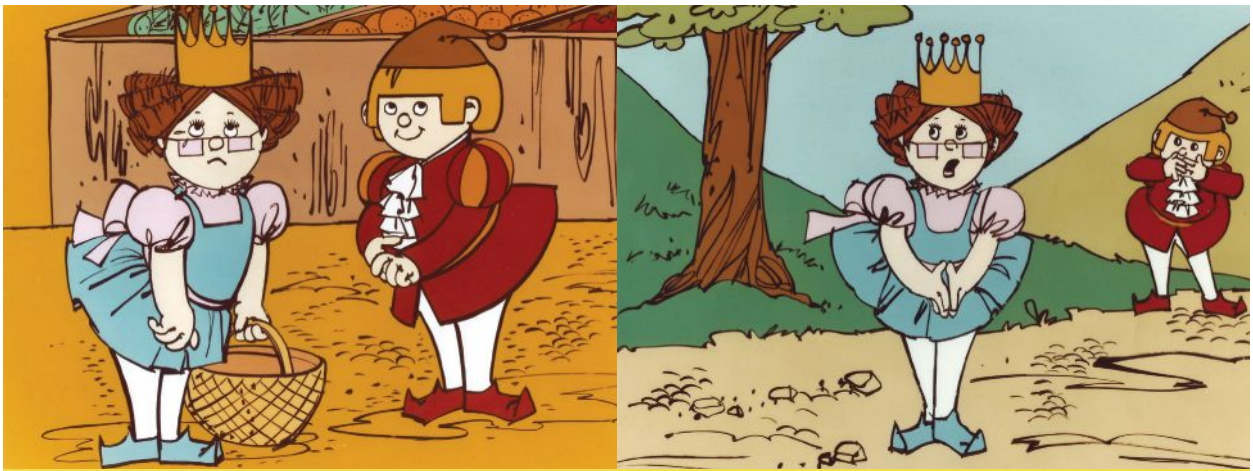
swirling up from a line of small fires burning colorful leaves followed me as I thought about a scene from the movie. It was when Buddy Hackett was fighting a dragon. The legendary comedian's facial expressions and voice always made me laugh. I said to myself, "Why couldn't I write something like that?" Walking further down Main Street, I decided to write about a dragon. But what would I call the dragon? I had to give it a name. From I don't know where, a small voice popped in my head, "Lollipop." I wrote the name down on a tiny scrap piece of paper, stuck the paper in my over-stuffed wallet, and joined up with some friends heading to Pete's Spa, the local soda shop.

When I was a young man, I dreaded cleaning out my wallet. It's not that I'm a pack-rat; it's just that I save things.

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The Lollipop Dragon with the "little dragons" Cuddles, Glider, and Blue Eyes



Princess Gwendolyn and Prince Hubert of the Land of Tumtum

On a cold, blowing, and snowy Sunday afternoon, having just returned from Thanksgiving break, I found myself with nothing to do. None of my friends had returned to campus. I turned on the small goose-necked desk lamp, and looked at the mess on my desk. After putting things in their place, I glanced at my creased black leather wallet, stuffed with pictures and papers—like a balloon filled with confetti, ready to pop! I took a deep breath and dove in. Pictures and papers fell out on my desk, including a small piece of paper with a name written in pencil: Lollipop Dragon.

Later that evening, I finished typing the first Lollipop Dragon story on my Hermes portable typewriter. Little did I know at the time that it would begin a fifty-six year friendship that would span the globe and touch millions of children and adults. The following May, my short story called “The Lollipop Dragon” was published in the 1965 edition of *Horizons*, the privately printed Cheshire Academy literary magazine. It helped that I was editor! The dragon would then snooze in his lair for a couple of years.

The late 1960s brought major changes to the United States while I was a student at a sleepy mid-American school called Kent State University, which in 1970 would make tragic national news headlines. It was at Kent that I dusted off the Lollipop Dragon. I rewrote it numerous times for my creative writing and children’s literature courses. In my junior year, while working as a student assistant in the University’s Publications Office, I met an area graphic designer, Luther Peters. We worked closely

together and became work friends. I told Luther about the children’s story I had written and asked him if he would read it, as I was looking for an illustrator.

Over the next few weeks, Luther and his wife, Connie Ross, a fabulous illustrator from Akron, Ohio, created visuals of the Lollipop Dragon and associated characters; as well as the look of the magical Kingdom of Tumtum. We were about to send it off to a publisher when we met someone who suggested we consider the educational materials market. So I modified the story, broke it down on a storyboard into picture segments, and had Luther and Connie illustrate each segment with colored markers. Then I borrowed money from my father so I could pay a local Cleveland area announcer to record the audio track as well as Cinecraft, Inc., a Cleveland film production company to photograph all of the seventy or so individual illustrations on thirty-five millimeter film. The result was taken to the Society for Visual Education, Inc. (SVE). SVE was part of the Educational Division of Singer, the famed sewing machine company.

When we left SVE that day, we had a purchase order to create a new series of audio visual programs that they would distribute. All I had to do was go home and write five more stories; Luther and Connie had to illustrate them; and then record all of them, package it under their label, and, Lollipop Dragon Productions, Inc., was born. The Secretary of the State of Ohio thought we were kidding when we filed the corporate documents under this name! ➤



The Lollipop Dragon has been enjoyed by countless children via books, animated features, plush toys, film strips, and cassettes.



The Lollipop Dragon, Prince Hubert, and Princess Gwendolyn on a magic carpet, flying to a lesson in “taking turns”

Nothing is easy, and no one does it alone. Artists were hired, packaging created, film and film cans bought, teacher guides printed, and *The Adventures of the Lollipop Dragon* was delivered to SVE in August of 1969 as I reported to Fort Knox for Basic Training.

It was about this time when I entered the Masons at Rockton Lodge No. 316, F.&A.M., in Kent, Ohio. The surprise of my life was when my father “raised” me! I have since joined Millbrook Lodge No. 97, F.&A.M., in Raleigh, North Carolina, and I am currently Tyler of the Raleigh Scottish Rite. I’ve been a Freemason for over fifty years.

I mention this at this juncture, as when I went through the sign-in procedure at Fort Knox, a Staff Sargent saw my Masonic ring, looked up at me, and said, “It won’t help you here, brother. Better take it off.” I did as I was told!

During the next few years, sales grew and my dragon’s adventures expanded into values clarification, holidays, and the world of work. Thousands of programs were being shipped monthly, but costs were going up due to the oil embargo. Our business renegotiated the contact with SVE, where we would stop manufacturing the programs in Cleveland, and instead license SVE to manufacture, produce, and market existing Lollipop Dragon programs as well as develop new ones over the next three decades. I stopped writing and found myself in the character-licensing business, in which I continued to promote the Lollipop Dragon, his friends, and his adventures through coloring and activity books, plush toys, bean bags, and porcelain figurines. There were even Lollipop Dragon jigsaw puzzles, music boxes, and Vacation Bible School products.

I was excited when the Marine Corps’ Toys for Tots campaign chose the Lollipop Dragon in 1980 for its mascot—just as I am thrilled now that *Scottish Rite Journal* readers may relive childhood memories as they peruse these pages of animated images and story highlights of the Lollipop Dragon and his little dragon companions—Cuddles, Glider, and Blue Eyes! •

The Lollipop Dragon: A System of Morality, Illustrated

By MARK DREISONSTOK, KCCH

I’ve always believed that all children need love and affection from adults who they know love them,” the “Mason Who Fathered a Dragon,” Roger Himmel, told *The Scottish Rite Journal*. Moreover: “I designed Lollipop Dragon stories to give children the feeling of love and acceptance. The Lollipop Dragon loves them unconditionally, just the way they are. Unlike our real world, I didn’t include any antagonists to drive the drama. Love is far more powerful.”

At the same time, the stories are not short on excitement, and the Lollipop Dragon and his friends face perils and challenges from which children can learn

morals. In the beautiful example of the animated special *The Lollipop Dragon’s Magical Adventure*, for instance, Prince Hubert and Princess Gwendolyn, assisted by the Lollipop Dragon and the little dragons Cuddles, Glider, and Blue Eyes, come to the aid of the King and Queen and people of Tumtum, who face an external threat from a wicked magician in a dark Gothic castle atop a treacherous hill.

Many of Bro. Himmel’s adventures instill virtues in children such as politeness. In the illustrated book *Taking Turns*, “Prince Hubert and Princess Gwendolyn rode off to the Lollipop Dragon’s cave” for a ride on a magic carpet! As the carpet descends upon a park, excited children who want to take rides on the

carpet jostle one another impatiently. However: “When the children heard what the Lollipop Dragon said about taking turns, they stopped pushing and shoving and formed a line to wait their turns for the magic carpet ride.” In Mother’s Day Surprise, lessons of filial piety are taught in a Mother’s Day Festival celebrated with royal pomp and grand fanfare in the Kingdom of Tumtum, as the Lollipop Dragon is reunited with his mother.

We are accustomed to speak of Masonry as “a system of morality, veiled in allegory, and illustrated by symbols.” Bro. Roger has made effective use of his Lollipop Dragon creation, stories, and merchandise as “a system of morality” whereby to teach children virtues for life. •

Master Craftsman Is Now ONLINE!



SCOTTISH+RITE MASTER+CRAFTSMAN

By **STUART POOL, 32°**
Master Craftsman Program Manager

That's right: Master Craftsman is now ONLINE! Since its inception in 2009, the Scottish Rite Master Craftsman education program has been a leading source for Masonic education, not only here in the Southern Jurisdiction, but also across the globe. There are currently three components under the Master Craftsman banner along with a Valley Education Tool. For the last decade, the programs have operated exclusively as a correspondence course, requiring participants to mail in quizzes for grading. They are returned with the next quiz. Over the years, surveys indicated that our members strongly supported an online option for the Master Craftsman Program. Well, we heard you! On May 13, 2020, the Supreme Council rolled out the "Master Craftsman: Ritual & History Program" in an online format. This uses for its text Ill. Arturo de Hoyos's *Scottish Rite Ritual Monitor & Guide*.

The online version of the Master Craftsman: Ritual & History program is identical to the correspondence course with a few exceptions:

1. IT'S DIGITAL! All the questions are answered on the computer

and immediately sent to the Master Craftsman Program Manager, Bro. Stuart Pool, 32°.

2. Upon completing a quiz, a link for the next quiz will be displayed on the completion screen. If you need to step away, don't worry! We'll send you an email with the link.
3. Upon completing each quiz, you will see what percentage you got right on the quiz, and you also will receive an email with a PDF

The image shows a screenshot of a web form titled "Master Craftsman Ritual & History Quiz 6". Below the title is the subtitle "Ritual & History Quiz 6: Scottish Rite Honors" and "Student Information". The form contains several input fields: "First Name", "Last Name", "Client", "Valley", "Street Address", and "City". Each field has a small asterisk to its left, indicating it is a required field. The form is enclosed in a purple border.

displaying your answers, so you can determine what you missed and can return to your book to find the correct answer.

If you're worried about missing the notes you receive from the Supreme Council staff on your quizzes ... don't be. Every quiz still will be forwarded electronically to our reviewers, who will make comments and reply to your quiz before the essay is sent back to you.

Are you currently enrolled in the Master Craftsman Ritual & History

correspondence course? Do you want to switch to the online version? No problem! Email Bro. Stuart Pool at mastercraftsman@scottishrite.org and ask about switching. We'll generate a registration number for you to enter on the provided link, so you don't need to start from scratch.

Every online quiz will require the confirmation number you received from the Scottish Rite Store when you purchased the program. If you lost the email or cannot find the number, just send an email to mastercraftsman@scottishrite.org, and we'll help. *Please do not share your confirmation number with anyone, since it works for only one participant.* Multiple entries of the same number will invalidate it and will likely stop

your progress. Each quiz is generated for a single confirmation number, so sharing links and confirmation numbers with your brethren does not work.

We are excited about expanding our program and believe this will be a great way of moving our Masonic Education forward to more members. We hope you enjoy participating in the program as much as we enjoyed making it for you! Get started by going to www.scottishritestore.org and clicking on the "Masonic Education" tab. •

A LEGACY OF PHILANTHROPY

By **GEORGE O. BRAATZ, 33°**

Past Grand Master of Masons in Ohio

Newcomers in Lakeland, Florida, become aware of a repetition of certain names on public facilities, which usage signifies high levels of business, social, and charitable contributions to the local community.

In a walk around Mirror Lake in downtown Lakeland, the names of Jenkins, Barnett, and Hollis show up frequently. A visitor, driving around town, sees the same three names appear on numerous local health facilities, university buildings, and other businesses and signs.

What is the significance of this name repetition?

Three men from two families (Jenkins/Barnett and Hollis) put in a total 175 years as Freemasons. It is a legacy of philanthropy that continues to blossom in Lakeland, even though the patriarchs of those families—all 33rd Degree Masons—passed away years ago.

On March 15, 2020, the front page story in the *Lakeland Ledger* newspaper had the headline “Turning a jungle into an urban oasis in Lakeland.” The story, about an \$80 million community project, mentioned the ongoing and significant contributions from both the Jenkins/Barnett and Hollis families.

The 180-acre former brownfield was purchased “with the help of friends

and Lakeland philanthropists Barney and Carol Jenkins Barnett, daughter of the late Publix founder George W. Jenkins,” the newspaper said. A full inside page in the newspaper was devoted to pictures and artist conceptions of the project, including the Hollis Family Welcome Center, which, the newspaper said, “will greet visitors.”

George W. Jenkins incorporated Publix Food Stores in 1930 (later Publix Super Markets). William Mercer Hollis assisted in the founding of All American Food Stores, which were sold to Brother Jenkins in 1945. The two men worked together for many years, Brother Jenkins as President and Chairman of Publix and Brother Hollis as Vice President and Director.



This portrait of Ill. William Hollis, 33°, PGM and SGIG of Florida, hangs in the Temple Architects Hall of Honor in the House of the Temple.

Later, Mark Clayton Hollis, Sr., William’s son, joined Publix and subsequently served as its President from 1984 to 1996. Barney Barnett, son-in-law of George Jenkins, retired in 2019 as vice chairman after 50 years at Publix. Carol Jenkins Barnett served for many years as president of Publix Super Markets Charities. Today, Publix has 1,243 stores in seven southeastern U.S. states with some 180,000 employees.

Brother Jenkins, a member of Winter Haven Masonic Lodge No. 186 for 67 years, died in 1996. He received his 33rd Degree in the Scottish Rite in the Valley of Tampa in 1977.

William Hollis, a member of Lakeland Lodge No. 91, was a Mason for 54 years. He served a Grand Master of the Grand Lodge of Florida in 1996, received his 33rd Degree from the Valley of Tampa in 1955, and served as Sovereign Grand Inspector General of Florida for 21 years, in addition to many other services in the Fraternity. He died in 1990.

Mark Hollis was an active DeMolay and Past Master Counselor of his Chapter. He was a member of Lakeland Lodge for 54 years, served as Grand Orator of the Grand Lodge in 1972, and received his 33rd Degree from the Valley of Tampa in 1981. He died in 2012.

Although death has claimed these men, their legacies remain very much alive in Lakeland and area. A tour through Lakeland will display many



The Carol Jenkins Barnett Pavilion for Women and Children is part of Lakeland Regional Health Foundation.

PHOTOGRAPHY:
GEORGE O. BRAATZ, 33°

important, but what happens *IN* the building that we are proud to support.”

M. Clayton Hollis, Jr., concluded that the health center promises “to treasure all people as uniquely created; to nurture, educate, and guide with integrity; to inspire each and every one of us to do our very best.”

Hollis Garden is a 1.2-acre botanical display garden, with patterned flower beds, public art, and ornamental fountains within the Lake Mirror Park in downtown Lakeland. A “generous contribution,” a plaque says, from Mark and Lynn Hollis made the garden possible.

Florida Southern University in Lakeland has a Nina B. Hollis (William’s wife) Wellness Center on its campus in Lakeland. Mark and Lynn Hollis established the Hollis Fellows Scholarship Program at FSU for education majors who plan to pursue teaching careers. Three generations of the Hollis family, William, Mark, and Richard (Mark’s son) donated \$3 million (\$1 million each) in the 1990s to Stetson University in Deland, FL.

In addition to Hollis Garden, that circular walk around Mirror Lake unveils the Barnett Family Park and its Barnett Splash Pad. Plaques around the lake acknowledge other contributions from members of the Jenkins, Barnett, and Hollis families, as well as from Publix Charities.

In addition to numerous local charities, the Publix Charities supports five national campaigns: Special Olympics, March of Dimes, Children’s Miracle Network, United Way of America, and Food for All. The list of charity work provided here is just a sample of what exists, but the legacy continues.

At this year’s ceremonial groundbreaking for Lakeland’s new 180-acre

park, two third-generation members of the Jenkins family spoke. Brother Jenkins’ grandson, Nick Barnett, speaking for the Barnett family, explained that everyone thought this project was just too big to happen when discussions began five years ago, but planners have overcome “too many challenges to count.”

His brother, Wesley Barnett, who also serves as a member of the park’s board of directors, spoke on behalf of the current project, but perhaps his comments also were on behalf of the legacy of charitable giving he has inherited. “Our work is far from finished.”

The legacy continues. Can you imagine what awaits the fourth and fifth generations?

Ultimately, the resources for all the philanthropy mentioned came from a successful grocery operation. But the motivation—spread to children, grandchildren, and in-laws—most likely came from the strong foundation of brotherly love, relief, and truth, accepted by family ancestors who were proud Masons and graciously passed on to each new generation. •



PHOTOGRAPHY: GEORGE O. BRAATZ, 33°

The George Jenkins Arena in the Lakeland Center (now the RP Funding Center) in Florida was opened in 1974 for concerts and sporting events.

other items that either honor or were funded by these two families.

A major thoroughfare through town is the George W. Jenkins Boulevard. The George W. Jenkins High School was named for him in 1993, and it pops up in the news often.

The George Jenkins Arena in the Lakeland Center (now the RP Funding Center) was opened in 1974 for concerts and sporting events.

The Lakeland Regional Health Foundation in 2016 received its largest donation ever to build the Medical Center’s Carol Jenkins Barnett Pavilion for Women and Children.

One year earlier, the Lakeland Regional Health Foundation received, at that time, its largest contribution of \$5 million. It came from the Hollis family to renovate, expand, and rename the Hollis Cancer Center. The family gift came a few years after the death of Mark Hollis, who was a past chairman of the board of the Regional Health Center.

At the announcement press conference in 2015, all three sons of Mark Hollis (and grandsons of PGM William Hollis) spoke. “We believe that because cancer touches almost every person in Polk County, the Hollis Cancer Center has the opportunity to have the largest beneficial impact on the most people in this region.”

R. Dean Hollis added, “However, it’s not the name *ON* the building that’s



The New CARES Act Impacts Charitable Gift Strategies

By JAMES H. "CHUCK" MORGAN III, 33°, GC
Major Donor Officer (Southeast)

The newly enacted CARES (Coronavirus Aid, Relief, and Economic Security) Act, which became law on March 27, 2020, affords significant tax benefits to Masons seeking to fulfill their Masonic obligation of "Charitable Relief" in 2020. These new tax provisions are in effect until December 31, 2020, and thus, will impact your 2020 tax filing.

The charitable giving provisions of CARES Act are solely applicable to "cash" contributions to "public charities." The Scottish Rite Foundation, Southern Jurisdiction, U.S.A., Inc., The House of the Temple Historic Preservation Foundation, Inc., and most Valley and Orient Foundations qualify as public charities. Donations to these non-profits are eligible for

the tax relief granted to donors in the statute.

Let's take a look at a couple of examples. First, the Act amends the Internal Revenue Code by adding a new provision which allows taxpayers, who do not itemize deductions, to deduct up to \$300 for certain charitable gifts made in 2020. Typically, many taxpayers just utilize the standard deduction on their return as the threshold for itemizing deductions is \$12,400 for single filers and \$24,800 for married joint filers in 2020. Now, the Act allows for this additional \$300 deduction for a married couple filing jointly because they would be considered as one tax filing entity. For example, this deduction is available for those Scottish Rite Brethren (who are non-itemizers) seeking to join or renew their membership in the Acacia Guild (which requires

a cash donation of \$1000). Now, a new or renewing member joining by December 31, 2020, will be able to benefit from this new \$300 deduction, reducing the cost of their Acacia Guild membership.

Secondly, for those members who do itemize their deductions, the Act allows for the deduction of up to 100% of their adjusted gross income (AGI.) Heretofore, such deduction was typically subject to limit of 60% of the AGI. If a cash donation during 2020 exceeds a donor's AGI, the excess can be carried over to subsequent years, subject to the percentage limitations in the carryover years. Also, the deduction for corporate cash gift was raised from 10% to 25% for 2020. For both individual and corporate cash donations, the increased deduction is not automatic and must be elected by the taxpayer.

The information presented in this article is solely for informational and educational purposes, and is not intended as legal or financial advice. You always should consult your tax advisor, CPA, or attorney before deciding on any donation to charity.

Historically, retirement account assets were not utilized for outsized charitable donations because the 60% AGI limitation would not have covered the tax liability created by the distribution. Previously, the only exception was a qualified charitable distribution (QCD) under the Internal Revenue Code which allowed donors over the age of 70½ to donate up to \$100,000 in IRA assets directly to charity annually without taking the distribution as taxable income.

Now, the CARES Act affords individuals over 59½ years old with a similar benefit to the QCD if the individual has been adversely impacted by COVID-19. The member can withdraw up to \$100,000 from his IRA in 2020 and contribute that cash directly to charity, and take a deduction up to 100% of his AGI, which may completely offset the tax attributable to the IRA distribution for the year 2020. So, a 65 year old donor adversely affected by COVID-19 in

2020 with an AGI of \$65,000 may withdraw up to \$65,000 from his IRA and contribute that cash to a public charity, completely offsetting the tax because of the new tax deduction of up to 100% of AGI.

Additionally, the act waives all Required Minimum Distributions (RMD) for 2020, allowing for further income tax deferral until at least 2021. This factor could be a significant source of funding for charitable donations. As in the past, a direct rollover of the RMD to charity would allow the taxpayer to reduce his AGI, as it would not be counted as income. This deferral is still available even though no RMD is required in 2020.

Finally, in considering donation of stock, equities, or other property, the donor should be reminded that the tax advantages discussed above are only allowable for cash contributions to public charities made during 2020. The donation of anything other than cash may still qualify for some tax deduction for taxpayers who itemize deductions, but would not be covered by the new CARES Act provisions.

In the Scottish Rite, we practice charity in many ways. A key tenant in Freemasonry is giving so that others may suffer less. In the current crisis, many are suffering, and we as Scottish Rite Masons have the duty and obligation to help whenever we can to relieve their distress. The provisions of the CARES Act provide a unique opportunity during the remainder of 2020 for us to assist our charities in a meaningful way, and to do so with substantial tax benefits individually. Let us accept the challenge of helping our Foundations during this time. •



CARES Act & Charitable Giving

TAKE NOTE: These tax benefits apply to **cash contributions** to **public charities** and only affect your 2020 filing. These deduction increases are not automatic and must be chosen by taxpayer.

Entity Making a Cash Gift	Tax Deduction	
	2019	2020 (under CARES Act)
Taxpayers taking standard deduction	Standard Deduction	Standard Deduction, PLUS up to \$300 for qualified charitable gifts
Taxpayers itemizing deductions	Up to 60% of Adjusted Gross Income (AGI)	Up to 100% of AGI*
Corporations	10% of Gift	25% of Gift

*For cash donations over 100% in 2020, donors can carry the excess over into subsequent years, but are subject to percentage limitations in those years.

What about Required Minimum Distributions?

The Act waives all 2020 Required Minimum Distributions, allowing for further income tax deferral until 2021.

BIBLE STUDY FOR FREEMASONS: *The Book of Ruth for Masons*

In Dr. Elsner's book *Bible Study for Freemasons*, two sections are devoted to the Book of Ruth. Excerpts follow as part of our on-going series of key chapters from the book.

As background, Ruth is a Moabitess married to an Israelite. When her husband dies, Ruth decides (in contrast to her sister-in-law Orpah) to follow her mother-in-law Naomi back to Israel. It is this point when Ruth speaks to Naomi the famous line in the Bible: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." (Ruth 1: 16)

In Naomi's homeland, Ruth is encouraged to glean wheat and attract the notice of Boaz, a kinsman of Naomi. He will marry her, but only after a nearer kinsman passes over the opportunity to marry her himself.

Ruth's loyalty to Naomi and to God are highly praised in the book, and for this reason another Masonic organization, the Order of the Eastern Star, honors Ruth as one of the five points in the star as an example of constancy and patient industry gained by the humble gleaner.

—Mark Dreisonstok, KCCH

By ROBERT J.F. ELSNER, PH.D.

⁷ Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

⁸ Therefore the kinsman said unto Boaz, "Buy it for thee." So he drew off his shoe.

⁹ And Boaz said unto the elders, and unto all the people, "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. ¹⁰ Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day."

¹¹ And all the people that were in the gate, and the elders, said, "We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Bethlehem: ¹² And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman." (Ruth 4:7-12)

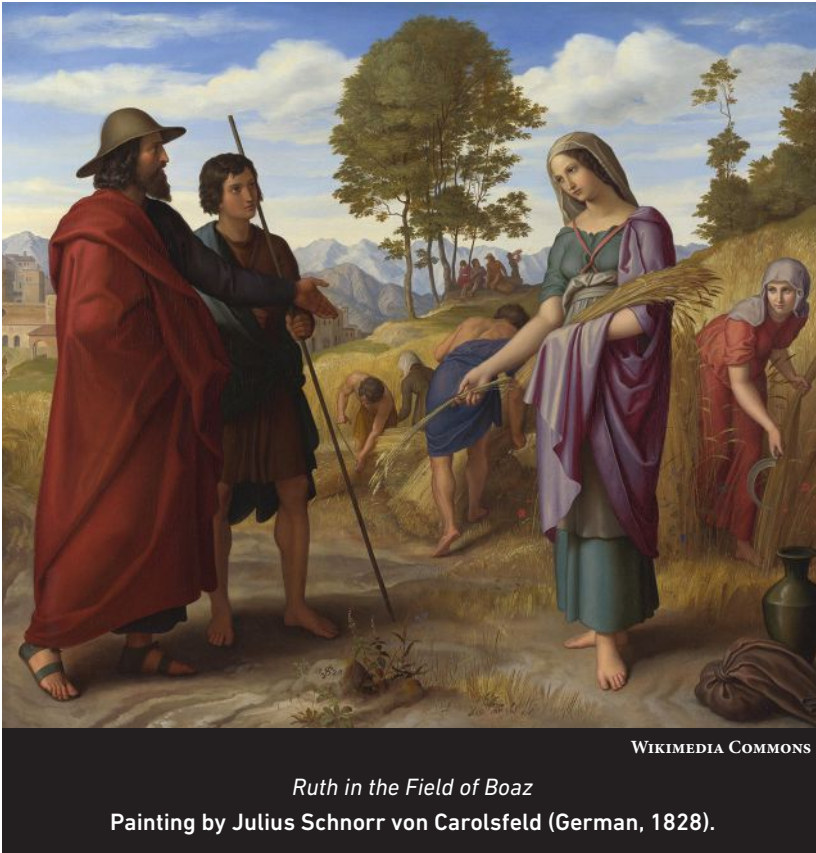
Quite often, words in the rituals or degrees in Masonry come directly from the King James Version of the Bible. For most Masons today, reading through the King James Version of the Bible does not make as much sense as it should. This is not only



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Boaz Assumes the Legacy of Elimelech
Painting by Jan Victors (Dutch, 1620-1676)

because of the use of archaic language, but because we have stopped thinking about names as functions. Almost all people who appear in the Bible have names that tell us essential information about them: their character, their job or function in the story. In the Book of Ruth, Mahlon marries Ruth (meaning "friend" or "companion"); Chilion marries Orpah (meaning "Neck" or "Mane" - ideals of beauty and



Ruth in the Field of Boaz
 Painting by Julius Schnorr von Carolsfeld (German, 1828).

want to give up his own inheritance to revive the name of Elimelech, so he relinquishes the rights to the lands of Elimelech. When this unnamed relative relinquishes his rights, he takes off his sandal and gives it to Boaz, indicating that he has given up the right to walk on the ground of Elimelech as Master. Boaz was then able to take the shoe to the Elders and purchase the land, using the shoe as proof of the purchase. It is important to note that Boaz is not taking off his shoe.

A crucial point is that this exchange leads later in the story to the family line of God getting restored through spiritual strength. Another key to this story is that people's names change. We gain new "names" all the time: brother, husband, father, son, friend, helper, and on and on, and sometimes we might appear in other people's stories with those names instead of the ones our parents

called us. We might make agreements and bind ourselves to them, either with a handshake, a contract, or a pledge, such as giving someone a shoe, without which it is not possible to leave the city without showing a commitment made publicly. Sometimes that commitment is to restore the family line of those who proclaim that God is King.

We gain new "names" all the time: brother, husband, father, son, friend, helper, and on and on, and sometimes we might appear in other people's stories with those names instead of the ones our parents called us.

luxury). They leave Bethlehem (which means "House of Bread") and go to Moab (which means something to the effect of: "Who is your Father?"), which is really asking if people believe in God and His sovereignty. When the sons of Naomi die (Ruth 1:20), Naomi changes her name to Mara (Bitterness). All of these names and their meanings are of importance in understanding fully this biblical narrative.

Another thorny issue in reading the King James Version or for that matter any translation of the Bible is that we often do not have the cultural context. In the passage quoted above which is familiar to all Masons, several things are happening that are lost to many readers. First, this is not simply about a property deal for Elimelech's land, wife, and daughter-in-law. This is about the redemption of a family line, and the family, as named by Elimelech, is the line of those who believe that God is King (looking at names again, this is what Elimelech means).

Ruth eventually marries Boaz (which means Strength, and here alludes to spiritual strength), who was the son of Rahab (meaning violence), the Harlot from Jericho. Just as Ruth helped redeem Naomi to her sweetness of life in worshipping God, Boaz is the Kinsman-Redeemer who redeems the line of Elimelech, the line of people who know that God Is King. Ruth gives birth to Obed (meaning Servant). Obed is the father of Jesse (Husband, but also means God Exists). Their line goes on through David and Solomon until Jesus, Yeshua, whose name is also his function: Salvation. •



CURRENT INTEREST



NEW & RETURNING
MEMBERS OF THE

Acacia Guild

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

ARKANSAS

Steven G. Tiner, 33°
Valley of Little Rock

FLORIDA

*William L. Jones, 32°, KCCH
Valley of Fort Myers

Robert F. Schlegel, Jr., 32°
Valley of Ocala

Brian J. Zeppa, 32°
Valley of Orlando

GEORGIA

*Gary M. Monk, 32°, KCCH
Valley of Atlanta

LOUISIANA

William K. Powell, 33°
Valley of Lake Charles

Michael A. Watts, 33°
Valley of Monroe

MARYLAND

Walter C. Abshead, 32°
Valleys of Baltimore & Salisbury

Robert N. Carhart, Jr., 32°, KCCH
Valley of Baltimore

Gary T. Neal, 32°
Valley of Baltimore

MISSOURI

*Chad E. Wagoner, 32°
Valley of Joplin

NORTH CAROLINA

Michael S. Johnston, 32°
Valley of Greensboro

TEXAS

Hal R. Ray, Jr., 33°
Valley of Fort Worth

VIRGINIA

**Joel T. Bundy, 32°, KCCH
Valley of Norfolk

Philip J. Hays, 32°
Valley of Alexandria



“FIRST IN WAR, FIRST IN PEACE, FIRST
IN PROTECTING HIS COUNTRYMEN
DURING THE COVID-19 QUARANTINE.”

This statue of George Washington is in Holton, Maine, “At the beginning of I-95.” It was a gift to the city from the brethren of Monument Lodge No. 97. It is the only public monument to George Washington in Maine and is believed the only such public statue of Washington recognizing his Masonic membership.

—Dick Rhoda, 33°

S. BRENT MORRIS RECEIVES THE GEORGE WASHINGTON MEMORIAL AWARD



MW J. R. "Jeff" Webb, 33°, presents Ill. S. Brent Morris, PhD, 33°, GC, the George Washington Memorial Award, at the George Washington Masonic National Memorial in Alexandria, Virginia, during its Gala Celebration of George Washington's Birthday.

PHOTO BY NAT WONGSAROJ

On February 22, 2020, the George Washington Masonic National Memorial in Alexandria, Virginia, held its Gala Celebration of George Washington's Birthday. This is the Memorial's most significant event, held annually in order to bring together all those who honor Washington's life and character. During the gala's banquet, guests enjoyed a fine meal, accompanied by spirited toasts to Freemasonry, to the United States of America, and to George Washington. The President of the George Washington Masonic National Memorial Association, MW J. F. "Jeff" Webb, 33°, presented the George Washington Memorial Award to Ill. S. Brent Morris, PhD, 33°, GC.

Dr. Morris, a well-known Masonic author and the managing editor of the *Scottish Rite Journal*, then gave an enlightening talk titled "In Praise of Punctuation: The Case of the Missing Semicolon," which revealed

the paper will be published in a future issue of the *Scottish Rite Journal*.

Earlier in the day, Dr. Morris had also participated in the George Washington Symposium, held in the Memorial's Theater. Each year, this free public symposium features three informative lectures about Washington and his milieu. This year, the presentations were "Precursors of and Influences on the 1793 U.S. Capitol Cornerstone Ceremony," by S. Brent Morris; "George Washington and the City that Bears His Name" by Samuel Holiday, Manager

of Communications and Administration at the U.S. Capitol Historical Society; and "George Washington's Capitol" by Michele Cohen, Curator, Architect of the Capitol. These important talks were followed by a stimulating panel.

After the Symposium, there was a special ribbon-cutting for two important new displays: one dedicated to the history of the Ancient and Accepted Scottish Rite and the other communicating the history and mission of the Shiners International. These displays are part of the Memorial's Family of Freemasonry Exhibit. Taking part in the ribbon-cutting ceremony for the Scottish Rite exhibit

were Ill. James D. Cole, 33°, SGC SJ, David A. Glattly, 33°, SGC NMJ, and J. R. "Jeff" Webb, 33°.

—Submitted by Shawn Eyer, KCCH, Director of Communications and Development, GWMNM



Ribbon-cutting ceremony for the new Scottish Rite exhibit at the GWMNM. Left to right, Ill. David A. Glattly, 33°, SGC NMJ; J. R. "Jeff" Webb, 33°, President GWMNM; and James D. Cole, 33°, SGC SJ

PHOTO BY NAT WONGSAROJ

"Carson's Voice"

When Carson Covey talks, people listen. And it's not because he uses an iPad to talk, even though that may be the initial reason. You soon forget about that and begin listening to what he is saying.

Carson is twenty, has cerebral palsy, and began speech therapy at Children's Hospital Colorado when he was five. After several years of specialized therapy where he learned how to use a device to talk and express himself, he became a mentor to other children. In 2018, he graduated from Chatfield High School, where he was on the football team as its photographer/videographer. In 2020, he is beginning his college education at Metro State University in Denver.

In early 2020, the Scottish Rite Foundation of Colorado selected Carson as its RiteCare Ambassador. He recently presented for 15 minutes to about 120 members and wives at Denver Consistory. He told us about his college plans "to continue to pursue my passion for helping those with special needs." He said that his iPad enables him "to express myself during happy times and not so happy times."

In 2005, when he was five years old, Carson began his journey at his first Talking with Technology Camp (TWT) held in the mountains not far from Denver. TWT is a five-day overnight camp held by Children's Hospital Colorado and financially supported by the Scottish Rite Foundation of Colorado.



Left to right: Caroline Woeber, SPL, Talking with Technology Camp Director; Dr. Kristin Uhler, Kelley Family/Schlessman Family Scottish Rite Mason's Chair in Childhood Language Disorders; Robert Gregory, 33°, SR Foundation Trustee; Karl Hinkle, 33°, SR Foundation Trustee and Deputy in Colorado; Teresa Major, Carson's mom; Richard Frohlick, 33°, Foundation Trustee; Carson Covey; Vernon Ingraham, 33°, GC, Sr Foundation Exec. Sec.; Thomas Magnuson, 33°, SR Foundation Trustee; Stephen Munsinger, 33°, SGIG Emeritus, SR Foundation Trustee.

PHOTO COURTESY OF DENVER CONSISTORY

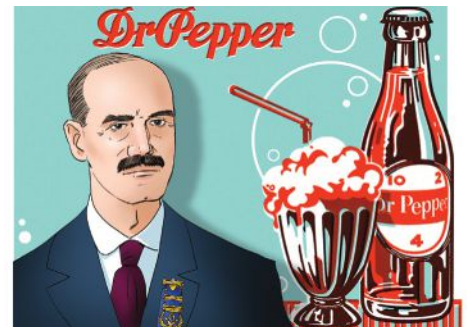
Carson Covey is an example to each of us in taking what we have and reaching for the stars. By his serving as our Colorado RiteCare Ambassador, he is sharing his inspirational story—bolstering us in our never-ending dedication to the RiteCare mission.

—Vernon B. Ingraham, 33°, GC,
Executive Secretary
Scottish Rite Foundation of Colorado

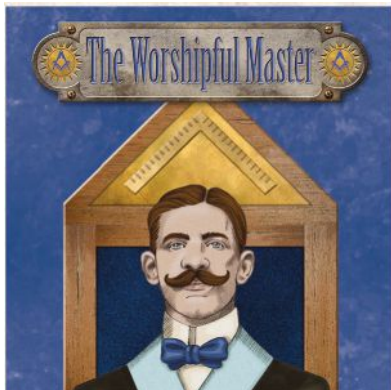
CORRECTION



Our recent "Chips from the Quarry" salute to National Beverage Day included a panel on Charles Courtice Alderton, creator of the soft drink Dr. Pepper. His lodge was misidentified as Waco Lodge No. 22 in Waco, Texas, when in fact it was Waco Lodge No. 92. *The Scottish Rite Journal* regrets adding to confusion about what a Dr. Pepper advertising campaign used to call "America's Most Misunderstood Soft Drink."



“ON THE SQUARE – THE FIRST THREE DEGREES”



English Mason Mike Hamilton and his friend Matt Letty have created a board game for four players—based on Freemasonry! Their advertising material says it is “a game of: gavels, officers, candidates, degrees, tools, seats, and moving in the proper steps to advance through the lodge.” The drawings of the officers

(left) look like proper Victorian gentlemen, and the terminology is that of English Masonry, which may sound a little odd to American ears. At one point in the game’s development, as players move around the board they can stop to draw cards from the “Summons” deck.

We’d like to think among the cards is one that reads: “An old Past Master says, ‘We didn’t do it that way when I was master!’ Take three steps back.” A portion of the profits will be donated to the Masonic Charitable Foundation of England. This sounds like a lot of fun, and we wish Mike and Matt the best of luck. To learn more, please visit www.matthewand-

michael.co.uk/shop. *Scottish Rite Journal* readers can get a 45% discount when they check out with the code SRJJJuly. H/T Jay Hochberg, themaggiemason.blogspot.com.

IMAGES USED WITH THE PERMISSION OF MATTHEW AND MICHAEL, LTD.



RETURN TO COLONIAL WILLIAMSBURG



The \$60,000 replica Bucktrout Master's Chair

PHOTOGRAPHY: CORDELIA DREISONSTOK

In our March/April issue of *The Scottish Rite Journal*, we visited Colonial Williamsburg as part of our “Masonic Traveler” series. Thomas L. Varner, Jr., KCCH, Past Master of Williamsburg Lodge No. 6, responded with additional information about his historic Virginia Lodge. He noted

that the lodge still owns the historical Bucktrout Master’s Chair. In 1991, the lodge “lent” the Bucktrout chair to the Dewitt Wallace Decorative Arts Museum for 99 years. This was done this as a fire-prevention precaution, for security reasons, and due to the prohibitive costs to the Lodge of insuring a Masonic chair worth a half-million dollars or more. The impressive replica currently in the lodge cost \$60,000. Bro. Varner also noted when the current colonial-style building was built and dedicated in 1930-1931, its construction was funded solely by the Lodge members during the restoration of Colonial Williamsburg.

Here are some other intriguing facts about Williamsburg lodge:

- Although the Lodge was chartered in 1770, there are *Virginia*

Gazette articles indicating that a lodge or group of Masons was in Williamsburg as early as 1751.

- One of the lodge’s first Masters, Peyton Randolph, was a former Provincial Grand Master of Masons and the first President of the Continental Congress. Most Worshipful John Blair was also a Past Master of Williamsburg No. 6, served as Virginia’s first Grand Master, and was also an Associate Justice on the first United States Supreme Court.
- Every Masonic President from George Washington to Harry Truman sat in the Bucktrout chair at some point, and President George H. W. Bush (though he was not a Mason) did as well. In 1992, when the presidential debates were occurring in Virginia, then-candidate Bill Clinton (a Senior DeMolay) stayed in Williamsburg and enjoyed jogging through the streets, but the lodge was unsuccessful in having him come and sit in the chair.

THE ♦ NORTHERN ♦ LIGHT

SCOTTISH RITE

A MAGAZINE OF 32° SCOTTISH RITE FREEMASONRY

VIGNETTES

The Northern Light at 50



Cropping, Printing, and Proofing

It is easy to forget the physical process of making a magazine. Even in our digital age, presses still run to print the magazine you are holding in your hands.

The Scottish Rite Masonic Museum & Library has a collection of photographic prints that were reproduced in *The Northern Light* during photography's pre-digital age.

This material reminds us that, when *The Northern Light* began half a century ago, the photographic process was physical and time-consuming. Consider how much more labor went into each photograph. Photographs were taken, film was developed, prints were made, and then measured and cropped for publication. Pictured here is one item from this collection, a photographic print that was reproduced in the second issue of *The Northern Light*.

It shows editor George E. Burow, 33°, and assistant editor, Richard H. Curtis, 33°, at the Williams Press printing plant in Albany, New York, checking the press run of the very first issue. It includes instructions for the printer about enlarging and cropping the image. In the magazine, the published photo shows just Burow and Curtis, not the worker on the right carrying a stack of *The*

Northern Light magazines. You can compare the photo here to the final image, reproduced in the April 1970 issue at scottishritenmj.org/the-northern-light.

A look at the early days of *The Northern Light* shows how much has changed in fifty years, which begs the question—what exciting changes lay ahead in the next fifty years? 🌱

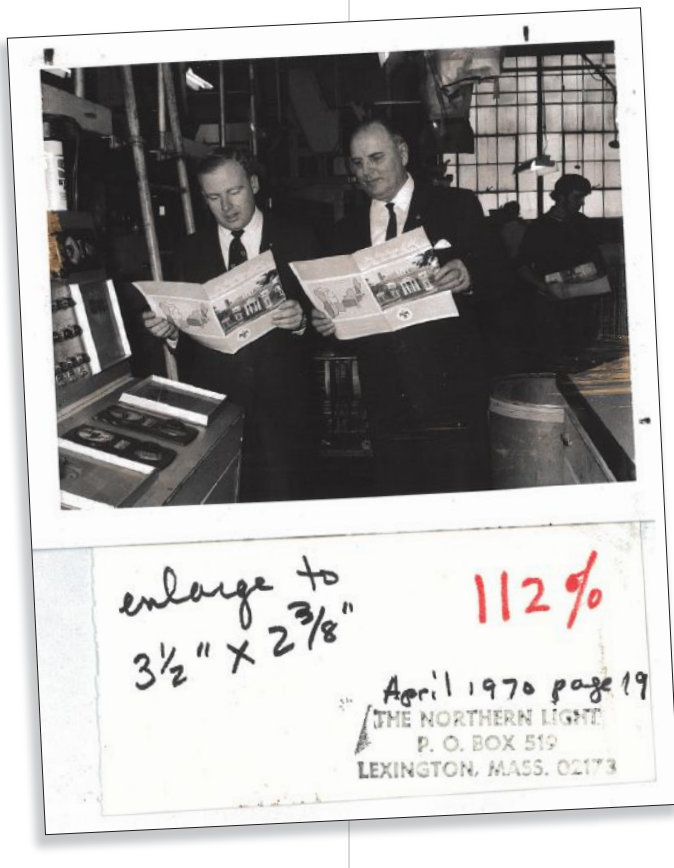
Scottish Rite Masonic Museum & Library Receives Ring

THIS GOLD RING is appearing in *The Northern Light* as a nod to its very special Golden Anniversary. It has already proven to be one of the most popular objects in our collection, and for good reason. This 33° degree ring, owned by astronaut and Freemason John Glenn (1921-2016) made a trip into space! The first American to orbit the earth, in 1962, Glenn circled the planet three times in the Mercury capsule *Friendship 7*. Glenn later represented Ohio in the United States Senate for 25 years. The Grand Master of Ohio made John Glenn a Mason at sight in 1978. In 1998, soon after Glenn received the Scottish Rite's 33rd degree, he wore this ring when he returned to space in the shuttle *Discovery*. On the

journey, he became the oldest American to participate in a NASA mission. 🌱



Masonic Scottish Rite 33° Ring, 1998. Irons and Russell Co., New York. Gift of John H. Glenn Jr. in memory and honor of Vern Riffe, a good friend, 33° Mason, and the longest serving Speaker of the Ohio House of Representatives in history, 2000.018a. Photograph by David Bohl.



Valley of Gulfport Serving Its Community



PHOTO COURTESY OF J. A. CASE

The Valley of Gulfport honors the Harrison County Sheriff's Dept. with an appreciation breakfast.

By JAMES A. CASE, KCCH
General Secretary, Valley of Gulfport, MS

During the last year, the Valley of Gulfport in the Orient of Mississippi has been busy continuing its support and appreciation for our local first responders and teachers. On August 5, 2019, the Valley presented its first "Teacher's Grant Award." This award recognizes an elementary school teacher with a \$250 cash award



Brother Scot T. Rite visited the Valley of Gulfport, MS, before attending the 2019 Annual Communication of the Grand Lodge of Mississippi.

PHOTO COURTESY OF J. A. CASE

for the purchase of supplies and teaching aids to be used in helping identify students with learning disabilities and providing materials to help those students excel. We hope to expand the award to more than one teacher annually in the future.

We saw this as a way to round out our support of education. The Gulfport Valley currently provides a \$1,000 scholarship to the University of Southern Mississippi to aid a student pursuing a degree in education in support of learning disabilities. On the high school level, we are participating in the Scottish Rite JROTC program and felt that the teacher's award would be an area of support on the elementary school level. The presentation was made by General Secretary James Case, KCCH, and Dr. John McKelvy, KCCH, a retired teacher and chairman of the Education Committee. Our first recipient was Ms. Karyn Streaker of the North Woolmarket Elementary School, Biloxi, MS. Ms. Streaker is a fourth-grade teacher and plans on using the award to purchase materials to combat reading disabilities.

In keeping with our support of first responders, the Gulfport Valley has continued our appreciation breakfasts by honoring the Harrison County Sheriff's Department. This breakfast, as in the past, has

focused on the entire department rather than just the patrol officers. It is our feeling that the entire staff is equally important in promoting and enforcing the law to produce a safe environment for us to live in. Just as in the building of King Solomon's Temple, each person has a particular role to fulfill—in our case, from patrol officer to office worker. All are required to function as one complete organization.

And on a lighter note, the Valley of Gulfport was visited by Brother Scot T. Rite, who is traveling around the country visiting and sharing with his Scottish Rite Brothers. Bro. Rite spent a few weeks relaxing on the Mississippi Gulf Coast before attending the 2019 Annual Communication of the Grand Lodge of Mississippi in Jackson. We enjoyed his visit and wish him well as he travels into Alabama. •



PHOTO COURTESY OF J. A. CASE

Ms. Karyn Streaker receives a check for \$250 from the Valley of Gulfport, MS. Left to right: Bro. James A. Case, Ms. Karyn Streaker, Dr. John McKelvy.



THREE DOTS IN A TRIANGLE: A VENERABLE MASONIC MARK

By JAMES A. MARPLES, 32°

The emblem of the All-Seeing Eye inside a triangle, although employed in Freemasonry, has been utilized by various cultures, countries, and other fraternal groups (such as the Independent Order of Odd Fellows). When three distinct dots are inside a triangle, however, this connotation is exclusively a Masonic one. Many Masons from the late nineteenth century to this day

officially sign their names preceded by “Bro.:”

The noted Masonic scholar Dr. Albert G. Mackey, 33°, used the phrase “three points” instead of the modern phrase of “three dots.” The following is how he defines the three points or dots in his *Encyclopedia of Freemasonry*:

Three points in a triangular form (∴) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Freemasonry, as G.:M.: for Grand Master, or G.:L.: for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods [שׁ], a sign of the Tetragrammaton, or any other ancient symbol, is futile. [...] it is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these three dots might refer to the position of the three officers in a French Lodge.

[...] A common expression of anti-Masonic writers in France when referring to the Brethren of the Craft is Frères Trois Points, Three Point Brothers,

a term cultivated in their mischief survives in honor because reminding the brotherhood of cherished association and symbols.

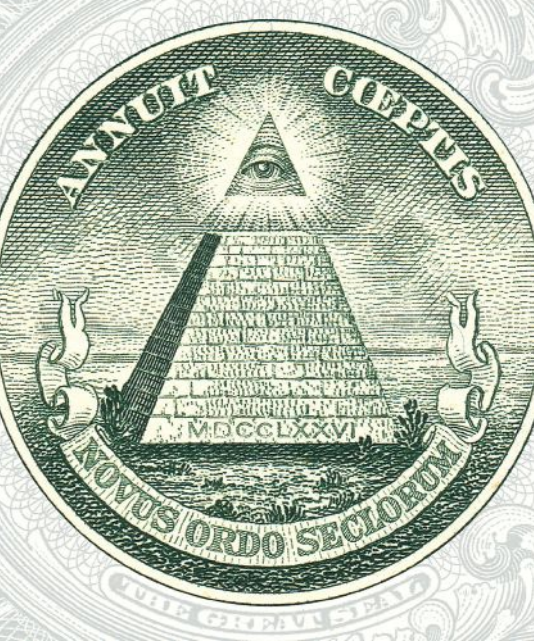
In my view, the three points are very special indeed, as they allude to the Mystic Tie of Masonic Brotherhood. On occasion, even I have adopted the custom of our nineteenth-century brethren by incorporating the “three points” after my surname if the word “Brother” is not feasible to print. Usually, I do it among well-known Masonic friends, immediately using it as an abbreviation for the word “Brother” as in “Bro.: James A. Marples.”

We must use this abbreviation only in prudent situations, but it proves to be a convenient way whereupon one brother might know a brother, when otherwise they might not be aware of each other’s fraternal affiliations. It is an implied “fraternal greeting” to all who recognize the symbolism behind it.

As for the Frankfurt coin minted in 1773 with the “Three Points inside the Holy Triangle” (see photo), the “three-points” design on this coin is a decidedly Masonic reference. Not surprisingly, Frankfurt am Main



A one Kreuzer coin, minted in 1773 in Frankfurt am Main. Note the three dots in a triangle surrounded by a glory. COURTESY J. A. MARPLES



The All-Seeing Eye of Providence from the Great Seal of the U.S. on the one dollar bill. WIKIMEDIA COMMONS

was a city which was very much associated with Freemasonry during the Enlightenment. The symbolism may look ordinary to non-members, yet to the Masonic observer, it has the added allusion to the Three Great Lights of Masonry. Like the All-seeing Eye on our US dollar bill. This is not a monetary symbol but rather a sign of reverence for our Creator, Almighty God. Both currencies—the eighteenth-centu-

ry Kreuzer and the contemporary American dollar bill—are constant reminders in daily life to be thank-

ful for the Blessings which money buys us, for we owe everything to the grace of Almighty God. •

TYPING THE THREE-POINT SYMBOL

At the *Scottish Rite Journal*, the three-point symbol, ∴, is referred to as a “tripod.” It is used in only the most formal Masonic documents because its presence in text slows down reading. Several typefaces have the tripod as a character or glyph, but we use the back slash, \, in the Symbol font. The “three dots” were at one time ubiquitous in *The Scottish Rite Journal* and its predecessor *The New Age Magazine*, as seen in the accompanying image from the January 1963 issue! Space and readability have led the *Journal* to use the three dots less in recent years, but the “tripod” nonetheless remains a special marker by which one brother may know another.



Sometimes books need a makeover, too.

If you are interested in “adopting” a book for restoration or if you would like to learn more, please email us at library@scottishrite.org.

THANK YOU!



Masonry in the Time of Coronavirus

By **MAYNARD EDWARDS, KCCH**
Member Engagement Manager &
Host, *The Tyler's Place Podcast*

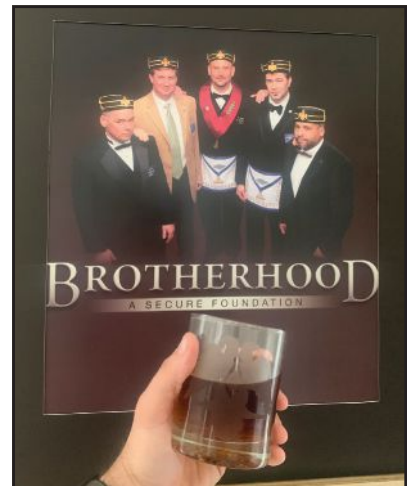
Shakespeare is said to have conceived of and written some of his most celebrated works during a quarantine (due to a plague outbreak in the summer of 1606).

A few decades later, when faced with the closure of the University of Cambridge during another plague outbreak, Sir Isaac Newton began to develop Calculus. The beginnings of his work on the Law of Gravity are said to have been inspired by the apple tree just outside the window of the family estate where he spent those several months away from school. These are just two historical examples of how quarantines, and forced periods of societal slowdown—though inconvenient and unpleasant—can inspire creativity and progress.

So, too, the current COVID-19 crisis has forced our Craft to consider new ways of connecting and interacting despite the need to maintain social distance. Zoom meetings and Google Meet-Ups have been quickly added to our set of working tools, and though these virtual meeting will never replace being in the company of brothers, these online platforms have allowed for some exciting new connections to be formed in the body of Masonry. What follows below is a partial account of things unfolding across the Southern Jurisdiction during this time of pandemic.

Long-Distance Fellowship

Like many Valleys, the Valley of Washington, Orient of the District of Columbia, has its fair share of sojourners—that is, brothers who live far beyond the Valley's geographical reach. Given its location in the



The new Scottish Rite Members Only Facebook pages features a nightly toast at 9:00 pm to encourage Brothers to pause each evening and think about their Brothers wheresoever dispersed.

Nation's Capital, it should come as no surprise that the Valley has members literally checkered across the globe. Though the commute to Washington from Europe or South America is not workable on a normal Tuesday night, the Valley's virtual meeting series has attracted single-meeting crowds of over 150 and with brothers attending from Germany, Italy, and Brazil. These meetings have allowed men at great distances to once again enjoy their home Valley's meetings. Ill. Leonard Proden, 33°, SGIG in DC, has stated without reservation that online meetings will continue even after COVID-19 is long past.

Online Masonic Education

Sitting through a weekend of Scottish Rite reunions, though rewarding, is



From educational meetings to old-fashioned fellowship with a modern twist, Masons around the globe are embracing Zoom, WebEx, and other online platforms to meet and do business for the good of the Craft and for fun!

The New Scottish Rite Members only Facebook page is a growing online community of Scottish Rite Southern Jurisdiction Masons from across the country.



not unlike getting a drink of water from a firehose. However, the Valley of St Louis

has been conducting a weekly online Masonic education series exploring the stories, symbols, and lessons of many of the degrees. Hosted by Brother Jacob Thompson, KCCH, this incredible undertaking has provided further light in Masonry even when temple doors are closed.

Master Craftsman Online

Master Craftsman remains Freemasonry's premiere Masonic Education course. Since its inception, it has been, by design, a mail-in correspondence course. However, the closure of the House of the Temple has created a problem getting and sending the mail. Although it had been on the trestle board for some time to make portions of the course available online, the Temple closures bumped that task to the top of the to-do list, and now *Scottish Rite Master Craftsman Ritual & History* is available online at www.scottishritestore.org. The textbooks remain the same, but participants now can take and submit the quizzes online. The *Master Craftsman Symbolic Lodge* program is due to be put online in the coming weeks. To learn more, email mc@scottishrite.org.

Scottish Rite Members-only Facebook Page

A new members-only Facebook page has been launched, and is restricted

to only Scottish Rite Masons in the Southern Jurisdiction. This page has become a rapidly growing online community where brothers are posting and sharing things from around the country. Following a tradition from the UGLE during WWII, the page features a live nightly toast at 9 PM Eastern, raising a glass to the Craft in a spirit of fun, fellowship, and solidarity. To join the page, simply search "Scottish Rite members only" on Facebook, and ask to join. Note: You will need your Member ID Number from your Scottish Rite member ID card.

Virtual 2020 Scottish Rite Workshop

The cancellation of the 2020 Scottish Rite workshops was disappointing not only to those planning on attending, but also to those who had spent so much time and energy planning the programs and presentations. However, all was not lost! Each of the presenters scheduled stepped-up to deliver their material online over the course of several weeks, creating a virtual online workshop experience that is now available online to all Scottish Rite Masons. To view the workshop presentations, visit <https://scottishrite.org/save-the-date-for-the-2020-scottish-rite-workshops/>

Online Mentoring, Catechisms, & Candidates

Valleys and Lodges Nationwide have not slowed down their work in bringing in our next generation of Master Masons. From mentoring and catechism instruction to candidate investigations, Lodges have used online meeting platforms to conduct much of their normal business. These meetings have allowed lodges to keep a majority of their "out-of-lodge" work going on, so that when the Lodge doors are able to open safely, the fraternity will be ready to welcome a new group of Master Masons.

We are told in Lodges that "no man has a right to innovate in the body of Masonry," yet, in a different sense, it is always necessary that innovation occur, and Freemasonry has long been synonymous with innovation and new ideas. As we Masons of the 21st century move past this pandemic and begin to return to "normal," it is likely that the advances and progress in Masonic communications will remain a part of our Craft for many years to come.

Now, if you'll excuse me, I have to leave my home office for a while ... my daughter has scheduled a Zoom sleepover with her Job's Daughters sisters, and I've been asked to give up the computer! •

MOZART'S 1791 MASONIC OPERA THE MAGIC FLUTE . . . SET DURING THE FIRST WORLD WAR!

By MARK DREISONSTOK, KCCH

Director Kenneth Branagh has created admirable film productions of Shakespeare, and thus his production of *The Magic Flute* should meet with great interest among Masons. *The Magic Flute*, of course, is Bro. Wolfgang Amadeus Mozart and Bro. Emanuel Schikaneder's allegorical tribute to the Craft in opera.

In this Masonic allegory, two unlikely individuals, Tamino and Papageno, make the difficult transition from darkness to light (and enlightenment) through a series of trials. Tamino is ready to embark bravely on a quest to free the kidnapped damsel-in-distress Pamina out of a sense of moral duty and love. In contrast, his comedic companion Papageno is a man of simple pleasures and undeveloped moral fibre, engaging in the journey with great reluctance. Opposing the two men in their quest are the vicious temple servant Monostatos and the sinister Queen of the Night, both representing irrationality and intolerance.

A hallmark of Mr. Branagh's Shakespearean productions is to transport classic works to later time periods and other cultures. His *Love's Labour's Lost* is cast as a 1930s-style Hollywood musical production, complete with faux newsreel footage at the outbreak of World War II, and his *As You Like It* takes place in a Japanese setting of tea houses, kabuki theatre, and Zen rock gardens. The auteur director

continues this pattern by placing the events of *The Magic Flute* in the trench warfare and field hospitals of World War I. The approach is thought-provoking, if a bit of a mixed success.

On the positive side, the singing, acting, and orchestral performances are top notch. There are also many solid moments of interest for the



Masonic viewer, as in the symbolic three opening chords of Mozart's overture, symbolizing the knocking for admittance into the mysteries of Freemasonry: Knock, and it shall be opened unto you. There are the workers on the temple or palace, representing building a sound edifice of moral character—a building which the craftsmen complete by the close of the film as peace is restored. The production boasts Masonic-style light imagery, including a flaming-sun im-

age and bursts of light emblematic of the joy of reason. As the film begins, a hand reaches out to hold forget-me-nots—flowers which became a symbol of German Freemasonry during and after World War II.

The conceit of the World War I setting, however, can render the story difficult to follow if one does not know *The Magic Flute* well prior to viewing the Branagh film. Spotlighting the irrationality and darkness of war, versus the light of reason and peace, works admirably. Placing the Queen of the Night standing atop a swiftly moving tank while singing her opening aria may, however, be too much of a good thing. Another quibble is not with the film itself but with the DVD: there are French subtitles but no English ones! Although the production is sung in English, subtitles would nonetheless assist with comprehension of the sung words.

Overall, the film is worthwhile both musically and cinematically. Forget-me-nots aside, however, most of the Masonic symbolism in the film stems from the opera itself, not from a desire to explore the work's Masonic themes. We continue to look forward to the day when a film version of *The Magic Flute* highlights clearly the opera's Masonic elements, for Bro. Mozart's stunning operatic work is perhaps the most prolonged exposure to Masonic symbolism and philosophy which many people have in their entire lives. •



BOOK REVIEWS

The Enlightenment and the Questioning Spirit

Jacob, Margaret C. *The Radical Enlightenment: Pantheists, Freemasons and Republicans* (Cornerstone, 2nd ed. 2016) and \$17.92 on Amazon and *The Secular Enlightenment* (Princeton University Press 2019) 339 pp. \$29.95 on Amazon

While Masons delight in proclaiming themselves heirs to the eighteenth-century Enlightenment and adherents to its principles, Margaret C. Jacob has been meticulously researching and chronicling the era for nearly forty years. Likewise, she has consistently been attentive to the birth, early development, and principles of the Craft throughout her remarkable career. With more than a dozen books to her credit, Dr. Jacob, now Distinguished Professor of History at UCLA, often tells Freemasons more about their Fraternity's place in history than they themselves have been willing to learn and disseminate.

In the two works reviewed here, Dr. Jacob presents a panorama of personalities, from poets to philosophes and even characters outside our traditional moral spectrum. She portrays

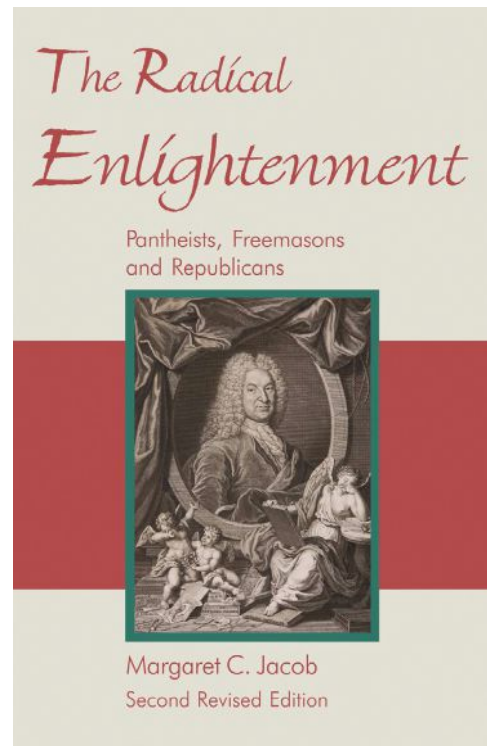
the cauldron of conflicts (intellectual, political, and even economic) from which Freemasonry germinated from the middle of the seventeenth century through the French Revolution. The reader comes away amazed that Masonry survived such conflicts.

The Radical Enlightenment begins with Puritan reformers during the 1640s embracing science in the service of social reform. The Royal Society included Masons Sir Christopher Wren and Sir Robert Moray. The Radicals of the Enlightenment “saw in the new science a model for all types of learning, in particular for knowledge about the injustices and abuses perpetrated by established churches and governments.”

Dr. Jacob introduces the Mason John Toland, “one of the intellectual leaders of [the Radical Whigs] and [their] most philosophically and radically innovative member[s].” Toland became the exponent

of the most virulently heretical positions of the era, which no doubt explains his absence from “Masonic” histories.

The new science of Sir Isaac Newton and his insights into the laws of motion led some philosophes of the times to challenge Church dogma



and to embrace pantheism and even atheism. By 1714, “Whigs and Newtonians made common cause over the ... usefulness of liberal Anglicanism as the ideological support for court-centered and ministerial gov-

While Masons delight in proclaiming themselves heirs to the eighteenth-century Enlightenment and adherents to its principles, Margaret C. Jacob has been meticulously researching and chronicling the era for nearly forty years.

ernment. And Masonry provided an ideal vehicle for the transmission of the ideology. Here was a society dedicated to the ‘royal art’ yet religiously tolerant, while at the same time progressive, as well as committed to the spread of the new mathematical and natural philosophical learning.”

While John Toland gathered followers all across Europe as he pursued the dissemination of the shockingly radical and heretical *Traite des trois imposteurs* (Book of the Three Imposters) which sought to undo any notions of divinity and the existence of souls, Masonry pursued a middle and accommodating course:

Masonic literature [...] stressed social stability and glorified the Masonic Lodge as the model for the stable and harmonious society. Masons were model citizens, loyal to the king, never libertine or immoral, knowledgeable in the arts and sciences and in particular mathematics and geometry, “the mother and touchstone of all the other sciences.”

The foregoing comes from Dr. Jacob’s long and insightful chapter

titled “The Origins of European Masonry.” From there, she moves to the history of the silly, raucous, and fun-loving “Knights of Jubilation,” a fraternal body dedicated to frivolity in the mold of the more notorious

Guzzletonions. Unlike the latter, however, the memberships of the Knights of Jubilation and early Masonic Lodges overlapped considerably. Dr. Jacob includes in an appendix some minutes of the Knights’ gatherings to exemplify their devotion to hilarity.

Nevertheless, Masonry hardly developed monolithically. “European radicals in the Netherlands (and by implication in other European countries) could also find in the Masonic lodge a vehicle for expressing religious heterodoxy, indeed for constructing a new religious vision,” she states. Furthermore:

This milieu reveals a living natural historical culture where the connections between religion, natural philosophy and politics take on a human reality, where ideas about nature, social equality, the new science, as well as the republican ideal produced a new kind of European (few in number to be sure) who worshipped the natural world in a new temple and who found in the brotherhood of the lodge a private, secret expression of an egalitarianism that in the course of the eighteenth century became, and remains to this day, so vital to the program and ideals of Western reformers.

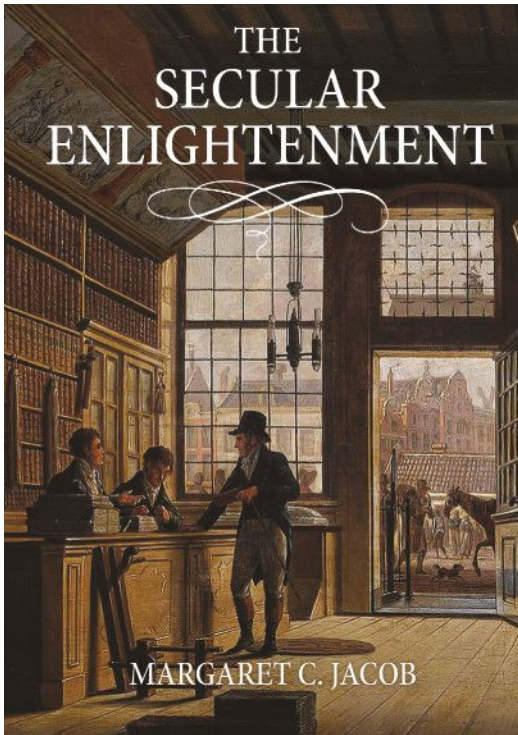
In her review of interesting and prominent personalities of the era, Dr. Jacob includes a biography of the Mason Rousset de Missy, arrested in 1749 for promoting the overthrow of the Amsterdam civic government.

For his efforts, this pantheist, journalist, and would-be revolutionary was fined 1,000 guilders and exiled from the Netherlands. Yet, Dr. Jacob observes, “At every opportunity this prominent Amsterdam grand master reiterated and elaborated on the ideals of Masonry.... He simply asserted that the charges of ‘libertinage, debauchery, deism, atheism ... and various other even greater abominations’ are totally false; ‘the pope himself knows that it is so.’”

The Radical Enlightenment concludes with Anderson’s *Masonic Constitutions of 1723*, which “is particularly useful in showing the merger of ‘operative,’ that is, old craft practices, with ‘speculative’ elements, the latter by 1717 largely predominant.”

The Secular Enlightenment paints a much darker view of the Enlightenment era than *The Radical Enlightenment*. Rene Descartes, with his declaration “I think therefore I am,” “licensed the will to explore any idea.” Yet ideas flew thick and fast, and the Enlightenment’s freedom of thought soon resulted in verbal combat and intellectual upheaval. Dr. Jacob, for instance, revisits the Knights of Jubilation, whose chapter at The Hague included “publishing members [who] brought to the public the clandestine manuscripts that named Jesus, Moses, and Mohammed as the three great imposters.” Such heresies naturally attracted the attention of the Inquisition and its Jesuit enforcers.

Dr. Jacob states: “Nowhere more than in France, the masonic lodges grew in importance and provided an outlet for progressive thought and an alternative to organized religion.” At the French Revolution, the Masons



Newton stunned the world with his discovery of gravity and his laws of motion, which led some philosophes to extend his principles to the idea that all that exists is matter in motion, leaving no room for the soul or spirituality.

Joseph Black formalized chemistry, the most experimental of sciences. James Watt developed the steam engine, while Hobbes, Calvin, Leibnitz, and Spinoza debated philosophies that challenged beliefs which had prevailed for millennia.

Gaetano Filangieri of Milan receives credit as “among the first, if not the first, to theorize the meaning of constitutionalism for the new American republic. . . . [H]e drew from his lived experience of enlightened culture particularly as he found it in the Neapolitan masonic lodges and their participation in the international circulation of ideas.” His outline of an ideal constitution closely resembles the United States’ final product. He drew on ideas expounded in his five volume *La scienza della legislazione* (Science of Legislation) published in 1780.

Thomas Jefferson, often described as a deist, expressed his own dedication to Enlightenment principles in a letter to Joseph Priestly on March 31, 1801, in reference to their political enemies: “the barbarians really flattered themselves [that] they should be able to bring back the times of Vandalism, when ignorance put everything into the hands of power and priestcraft. All advances in science were proscribed as innovations.”

The Enlightenment climaxed (some would say crashed) with the French Revolution and its Reign of Terror, and a backlash against the Enlightenment ensued. Yet the accepted and acceptable principles of social and economic equality, positioning secular law and authority before those of the church (any church) and monarchy, universal education, abolition of slavery, the equality of women, and anti-imperialism soon came under attack, often successfully. Examples of successful repression of Enlightenment progress after the French Revolution include the restoration of the House of Orange as a monarchy in the Netherlands and suppression of a pro-democracy revolution in Naples.

The new science of the late sixteenth century emboldened the conception of ideas that upended centuries of conventional thought, belief, and faith. Some philosophes indulged ideas so radical and unacceptable that they incurred the wrath of clergy, magistrates, the Inquisition, and monarchs.

Through it all, Masonic lodges maintained a balance that accommodated and tolerated sincere religious faith while upholding the values of friendship, education, democracy, and the seven liberal arts and sciences. Despite condemnation and threatened persecution from Rome, the Craft thrived and held steady to its principles. As for secrecy, Dr. Jacob notes correctly that Masonry shares its secrets with every man who successfully petitions a lodge.

While the new science and philosophy of materialism rattled Europe’s spiritual and political core, principles inspired by the Enlightenment—equality, tolerance, democracy, constitutionalism, freedom of speech,

and their philosophes were accused of a conspiracy to foment the fall of the monarchy and the Catholic Church. Dr. Jacob continues: “The conspiracy charge stuck, and it became a steady element . . . well into the twentieth century. It had no basis in fact, but conspiracy theorists are seldom bothered by facts.”

In *The Secular Enlightenment*, Dr. Jacob drops names like a philosophical hailstorm (David Hume and Adam Smith from the Scottish Enlightenment, for instance, and Jean-Jacques Rousseau, famous for his *Social Contract* theory, all join the discussion). Yet she covers the Masons Montesquieu, Voltaire, Franklin, and James Madison, providing illuminating explications of the ideas which arose during the era.

She also covers lesser known luminaries such as James Hutton, the geologist who first postulated the earth’s age in millions of years, which rattled those who held fast to the Biblical calculation. Isaac

thought and conscience—survive and remain unfulfilled among many of the world’s citizens to this day.

Although the historian Margaret C. Jacob views her subjects through detached and disciplined research and discovery, *The Radical Enlightenment* and *The Secular Enlightenment* compliment Freemasonry for its participation in formulating and spreading the best of Enlightenment thought as well as preserving its best principles today. As Dr. Jacob concludes: “This historical account seeks not to return to the past but to bring the best of the secular enlightenment with us into the future.”

—William Parks, 33°

Belton, John, *A Questioning Eye on Freemasonry*, Lewis Masonic, 2019, 256 pages, softcover, black & white photos, ISBN: 978-0-85318-568-0, about \$19.99 at LewisMasonic.co.UK

Harry Carr’s World of Freemasonry, ever since its first appearance in 1984, has been a recommended work for those new to Freemason-

ry, as the book has an easy-going, conversational style with a variety of high-quality content. Now *A Questioning Eye on Freemasonry* by John Belton has appeared as a worthy work to place beside it, with all of the benefits that another thirty-five years of progress and research offer.

An advantage to a book which is a selection of papers on a variety of topics under one cover is that the sections can be skipped over or read in any order. Recommended in particular is a chapter on prolific Masonic news writer and editor Dudley Wright, which dovetails nicely with another chapter on “Gould’s Histories of Freemasonry: A Critical Reappraisal,” and these chapters pair well with “Build Your Own Inexpensive Masonic Library.” For Masons interested in research and sifting out the best in Masonic literature, these papers are indeed useful.

Another couple of chapters deal with international Masonic jurisdictions and by extension “recognition.” In “International Brotherhood: To

Seek for That Which Was Lost,” Bro. Belton traces a very brief history of territorial jurisdiction. The chapter answers his own posed questions on recognition issues, and readers may find it difficult to agree with each or all of his conclusions. However, even the end-notes to articles like this one can prove interesting (in this instance, findings from a unique French court case!). This paper fits well with two others on French Freemasonry.

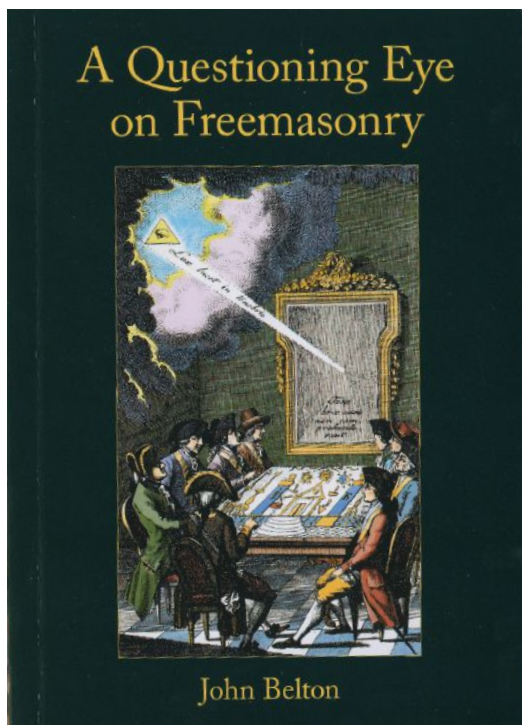
In the excellent “The English Masonic Union of

1813” and “The International Compact of 1814,” Bro. Belton tackles the Union of the Ancients and Moderns into the United Grand Lodge of England. His handling of these two subjects is helpful, touching on the Unlawful Societies Act of 1799 and how “the interpretation of Scottish law was different to that in England,” and he follows how the situation again was different in Ireland. Another trio of papers which “trio of paper which work well” work well in unison with the aforementioned paper and with one another are “Irish Masonic Crisis 1804–1814” and “Pure Ancient Masonry and the Royal Arch” fitting in with “Brother—Just One More Degree.”

In “Resurgam—Does Rejuvenation Await Freemasonry?,” Belton revisits an article he wrote more than decade ago in 2008, dealing with membership trends. This article identifies “changes ... almost identical across the Anglophone world [that] demands one explanation which fits all countries...” I will not completely spoil how he arrives at his deduction as to whether or not Freemasonry or outside forces are responsible for the changes, but I cannot help but offer this quote: “I have been unable either in past researches or in study for this paper to find any evidence for Grand Lodges to have influenced any change in the trend of men becoming Masons or total membership.” Grand Lodge officers might do well to read on!

For its variety of interesting and thought provoking papers—detailed enough for the specialist, and general enough for the new Masonic reader—John Belton’s *A Questioning Eye on Freemasonry* has earned a spot on my short recommended reading list. •

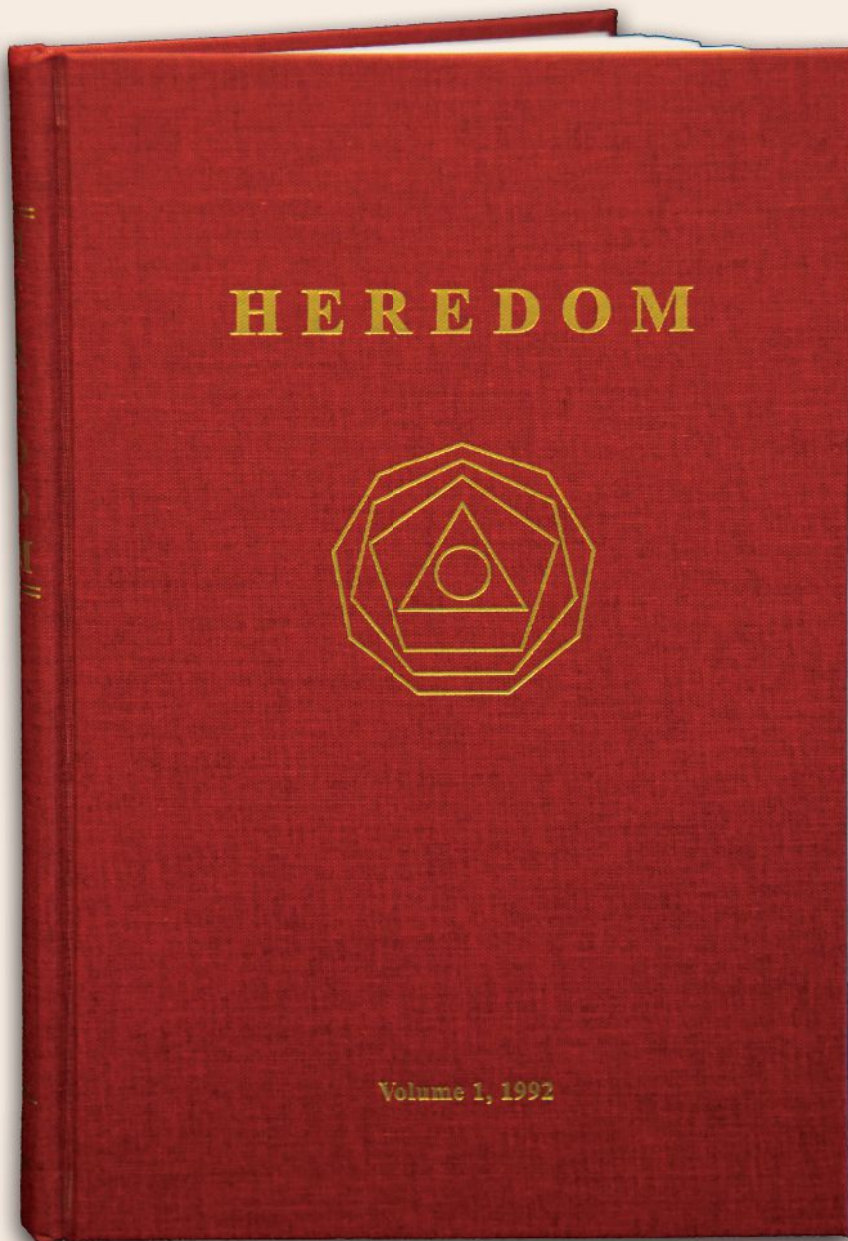
—Daniel Gardiner, 32°



Heredom - Volume 1

REPRINT!

Volume 1 of *Heredom* (1992) has been out of print for years and is a real collector's item. This reprint is a complete facsimile of the first edition, bound in a Cranberry linen (darker than the original Lavender).



Contents:

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- “Why Thirty-three?”
by S. Brent Morris
- “Andrew Michael Ramsay and his Masonic Oration” by Lisa Kahler
- “Ramsay’s Oration: The Epernay and Grand Lodge Versions” by Cyril N. Batham
- “The Grade of Perfect Elect Mason” by Eric Serejski and S. Brent Morris
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As of press time, House of the Temple offices were scheduled to open for normal hours, at reduced capacity, beginning **Monday, June 8**. The building, however, will remain closed to visitors and tours until further notice.

Please check scottishrite.org for our current operating status. For tools and content to help you stay connected to your fellow brethren, please see "Masonry in the Time of Coronavirus" on p. 22 of this issue.

Please take care & stay safe, everyone!