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SEPTEMBER–OCTOBER 2020

SCOTTISH
✧ RITE

JOURNAL

OF FREEMASONRY • SOUTHERN JURISDICTION, USA®

A

Toast to Our Brethren!

*Thank you to
all those who
contributed to our
spring campaign.*

The House of the Temple received this ca. 1790–1810 punchbowl from the estate of Ill. Claude H. Harris, 33°, in 2016. Our spring membership gift, *The Freemasons' Punchbowl*, highlighted ceramics like this, as well as earthenware and glassware from the Temple's collection.

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JROTC Cadet Selected
to All Four U.S. Service
Academies PAGE 19



SPECIAL OFFER!

House of the Temple Miniature Paperweight



Brass paperweight of the House of the Temple in Washington, DC.

This beautifully-detailed miniature contains many features; including the thirty-three columns that support the building's roof, the Sphinxes (named Wisdom & Power), and other details.

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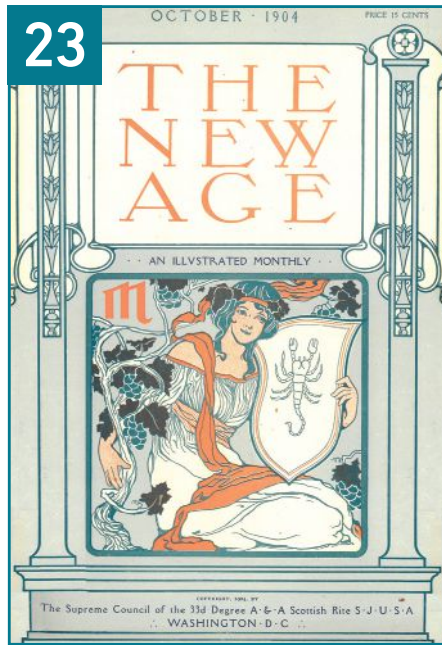
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Left: The October 1904 issue of *The New Age Magazine* (now *The Scottish Rite Journal*), featuring an Art Nouveau representation of the Zodiac sign Scorpio

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GRAND COMMANDER'S MESSAGE

YOUR LITTLE CARD

The big man with the apron and the large jewel walked around the room saying, "It is just a little scrap of paper, a card, but it means the world to me," as he held up his lodge dues card.

Those words were shared by Grand Master Thomas F. May, 33°, during a presentation in 1995. I probably never told him how inspiring that was to me. It stuck with me, that sentence and his explanation that the card was symbolic of his ties to Freemasonry. It spoke to him



James D. Cole, 33°

and to me of what we promise to one another. Through a Mason's eyes, it reminds him not only of the night his journey began, but also of many stops along his path. Holding the card in his hand, a Mason is reminded of the touch of his brother's grip and the readiness to reach out and assist one another.

Today in the Scottish Rite, the card is no longer paper, it is instead plastic and hopefully, for those like me, digital in form. In fact, a couple of years ago we amended the *Supreme Council Statutes* to indicate that it is no longer a *dues card*; it is a *membership card*. Words matter. Symbols are important, especially in Freemasonry. The *membership* is the emphasis, the *dues* follow the *membership*.

For that reason, I have made a decision that hopefully is in keeping with the symbolism of our membership card and is a message in these trying times. When our members receive their dues billing notices this

year, their *membership cards* will be enclosed. In the past, we billed the members, and then only after they paid did we either mail the *dues card* to them or, in some cases, request that they come to the Valley to pick it up in person. This time, I trust them to pay when they

receive the card.

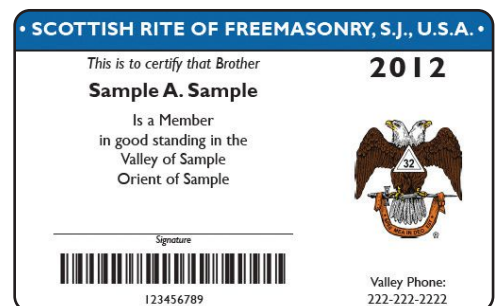
You see, I feel very strongly that this brotherhood of ours is crucially important to our world, especially now. Without disclosing any ritual secrets, I can remind members that our obligations do not highlight the *payment of dues*. We do however emphasize obligations to our Creator, to one another, and to the world at large. Obviously, it is understood that it will cost money to run any organization, so yes, we have an implied agreement which we all understand, that we must support our costs and pay our dues. However, our obligations to one another and our trust in one another are far more important.

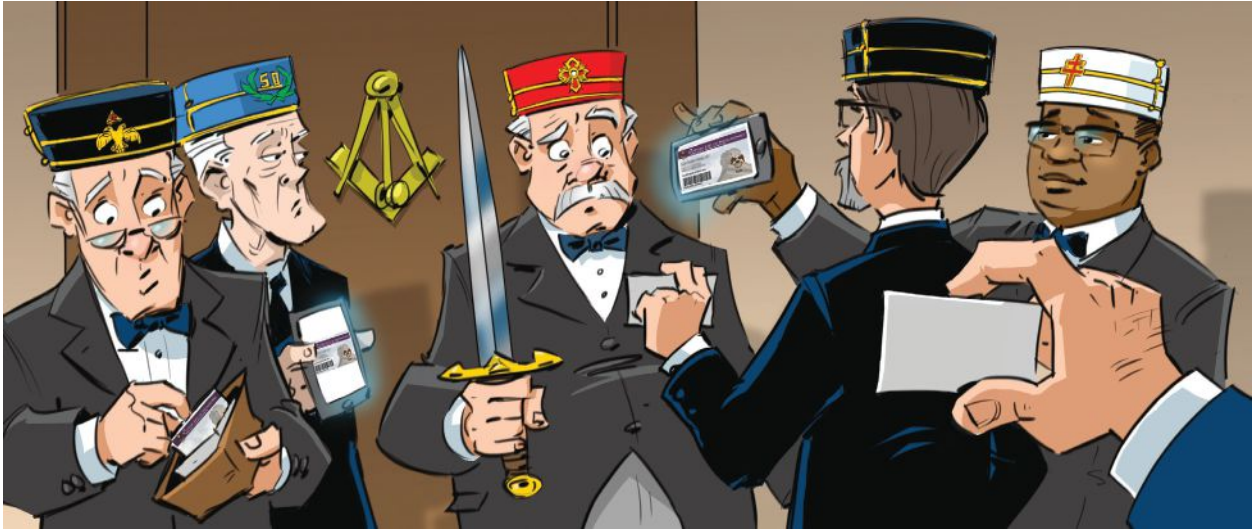
I realize that some people who receive the card might not follow

through and pay their dues. After all, we lose a thousand or more men every year who decide they no longer desire, for whatever reason, to be a part of the Scottish Rite. But let us never forget that the *membership card* is a symbol of our mystic ties with one another. It represents promises made. It represents promises to be kept.

The card should be a physical reminder to always take the most Masonic approach when faced with decisions. For that reason, in my trust of my brother, I sent the *membership card* in the same envelope in which I asked him to send us his dues, showing my trust that he would pay. The card symbolizes so much; it reminds me of what each brother means to me. So surely my brother will accept this approach as a token of friendship and brotherly love.

It just seemed the most Masonic way to do it, especially now. ❧





MY LODGE MEMBERSHIP CARD

On September 22, 1951, Bro. Frank H. Bertell delivered a three-minute talk before Kasilawan Lodge No. 77, of the Philippine Islands, on the occasion of the visit to the lodge of MW Cenon Cervantes, grand master of the grand lodge of that jurisdiction.

By FRANK H. BERTELL

Hold in my hand a little scrap of paper, 2½ by 3¾ inches in size. It is of no intrinsic worth, not a bond, not a check or receipt for values, yet it is my most priceless possession. It is my membership card in a lodge of Free and Accepted Masons.

It tells me that I have entered into a spiritual and material kinship

with my fellow Masons to practice charity in word and deed; to forgive and forget the faults of my brethren; to hush the tongues of scandal and innuendo; to care for the crippled, the hungry, and the sick, and to be just to all mankind.

It tells me that no matter where I may travel in the world, I am welcome to visit a place where good fellowship prevails among brothers and friends.

It tells me that my loved ones, my home, and my household are under the protection of every member of this great Fraternity, who have sworn to protect and defend mine, as I have sworn to protect and defend theirs.

It tells me that should I ever be overtaken by adversity or misfortune, the hands of every Mason on the face of the earth will be stretched forth to assist me in my necessities.

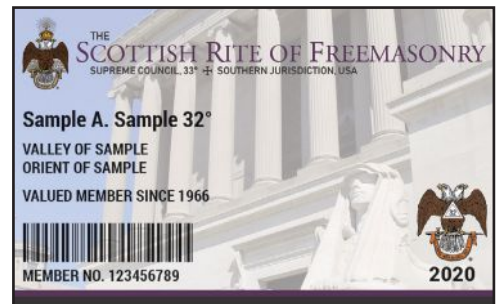
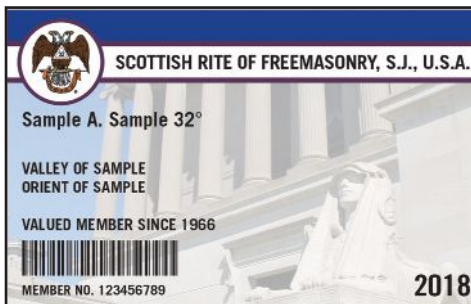
And finally, it tells me, my Brethren, that when my final exit from the stage of life has been made, there will be gathered in my lodge room friends and brothers who will

recall to mind my virtues, though they may be few, and will forgive and forget my faults, though they may be many.

It tells me all this and a great deal more, this little scrap of paper 2½ by 3¾ inches in size. •

—*The Royal Arch Mason Magazine*
5, no. 5(March 1956): back cover

Editor's Note: I remember first reading this essay in the 1980s, and I've seen it on the Internet rewritten for the membership card of a Shriner, an Odd Fellow, an Elk, and a K of C! Bro. Bill Kreuger, Librarian of the Grand Lodge of Iowa, tracked down this reference with help from MW Gerald "Jerry" L. Carver, 33°, Grand Secretary of South Carolina. If any readers of the Scottish Rite Journal know of an earlier publication of this essay, please send details to journal@scottishrite.org.



“There Is No Friend Like a Sister:” JOB’S DAUGHTERS’ 100TH ANNIVERSARY

*For there is no friend like a sister / In calm or stormy weather;
To cheer one on the tedious way. . . .*



Job and His Daughters.
Watercolor by William Blake, illustrating a verse from the Book of Job (42:15) so important to the order.

Book of Job, a biblical book beloved by Mother Mick which presents the classic question of how evil can come to good people. Job is a man in ancient times who loses everything for no reason he understands but still does not lose his faith in God: “Shall we receive good at the hand of God, and shall we not receive misfortune?” Mother Mick clearly felt that Job’s patience and faith were qualities to emulate, for she called her new order Job’s Daughters, reflecting that in the Book of Job “in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.” (Job 42:15)

The rituals and ceremonies which Mother Mick created closely follow the climaxes and vivid imagery of the biblical narrative, while adding an extra layer of rich symbolism. One example of this symbolism is represented in the white dove found in Bethel rooms. The dove symbol-

By CORDELIA DREISONSTOK, PHQ

So wrote Christina Rossetti in her famous narrative poem *Goblin Market*, a fairy tale I learned as a child which tells the story of two sisters who live in a cottage by a river. The line “there is no friend like a sister” has always stayed with me. Indeed, I see this quote as a key to my relationship to Job’s Daughters International, a Masonic youth group which focuses on sisterhood, ethical ideals, and service to others. This organization is open to young women between the ages of ten and twenty.

Alicia Szramoski, a life-long member, was recently elected to the highest adult office at the state level, the Grand Bethel Guardian of Virginia. She describes the international organization in a particularly meaningful way: “Job’s Daughters teaches its members time-honored values such as honesty, kindness, reverence for

sacred things, good citizenship, and love of country and flag, of home and family. Members gain self-confidence, learn leadership skills, run business meetings using *Robert’s Rules of Order*, and plan projects and events. Engaging in community service teaches compassion and allows members to do meaningful and engaging volunteer work. All these skills shape and prepare young women for business interviews, public speaking, networking, conflict resolution, team-work, and problem solving.”

Ethel T. Wead Mick founded the Order of Job’s Daughters one-hundred years ago on October 20, 1920. The organization is based on the



Job’s Daughters links members to their families and heritage. Patricia Dreisonstok, the author’s grandmother, at the Job’s Daughters Convention, Mayflower Hotel, Washington, D.C., August 1947. Patricia, age 15, is the fourth Job’s Daughter, going counterclockwise.

izes purity and truth; additionally, Job's first daughter was named Jemima, which means "dove." The Urn of Incense is another important emblem, representing the importance of prayer. A Job's Daughter can be a member of any church or religion, but she must acknowledge the importance of deity.

As an organization, Job's Daughters has a unique ability to link members to their families and to their heritage. In my own case, I never had an opportunity to meet my paternal grandmother Patricia Dreisonstok, since she passed away before I was born; all I knew was that she was a Latin teacher and was active in Job's Daughters. Family pictures of her taken in 1947 showing her active in Job's Daughter events and my own participation in our largely unchanged ritual today allow me to feel more connected to her and to understand more of her past. Job's Daughters also introduced me to Virginia Dodge, a member initiated in 1941 (the same decade as my grandmother). With nearly eighty years in the organization, Mrs. Dodge was the Honored Queen of her bethel in 1944-1945 and serves as an important bridge to Job's Daughters' own history: Mrs. Dodge met Mother Mick in 1955 on a train journey to Supreme Session in Idaho. Today Mrs. Dodge continues to play favorite songs of the American past on piano such as "The Desert Song," "Indian Love Call," and "Star Dust" during Arlington, Virginia, Bethel No. 1 meetings, introducing the Daughters to light classic and popular American music they might not otherwise hear.

I have also been inspired to learn of Job's Daughter's history of humanitarian public service. The August 1943 *New Age Magazine*—



The author during her installation ceremony.

as *The Scottish Rite Journal* was then called—writes in the World War II era that "the Order of Job's Daughters has established a fund from which ambulances and field kitchens are to be purchased for the Armed Forces." This tradition of philanthropy continues today as a national program sponsoring the Hearing Improvement Kid's Endowment (HIKE) in order to help young people who have impaired hearing.

The Daughters also offer tremendous opportunities for social development and fun, including activities such as ice skating, snowboarding, and formal dances. In my own life, Job's Daughters provided me my first opportunities for piano performances before an audience of my bethel sisters. My early performances and then later piano competitions at Job's Daughters provided a supportive and encouraging atmosphere to develop as an artist and public performer. Now I study classical piano at Catholic University of America.

More recently, it has provided opportunities for larger public performances at adult Masonic events and philanthropic public-service activities. These include talent

performances of Job's Daughters at retirement homes and at Grand Session, the latter being an annual summer bonding event of competitions, games, and formal ceremonies hosting young women, some of whom might not otherwise have access to summer enrichment activities. At Grand Session and in the bethel, one may make long-lasting friends from both similar and different backgrounds—sisters for life "in calm or stormy weather," to borrow again from Christina Rossetti's poem.

Job's Daughters thus connects its members to the past—to the ancient past of the biblical figure of Job, traditional Masonic-style symbolism, the 1920s-era ritual of Mother Mick, and the past generations of our families. It also provides a gateway to the future, helping young women learn about ethics, develop as leaders, and also serve their surrounding communities. Job's Daughters has helped me both to develop skills in leadership and to explore a career in the performing arts, while also serving the community through music and music education.

This path to the future is also supported by the Job's Daughters organization itself. As Mrs. Szramoski, the newly installed Grand Bethel Guardian of Virginia, explains: "Job's Daughters is the very best organization for pre-teen and teen girls for teaching leadership, developing skills that enable members to become women of influence in their homes, communities, and in the business world. The future I envision for Job's Daughters are bethels in all fifty states and throughout the world!" •

Cordelia Dreisonstok, Past Honored Queen of Bethel 22, Alexandria, VA, is a music and arts student at Catholic University of America in Washington, D.C.

Magnum Opus:

A “GREAT WORK” IN SCOTTISH RITE HISTORY

By **ARTURO DE HOYOS, 33°, GRAND CROSS**
Grand Archivist and Grand Historian

Many members of the Scottish Rite Research Society (SRRS) recently received a copy of *Albert Pike's Magnum Opus*. This fascinating volume of early Scottish Rite rituals was sent as a bonus to members of the SRRS who were dues-current in 2017. If you received a copy, and read a little, you likely noticed some familiar phrases and themes we've retained today. Other things will be quite unfamiliar. Have you ever wondered why rituals, even of the same rite, can differ so much? A quick trip to the Northern Masonic Jurisdiction (NMJ) can be an eye-opening experience for a member of the Southern Jurisdiction (SJ). While the majority of our degrees perpetuate traditional Masonic themes, the NMJ employs some remarkably diverse and modern themes which would be completely unfamiliar to members of our jurisdiction. Let's look quickly at the rise of the “high degrees.”

When our Freemasonry was organized as a fraternity in London in 1717, there were only two degrees: Entered Apprentice and Fellow Craft. By 1725 the first high degree, the Master Mason Degree, arose, and about seven years later we learn that the “Scots Master” was being conferred in England on men who were already Master Masons. The

Scots Master introduced traditions that are preserved in the name “Scottish Rite” while some of its content is still preserved in several degrees today. As features were added to or removed from the rituals, they evolved unique forms. Some were changed so much that they even became different degrees.

Examples of this include the Royal Arch, the Perfect Master, and even

the Prince of Jerusalem, all of which share features or symbols from that early Scots Master Degree. As the high degrees spread, they became particularly popular in Germany and France, and in the 1760s the French Mason Stephen Morin was given a patent to promulgate high degrees in the New World. He organized a system known as the Order of the Royal Secret. It had twenty-five degrees and was destined to become the parent of the Scottish Rite.

Although our Supreme Council was founded in 1801, it did not possess all thirty-three degrees until



Charles T. McClenachan, 33°, used parts of the *Magnum Opus* in his NMJ monitor *Book of the Ancient Accepted Scottish Rite* (1867).

1804. The earliest collections of our rituals, belonging to Grand Commander John Mitchell, and Lt. Grand Commander Frederick Dalcho, were quite primitive and directly carried over from the Order of the Royal Secret, to which they added a couple of others. The first attempts to standardize the Scottish Rite rituals occurred under the leadership of Grand Commander Moses Holbrook in the 1820s. When the Supreme Council, NMJ, was created between 1813–15, its rituals were also those of the Order of the Royal Secret, supplemented with others provided by the SJ. For

the next thirty-five years, it appears that there were only minute changes made to the rituals in the SJ, the most notable being a phrase added by Dr. Albert G. Mackey.

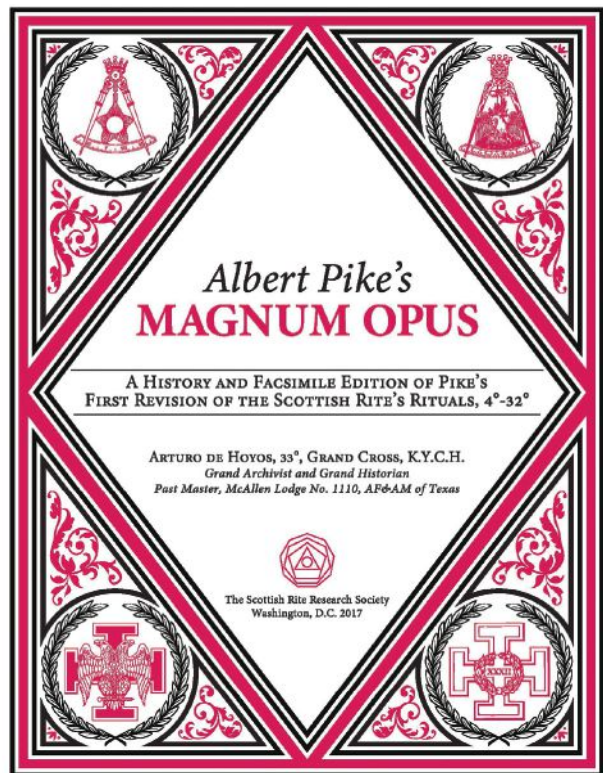
When Albert Pike joined the SJ in 1853, he was disappointed with many of the rituals. He noted that a majority were similar to “side degrees, of little or no value, containing little or no Instruction.” In an even more candid statement, he said, “The Rituals ... when I received them, were worthless. I repeat it, excepting the Rose Croix only. They taught a man nothing that he did not know before. They were not impressive in any way. No man of intellect and knowledge could regard them, as literary productions, with any respect.”

To be fair, I believe that Pike’s remarks were hyperbole. He was a person with a broad background and well-read. He preferred literary excellence, and his personal library was filled with volumes by some of the best writers, philosophers, and thinkers. He was himself a poet who had a command of language. It is true that the rituals, as he received them, were not *literary productions*, but they made no pretense to be such. They were initiatory ceremonies, intended to mentally remove the candidate from his environment, and cause him to pause and consider circumstances and events in ways which transcended the walk of his daily life. And in this they succeeded. The old rituals ushered candidates into a mythic realm and, by a type of *participation mystique*, they widened the perspectives and capacities of the participants. The old rituals, occasionally rough and unsophisticated, nonetheless commanded the attention and respect of

intelligent persons of the day who valued the content and not just the form. The old rituals may have appeared to Pike like battered ships, but they remained laden with precious cargo.

It is true that, for a number of reasons, the SJ was handicapped with less-than-ideal rituals, but there were still many insightful and beautiful passages in the collection which Pike received and which would inspire his later revisions. Whether or not Pike was justified in his criticism of the rituals, his statements reveal his frame of mind and the rationale under which he would labor to improve them. The result of his dissatisfaction, even if exaggerated, would nonetheless prove beneficial to the Scottish Rite worldwide.

Things changed in 1855 when our Supreme Council appointed a committee of five persons to revise and standardize the rituals. Pike, who held the Thirty-second Degree, was the junior member. In his typical fashion, he threw himself into the work and was the only committee member to produce results. Using the rituals he received from Mackey, as well as French rituals from several sources, Pike rewrote the entire collection of Scottish Rite Degrees,



The title page of the *Magnum Opus* was designed by Bro. Steve Adams, KCCH.

4°–32°. Years later, he reflected on how he went about the task:

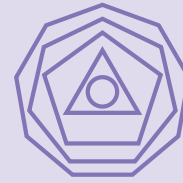
I was satisfied, soon after I received the degrees, that in order to [assist] the extension of the Rite, a revision of the Rituals was indispensable. I thought that each degree ought either to be abandoned, and its very title disused, or it ought to be worked. I believed that all could be combined into one harmonious system, if the leading idea of each degree could be discovered and developed.... And it seemed entirely clear to me, that in order to make the Rite a working Rite, very much needed to be done.

In 1857, after completing his first draft of the rituals, he had them privately printed in an edition of 100 copies. When Dr. Mackey received his copy, he praised it, calling it the *Magnum Opus*, or “great work.” It was



The splendid front and back covers of the *Magnum Opus* were designed by Bro. Steve Adams, KCCH.

Magnum Opus and the Scottish Rite Research Society



If the history of our rituals and books such as Pike’s *Magnum Opus* interest you, you’re in luck!

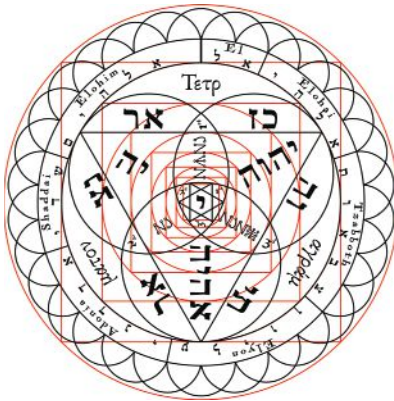
The SRRS has printed several books which preserve older versions, going back to the 1760s. Our beautiful edition of Albert Pike’s *Magnum Opus* we are presenting in this article not only includes the complete 4°–32° of this first draft in facsimile, but it includes an historical introduction, an appendix, and index. The book is helpful in understanding the development of many characters and themes we know from our current degrees.

If you’re “on the fence” about joining the SRRS, the benefits of membership are, frankly, nothing short of amazing. Members receive an annual hardbound volume of *Heredom*, our official transaction filled with scholarly papers on Freemasonry in all aspects: history, ritual, symbolism, and philosophy. You’ll also receive *The Plumblin*, our quarterly newsletter, and also bonus items, like the *Magnum Opus*! Plus, you’ll even get discounts on many items from the Scottish Rite store. Membership is open to anyone interested in Freemasonry. For more information, go to scottishriteresearch.com. To join, visit scottishritestore.org and enter “research society” in the search box; you can purchase a new membership or even a lifetime membership. The SRRS has been called the “best bargain in Masonry” for a good reason—it delivers what all Masons seek. Let there be Light!

a huge step forward, not only for the Supreme Council, SJ, but also for the Scottish Rite around the world. As copies were shared, other Supreme Councils began including large parts of this new material in their rituals. Much of the content found its way into the rituals of the NMJ, where it appeared in its “Union of 1867” ritual. This was comprised primarily of the older “Secret Directory of Manuscripts” (manuscript rituals)

and Pike’s *Magnum Opus*. Concurrent with the NMJ’s adoption of the ritual was the appearance of Charles T. McClenachan’s new NMJ monitor, *The Book of the Ancient Accepted Scottish Rite* (1867). It credited Pike’s work as fundamental, noting, “in such portions of this work where the Rituals and Monitors of the Northern and Southern Supreme Councils are the same, all credit is due to the present Grand Commander of the Southern Supreme Council, Albert Pike.”

Our rituals were occasionally improved and refined by Pike between 1861 and 1884. Following his death, there have been several revisions of the ritual, including the *T. W. Hugo Revisions* (1889–1919), the “Interpolations” or *Rubrics* (1929–31), the *Clausen Improved Rituals* (1985–87), and the *Revised Standard Pike Ritual* (2000–04). In the NMJ, the revisions began about the turn of the century, and most of their degrees have been revised a few times, so that some of them now have very innovative and modern themes, while others yet retain elements in common with Pike’s work. •



The logo on the back cover of the *Magnum Opus* is a reconstruction by Bro. Steve Adams, KCCH, of a symbolic diagram in Perez Snell’s *Ritual of the 14°*, called *Perfection*, or *Perfect, Elect, Perfect, and Sublime Mason* (ca. 1827).

Taking That “Next Step”

“I see an elevation of positive energy each time I step foot into the lodge. We help each other when we are in need, and it is better to serve others together, in unison, in order to do good for the community.”

By SELMIN KARATAS, OES

Have you ever wanted to do more, you know: take that proverbial next step? I have, and I am pleased to say that recently I did just that. Let me explain.

I have been involved in Masonry for more than ten years as a member of the Eastern Star in New York City. I have been attending meetings once a month at the Grand Lodge in New York, learning and talking about our projects and our service to others. I try to remain after the end of each meeting for lively fellowship.

What made me interested in Masonry is the lasting comradeship that I have with my brothers and sisters. What is important for me is that we help better ourselves by becoming better people with the practice of Masonry. I see an elevation of positive energy each time I step foot into the lodge. We help each other when we are in need, and it is better to serve others together, in unison, in order to do good for the community. In essence, I believe Masonry, as a whole, benefits mankind.

For the longest time, I have read and heard about all the good works being done by my Scottish Rite brethren and their families. I was so impressed by the Scottish Rite Creed, which states, “Human progress is our cause, liberty of thought our supreme wish, freedom of con-



PHOTO COURTESY OF AUTHOR

Selmin Karatas in her Eastern Star regalia. She has taken the next step” and is a new contributor to the Scottish Rite.

science our mission, and the guarantee of equal rights to all people everywhere our ultimate goal!” For me, it is vital to support an organization with such a positive outlook on life. This is why I took that “Next Step.”

A month or so ago, I reached out to the Development Office, identified myself, and offered my support. I was warmly received by Brother Tom Broderick, KCCH, who took the time to explain all the different philanthropic programs and the history of the House of the Temple and answer all my questions. I came to understand one of our great Temple’s charitable causes is “RiteCare Scottish Rite Childhood Language Program,” which provides diagnostic evaluation and treatment of speech and language disorders as well as learning disabilities.

As of this moment, there are some 175 clinics all over the United States helping out children. Another ongoing effort is the House of the Temple Preservation cause. Our great Temple in Washington, D.C., is a beautiful building and it needs to be care for and cherished. To maintain and restore its grandeur, we must attend to the hard work of supporting this historic edifice.

As a result of my “Next Step,” I offered a charitable contribution and have dedicated myself to learning more, serving more, and one day visiting the House of the Temple.

So I say: Go ahead, during these turbulent times, and take “the next step!” •



SPEAKING OF ZARATHUSTRA: REFLECTIONS ON DUALITY

By SIMON WEISSENBERGER, 32°

I have long been a devotee of meditation. I preface this article with this comment, as I came to an important realization during one of my meditations assisted by breathing exercises. On a particular warm spring afternoon in Italy, I had taken some time to meditate. After about a half hour, I came to a sudden awareness of the concept of duality which plays a major role in our material and mental plane. This is an idea which we may all have innate within us (as Plato says about knowledge in *Meno*), but it can take meditation to bring out this awareness on a more intimate level. Such duality manifests itself with our perception of the laws of nature like darkness and light, male and female, and—more abstractly—good and evil. In Blue Lodge Masonry, one of the most notable symbols of this duality is the mosaic pavement of the checkerboard floor with alternating black and white squares, reflective of Zoroastrianism, which is taken up further in our Scottish Rite Degrees.

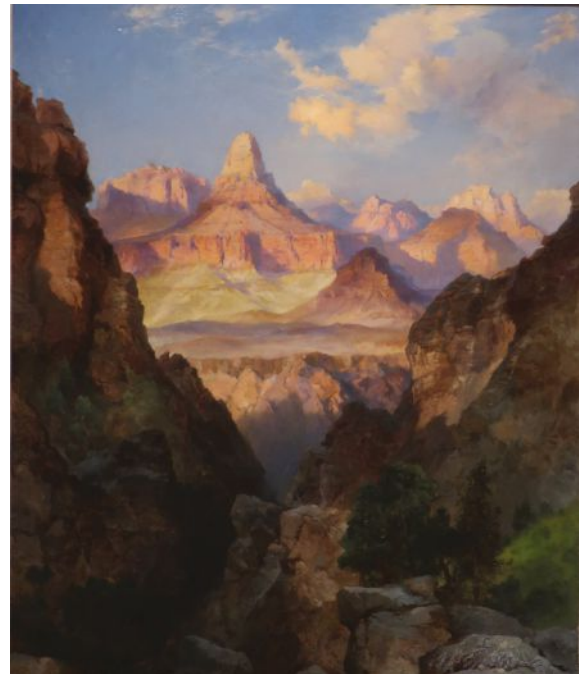
The realization I had that day combined psychological insight and spirituality. Throughout our upbringing, we are exposed to a wide variety of notions from our parents and family, and later from peers and teachers. Some of these

ideas are beneficial while others are greatly limiting and may lead us to dire straits. Both, however, become internalized and thus become part of our inner narrative. On the one hand, a parent may teach a new skill: a virtue like bravery or an appreciation of humanity. Teachers and friends may also fulfill this highly positive role. One crucial concept generally taught to one degree or another by parents as well as most world religions is the duality of good and evil, right and wrong, chaos and order.

This duality is also very important to Masons, as we are taught to walk upright, help our fellow citizens, and have faith in the Deity for the good of the world and mankind. As we are taught to seek Light, we unequivocally must also be aware of all that is not Light. In our discovery of nature throughout life, we see with ever greater awareness the interplay between the duality of the creative and destructive forces of the universe. With

a keen eye and an open heart, we may also notice the immense beauty which is present in the natural world and the wisdom which can come from the careful observation of nature—seeing a *Zoroaster Temple at Sunset* within nature, as the American painter Thomas Moran did in his remarkable landscape of the Grand Canyon.

Sadly, many children are over-protected by well-meaning but overbearing parents—“helicopter parents,” as they say in the US, who out of fear of harm do not



Thomas Moran, *Zoroaster Temple at Sunset*, 1916. Immense beauty is present in the natural world, and wisdom can come from the careful observation of nature.



WIKIMEDIA COMMONS

Zoroaster holding a celestial globe. Raphael, *The School of Athens* (detail), 1509–1511

allow their children the experience of nature, and this can be greatly limiting. What a disadvantage it is when the beauty and charm of each season and the natural rhythm of creation are denied children who are kept from the “harm” of the outdoors, and thereby prevented from enjoying and living in harmony with nature’s awe-inspiring landscapes.

Yet for the individual who has been limited in childhood and beyond and faces inner adversities, all is not hopeless. If the person later decides that he will aim for self-improvement, he may do so, but change is never an easy undertaking. A great deal of psychotherapy is related to rewiring our thoughts and behavior to be more adaptive and constructive. Another important aim of psychology is learning to restructure our narratives in accordance with our higher calling and true will. The individual is the author of his own destiny, and thus by restructuring one’s inner narrative, one aligns oneself with the current of Light and Life as opposed to the

current of darkness. The opposite spectrum of limitation is possibility and openness to a life led in courage. This is a theme which Masonry teaches us in the First Degree when we are enjoined to smooth the rough ashlar and work on our imperfections which may be holding us back. This, of course, is the process of a lifetime.

It was years later that I read about the teaching of the spiritual proph-

et Zoroaster, his ancient Persian religion, and the great influence it had on the later Abrahamic faiths (Judaism, Christianity, and Islam). I first came to his teachings indirectly through Friedrich Nietzsche’s masterpiece *Thus Spoke Zarathustra*, in which the German philosopher took on Zoroaster in the name of Zarathustra as a character to express his philosophy of thinking “beyond Good and Evil” and towards a “transvaluation of values.”

Later I learned more on the Zoroastrianism tradition proper when visiting the Monument to the Battle of Nations, an iconic Masonic building in Leipzig, Germany. Here one of the central themes is the symbolism of Ahura Mazda keeping away the evil forces of Ahriman, for in Zoroastrianism, Ahura Mazda represents the God of life and of goodness and is honored in his temples by a flame. Ahriman, on the other hand, is the God of death and evil. In Zoroastrianism, it is generally believed that the forces of Ahura Mazda will eventually clash with the forces of Ahriman

in a showdown reminiscent of the Apocalypse of John in Revelation, although Zoroastrianism predates Christianity by at least 600 years. The influence of Zoroastrianism, one of the oldest of religions, on later faiths has been profound, and in Pike’s *Morals and Dogma*, we read that Freemasonry “reiterates the maxims of ... Zoroaster.” (MD 14:13)

In short, I had come to the meditative realization that on the material plane we are currently aligning our consciousness with the forces of Light or the forces of darkness. This is presupposed by our consciousness and thoughts wherein the inner battle between good and evil, light and darkness, order and chaos takes place. Yet the Grand Architect of the Universe may be above and beyond our necessary yet temporal concepts of good and evil. I also mention this as I find that, although dualism is only a model, it is a very pragmatic model from which to operate. It offers clear concepts regarding good and evil and can help us live as upright citizens, thereby promoting the ideals of liberty, freedom of consciousness, and tolerance which we cherish as Scottish Rite Masons. •

Bro. Simon Weissenberger, Ph.D., is a member of the Star of the East Lodge No. 1066 in Halle, Germany, a charter member of the San

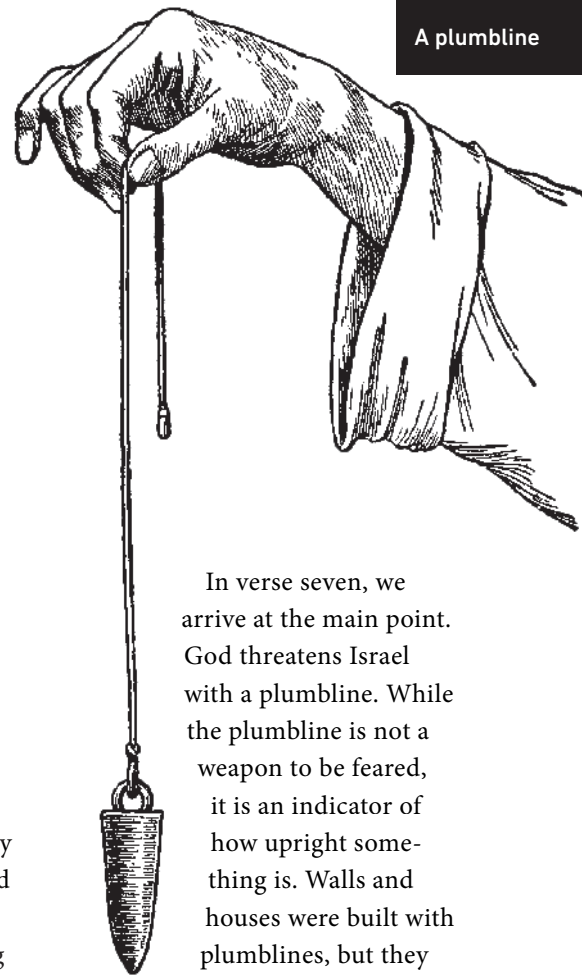


Miguel Arcangel Lodge in Prague, Czech Republic, due to open in the fall of 2020, and a member of the Scottish Rite bodies of Washington, D.C. Dr. Weissenberger is a university researcher and lecturer in the field of psychology.

BIBLE STUDY FOR FREEMASONS:

The Plumbline in the Book of Amos (7: 1-9)

A plumbline



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

¹Thus hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. ²And it came to pass, that when they had made an end of eating the grass of the land, then I said, "O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small." ³The Lord repented for this: "It shall not be," saith the Lord. ⁴Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. ⁵Then said I, "O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small." ⁶The Lord repented for this: "This also shall not be," saith the Lord God. ⁷Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. ⁸And the Lord said unto me, "Amos, what seest thou?" And I said, "A plumbline." Then said the Lord, "Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: ⁹And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword."

This passage is a rare instance in which one of the craftsman's Masonic working tools, the plumbline, is used in a biblical passage quoted in Masonic ritual. The beginning of this section reminds us that Israel has been devastated in many ways during her history. Israel had been a sinful nation and broken her end of God's Covenant during Amos' time. Step by step, however, God tries to bring His people back through lessons of mercy, in spite of how evil and unfaithful the people have been.

There is the striking image of locusts taking all that is left of the grass so that there will be no more good growth for livestock, meaning that the people will also starve. When fire burns up all of the roots and remaining grass, famine will spread soon. God used these natural forces as His instruments of justice, just as He used the King of Assyria to punish the nation of Israel. The entirety of Israel were diminished, and there were real questions if God would continue to allow the people to live in heresy and evil.

In verse seven, we arrive at the main point. God threatens Israel with a plumbline. While the plumbline is not a weapon to be feared, it is an indicator of how upright something is. Walls and houses were built with plumblines, but they were also torn down after being measured with a plumbline. If the house was not true and plumb, it should be torn down and a new one built in its place. Similarly, if people are not true and upright, they should not see a lot of mercy. The House of Israel, or any of our houses, should be torn down and new houses put in their place. Illustrations of the plumbline or a measuring line being used as a judgment are also suggested in passages such as 2 Kings 21:13, Isaiah 34:11, and Lamentations 2:8. Each of these biblical portions is worth reading in order to seeing how God uses such a line of measure in order to show that when people are not upright, bad things happen to them.



1372 Illuminated Manuscript image from the Book of Amos, France. Note that the anonymous late Medieval artist substituted a trowel (another Masonic working tool) for the plumbline!

Luckily for Israel, Amos was a great prophet and prayed for the people of Israel, asking that God might be merciful and not judge them too harshly. God is always merciful and loving, so He means to instruct Israel in another lesson. This should remind readers of Revelation 9. There, locusts are used to punish, warn, and remind people that it could have been much worse if God had not been so very merciful. God could have destroyed Israel in Amos 7, or for that matter all of humanity in Revelation 9, but instead He relented and was merciful and kind, giving a lesson which brought many to grace.

The question for us today is how we learn from this passage? In Masonry, we are taught to use the builder's tools in an allegorical sense. We consider the uprightness of our lives and try to live more just and noble lives, avoiding self-

ishness and greed, always endeavoring to measure up to the expectations of our faith, families, and communities. As Masons, we are to consider our actions and measure ourselves by the Volume of Sacred Law which rests upon our altars. The Bible is that book for most American Masons, and in its pages we see the errors of our ways of greed and lust, of gluttony and arrogance. Scripture reminds us that we

are fallen and completely dependent upon God's grace.

In the Bible and certain prayers, the word "miserable" is used often. Many people hate hearing the word

at the word's etymology, we discover the Latin root *miseriae*, meaning "in need of mercy." This gives us quite a different picture, for we are all in this sense miserable, as we are all in need of God's mercy. As Masons, we realize we must take action towards rectitude. We can walk uprightly, doing good and promoting peace and freedom. Every time we right wrongs and fight oppression, we are doing good work, not for its own merit, but as an expression of our faith and love, actuated by our faith and love.

In and out of Lodge, we should also help each other out of brotherly love by being "plumblines" for each other, gently and lovingly measuring each other and constructively help to make corrections as we build our lives to be just and upright before God. Our obligations are only the starting points, not the end of the journey. We grow, develop, and build our lives in honor of God. If we do

IN MASONRY, WE ARE TAUGHT TO USE THE BUILDER'S TOOLS IN AN ALLEGORICAL SENSE. WE CONSIDER THE UPRIGHTNESS OF OUR LIVES AND TRY TO LIVE MORE JUST AND NOBLE LIVES, AVOIDING SELFISHNESS AND GREED, ALWAYS ENDEAVORING TO MEASURE UP TO THE EXPECTATIONS OF OUR FAITH, FAMILIES, AND COMMUNITIES.

"miserable," and become angry when people in the church tell them that they are "miserable." This word did not originally mean "wretchedly unhappy and uncomfortable," nor did it mean "something pitifully small or inadequate." From looking

this well, we will act the way that we are commanded to: "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) •



CHIPS FROM THE QUARRY

COMEDIANS IN THE CRAFT

MANY FAMOUS AMERICAN COMEDIANS HAVE BEEN MASONS! WE HAVE CHOSEN ONE EACH TO REPRESENT THE VENUES OF VAUDEVILLE, RADIO, TELEVISION, AND THE MOVIES. THESE ICONIC CRAFT COMEDIANS COVER MANY DECADES.



W.C. FIELDS STARTED AS A VAUDEVILLE JUGGLER, BUT EARLY TALKING PICTURES MADE HIM FAMOUS FOR A MISANTHROPIC PERSONALITY AND HIS WITTY, GRANDILOQUENT USE OF THE ENGLISH LANGUAGE. HE WAS A MEMBER OF E. COPPEE MITCHELL LODGE NO. 605 IN HIS NATIVE PENNSYLVANIA.



RED SKELTON, 33°, A MEMBER OF VINCENNES LODGE NO. 1 IN INDIANA, ACHIEVED SUCCESS IN RADIO, THE MOVIES, AND TV. THE '40'S RADIO COMIC WAS HEARD ON THE AIR AGAIN WHEN HIS MOVING PLEDGE OF ALLEGIANCE EXPLANATION WAS REPLAYED ON TALK SHOWS IN THE 2000'S.



DANNY THOMAS, 33°, AND HIS DAUGHTER MARLO WERE TV COMEDY STARS OF THE '50'S AND '60'S. BRO. THOMAS MADE A FILM FOR THE MASONIC SERVICE ASSOCIATION AND WITH MARLO WAS ACTIVE IN THE ST. JUDE'S CHILDREN'S RESEARCH HOSPITAL, WHICH HE HAD FOUNDED.



RICHARD PRYOR WAS A FILM COMEDIAN, AS IN SUPERMAN III, INITIALLY ACHIEVING FAME FOR COMEDY STAND-UP ROUTINES ON RECORDS. HE WAS A MEMBER OF HENRY BROWN LODGE NO. 22, P.H.A. PEORIA, ILL., AS WELL AS OF APPENDANT BODIES.



CURRENT INTEREST



NEW & RETURNING
MEMBERS OF THE

Acacia Guild

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

CALIFORNIA

John A. Bermudez, 32°
Valley of San Francisco

**Frank Loui, 33°
Valleys of San Francisco & Oakland

John Lupia, 32°
Valley of Oakland

COLORADO

**Robert W. Gregory, 33°
Valley of Denver

FLORIDA

Jerry A. Haywood, 32°
Valley of Tampa

GEORGIA

Barry L. Pinson, 32° – Valley of Atlanta

LOUISIANA

**Gerald H. Houston, 33°
Valleys of Monroe & Lake Charles

**James H. Morgan III, 33°, Grand Cross
Valley of Baton Rouge

**Ballard L. Smith, 33°, Grand Cross
Valley of Shreveport

Adrian K. Winham, 32°, KCCH
Valley of Shreveport

MARYLAND

Walter Cary Adshead, 32°
Valleys of Baltimore & Salisbury

NEVADA

Robert M. Wedding, 33°
Valley of Las Vegas

SOUTH CAROLINA

**Thomas E. Hayden, 32°, KCCH
Valley of Greenville

WASHINGTON

*Kurt E. Gazow, 32°
Valleys of Bellingham & Portland

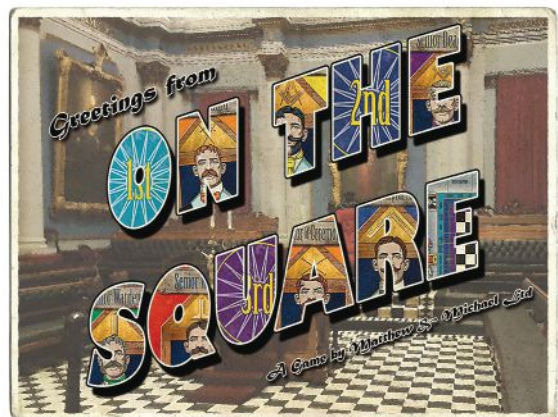
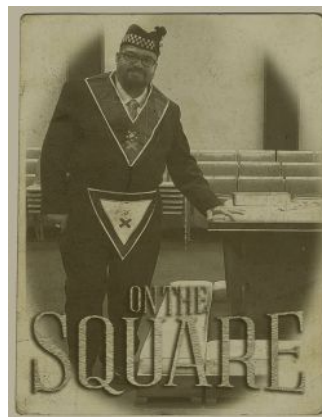
“On the Square” Moves Onward!

Matthew & Michael, Ltd. are moving forward with their new board game “On the Square, the First Three Degrees,” which is scheduled to launch officially in October 2020. A postcard will be released with the game, and selected to be pictured on the card is Bro. Angel Lee Guerra, 32°, Past KSA Chief, Valley of Great Falls, Montana. The photograph shows Bro. Guerra posing at the altar after installing his successor as chief, Bro. Jerry W. Hall, 32°. We’re not sure if this makes Bro. Guerra the “poster child” for “On the Square,” but he certainly is the “postcard child.”

The Masonic-themed game “On the Square” is scheduled to be released in October 2021 by Matthew & Michael, Ltd.

Bro. Angel Lee Guerra, 32°, Past KSA Chief, Valley of Great Falls, Montana, will be featured on a postcard promoting the new board game “On the Square.”

PHOTO COURTESY A. L. GUERRA



SUPREME COUNCIL SCHOLARSHIPS

The Supreme Council is pleased to announce eleven new recipients of its three national scholarships. They are awarded each year in the spring and require recipients to be affiliated with the Scottish Rite, SJ, USA, or in some cases to be a member of a Masonic youth organization. More details can be found at the Supreme Council website, scottishrite.org. The following individuals have received Scottish Rite scholarships for the 2020–21 academic year.

SHEPHERD SCHOLARSHIP (for advanced education): • Alexander Alexis Samuel, Pima Community College, Tucson, AZ; • Kiley Danielle McCombs, University of Arizona, Tucson, AZ; • Sarah Lynn Darley, California Baptist University, Riverside, CA; • Megan Elisabeth Collins,

North Carolina State University, Raleigh, NC; • Dane Richmond Banks, College of St. Scholastica, Duluth, MN; • Melton Andrew Kyle, Samford University, Birmingham, AL; • Sarah Emilie Huston, University of South Florida, Tampa, FL.

SAM AND MILLIE HILBURN SCHOLARSHIP (for advanced education of childhood language disorders): • Sidney Quinn Ross, West Virginia University, Morgantown, WV; • Danielle Lawson Garrett, University of Virginia, Charlottesville, VA; • Rachel Anne Bonilla, Pacific University, Forest Grove, OR.

PUBLIC SCHOOL ADMINISTRATION SCHOLARSHIP (for attaining a doctoral degree in public school administration): • Julie Ann van Wijk, University of Washington, Seattle, WA.



DONATION TO THE HOUSE OF THE TEMPLE LIBRARY FROM A GOOD NEIGHBOR



PHOTO BY CORDELIA DREISONSTOK

Westphalia Press editions loom large in the recent book donation

During our research for German-themed Masonic articles for *The Scottish Rite Journal*, librarian Anna Maria Boss and the German Historical Institute

(GHI) in the House of the Temple neighborhood have been good neighbors indeed, often lending help to various projects. They have again extended a neighborly hand in donating a collection of Masonic books to the House of the Temple Library at the behest of Dr. Jan C. Jansen, a research fellow at GHI with scholarly interests in Freemasonry in the Caribbean.

The books donated are largely from Westphalia Press, a publisher which has produced attractive reprints of Masonic classics, many

of which are quite rare. A few of these intriguing titles are Jeremy L. Cross' 1856 *The True Masonic Chart*, John Perry's *The Freemason's Gift: A Christmas and New-Year's Offering*, and *Stories for the American Freemason's Fireside* by Mrs. C. W. Towle from 1808.

The House of the Temple Library is indeed grateful for this donation, and it is evidence that contacts between organizations such as the German Historical Institute and the Scottish Rite in the same Washington neighborhood can be enormously beneficial to all.

—Mark Dreisonstok, KCCH

THE ♦ NORTHERN ♦ LIGHT

SCOTTISH RITE

A MAGAZINE OF 32° SCOTTISH RITE FREEMASONRY

D-Day Hero Receives Memorial



Leonard "Bud" Lomell

Leonard "Bud" Lomell was part of the 2nd Ranger Battalion whose D-Day mission was to scale the cliffs at Pointe du Hoc, France and disable the cannons that were raining fire upon the landing troops.

Despite being hit in the side by enemy fire, Bud and his Company managed to complete their objective. For his actions during the war, he received the Distinguished Service Cross, Silver Star, Bronze Star, and Purple Heart.

This year, The Grand Lodge of New Jersey introduced a commemorative memorial to honor Bud Lomell, D-Day hero and Tompkins Medal recipient. Note the grappling hook on the monument used by the Rangers on June 6, 1944.

Bud Lomell was featured in Tom Brokaw's book, *The Greatest Generation*.

The Northern Masonic Jurisdiction thanks Bud and all who have served so that we may live free? 🇺🇸

August 14, 1945, marks the 75-year anniversary of the official end of WWII.

Scottish Rite, NMJ remembers those who served, and we honor the legacies those heroes left behind.

Here is one example.



Expanding Outreach Efforts

In 2018, Commander David A. Glatty announced an expansion of the Grand Almoner's Fund with the establishment of the DeMolay Congress Almoner's Fund. An initial gift of \$20,000 from the Supreme Council kicked off the program which is designed to provide young men in DeMolay relief and assistance when they are facing hardships or times of crisis.



In response to the COVID-19 pandemic, the Grand Almoner's Fund launched the Helping Hand Initiative this Spring to help Brothers financially impacted by the effects of the Coronavirus. The goal of the campaign was to successfully raise \$100,000 to lend a helping hand to those Brothers in need. Members across the Jurisdiction heeded the call, surpassing this goal in less than two months.



RESOURCE RELIEF FUND

By **SHERI MISTRETTA**
Executive Director, The LIGHT Foundation

On May 4, 2020, the Scottish Rite Foundation of Missouri (www.moscottishrite.org) and The LIGHT Foundation (www.light.foundation) launched the Resource Relief Fund to support Missouri families impacted by the Covid-19 crisis through illness, job loss, and unforeseen hardship. One

part of summer, there continues to be overwhelming Covid-19 related financial need and the Resource Relief Fund continues to be infused with generous donors. 100% of a donor's charitable gift to the Fund goes directly back to the community and distributed to those most at risk. The need continues, and we welcome friends to join in this disaster relief effort hosted by the Scottish Rite Foundation of Missouri and The LIGHT Foundation. The Fund recipient recommendation process



(L. to r.) Verletta Cole, VP Development, Unleashing Potential; Sabrina Cockerham, Marketing Director, The LIGHT Foundation; and Sheri Mistretta, Executive Director, The LIGHT Foundation; unloaded donated PPE supplies for children's daycare.

PHOTO BY UNLEASHING POTENTIAL

“Thank you for answering our prayers.”
—Resource Relief Fund Recipient

of the Scottish Rite Foundation of Missouri's charitable pillars is Disaster Relief. The core focus of the LIGHT Foundation is to create youth opportunities. Together, these two charitable organizations—along with Missouri Scottish Rite Mason's personal monetary support—have brought critical financial help to those in need across the state.

As of July 15, 2020, twenty-five families had received cash aid, and one at-risk preschool was provided with necessary Personal Protective Equipment to be able to re-open in June from the Resource Relief Fund. As we approach the latter

“Thank you for supporting and believing learning must continue!”
#PPEdonations
—Resource Relief Fund Recipient

is open to all Missouri Scottish Rite Masons and community friends by sending confidential emails to relief@light.foundation. To respect the privacy of families that are being challenged through these unprecedented times of need, the Fund recipients are kept in anonymity. Their voices

are shared through the quotes on this page.

For questions about the Resource Relief Fund, please contact the Scottish Rite Foundation of Missouri Executive Director, Paul DeMerath (srf-stl@sbcglobal.net) or the LIGHT Foundation Executive Director, Sheri Mistretta (sherim@light.foundation; 314-287-3633). Our mutual calling is to serve those in need and the time is now. •

“I will be forever grateful for your help during these difficult days”
—Resource Relief Fund Recipient

SCOTTISH RITE AWARD WINNER SELECTED TO ALL FOUR U.S. SERVICE ACADEMIES

By DUANE "DUTCH" MEIER, KCCH
Valley Secretary & JROTC/Americanism
Committee Chairman

A Walla Walla High School (WWHS) senior who won the Scottish Rite Junior ROTC Award a year ago has just joined the Corps of Cadets at the U.S. Air Force Academy ... after receiving appointments to all four service academies!

Cadet Lt. Col. Luke B. Matlock graduated from WWHS with the class of 2020 and was Army JROTC cadet battalion commander. He had applied to all four U.S. service academies beginning more than a year ago and in the months preceding graduation, learned he had been selected for admission and had earned appointments to the Army, Navy, Air Force, and Coast Guard academies. Matlock entered the USAFA on June 25 and was enrolled as a member of



Cadet Matlock receives an award from Lt. Col. Bill Bialozor, who was Senior Army JROTC Instructor at Walla Walla High School when this image was taken. (Brother Bill is a 32° Master of the Royal Secret in the Scottish Rite Valley of Walla Walla.)

PHOTOS COURTESY OF
WWHS JROTC BOOSTER CLUB

the Class of 2024. When he graduates, he'll be commissioned as an Air Force second lieutenant.

"That's pretty much a dream shot for applicants to the service academies because it's such a rigorous process just to be selected for even one. Cadet Matlock was simultaneously accepted to the U.S. Military Academy at West Point, N.Y., which produces Army commissioned officers, the U.S. Naval Academy at Annapolis, Md., which commissions Navy and Marine Corps officers, the U.S. Coast Guard Academy at New London, Conn., and the U.S. Air Force Academy at Colorado Springs, Colo.," said a Walla Walla veteran who had learned of his four official appointments. "To be selected by all four academies is an almost unbelievable achievement."

Matlock says his path to the service academies began about six years ago when he joined the Civil Air Patrol. "I've been interested in aviation for a very long time. A couple years ago, as a CAP cadet, I got to attend a familiarization program in Mississippi and it was there that I saw the Air Force pilot culture and I was hooked immediately," Matlock said. "I've kept the goal of becoming a military pilot for one of the services in focus ever since."

As a JROTC cadet, Matlock held every leadership position you can get, up to and including commanding the battalion. Like nearly a dozen battalion commanders before him, he also won the Scottish Rite Achievement Award for cadet excellence.

"In the Blue Devil Battalion, the Scottish Rite Award has become one of our most sought-after awards,"

said current USAF 1st Lt. John Gossett, who was a previous Scottish Rite Award winner as a WWHS Army JROTC cadet and won it again while attending Central Washing-

ton University as an Air Force ROTC cadet. His grandfather was a Master Mason in a Walla Walla lodge.

During his WWHS years, Matlock took five honors classes in mathematics, science, and English, as well as 10 advanced placement classes in English, social studies, science, and mathematics. He credits the public schools for giving him the many tools he needed to find academic success and his path to a future career.

"Luke's accomplishments are a testament to his hard work and commitment," said Walla Walla Public Schools Superintendent Dr. Wade Smith. "He is a role model for future students and a shining example of our vision of 'Developing Washington's Most Sought-After Graduates.'"

"I hope all the wonderful people who inspired and motivated me know just how much I appreciate them all. I always wanted to become a pilot and I have to thank them for helping me get this far," Luke said. "I hope I can somehow motivate and inspire others to do their best with the opportunities we can all find if we work hard for them." •



Luke Matlock (wearing his Scottish Rite Award medal at center)

A Toast to Our Members!

THE SUPREME COUNCIL HAS MULTIPLE WAYS TO SUPPORT THE HOUSE OF THE TEMPLE AND OUR OTHER PHILANTHROPIES SUCH AS RITECARE, SCHOLARSHIPS, AND DISASTER RELIEF. ONE OF THESE MANY WAYS INCLUDES THE DIRECT MAIL PROGRAM.

By **CAITLYN KENT**
Program Coordinator, Development Office

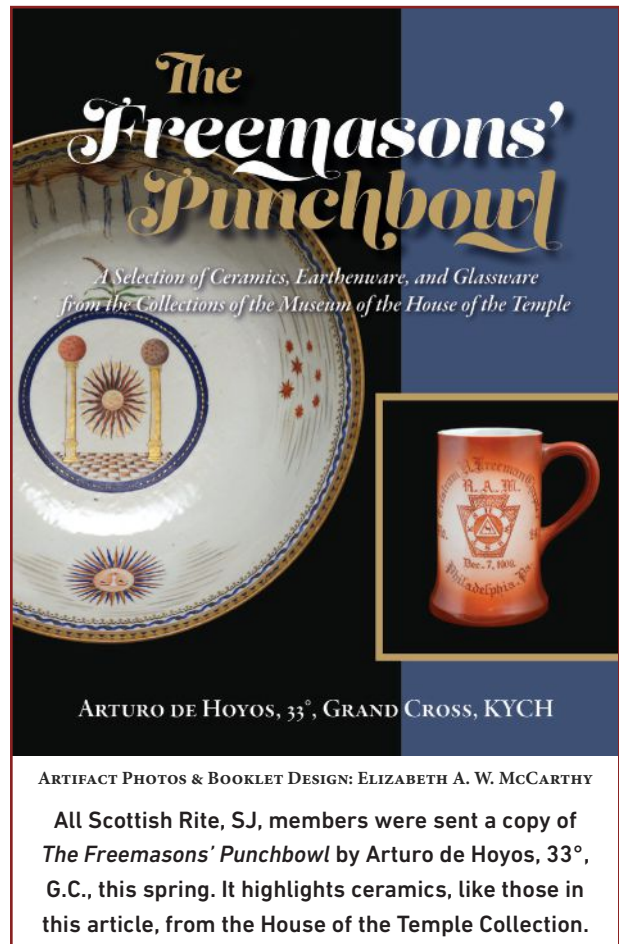
A contribution is best defined as a part played by a person or thing in bringing about a result or helping something to advance. The Supreme Council would not be where it is today if it were not for the loyal members that we call our Brothers. The Supreme Council has multiple ways to support the House of the Temple and our other philanthropies such as RiteCare, Scholarships, and Disaster Relief. One of these many ways includes the direct mail program.

This program involves two mailings, one in the spring and one in the fall. The spring mailing is composed of our beautiful House of the Temple calendar and followed up with a pocket calendar sent out one month later. The spring mailing has been a series of booklets highlighting items from the collections at the House of the Temple. These booklets are unique and special to our organization. The House of the Temple's own Grand Archivist and

Grand Historian, Arturo De Hoyos, 33°, Grand Cross provides the text to put these items in context and explain their history.

We put so much thought into our mailings because we know that they are going to our members and that is what our members, deserve and appreciate. It is our way of saying "thank you" for their continued support and helping to meet new goals. The funds donated greatly assist us in carrying out our philanthropic programs, and these would not be possible without the members that we have. We

appreciate all of our members who have already made a contribution, especially during these difficult times of Covid-19.



The
Freemasons'
Punchbowl

*A Selection of Ceramics, Earthenware, and Glassware
from the Collections of the Museum of the House of the Temple*

ARTURO DE HOYOS, 33°, GRAND CROSS, KYCH

ARTIFACT PHOTOS & BOOKLET DESIGN: ELIZABETH A. W. MCCARTHY

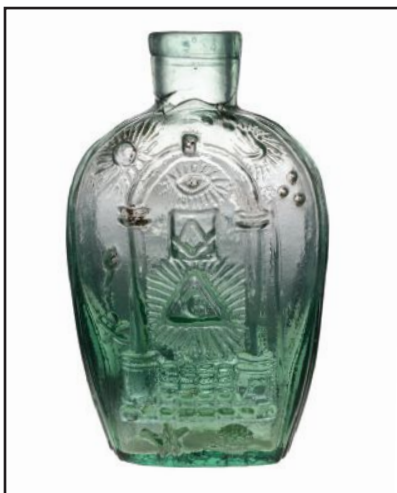
All Scottish Rite, SJ, members were sent a copy of *The Freemasons' Punchbowl* by Arturo de Hoyos, 33°, G.C., this spring. It highlights ceramics, like those in this article, from the House of the Temple Collection.



Pottery Masonic Setting Maul Whiskey Decanter (ca. 1900)

Grand Commander James Cole personally contacted the first five brethren who made a donation to thank them personally for their generosity. We understand that times have not been financially easy for many individuals. We want to thank every member who has continued to make contributions during these times; you are the true definition of the Scottish Rite of Freemasonry.

If you would like more information or have questions about our direct mail program or other ways to give, please contact Matthew Szramoski at 202-777-3143 or at mszramoski@scottishrite.org.



Masonic Flask (unknown maker, ca. 1822-30)

MEET ONE OF THE MANY MEMBERS WHO HAS HELPED MAKE A DIFFERENCE!

The Reverend Alan Kim Webster is the rector of St. Matthew's Episcopal Church in Charleston, WV. His Blue Lodge is Lee Lodge No. 209 in Waynesboro, VA. He is a Noble in Acca Shrine in Richmond, VA, and Beni Kedem Shrine in Charleston, WV. He will have been married for forty years this November to Carol Webster. He has two grown sons, Michael Sean and Matthew Scott and has been a Registered Nurse since 1991.

1) Are you pleased with the booklet you received?

I was very pleased with the booklet from the Temple. My wife enjoyed the history, and the booklet has a place of honor on my bookshelf for Masonic education.

2) What made you choose to donate to the Scottish Rite Foundation?

My wife and I have always donated to institutions we value and have come to love. My work in Scottish Rite education has not only been informative but has opened avenues of conversation with my fellow Masons.

3) Has Covid-19 affected you in anyway? What have you been doing since the start of Covid-19?

I am a clergyman, so my parish has been closed since March 13th. We are all learning to use the virtual world in new and interesting ways, but it is not the same as, person-to-person interactions. The inability to visit in hospitals and nursing homes causes a good deal of anxiety for me and my parishioners.



Brother Alan Kim Webster, 32° Valleys of Richmond, VA, & Charleston, WV

4) What does being a Scottish Rite Mason mean to you?

I have been a Scottish Rite Mason since 2016. I am a member of the Valley of Richmond in the Orient of Virginia and the Valley of Charleston in the Orient of West Virginia. I am the chair of the VMAP committee, which has opened for me the bigger picture of Scottish Rite Masonry. I love our Valley, and since we have begun the Master Craftsman series, I am learning more and more every month. •



"Masonic Brothers and Statesmen" Germany, Goebel Porzellan GmbH (1957)



IT'S TOUGH BEING IN THE **MIDDLE**....

By **MATTHEW T. SZRAMOSKI, 33rd**
Director of Development

Higher education costs continue to rise and have roughly increased in the last ten years by 25%. For individuals looking to continue their education these increased costs have made getting a degree much more difficult. Many students are turning to student loans and graduating with large amounts of debt.

Our country has done an outstanding job over the years in developing a large framework of scholarships and grants for disadvantaged families. Primarily assisting those with very limited financial resources, these programs help students achieve their goals and serve a worthy purpose. Similarly, there are a host of scholarship programs and financial assistance available to those students who are gifted—the Valedictorian, the science fair winner, the math scholar. Left out are all of those students who fall in the middle. Their parents make too much income to qualify for need-based aid, and they didn't graduate in the top 5% of their class. This is where most students fall—in the middle, including most children of Scottish Rite Masons.

For many years the Supreme Council has provided scholarships

to deserving students. Unfortunately, while these programs were begun with good intentions, many were not funded by outside gifts but instead relied on unrestricted monies to pay for the scholarships. In order to ensure that future deserving students receive our scholarship support, the Development Office is creating a new scholarship program. The goal will be to establish both annual scholarships and endowed scholarship funds. In both cases, the scholarships can be named to recognize the donor, or a donor's family member, or a Valley, etc. This program has already generated initial interest in at least two Orients, because it provides a way to establish a legacy to honor someone and encourages gifts to our Foundation. While many donors have and will continue to support our Temple restoration, other donors are more interested in assisting students, and this gives them the opportunity to do so.

The Development Office working with the Grand Commander is creating two new types of scholarships. We are counting on the generosity of our members to support students in higher education who have a relationship to a Scottish Rite Mason by donating to this program. All donations are made through the Scottish Rite Foundation, Southern Jurisdiction, U.S.A.,

Inc., a 501(c)(3) charity, and are tax deductible as allowed by law.

I.) NAMED ONE YEAR/ONE TIME SCHOLARSHIPS—

- Requires a minimum donation of \$1,000 (There is no cap; the scholarship awarded will be based on how much the individual donation is, i.e., it could be \$1,000 or a very generous donor might provide a \$5,000 scholarship.)
- Excellent way to recognize an active or retiring SGIG, Deputy, Personal Representative, Secretary, Honor Man, etc.
- Can be renewed for subsequent years with no obligation

II.) NAMED ENDOWED SCHOLARSHIPS—

- Requires a minimum donation of \$50,000 (There is no maximum; scholarship awarded will be a minimum of \$1,000–\$2,500 a year depending on investment returns. A larger donation will result in a larger scholarship amount. The Development Office can discuss this with you in a confidential meeting

See *It's Tough Being in the Middle*, p. 25

THE FIRST APPEARANCE OF A “NEW AGE”

By DR. MARK DREISONSTOK, KCCH
AND DR. JOHN BOZEMAN

The *Scottish Rite Journal* began in 1904 under the title *The New Age Magazine*, yet few know that the early issues contained general interest articles more similar in style to *The Saturday Evening Post* than to a specifically Masonic publication. This broad-spectrum approach is evident on the cover of the first edition. Instead of Masonic symbols, buildings, or Grand and Illustrious Masters, we espy a Jugendstil/Art Nouveau image of Diana, the Roman goddess associated with the moon, with virginity, and with hunting. The crab on her shield as well as the zodiac Cancer symbol in the upper left of the picture are an homage to the June “birth month” of the publication. The zodiac theme would continue on the covers over the following months.

To be sure, the issues of the first year contain a number of articles which would fit well in *The Scottish Rite Journal* and other Masonic periodicals of today. Examples include two pieces on Robert Burns as a Masonic poet in the first issue as well as the article “Symbolism of Ancient Temples” in the November edition. There is also an intriguing article in the inaugural issue on the American Transcendentalist writers Emerson and Thoreau, though both were non-Masons, in which author



Bro. Andrew Jackson and wife The original illustration for “The Romance of the Hermitage,” which had the caption: “A piercing shriek recalled him. She was unconscious —dead —when he reached her.” Writer and illustrator both seem to struggle to balance the Masonic ideal of emotional detachment with the emotionally expressive writing style common during the late Gilded Age.

Joel Benton visits Concord, Massachusetts, to interview people still alive who knew Thoreau. Benton put his hand “into the soft waters” of Walden Pond.

Indeed, the editors of the first issue note that the magazine has a “Masonic section,” but seem to take even greater pride in stating that

“special attention is called to the high standard maintained in the literary pages, designed to sustain an interest in the magazine in the home and family.” And stories there are, many of which revel in the literary domestic realism popular during that era. One example is Sewell Ford’s “The Chudleigh Receivership”

in the August/September issue, a slice-of-life sketch in which a young couple enjoys a Sunday breakfast of “fruit, the cereal, the hot muffins, and a shad roe and bacon.” Unfortunately, this idyll is broken when the couple begins to argue over unpaid bills. Fortunately, a wise aunt intervenes to counsel the husband and to help the family set up what we would now call a family budget, and peace is restored to the family. Another story, “Two Men” by William MacLeod Raine, is more somber, as it centers on the reflections of one Miss Alice Hill, a woman forced to confront her own mortality after being diagnosed with a terminal illness: “The motto on your old hourglass shall be mine henceforth: ‘Horas non numero nisi seranas.’ If I am to know no future, I shall live as if I were and make much of the present.” The story



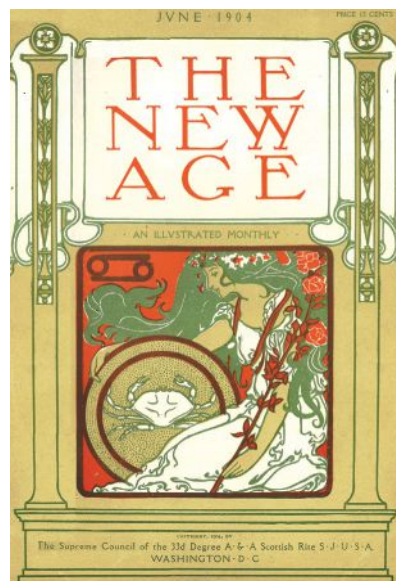
Illustration to H.G. Wells' fairy tale
 “Mr. Skelmersdale in Fairyland,”
New Age Magazine, July 1904.

thus dovetails with our own Masonic meditation on the sprig of acacia, the memento mori reflections of Ecclesiastes XII, and indeed the hourglass emblem of the Third Degree.

On a different note, the July 1904 issue contains “Mr. Skelmersdale in Fairyland,” a fantasy piece written by the famous non-Mason and *War of the Worlds* author H.G. Wells! Reprinted from *London Magazine*, the story is brief but surprisingly complex, revolving around a man who is magically transported to a wondrous fairyland. Startled and homesick, he requests to be returned to the mortal world, a boon which the queen of the fairies grants, albeit reluctantly. Upon his return, however, our protagonist finds life empty, and he longs to return to the fairy realm! At turns both comic and tragic, this story from the world of popular fiction could be seen as a Masonic allegory, enjoining readers with the need to balance the demands of the here-and-now with the hereafter.

There is also a serialized narrative, “The Romance of the Hermitage” by Emma Look Scott. Based on a real historical event in which a sudden illness claimed the life of Andrew Jackson’s wife, Rachel Jackson, this fictionalized piece appears to struggle to balance the gravitas of the people and events with the melodramatic writing style popular at this time. An illustration for the story bears the caption: “A piercing shriek recalled him. She was unconscious—dead—when he reached her.”

The New Age Magazine and *The Scottish Rite Journal* have always prized Americana. To peruse the early days of the *New Age* is also to visit the American authors who were



June 1904 Art Nouveau
New Age Magazine cover

well-known at the time but are less so today. A salient example is Zoe Anderson Norris, whose sketch (a short story less involved with plot and more with incident and atmosphere) entitled “Through the Glass Door” involves a young lady, Janet, who is forced to choose between love and duty—between love for her new husband and duty to care for a younger sister. She initially chooses duty and is abandoned by her husband for her choice, causing both husband and wife to languish. When he returns, she chooses love, and he welcomes The Girl with the words “Come—little sister.” Although they eventually reconcile, the story raises interesting questions: What would have happened had the wife answered differently at first? Does the husband view love in the same way that she views duty? Are the title and story’s themes a reference to I Corinthians 13, in which St. Paul sees “through a glass, darkly” and states if “I have not charity (love), I have nothing?”

A further 1904 difference from most of our current Masonic magazines is the inclusion of advertisements for Palmolive Soap, Shredded



Detail of the illustration to the story “White Rose,” with the original caption: “She heard his heavy fall, and then, aptly and gracefully, she sank to the floor, unconscious.”

Wheat, Laughlin Fountain Pens, the Studebaker Electric (an early battery-powered car!), and the gasoline-powered Studebaker Tonneau Touring Car. *The New Age Magazine* would soon eschew advertisements of most commercial products, a policy which continues. *The Scottish Rite Journal* of today solicits no advertisements other than those limited to such sales as Masonic jewelry items and Scottish Rite-oriented research materials. In addition to stories, articles, and advertisements, poems such as “The Milky Way,” “Her Fishing,” “White Violets,” and “The Grasshopper Song” rounded out each issue.

Within a few years of its 1904 premiere, *The New Age Magazine* gradually moved away from its general-interest format and Art Nouveau pictorial style. The editors



Car advertisement for the gasoline-powered Studebaker Tonneau Touring Car, *New Age Magazine*, 1904 issues.

instead began to concentrate articles ever more on Masonic symbolism, organizational structure, and the history of the Craft. The editors may have chosen the initial broad-spectrum format as a way to gauge the interests of its readership as well as to establish an advertising base. This provided a foundation which would later allow the publication to blossom into the premier Masonic periodical it is today. •

It’s Tough Being in the Middle . . .

(Continued from p. 22)

to assist you in deciding the gift amount you wish to make.)

- Donor can specify it be awarded in a particular Orient with the caveat that if no one applies and is qualified, it may be awarded to a deserving student from elsewhere.
- Will be awarded in subsequent years.
- A percentage of income made from the invested principal will be allowed to remain to provide for growth and allow for an increase in the future for the scholarship amount awarded.

FOR EITHER TYPE OF SCHOLARSHIP—

- May be named for a family member, Scottish Rite Mason, Orient, Valley, etc.
- Contributions made between now and February 1, 2021, will be awarded in the Fall of 2021.
- Applicant must have some type of relationship to a Scottish Rite Mason, Southern Jurisdiction.

The Development Office will be glad to help you decide how you would like your donation to assist young men and women receive more light through higher education.

We can help you tailor an endowed scholarship to leave a lasting legacy. For more information, please contact the Director of Development at mszramoski@scottishrite.org or at 202-777-3143. This is an exciting opportunity and we hope many of our brethren will join us in supporting this worthy effort.

As Scottish Rite Masons we often hear the phrase that we are the “University of Freemasonry.” If that is the case, shouldn’t we want to help students achieve their dream of learning? One day they may be a member or the wife of one, and your actions could have an untold positive impact on future generations. •



BOOK REVIEWS

Two ROADS Less TRAVELED

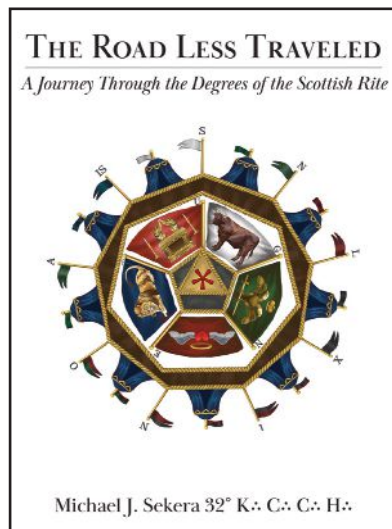
Sekera, Michael J., *The Road Less Traveled: A Journey Through the Degrees of the Scottish Rite, California Scottish Rite Foundation, 2020, 192 pages, softcover, color pictures throughout ISBN-13: 978-1734865202. \$39.95 (\$7.99 Kindle available on Amazon)*

A popular subject for discussion online: should one wear a Masonic ring with the points facing out, or the points facing in? On a more personal level, is the ring for you, or for the rest of the world? That debate has grown into a sort of joke, with Internet memes poking fun at it. This “points-out-vs.-points-in” debate has a close relation to another controversy: is Masonry an inner, esoteric journey or is there primarily an exoteric, practical application to Masonry? As one more internet meme says: Why not both? Michael Sekera is a Scottish Rite Mason who takes this last approach – introspection leads to applied Freemasonry.

The Road Less Traveled could be said to be inspired by the Scottish Rite’s Master Craftsman program. The Master Craftsman program’s several courses require participants to read various texts, answer questions afterwards, and complete an essay relating to a subject covered. Bro. Sekera’s

book is based upon a collection of his essays. Each chapter relates to a degree of the Southern Jurisdiction’s Scottish Rite degrees, from the fourth through the thirty-third.

There are a few helpful references to Rex Hutchens’s well-known *A Bridge to Light*, but also others Bro. Sekera finds useful. Nonetheless, *The Road*



Less Traveled represents the author’s personal rumination on the Masonic lessons in the Scottish Rite. The author sums up his approach to this book best when he says, “The Scottish Rite is intended to teach practical morality and philosophy.” (p. 164)

Bro. Sekera also says “Thus, the Philosophy of the Ancient and Accepted

[Scottish] Rite has changed me...” (p. 164) The author’s engagement with the lessons in the Scottish Rite’s degrees (of practical morality and philosophy) moves them from passive into active realms. First study, but then bring these actions out into the world.

The Scottish Rite was once known widely as the college or university of the Masonic fraternity, a phrase which is coming back into usage today. Indeed, Michael Sekera’s email address listed on the Amazon.com website highlights this: “Michael can be reached at: UniversityofFreemasonry@gmail.com.” Bro. Sekera’s engagement with the reader in the book typifies engagement with the Master Craftsman program and its notion of “higher learning” in Masonry: “Moreover, we want your suggestions on how we might improve the college [of the consistory] experience for others.”

Regarding what the “Royal Secret” is (a traditional title for the thirty-second degree is *Master of the Royal Secret*), he says that:

A secret in itself is something that is merely hidden from others, something to be kept. This is by no means the purpose in this case. Since the beginning ages of the Scottish Rite of Freemasonry, one of its primary focuses were to help

its members to become better human beings and become more morally just with everyday endeavors. We have been learning and teaching these ways without even knowing, and do as they say, “pay it forward.” (p. 165)

This book taps into the current trend of smaller, easy-to-digest books in a perfect digital and softcover size. Rather than getting immersed in pedantic self-absorption, this volume retains a light touch. An equilibrium of introspection and applied Freemasonry reflected in the style of the book itself sums up *The Road Less Traveled*. It turns out that the examination of philosophical lessons leading to action in the world helps explicate the Royal Secret, but this book proves that this is not itself a secret but indicative of the two poles between which Freemasonry ever pivots.

—Daniel Gardiner, 32°

Porter, Joy. *Native American Freemasonry: Associationalism and Performance in America* (University of Nebraska Press, 2019) Paperback, \$30.00 (and worth it), 270 pp.

Since the publication of Margaret Jacobs’s *The Radical Enlightenment: Pantheists, Freemasons and Republicans* in 1981, “profane” authors, several of them academic historians, have showered the Craft with deeply researched, mostly complimentary, works which have shed additional and generous light on Freemasonry. They include Mark Stavish, Susan Mitchell Summers, Joseph Ellis, Mary Ann Clawson, Steven Bullock, Dan Brown, and now Professor Joy Porter. Countless hours examining Masonic records, correspondence, and other primary sources have produced a new, multifaceted portrait of the Craft as an essential contributor to

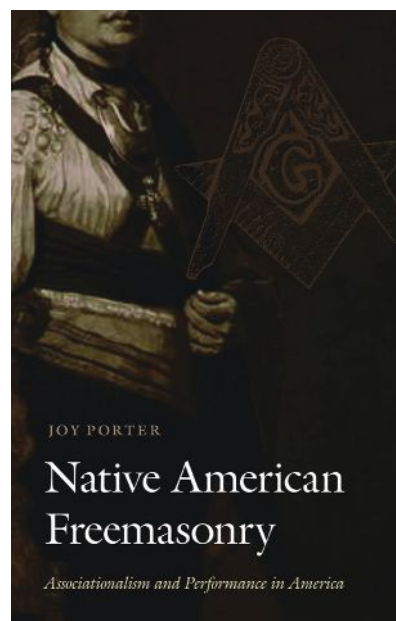
Enlightenment science, notions of democratic self-rule, and promoter of a benevolent philosophy upholding the world-wide brotherhood of man under the fatherhood of God.

Now Joy Porter, professor of indigenous history at the University of Hull, U.K. and tireless chronicler of the Native American experience, turns her focus to Indians’ complex and beneficial relationship with American mainstream Masonry in *Native American Freemasonry*.

Serendipitously for the Craft, the subject of Native Americans transitions to a detailed, fascinating, and compelling history of the United States in general and Freemasonry in particular that spans the complex and multifaceted relationships between indigenous peoples of America and the very English, very proper “mainstream” Masonry imported to the colonies.

From early colonial days, circumstances compelled complicated relationships between Natives and their European conquerors. Puritans portrayed the indigenous peoples as inferior and often unworthy of Christian salvation. Nevertheless, as American settlement moved west, Freemasonry of necessity became the diplomatic instrument of negotiations between Natives and settlers.

Colonists gradually gained the opportunity to witness American Indian spiritual ceremonies which appeared to hold surprising correspondences to Masonic ritual. As the settlers with responsibility for relations with Native Americans gravitated towards Lodge Masonry, its resemblance to American Indian notions of pantheism, the presence of divine spirits throughout nature, and tribal commitments to brotherhood, appealed to American



Masons who accordingly welcomed Native American leaders into mainstream Lodges.

The relationship guaranteed no peace. During the Revolution, many tribes, to their sorrow, sided with the British. Ironically, massive numbers of Indians sided with the slave-holding Confederacy, again to their grief. Those choices earned the enmity of the victors, which led to unfair land grabs, massacres, and even outright war against the Natives.

Native American Freemasonry opens with two chapters of indulgent academic language setting the stage for Porter’s theme. These require some persistence on the part of the reader whose reward begins with her third chapter, “A History of Masonry: From Europe to the United States.” That chapter presents the reader with one of the most cogent, detailed, mature, intelligent, and enlightening histories of the Craft that can be found anywhere. This chapter seduces the reader to follow Dr. Porter through her compelling tale of Freemasonry’s presence and commitment to brotherhood throughout American history. ▶

Porter's attitude towards ritual inspires with what could be a pep talk from a Valley Director of Work:

[R]itual simply cannot be ignored; it is too important.... [I]t is humanity's "basic social act," the thing that gives life ... middle- and higher-order meaning.... [N]ow, in the information age, we need ritual more than ever because it alone is what makes us social, it alone transcends daily life and puts us into contact with realms of experience and feeling that unify the self with the Other. Ritual broadly defined, is the only thing ... that creates the conditions for a social world as opposed to one that is purely governed by often grubby human self-interest.

What was really happening when Indians and non-Indian Masons undertook ritual activity and made society?... [R]itual is primarily a means of generating optimism in the face of the inexplicable and the potentially insurmountable.

Further, through ritual, the "irksomeness of moral constraint is transformed into the 'love of virtue.' This aspect of ritual is obvious when we consider Indian and Euro-American interaction within Freemasonry, given that the need to find common ground to communicate without violence has always been important in settler history."

Porter relates the Masonic experiences of several Native Americans, including Ely Parker and Arthur Parker.

Ely Parker gave "one of the strongest testimonies we have of Masonry's ability to rescue Indians from modern racism." George Washington presented the Red Jacket Medal, engraved with the images of Ely's grandfather, Red Jacket, in costume and presenting the pipe of peace, and George Washington, on one side of the medal, and the Masonic emblems on the back, with the date,

1792. In sharing the 5 by 7 inch medal with his fraternal brothers, Ely said: "I knocked at the door of the *Blue Lodge* and found brotherhood around its altar.... I knelt at the cross of my Savior, and found Christian brotherhood, the crowning charity of the mystic tie."

Arthur Parker, more ardent in his Masonry than his great uncle Ely, upon election to the 33rd Degree, said, "I have received the highest honor that men and Masons can give – namely, the testimony of the greatest and truest fraternity the world has ever known."

Of course, Albert Pike cannot be ignored because of his devotion to Native Americans' protection and his success in litigating their land and treaty claims and winning substantial compensation for the Choctaws, Chickasaws, and Creeks. In her coverage of the Craft, Porter includes section on the French Revolution, Mormonism, the Morgan Affair, and the life of the Cherokee humorist, social critic, and Will Rogers. Br. Rogers was initiated, passed, and raised in Oklahoma's Clairmont Lodge No. 53.

In closing, Dr. Porter provides a balanced and objective report on the current status of the Craft. She notes that, in reality, the "decline" in Masonry may be due to its commitment to values that have disappeared from the American experience since the 1960s. Elites no longer directly associate with their communities. Television and sports increasingly occupy male leisure time. In sum,

Examining Masonry's decline directs our attention to accelerating social stratification, burgeoning privatism, and the ever-advancing scope of corporate influence. How we manage these issues

and what traditions we invoke or invent to do so are among the most pressing challenges of our future.... I hope in a small way this book will help to ... allow Freemasonry as a phenomenon to be seen in its true light, as a sometimes intercultural locus truly significant to many American men that uniquely reflected their wishes and aspirations as well as providing a special context for their own spiritual progress.

As for Native Americans:

For many remarkable Indian men, [Masonry] provided social shelter and the opportunity, not to forget about race, but to be Indian among friends and peers in a context in which certain important Indian values did not seem out of place.

Throughout *Native American Masonry* Professor Porter extols Masonry's Associationalism, its compulsion to bring its members together in a sacred space, sharing common spiritual, moral, and constitutional commitments, passing on those values face to face, from mouth to ear, from written page to eye, promoting charity towards all, practicing brotherly affection, relief and truth. She exonerates Freemasonry from much of the blame for its decline and rather blames external forces which the Craft has resisted without surrendering its uniqueness. After all, she notes, authoritarians, dictators, and oppressors have long attacked Masonry because of its threats to their survival. Hitler himself passionately included Freemasons as targets of his paranoia, shuttering Lodges, burning their records, and persecuting Brethren because their ideals of freedom of thought, word, conscience, and speech threatened and continue to threaten those who would eliminate such freedoms.

—William Parks, 33°



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As of press time, House of the Temple offices are open for normal hours, but at reduced capacity. The building, however, remains closed to visitors and tours until further notice.

Please check [scottishrite.org](https://www.scottishrite.org) for our current operating status.

In the meantime, we wish you and your family health and safety and hope to see you soon!