

# AMICUS ILLUMINISMI

THE SEMIANNUAL BULLETIN OF THE DEPARTMENT  
OF HISTORY, HERITAGE, AND EDUCATION.

## Conducting Research at the House of the Temple for Quatuor Coronati Conference

**DR. JOHN KYLE DAY, 32°, VALLEY OF  
LITTLE ROCK, ARKANSAS**

This past June 24-27, 2022, I traveled to Washington, D.C., to work upon my current project on the reformation of Freemasonry in the former States of the Confederacy, particularly Arkansas, in the aftermath of the American Civil War.

Our alacritous staff at the House of the Temple were most cordial in helping me fulfill my plethora of research requests. While at the House of the Temple, I used various nineteenth-century records of *Transactions of the Supreme Council of the 33rd Degree for the Southern Jurisdiction of the United States of America*, the *Proceedings of the Grand Royal Arch Chapter of the State of Arkansas*, the



Dr. John Kyle Day, Professor of History,  
University of Arkansas at Monticello

*Proceedings of the Grand Lodge of the State of Arkansas, Grand Commandery, Knights Templar, Arkansas, and the Proceedings of Royal and Select Masters, Grand Council of Arkansas.* In the early twentieth century, the Grand Lodge of Arkansas, F.&A.M., suffered a major fire, which tragically destroyed much of the prior history of our grand lodge and concordant bodies.

I begin my research looking to the United Grand Lodge of England's 1723 Constitutions, a seminal treatise of the Enlightenment. The constitutions were a primary impetus for the dissemination of Enlightenment-based principles throughout the eighteenth-century Atlantic world: religious tolerance, meritocracy, interpersonal civility, scientific and artistic



House of the Temple Library, Washington, D.C. Photography: Elizabeth A.W. McCarthy

### EDITORIAL BOARD

#### Editor-in-Chief

James D. Cole, 33°, Sovereign Grand Commander

#### Managing Editor

Scottish Rite Journal and *Amicus Illuminismi*:

Mark Dreisonstok, 32°, K.C.C.H., Valley of Washington, D.C.

#### Grand Archivist and Grand Historian

Arturo de Hoyos, 33°, G.C., Valley of San Antonio, Texas

#### House of the Temple Librarian

Larissa Watkins

#### House of the Temple Museum Curator

Olivia Curcio

#### Advisory Committee

Terry Bowman, 33°, S.G.I.G., Orient of Kentucky

Roger Himmel, 32°, K.C.C.H., Valley of Raleigh, North Carolina

Alvin Jorgensen, 33°, S.G.I.G., Orient of Washington

Elijah C. Mills, 32°, Valley of Washington, D.C.

B. Chris Ruli, 32°, K.C.C.H., Valley of Washington, D.C.

#### Director of Strategic Communications

Elizabeth A. W. McCarthy

#### Principal Graphic Designer

Kia C. Boone

The House of the Temple library, museum, and archives, are supported by the House of the Temple Historic Preservation Foundation, Inc., a 501(c)(3) tax-exempt public charity.

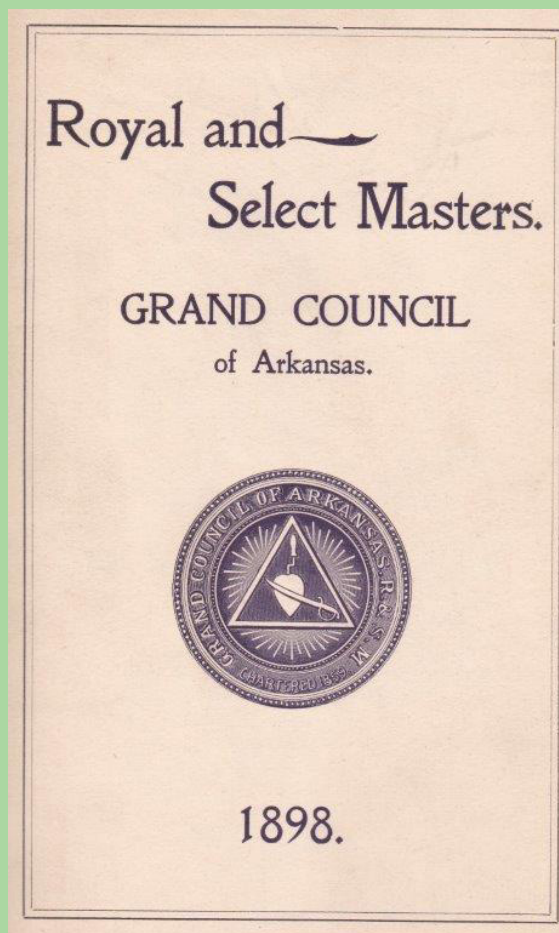
If you would like to contribute, please visit <https://sms.scottishrite.org/make-a-gift>.



education, and societal and personal improvement. By the mid-1800s, these Enlightenment principles were also clearly articulated and applied in the permeation of Prince Hall Freemasonry during the eras of the American Civil War, Reconstruction, and subsequent developments in African American society.

Within the states of the former Confederacy, as well as along the Western frontier, the establishment of Prince Hall Freemasonry was a crucially important civic institution for the Freedmen and their families, ranking alongside that of family and religious life. The Freedmen who became Prince Hall Brethren after the Civil War were at the vanguard for the construction of Black civil society, creating autonomous, free, and independent communities, thereby aspiring to political, economic, and legal rights earned in the aftermath of the collapse of American slavery. The newly created Prince Hall Lodges of the South quickly became the premier Black social fraternity after the Civil War (1861-1865), attracting leading members of the Black bourgeoisie, while local lodges became keystones of the rural and urban Black communities they served.

The leadership of the Arkansas Grand Lodge worked contemporaneously with



One of the rare works at the House of the Temple Library which Dr. Day consulted for his research on nineteenth-century Freemasonry in Arkansas

their Prince Hall Brethren in the public square to rebuild the state from the devastation of the American Civil War. Indeed, African American and Caucasian Freemasons used the value tools of the aforementioned 1723 Constitutions to create and implement such unprecedented measures in the South as the formation of the Republican Party and the founding of public institutions of higher education as well as the encouragement and support of migration and economic development.

This generation of American Masons—both African American and Northern carpetbaggers—was cosmopolitan, relatively erudite, democratic, devout, and entrepreneurial. This project will research how Arkansas' Black Freemasons as well as White carpetbagger Freemasons worked contemporaneously in the transfiguration of Southern society during the Civil War and Reconstruction.

I will be presenting my research at the forthcoming Quatuor Coronati Research Lodge conference "Inventing the Future: the 1723 Constitutions," to be held at Queen's College, University of Cambridge, England, September 22-24, 2023. My research and time at the House of the Temple have proved invaluable to that end.

# UNCOVERING *THE SECRET OF THE MUMMY*

**MARK DREISONSTOK, 32°, KCCH, MANAGING EDITOR, SCOTTISH RITE JOURNAL**

## INTRODUCTION

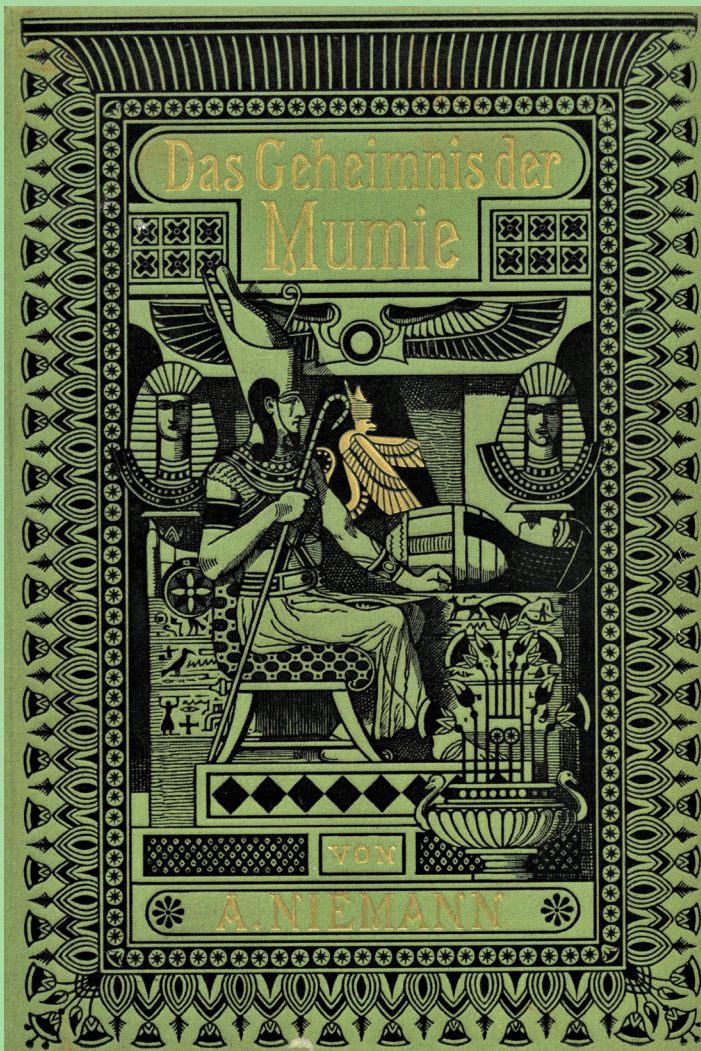
Two massive limestone sphinxes guard the Scottish Rite of Freemasonry's House of the Temple in Washington, D.C. These stone creatures, completed in 1915, are a testament to the fascination Ancient Egypt has held on the human imagination for centuries. We know, for example, that the Egyptian goddess Isis was worshiped over large areas of the Greco-Roman world well into the Christian era. Later, during the early 1800s, the Egyptian hieroglyphics were decoded following the discovery of the Rosetta Stone, rekindling an interest in this mysterious ancient land and its culture in both Europe and America. Egyptian themes from antiquity found their way into Masonic ritual, architecture, and libraries—as we will see in the following article and translation by Dr. Mark Dreisonstok, 32°, KCCH, Managing Editor of the *Scottish Rite Journal*. Needless to say, the Scottish Rite's foundational *Morals and Dogma* book is also keenly aware of Egyptian philosophy.

— John M. Bozeman, Ph.D.

During my time as Managing Editor of the *Scottish Rite Journal*, I have often perused the books in the House of the Temple's Goethe Collection, an impressive assemblage of books dominated by the literary, philosophical, and scientific writings of Br. Johann Wolfgang von Goethe (Amalia Lodge at Weimar), donated to the House of the Temple Library in 1935 by Carl H. Claudy (Grand Master, Grand Lodge of the District of Columbia, 1943). However, this collection contains other rare volumes as well. I could not fail to notice a beautiful 1886 book with ancient Egyptian stylistics on the gilded cover called *Das Geheimnis der Mumie* (The Secret of the Mummy) by August Niemann (Bielefeld and Leipzig: Belhagen und Klasung Publishers). The first few pages of this rather obscure German novel (here given in my translation) go something like this:

From the banks of the Nile, a company of travelers moved from the Biban-el-Moluk valley, a mountain chain in the West of the holy stream. They had visited Thebes and had observed and been impressed with the splendor and magnificence





Book cover of *Das Geheimnis der Mumie* (The Secret of the Mummy) by August Niemann from 1886, one of the unusual artifacts in the Scottish Rite House of the Temple's Goethe Collection

of the ruins of public monuments, sanctuaries, and pyramids, even after the weathering of millennia. They then turned their steps towards the tombs.

"I want a real mummy," Lord Bullamy said, who had financed the journey.

Lord John Bullamy had many possessions. He was one of the wealthiest lords in the United Kingdom. His holdings included palaces and parks in England, Scotland, and Ireland, houses in the West End of London, fine horses, and a gallery of famous paintings—he had almost everything money could buy.

Yet Lord Bullamy was bored. He had given up the hunt and the races, for they were simply boring to him. He no longer visited his palaces and parks and did not make his appearance during London's social season. A friend suggested that he take a wife, but Lord Bullamy responded only that this, too, would also be very boring. He had had a yacht built of teak wood and iron and traveled about, so that he might have a change of pace. His yacht was very finely laid out and had every possible amenity. It had a salon of rosewood and gold, a library well-stocked with the travel works of famous men, and a fine dining room where

he drank the finest wines offered from the vineyards of France, Germany, and Spain, in the company of high society.

For the lord had not only a crew of efficient, experienced sea-men with him, but also traveling companions on board for his entertainment: a photographer who liked to take pictures of curious objects, a painter who captured in his art favorite landscapes of the lord, a botanist who described flora, and a zoologist who described fauna along the way. Finally, he had selected for the journey to Egypt an Egyptologist, a professor from Berlin, a student of the famous Lepsius.

.....

[As the group traveled through the Egyptian desert,] the young Egyptologist took in the vivid scenes before him in a dreamy sort of way. "Diospolis Magna,"\* he murmured. Then he followed the rest of the company. He felt they were rushing forward thoughtlessly. He himself would gladly have tarried; he took delight in absorbing the majestic landscape of this fabulous and ancient country. The English lord, however, ploughed through Egypt like a machine, as if it were a duty. Unmoved by the land's antiquity, unable to admire but to see only with cold, unfeeling eyes, he passed over the wonderful forms which nature and human ingenu-



David Roberts (1796-1864), *Decorated Pillars of the Temple at Karnac, Thebes, Egypt*. Coloured lithograph by Louis Haghe after David Roberts, 1846. A View of Diospolis Magna, or Thebes, as the Young Egyptologist might have seen it during his time.

Source: Wikimedia Commons





Hugh William Williams (1773–1829), *View of Thebes*. Watercolor. 1819. When we travel, are we indifferent to our surroundings like the haughty English Lord of the 1886 German novel, or do we delight and find inspiration in details everywhere around us? Source: Wikimedia Commons

ity offered up to the traveler. The lord was dressed as elegantly as if he had been in a social audience with the queen, except that his outfit of white linen, reflecting the bright sunlight, was appropriate for the land in which he traveled.. The collar of his shirt was immaculate. His face, which was not yet reddened from the heat of the sun, showed the expression of haughty indifference.

The German Egyptologist was also clothed in such linen and wore a straw Panama hat to protect him from the merciless rays of the sun. Yet his expression stood in great contrast to the lord in that it was filled with passion and enthusiasm, and his dark-blue eyes had an unsatiated desire to see and to act.

"I am very curious to see if we will be successful," he said, as he drew his horse up beside that of the lord. "The tomb sites have been explored and plundered. In ancient and modern times, grave robbers and archaeologists have taken the contents away. It would be a good piece of luck if we could find an unopened, untouched tomb."

"Oh, I want to have a real mummy, and I will pay," said the lord.

The scholar laughed. "Tribal leaders of old, then Greeks, then Romans, then Arabs, and in more recent times the English and the French, all have taken away the artifacts of the past. It would be a good piece of luck for us indeed to be successful."

It is fascinating how this novel portrays these explorers, the Indiana Joneses of an earlier era! Published some 140 years ago, this book is itself

an artifact from the past.

Nonetheless, it clearly shows matters with concern us today: the opulence and emptiness of wealth which can blind us if our values are misplaced. Yet the man of curiosity and openness appreciates every turn and surprise which life has to offer. On this point, we can do little better than turn this discussion to Albert Pike, who reminds us in *Morals and Dogma* in the Lecture of the "Nochaite, or Prussian Knight" 21st Scottish Rite Degree "to be modest and humble, and not vain-glorious nor filled with self-conceit."

Elsewhere in *Morals and Dogma*, in his Lecture to the "Knight of the Sun, or Prince Adept" Degree, Pike invites us to meditate on the separate, but overlapping, spheres of the material and spiritual worlds, as did the ancient Egyptians. Pike quotes carefully the early fourth-century Neoplatonist philosopher Iamblichus, who informs us:

The Egyptians are far from ascribing all things to physical causes; life and intellect they distinguish from physical being, both in man and in the Universe. They place intellect and reason first as self-existent, and from these they derive the created world... They place Pure Intellect above and beyond the Universe, and another (that is, Mind revealed in the Material World), consisting of one continuous mind pervading the Universe, and apportioned to all its parts and spheres.

—*De mysteriis* (Of the Mysteries)

\* Diospolis Magna, an appellation for the ancient city of Thebes.

—Translator's Note.

Reprinted from the *Voice of Freemasonry* by permission of the Grand Lodge of the District of Columbia



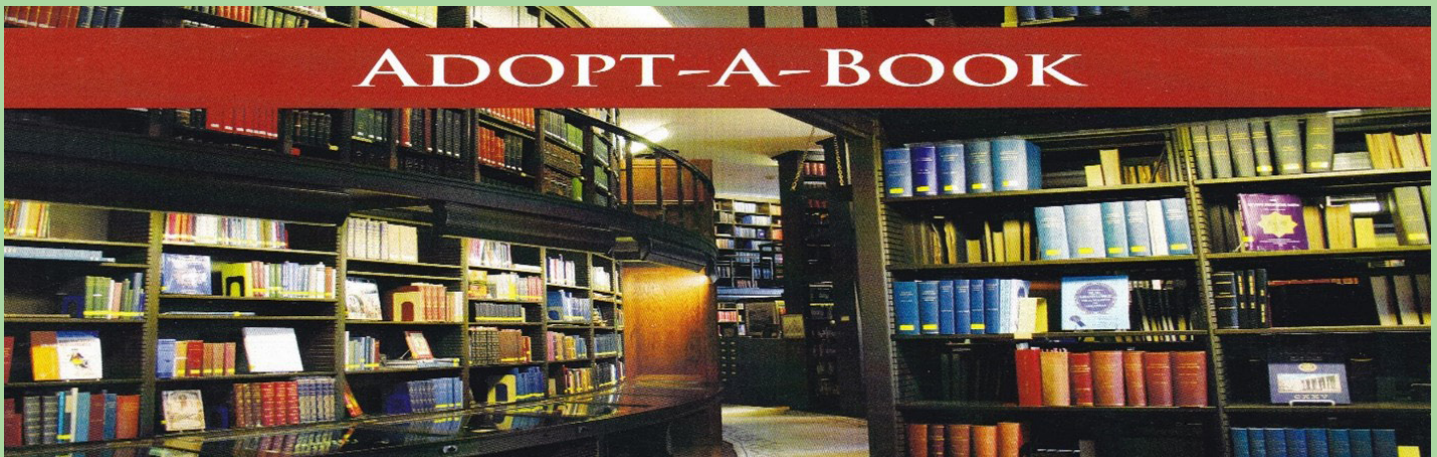
# ADOPT-A-BOOK DONOR RECOGNITION

## LARISSA P. WATKINS, LIBRARIAN, HOUSE OF THE TEMPLE LIBRARY

It is our tradition in our bulletin to convey our gratitude to the Scottish Rite Brothers who have become a Donors of the Program Adopt-A-Book and adopted a book in the Library of the House of the Temple.

- **Bro. Lanier S. Dasher, Jr., 32°, KCCH, Atlanta Valley** – *Ahiman Rezon: Prepared under Direction of the Grand Lodge of Georgia*, by William S. Rockwell, 1859. [Adopted in Honor of Ill. **Daniel Owen Causey, 33°**].
- *Proceedings of the Grand Lodge of Georgia* by the Grand Lodge of Georgia, 1871. [Adopted in Honor of Ill. **Joe Edward Turner, 33°**].
- **Bro. Morton Benjamin Friedman, 32°, Miami Valley** – *Florida Masonic Monitor* by the Grand Lodge of Florida, 1923.
- **Bro. Alexander K. Dickison, 32°, Orlando Valley** – *Florida Masonic Pamphlets, Vol. I*. [This volume embraced 12 individual pamphlets regarding the history of various Masonic Bodies in Florida. The earliest pamphlet was printed in 1875.]
- **Bro. James A. Rogerson, 32°, KCCH, Personal Representative, Fort Worth Valley** – *The Masonic Jurisprudence of Texas*, by John Sayles, 1879.
- **Joseph Henry Lucas, retired employee of the Supreme Council** – *Masonic Presidents, Vice Presidents, and Signers* by William L. Boyden, 1927. [Adopted in Memory of his wife **Barbara Lucas**.]
- **James Edwin Nero, 32°, KCCH, Tacoma Valley** – *Semi-Centennial Celebration of the Foundation of the Grand Lodge of Free and Accepted Masons of Washington*, by Royal A. Gove and Horace W. Tyler, 1909. [Adopted in Honor of Ill. **Charles Richard Brockway, 33°**].
- Tenth Semi-Annual Reunion. *November 17th, 18th, and 19th, 1908 by Valley of Takoma, 1908*. [Adopted in Honor of Ill. **Karl Sommer Reith, 33°**].

If you are interested in the Program Adopt-A-Book and would like to support Library of the House of the Temple, please contact Caitlyn Kent, Program Coordinator, at 202-777-3111, [ckent@scottishrite.org](mailto:ckent@scottishrite.org)



## Honoring a Faithful Brother through Adopt-A-Book

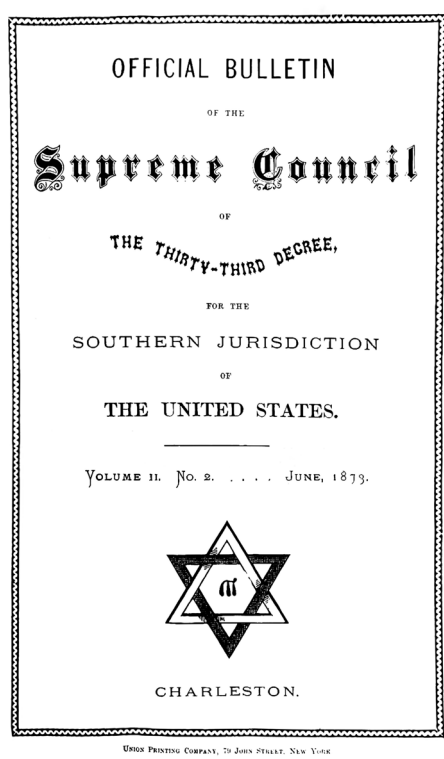
### JON BUFORD, PM, BLUFF PARK LODGE #856, HOOVER, ALABAMA

The brothers of Bluff Park Lodge #856 (Hoover, Alabama) wanted a meaningful way to honor a Brother who has served their lodge faithfully for 40 years. Brother John McCulloch, 32°, has held every position, taught, mentored, and urged each of his brothers to strive for perfection in Masonry. John has served Bluff Park #856 as Secretary for the past decade and recently announced his decision to step down after the current year.

Hearing this, we looked for ways to honor his commitment to our Lodge and his dedication to Masonry. Over time, a man collects many aprons, pins, and trinkets; we wanted something unique. The hope was to find a gift to benefit Masonic tradition and one which would provide knowledge which will outlast each of us. The Scottish Rite's Adopt-A-Book program stood out as the obvious choice. John is now an Architect of the House of the Temple Library, helping preserve a place where so much of Masonry's knowledge resides.

The names of the three historic books adopted in Br. McCulloch's honor relate to Freemasonry in Alabama: Grand Lodge of Alabama,





Cover page of *Official Bulletin of the Supreme Councils of the 33d Degree for the Southern and Northern Jurisdictions of the United States* (June 1873), contained within the microfilm in the photo below.

*Masonic Code of Alabama* (1868); Grand Lodge of Alabama, *Masonic Code of Alabama* (1893); and Grand Lodge of Alabama, *Masonic Code of Alabama* (1908).

On June 21, 2022, at our Communication, his brothers had the honor of presenting him with a certificate bearing the book titles forever intertwined with his name. It is our privilege to honor a man who, like a library, shares his knowledge with anyone possessing a desire to learn.



Pictured: Jon Buford, PM, and John McCulloch, 32°

# PRESERVING MASONRY ON MICROFILM: SUPPORTING A “MUST HAVE” FORMAT OF YESTERYEAR FOR ARCHIVES AND LIBRARIES

JOHN M. BOZEMAN, PH.D.

A major concern at the House of the Temple is preserving documents and books far into the future. In what manner might this best be achieved? How can we preserve the rare holdings of long-ago letters by prominent Masons, Masonic books, and academic as well as popular journals of the Craft in the Scottish Rite’s Archives and Library far into the future? Perhaps microfilm and microfiche, which many cavalierly state are “dying” formats, can show us the way!

Microfilm began to be used widely during the 1920s for routine recording of bank records, and the 1930s saw microfilming of newspapers for archival purposes. In 1938, University Microfilms Inc. (UMI) began the microfilming of doctoral dissertations. The use of microfilm virtually exploded from World War II through at least the end of the 1970s, as the technology allowed relatively inexpensive and compact copies to be generated of all kinds of records and publications.

Today it is easy to assume that microfilm’s days in archives and libraries are numbered. After all, the format is based in physical film; while one roll is small, a large collection can take up significant shelf storage space. Worse, a particular spool of film can only be used by one user at a time and requires use of a bulky reader. In addition, images are almost always in black and white, and, if high-contrast film was used, continuous-tone images (i.e., photographs, as opposed to text) are of poor quality. Finally, being physical in nature, a spool or a fiche may be lost, stolen, or destroyed through poor handling and storage. One might conclude that the only destiny for microfilm is to be digi-



Microfilm spool and box for the Scottish Rite magazine *Official Bulletin of the Supreme Councils of the 33d Degree for the Southern and Northern Jurisdictions of the United States* (1870-1892), Charleston, South Carolina.

Photography: Elizabeth A.W. McCarthy





Microfilm reader and microfilms, House of the Temple, Washington, D.C.  
Photography: Elizabeth A.W. McCarthy

“laid up among the archives” and retained, if not further actively used, in collections such as at the House of the Temple, though, of course, it must be in “fraternal accord” with digital technology to enhance accessibility, indexing, and ease of searching of content.

#### Sources

1. Canepi, K., C. Weng, M. Sitko, and B. Ryder. “Managing Microforms in the Digital Age.” Association for Library Collections & Technical Services (ALCTS), November 15, 2013. <https://www.ala.org/alcts/resources/collect/serials/microforms>.
2. Normand, C., R. Gschwind, and P. Fornaro. “Digital Images for Eternity: Color Microfilm as Archival Medium.” *SPIE Proceedings*, 2007. <https://doi.org/10.1117/12.704414>.
3. Voges, C., T. Fingscheidt, and V. Margner. “Investigations on Color Microfilm as a Medium for Long-Term Storage of Digital Data.” *Society for Imaging Science and Technology Archiving 2010 Final Papers and Proceedings*, pages 142-147. Accessed December 29, 2022. [https://www.imaging.org/site/PDFS/Reporter/Articles/2010\\_25/REP25\\_3\\_ARCH2010\\_VOGES.pdf](https://www.imaging.org/site/PDFS/Reporter/Articles/2010_25/REP25_3_ARCH2010_VOGES.pdf)

tized and then thrown into the trash.

I argue that such an assessment is premature. While microfilm does have the limitations described above, and it might be more easily accessed if digitized, libraries should not casually discard it. First, the medium is quite stable. A good quality spool of microfilm treated with care *is expected to last up to 500 years*. Second, the data are not computer encoded. Devices required to read the material are simple to make, and, in an emergency, microfilm content can be read with a regular microscope, as long as the reader can comprehend the language of the text. Even the lack of color problem may be solvable; the British film manufacturer Ilford has produced a color microfilm, also with an expected life of about 290 to 500 years.

While some initially voiced concerns about the accuracy of the color reproduction quality of color microfilm, hybrid systems have been devised which simultaneously produce color microfilm images and digitally-encoded images with embedded metadata, all on the same long-lasting strip of microfilm. Microfilm should thus not be viewed by archivists and librarians as a dead format, but rather as a niche—but important—archival format which still has a future, with further technical improvements to the format on the horizon. It should thus be



Microfilm Reader for Articles and Daily Papers  
Source: Wikimedia Commons

# A Collection of Holiday Ornaments at the House of the Temple

**OLIVIA CURCIO, HOUSE OF THE TEMPLE  
MUSEUM CURATOR**

In the days after Thanksgiving, like millions of other families around the country, the House of the Temple puts up its Christmas tree. In the days following, staff are invited to help decorate it with ornaments, old and new. Amongst the glittering red and silver baubles lie Masonic treasures that celebrate the Fraternity, its traditions, and the various appendant bodies. Every year, many Masonic charities produce a collectible Christmas ornament in order to raise money

for their programs, and often, one of them makes it into the Temple's Museum collection. As our way of paying homage to these efforts, these ornaments feature proudly on the towering tree in the Temple's Atrium every year.

During each holiday season, the Texas Scottish Rite Hospital for Children in Dallas creates an ornament to sell as a fundraiser for the organization. In 2016, it designed an ornament inspired by the iconic gumball machine that stands in the hospital lobby. This gumball machine has been a staple in the hospital for many years and is frequently visited by patients and families alike. This whimsical glass ornament





The Order of the Eastern Star is symbolized in this ornament—appropriate, given the name of the Order's connection with the nativity narrative and the "star in the East." (Matthew 2:2) Photography: Cordelia Dreisonstok

captures the fun and hope that the Scottish Rite Children's Hospital tries to inspire in its patients.

In other years, the ornament has been a holiday wreath, a stocking full of crayons, or even a box of popcorn. The Scottish Rite Children's Hospital, in addition to its gumball machine, has the tradition of giving out popcorn to its patients and always having a distinct buttery smell. This popcorn cart dates back decades and serves over 6,000 pounds of popcorn every year to patients, families, and doctors alike.



This ornament is a stylized version of imagery and the *Salve Frater* greeting which awaits Brethren and visitors to the House of the Temple. Photography: Cordelia Dreisonstok



The symbol of the Past Master, decorated with some Scottish Rite purple! Photography: Cordelia Dreisonstok

The House of the Temple Atrium Christmas tree also displays many ornaments which were donated to us by other Masonic organizations. Our largest collection is from the George Washington Masonic National Memorial in Alexandria, Virginia. These ornaments date back over several decades and from many different anniversaries and milestones throughout the years, including one commemorating the day George Washington, future president of the United States of America, became a Master Mason. Another memorializes the day he was installed as a Grand Master.

Our collection also includes ornaments from other Masonic bodies such as the Tall Cedars of Lebanon and the Order of the Eastern Star. The latter is particularly significant, for the Eastern Star itself remembers the Christmas narrative: in the words of the Magi, "we have seen his star in the East, and are come to worship him" (Matthew 2:2). Finally, a Past Master's Jewel completes the collection. All these ornaments, nestled in with the other baubles collected over the years, help to tell the story of the Craft, its philanthropic work, and Masonic ideals as we celebrate the holiday season.



Tall Cedars of Lebanon Christmas Ornament Photography: Mark Dreisonstok, 32°, KCCCH



# SEPARATION OF CHURCH AND STATE IN *THE NEW AGE* AND TODAY

**ROGER HIMMEL, 32°, KCCH,  
VALLEY OF RALEIGH, NORTH CAROLINA**

The sacrosanct requirement of believing in something or someone greater than oneself has always been foundational in Freemasonry. The way that a Mason expresses this faith, however, is left to his individual conscience. Freemasons have always cherished Article I of the Bill of Rights, known as the Establishment Clause of the U.S. Constitution. It concerns the separation of church and state: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." It is plain spoken, primary, and at the forefront of everything that comes next. That is how important—how serious—the framers felt about separating church affairs from state affairs. The concept granting all citizens the freedom of religious belief unencumbered by strictures designed by a government is what makes America great. It is what the Pilgrims came here to find: freedom to pray as they wished to pray.

A little more than fifty years ago, *The New Age Magazine*, the precursor to our present-day *Scottish Rite Journal*, invited two eminent Scottish Rite masons to contribute patriotic articles to the July 1970 issue. The Director of the FBI, J. Edgar Hoover, wrote an article on Citizenship. Baptist statesman, and scholar James E. Wood, Jr., penned an article entitled "America's Great Tradition in Church and State."

Br. Hoover echoed a sentiment expressed earlier by Freemason Benjamin Franklin, when, in 1970, Hoover wrote "Where selfishness prevails, benevolence and good will die. Good citizenship is much more than a classroom subject; it is a vital, daily chore for all free people if they hope to remain free."

Regarding the article on separation of church and state, Br. Wood noted that this American tradition started 400 years ago by the theologian and founder of Rhode Island, Roger Williams, who firmly believed: "The state can never assume the role of God who alone is Lord of conscience."

During the American Revolution, Br. Wood continued, Isaac Backus, another theologian, led the fight for religious freedom in Massachusetts. Backus wrote: "God has appointed two different kinds of government in the world which are different in their nature and ought never to be confounded together; one of which is called civil, the other ecclesiastical government."

In his 1970 article, Br. Wood composed what may have been prescient words when he stated: "Those who are wary of the concept of the secular state, as the condition of the separation principle, would

do well to note that political absolutism and state deification have all too often accompanied the notion of the Christian state."

Just as seasons change, so too do the laws under which our nation lives. This year and in years to come, the Supreme Court will make decisions that impact all of us. Some we will like; others, not so much. Some our consciences may require us to protest. Yet we must, as Br. Hoover wrote in his article, "respect and obey [our nation's] laws, (and) participate in its affairs and operations." We are The Scottish Rite: The Brotherhood of Man under the Fatherhood of God.



Archibald Willard, *The Spirit of 76*. This painting, ca. 1876, graced the cover of *The New Age Magazine* of July 1970 for an issue containing several articles on patriotic themes. Source: Wikimedia Commons



## READING BOOKS AND CLOUDS ON A RIVER BANK

IN HIS BEST-SELLER *THE ENJOYMENT OF LIVING*, DR. LIN YUTANG SPEAKS ELOQUENTLY ON THE ART OF READING. HE RECOMMENDS TAKING THE CLASSICAL CHINESE POEM *LI SAO*, THE *RUBÁIYÁT* OF THE PERSIAN POET OMAR KHAYYÁM, OR (BY IMPLICATION) ANY BELOVED BOOK “TO READ ON A RIVER BANK. IF THERE ARE GOOD CLOUDS OVER ONE’S HEAD, LET [ONE] READ THE CLOUDS AND FORGET THE BOOKS, OR READ THE BOOKS AND THE CLOUDS AT THE SAME TIME.”



John Singer Sargent, *Girl Reading by a Stream*. Oil on canvas. Circa 1888  
Source: Wikimedia Commons