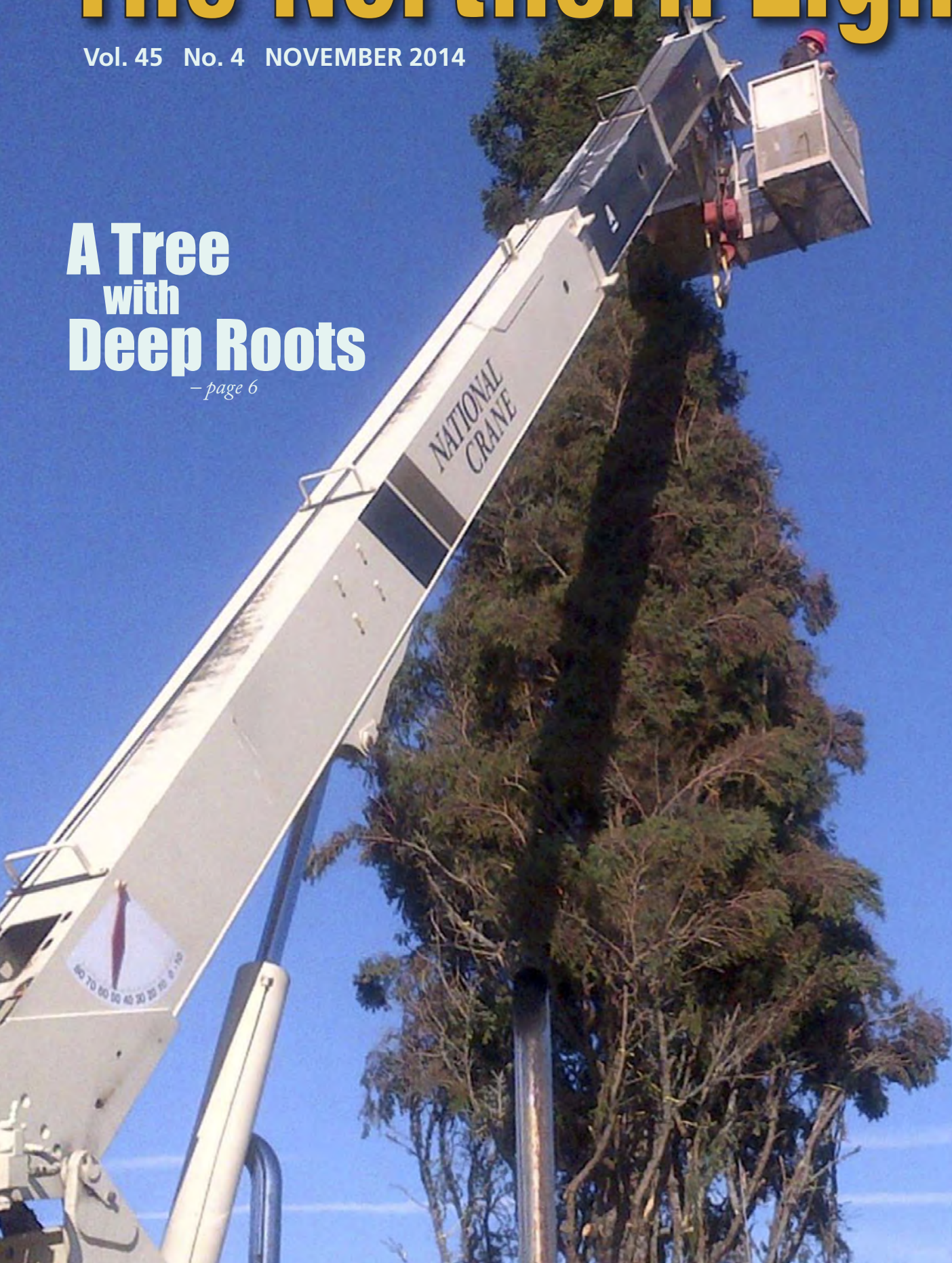


The Northern Light

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The Northern Light

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

God Does Bless America

Every day of the year, Americans are aware of what makes this country great. Every day we are reminded of the sacrifices of those in the Armed Forces in harm's way who give so much to ensure our freedoms. Every time we see our flag displayed we are reminded of the valiant men and women who serve their country with dignity and great honor every moment of every day and night. The real significance of all of those days come together in the month of November when the nation pays special tribute to its Veterans and those currently on active duty. Although we hope and pray for that day when "nation shall not lift up sword against nation and neither shall they learn war any more," until that day comes, all of us must keep the eternal flame of remembrance alive in our hearts and minds and prayers (and voices!).

It was the iconic figure of Miss Kate Smith who in 1938, in her deepest humility and magnificent full voice brought to the Armistice Day radio audience hope for peace in Europe. Her presentation of Bro. Irving Berlin's *God Bless America* pulled on the heart strings of this nation. It should be noted that Bro. Berlin was a member of Munn Lodge, No. 190, New York City and joined the Scottish Rite, Northern Masonic Jurisdiction, on December 23, 1910. Increasingly, over the years, this second "national anthem," although it will never nor should it ever, replace what Francis Scott Key bequeathed to his young country, has found its way into political gatherings, sports events and even into many of our Masonic meetings. And well it should.

As we all realize, there are efforts in this country to remove references to God from our schools and even from our currency. Is the phrase *In God we trust* no longer relevant? If not God then who? God has richly blessed this land of ours, are we now to show our gratitude by excluding Him from our midst? For the serious readers out there, might I suggest that you pick up a copy of Sheryl Kaskowitz's study, *God Bless America*. The little known, but most interesting, facts

surrounding this great homage to God and country, will reward you greatly for the investment of your time and make the song so much more relevant. As Freemasons, at each of our meetings, we are more times than not quick to salute our national flag, to sing our national anthem, and often to conclude our time together in our lodges and reunions in the joining of hands, hearts and voices in *God Bless America*.

Although some our younger Brothers might know war only from documentaries, films and history books, that certainly does not mean that they do not love their country. Ask yourself how proud you feel when you see a young Mason who has served or who, while on leave, appears at Masonic meetings wearing the uniform of one of the Armed Forces. How do you react when you hear the tribute to our country's flag at a Scottish Rite reunion, notably during the "Patriotism Speech" in our Consistories. God, is most assuredly not dead, and His blessings continue.

Should you be interested in watching the original performance of Ms. Smith singing this majestic piece of music, you might wish to look into our Supreme Council website: ScottishRiteNMJ.org. I have a strong feeling that you will visit and revisit this site as much as I did and will continue so to do. This is truly one of the most moving and patriotic renderings of a significant part of our past and ongoing history.

Yes, my friends and Brothers, God has most assuredly blessed America, standing beside her and guiding her in this land that we all love and pledge to preserve for all Americans. This Veterans Day, and every day, let us never forget our rich heritage and the God who has blessed America. And may God bless you, Ms. Smith and Bro. Berlin.


Sovereign Grand Commander

ANNUAL MEETING

hIGHLIGHTS



Beginning with the executive sessions in August the Supreme Council embarked on a new method of renewing itself annually.

In the past – since 1813 – the governing body of the Northern Masonic Jurisdiction met every year, inviting all Honorary Members. The meeting moved throughout the jurisdiction.

Starting in 2014, that form of Annual Meeting takes place only every other year. Because laws governing corporations dictate that an annual meeting must take place, in the opposite years only an executive session of the Supreme Council is to take place.

The odd-numbered years focus on the jurisdiction, with Honorary Members joining the Supreme Council in general session, and the meeting will continue to be held in various cities. The even-numbered years, such as 2014, will focus on the Valleys.

In addition to the executive session, in August, leadership seminars will be held in the spring; the Secretaries and Deputy's Representatives will come to the headquarters in Lexington at the time of the executive sessions, and, in the fall, the Membership Services Seminary will take place.

Deputies

Ill. **Donald G. Duquette**, 33°, was elected Deputy for Vermont, replacing Ill. **Eric Ginette**, 33°. For Ohio, Ill. **Douglas N.**

Kaylor, 33°, becomes Deputy, as Ill. **William R. Powers**, 33°, steps down. Bros. **Ginette** and **Powers** remain Active Members. Earlier in the year, Ill. **Bruce T. Work**, 33°, became Deputy for Connecticut, as Ill. **David L. Sharkis**, 33°, resigned. At the meeting, Bro. **Sharkis** was elected as a Past Active Member.

Active Members

Six new Active Members were elected to the governing board of the Northern Masonic Jurisdiction.

Ill. **George Nakonetschny**, 33°, of Perkasie, PA, is retired. In Scottish Rite, he has been Commander-in-Chief, Most Wise Master, and Class Marshal. He has served as Worshipful Master of his lodge, and at the Grand Lodge level, he has served as Grand Steward and Aide to the Grand Master.

Ill. **Kevin Joseph Hecht**, 33°, of Southington, CT, is an attorney. In the Valley of Hartford, he is Past Thrice Potent Master, Past Commander-in-Chief, Trustee, and Hospitaler.

Ill. **Gregory Neil Jordan**, 33°, of Indianapolis, IN, is senior vice president for Government Utilities Technology Services. He is a Trustee in the Valley of Indianapolis; a member of the board of directors of the Indiana Masonic Home, and chairman of the Grand Lodge Scholarship board.

Ill. **Donald Richard Heldman**, 33°, of Ravenna, OH, is a petroleum engineer. He is Worshipful Master of Guernsey Lodge, No. 66. He is a member of both the Valley of Cambridge and Gallipolis and is Thrice Potent Master and chairman of the Board of Trustees.

Ill. **Robert James Bateman**, 33° of Philadelphia, PA, is retired from the Upper Darby School District. In the Valley of Philadelphia he is Past Most Wise Master. He is Past Master of his lodge, Past District Deputy Grand Master, and he is currently Grand Master for the Grand Lodge of Pennsylvania.

Ill. **Michael Todd McIntosh**, 33° of Cincinnati, OH, is an attorney. He is Worshipful Master in his lodge, and in the Valley of Cincinnati he is Commander-in-Chief and a member of the board of trustees.

Officers

Sovereign Grand Commander **John Wm. McNaughton**, 33°, was re-elected for another three-year term in that post. Ill. **Jeffry A. Simonton**, 33°, is the new Grand Sword Bearer, replacing the retiring Ill. **David L. Sharkis**, 33°, Ill. **John T. Phillips**, 33°, was appointed as the Associate Grand Chancellor, and Ill. **Richard J. Stewart**, 33° was appointed Assistant Grand Seneschal.

Charters

A charter was granted, creating the Otter Creek Consistory. It is the fourth body in the Valley of Rutland.

Four charters were granted to the Valley of Gallipolis:

- Gallipolis Lodge of Perfection
- Gallipolis Council of Princes of Jerusalem
- Gallipolis Chapter of Rose Croix
- Gallipolis Consistory

Rituals

For the past three years, a “test” 32° has been available for Valley use. The major changes of this test degree were to combine the current 31° and 32°, and to add a scene incorporating the 4°. Reacting to comments received by the Ritual Committee, modifications were made to this test version.

The 4° scene was added, as an introduction, to signify that the candidate has completed his initial journey into the Ancient Accepted Scottish Rite. This introduction will be offered as a video, and a Valley may offer it as an alternative to a live cast. This version of the 32° was approved unanimously by the Supreme Council and is effective immediately. Previous versions of the 31° and 32° are no longer available for presentation.

A new 31° was presented and it, too, was adopted unanimously as a tentative ritual by the Supreme Council. This degree, “My Brother’s Keeper,” is a fictional adaptation based on the parable, “The Good Samaritan.” It requires relatively few cast members, simple costume or set paraphernalia, and is set in New England shortly after the Revolutionary War.


The theme of the degree deals strongly and directly with members who either do or do not take care of a distressed Freemason. It contains the Core Value of Service and fulfills a requirement of the Book End Concept.

The degree was inspired by an initial draft of Ill. Brother Charles DeForrest Trexler, 33°. Valleys may use this degree immediately if they choose.

Although there were no changes to the dialogue, the status of the 19° was changed from a tentative to permanent degree status.

Four new videos were produced and distributed to the Valleys. These include the 4°, 12°, 29° and the introduction to the 32°. Valleys may choose to use the video versions or live cast versions at their option.

Next Meeting

For 2015, an Annual Meeting with a General Session, including Honorary Members, will be held. The Supreme Council reconvenes Aug. 30 – Sept. 1, in Indianapolis, IN. 



A Tree with Deep Roots

By ALAN E. FOULDS, 32°

LAST DEC. 5 THERE WAS A CELEBRATION in Boston. That Thursday evening the mayor lit the city's official Christmas tree on Boston Common. The event included performances by Joey McIntire of the New Kids on the Block, finalists from *American Idol*, a gospel choir, and the Boston Ballet.

Except for the participants it was, by all appearances, no different from similar festivities around the nation and world.

No different except for one very important point. It was no ordinary tree. This particular white spruce began its trek days earlier with a similar celebration hundreds of miles to the north, and it was watched en route by thousands of well-wishers and online by school children in both Halifax and Boston.

Its lineage dates back even farther - to a very dark Dec. 6, 1917 - almost exactly 96 years before. This tree is the latest in a long line of gifts from the appreciative city of Halifax and the province of Nova Scotia. The joyous day and tight bond between two cities, as well as a state and province, began in tragedy, in an era when the First World War raged across Europe.

At center stage in the saga is Bro. Samuel W. McCall, of William Parkman Lodge, newspaperman, and governor of the commonwealth of Massachusetts.

The Explosion

It wasn't one explosion that rocked the city of Halifax, but rather a series - eleven in all - followed by a sonic blast, a windstorm filled with debris that knocked down structures, shattered windows several miles away, and a resulting tsunami which sucked the water from the harbor, exposing the seabed, then dropping it all along the shore.



Cutting the Boston tree at Mill Cove, NS.

The Narrows of Halifax Harbor (or, more accurately, Harbour) is a stretch of water connecting the Atlantic ocean with Bedford Basin to the west. It divides the cities of Halifax and Dartmouth in Nova Scotia. Both sides of the narrows are dotted with piers, and during World War I it was an extremely busy port. On Thursday, Dec. 6, the S.S. *Imo*, a Norwegian coal carrier was leaving the basin, heading for New York. The *Mont Blanc* had just arrived from New York, carrying a highly explosive cargo to be used in the war effort. Normally, a ship with that type of load would have been required to fly a red flag or "burgee," but it was wartime. With German U-boats lurking it would have been suicidal to advertise the contents of the hold.

When the *Mont Blanc* was just about where the McDonald Bridge today connects Dartmouth and Halifax, the ship's Captain Le Medec spied the *Imo* up ahead. The *Mont Blanc* was correctly hugging the right side of the Narrows, as it entered the harbor, nearer Dartmouth. The *Imo*



Some of the 1,600 houses destroyed by the blast.

had exited the Basin, also hugging the Dartmouth side, heading out to sea. They seemed headed for a collision. With a highly volatile cargo aboard a potentially serious accident could become an enormously deadly one. Over the next several minutes a series of miscues kept the two vessels aimed for each other. Many people in buildings along both shorelines saw the inevitable about to happen, but with no knowledge of the contents of the *Mont Blanc*, none could realize the devastation that was about to take place.

The two ships collided. Surprisingly, at first it appeared nothing had happened, beyond the bow of the *Imo* being lodged in the side of the *Mont Blanc*. Its captain reversed the *Imo*. Fires, started below deck, on the *Mont Blanc*, and they quickly

got out of control. The captain ordered the vessel abandoned. The current from the *Imo's* propellers apparently steered the now unmanned *Mont Blanc* toward the Halifax shore. It became lodged up against Pier 6. As smoke billowed from the scene the city seemed to come to a standstill as everyone stopped and watched.

Then the explosions began.

According to Laura M. MacDonald, author of *Curse of the Narrows*, "Rolls of gas rumbled up through the smoke and burst into flame in midair." MacDonald said that the explosions were felt as far away as Boston Harbor where a fishing boat, the *Wave*, came back into port, thinking that something had happened on shore near them. According to her account, "Sixteen hundred houses lay in splinters ... nine thousand people were homeless ... six thousand were injured ... almost two thousand people were dead – one out of every 30 people." To this day it is the largest accidentally man-made explosion in history.

The Response

Meanwhile, in Boston, James Phelan, a banker intercepted a telegram sent on his private banking wire. It said "Organize a relief train ... round up all the doctors, nurses and Red Cross supplies ... No time to explain but list of casualties is enormous." He called Henry Endicott, a shoe manufacturer and chairman of the Massachusetts Committee on Public Safety. The two men went to the State House on Beacon Hill to inform Governor McCall. After reading the telegram the governor acted. He sent a return telegram stating he knew of a tragedy in Halifax but he had no details. He said that the state would do everything possible to assist. He immediately gathered those who he felt could help. Acting surgeon general of Massachusetts, William Brooks, suggested sending supplies and personnel by train. He said if one were obtained, he could round up the supplies, surgeons, and nurses. James Huestis of the Boston & Maine Railroad, who attended the meeting, said his firm would have the train standing by at the city's North Station. Governor McCall wasted no time. He made the choice to send the train, and he organized the "Halifax Relief Expedition." He continued his attempts to reach the Halifax government for more details, but to no avail. He even tried using the Canadian Navy telegraph,

Nova Scotia children wave goodbye to the Tree for Boston.



but things were in such turmoil in Halifax that nothing got through. The contingent in Boston continued to grow, and plans for sending relief continued. First the Red Cross joined, as did Children's Hospital. The evening newspapers printed the first reports from Nova Scotia. Laura MacDowell, reports in her book that the Red Cross had "an embarrassing number of letters from the Boston people ready to go anywhere or do anything."

A massive benefit concert was planned for Boston's Symphony Hall to raise funds for the restoration effort, and the event would take place just days later.

Although the relief train had been given the right of way over all tracks leading to Nova Scotia, it could not get there until Saturday morning due to a raging blizzard. By the time it arrived, it was the first relief outside of the Maritimes to arrive. Trains from New York, Rhode Island, Maine, Toronto, and Montreal were also on their way.

Commandeering a relatively unscathed building downtown, the Massachusetts contingent set up a temporary hospital with 75 beds. Many in the group relieved exhausted local volunteers who had been working

around the clock since the explosion. In addition to supplies and personnel, they brought a high level of medical expertise.

When the Bay State group finally left the city, on the train home it formed itself into the Massachusetts-Halifax Relief Fund. As the Canadian military moved in and built temporary living quarters for the displaced families the relief fund established a warehouse where the occupants could go to purchase furniture "for free." Approximately 1,500 homes were furnished. One of the two temporary housing projects constructed by the military was named the "Governor McCall Apartments," honoring Bro. McCall, who had reacted so quickly to the disaster. Two of the streets running through the complex were named "Massachusetts" and Endicott."

Halifax Sends Its Thanks

In 1919, after the dust had settled and, additionally, the war was over, the city of Halifax sent Boston a huge Christmas tree in gratitude for all the city and state had done for it so quickly after the devastating explosions. It was originally intended to be a one-time gesture, but it

Massachusetts Gov. McCall with residents of the temporary "McCall Apartments."





A Temporary Hospital was established in Halifax by the Boston contingent.

cemented the strong bond between the province and commonwealth that still exists today.

In 1971 the Lunenburg County Christmas Tree Producers Association revived the gift and turned it into an annual event. The organization says the county is “The Balsam Fir Christmas Tree Capital of the World.” The gift was warmly received and in subsequent years has been assumed by the Nova Scotia government, overseen by the Department of Natural Resources. According to Simon Mutabazi, a spokesperson for the department, “Each spring or early summer the selection process begins. People will call to let us know that they would like to donate a tree, or they send photos. After receiving a call or photos, we will visit the potential candidate to see if it meets the following criteria: species – Balsam Fir, White or Red Spruce, healthy, dense, dark green, symmetrical, uniform, and near the roadside for ease of harvest. In most cases, the decision about which tree to send is made in late spring or early summer.” He says that for the coming holiday season they have six candidates to choose from. The trees are 40-50 feet tall and about 50 years old. Tim Whynot, the director of the tree for Boston program, says donors are eager to participate. “They become a part of history” he says.

Once chosen, the tree is cut down. The tree-cutting ceremony has evolved

through the years from simply chopping and loading onto a truck, to that of today which now includes community leaders and residents, local schools, and the Royal Canadian Mounted Police in red serge uniforms.

In 2013, a 49-foot tree was donated by Mary Lou Milligan of Mill Cove. In attendance were neighbors, townspeople, reporters, Milligan’s grandchildren, and a delegate from the U. S. Consulate. Because of the location’s proximity to the capital of the province, it was trucked to Halifax for a more formal send-off. There, it was paraded through downtown Halifax accompanied by a Celtic drum band and dancers. Apple cider was given to spectators. The mayor of the city and premier of the province spoke about the importance of the gift and the mutual bond of respect and admiration that exists between Halifax and Massachusetts. In April of 2013, the city of Boston experienced its own tragedy as two bombs ripped through the finish line area of the famed Boston Marathon, killing three and severely injuring hundreds. At that time Nova Scotia donated \$50,000 to Boston’s Children’s Hospital. In November, as the tree left the province on its two-day, 1,100 kilometer trip, there was a further show of recognition and support. A contingent of Halifax runners, decked out in Boston Marathon gear, ran the tree out of the city and to the Digby Ferry. Premier McNeil announced they were “proud to stand with our friends in Boston as they put back together their beautiful city.” **TM**

Photographs courtesy of the Canadian Department of Natural Resources.

Marathoners escorting the tree from Halifax.



JOSEPH WARREN

By AIMEE E. NEWELL, PhD

If Joseph Warren had not been killed at the Battle of Bunker Hill on June 17, 1775, how would American – and Masonic – history be different? Although this question can never really be answered it is interesting to think about how history might have changed. One impact for both history and Freemasonry is that had Warren survived the battle, we may never have become so well-acquainted with George Washington. He may have had a small role, somewhat obscure in the pages of Revolutionary history. Instead, Joseph Warren may have been the one to take command of the American army and perhaps even serve as our first president.

Joseph Warren was born in Roxbury, MA, in 1741. His father died shortly before Warren entered Harvard as part of the class of 1759. Despite this change in his family's finances, Warren graduated on schedule and returned to complete his MA after an apprenticeship with a local doctor. Warren pursued his own medical practice in the Roxbury area. One biographer found that he saw about 1,500 different patients in 12 years. This same review of existing records and evidence about Warren's practice suggests that other physicians deferred to his opinions, that students made a point to study with him, and that his patients liked "his engaging manner, their perceived quality of his care, and their feeling of well being in his presence."

JOSEPH WARREN THE FREEMASON

Two years after graduating from Harvard, in 1761, Warren joined Boston's Lodge of Saint Andrew, having been sponsored by William Palfrey, who was secretary of the Sons of Liberty. However, probably due to the time constraints of serving his medical apprenticeship and establishing his own practice, he was dropped for non-attendance in 1762 or 1763. Late in 1765, Warren was re-admitted and became an active member of the lodge, serving as Senior Warden in 1766 and as Master from November 1768 to November 1769. A notation in the lodge minutes about other business discussed the same night that Warren was elected as Master of Saint Andrew's Lodge reads "Voted, that there shall be no



Joseph Warren as Grand Master, ca. 1890, United States, Collection of the Grand Lodge of Masons in Massachusetts. Photo by David Bohl.

smoking when the lodge is open, only when called to refreshment." This rather mundane note helps us to remember that we look back now from the vantage point of knowing how the war would turn out. But, at the time, Warren and his brothers were living their lives, in some cases working to change their government, but also doing things that we still do today – raising their families, working their jobs and deciding on rules to govern their lodge.

In 1769, the Grand Lodge of Scotland appointed Warren as Grand Master of its "Ancient" Grand Lodge in Boston, which oversaw the Lodge of Saint Andrew. Masons considered the other Grand Lodge in Boston, which was established in 1733, to be "Modern." This distinction stemmed from a schism in English Masonry in the early 1750s related to how ritual was presented and the overarching aims of Freemasonry. In Boston, some men also linked the schism to their dissatisfaction with being refused membership in established lodges.

Throughout the 1770s and 1780s, both Boston Grand Lodges chartered new lodges and oversaw rituals and

customs but did not recognize each other's members or meet together. As conflict with the British Empire grew, so did American frustration with both the English and Scottish Grand Lodges. Partly inspired by the Declaration of Independence, the Massachusetts Provincial Grand Lodge independently elected its Grand Master in 1777, due to the vacancy left by Warren's death in 1775, effectively breaking free from Scotland and poetically continuing Warren's work, although this was not noted at the time.

During Warren's term as Grand Master of the Massachusetts Grand Lodge, he attended 34 of the 37 meetings that were held, the last on March 3, 1775. From April 19, 1775, through December 1776, the Grand Lodge did not hold any meetings due to the interruptions caused by the Revolutionary War. Warren chartered three lodges as Grand Master: Tyrian Lodge in Gloucester, The Massachusetts Lodge in Boston, and St. Peter's Lodge in Newburyport.

JOSEPH WARREN THE RADICAL

During the late 1760s and early 1770s, Warren threw himself into a number of activities, leading one biographer to suggest that he had a "tireless work ethic." In addition to his growing practice and his Masonic activities, he became more and more involved in the political issues flaring up in Boston. While many writers – and admirers – over the years have focused on Warren's pro-American activities, a more recent biography takes a moderate view. Samuel A. Forman found a "multi-year arc" in Warren's political views, from "someone concerned with the narrow sphere of relationships within the medical profession to a Whig-leaning independent, through a flirtation with Tory Friends of Government to a committed and strident Son of Liberty."

Before 1763, British Parliament rarely interfered in Massachusetts' affairs. But during the 1700s, Britain fought several wars in the colonies – in particular, the French and Indian War – at great expense. These wars, which were fought to preserve and protect the colonies, doubled Britain's national debt. To recover some of the expense, Parliament levied new taxes on the colonists. For the colonists, who had grown accustomed to taxes determined and collected only by their own selected representatives, this new taxation, though small, seemed to go against their basic rights. Over a period of ten years, Parliament imposed a number of duties, which the colonists opposed in increasingly bold and violent ways. The Sugar Act of 1764, which taxed merchants importing

sugar, rum and molasses, and the Stamp Act of 1765, which required a revenue stamp on documents, newspapers and other paper items, were among the first taxes levied.

The Stamp Act was repealed in 1766 after Bostonians, led by Warren and his like-minded neighbors, protested and refused to buy the stamps. While Parliament repealed the Stamp Act, it did not stop attempting to collect taxes from the colonists. A year later, in 1767, Townshend Act taxed imported glass, paper, paint and tea. Charles Townshend, chancellor of the exchequer, for whom the act is named, believed that the colonists would react better to a tax on goods coming from abroad than one that taxed goods and services generated in the colony, as the Stamp Act had done. But, the Townshend Act also tightened the implementation of customs law, authorized a board of customs commissioners to supervise tax collection and established British admiralty courts in the colonies to enforce the law.

Once again, due to the vigorous outcry and the protests organized by the Sons of Liberty, Parliament repealed the act in 1770. The duties on tea were retained, however. British troops had been sent to Boston in 1768, to try and suppress the protests and uprisings. Instead, brawls between the soldiers and local townspeople became commonplace. On March 5, 1770, one of these scuffles turned deadly. In what became known as the Boston Massacre, an angry mob marched on the Customs House following a brawl. The mob threw

Battle of Bunker Hill, 1875-1900, A.D. Handy Stereopticons and Supplies, Boston, Gift of Anne R. Berntsen.



rocks at the soldiers guarding the building. Eventually, the soldiers fired in retaliation, killing three colonists and fatally wounding two others. Soon after, Warren became chairman of the Committee of Safety. He gave two orations on anniversaries of the Massacre during the early 1770s.

After tensions resulting from the Massacre died down, there were a few years of relative calm in the early 1770s. And then the 1773 Tea Act stirred emotions again. The East India Company petitioned the British government for assistance. The Tea Act granted it a virtual monopoly on tea within the American colonies and the company could undersell the local merchants. The colonists staged a boycott. When the first tea ships arrived in Boston, the Sons of Liberty, disguised as Native Americans, dumped 342 chests of tea into Boston Harbor in what became known as the Boston Tea Party.

Over the ensuing 200 years, much has been made of the connection between the Lodge of St. Andrew and the Tea Party participants, but this has often been overexaggerated. While Edith Steblecki, curator at the Paul Revere House, asserts that the Boston Tea Party “clearly demonstrates the interrelationship between Freemasonry and radical groups,” Revere biographer Jayne Triber has suggested “Certainly, being a Freemason did not automatically propel one into the ranks of the patriot cause.” There is no list of the names of the men who dumped the tea into the harbor, but some were undoubtedly Freemasons, as well as members of the North End Caucus, a local political group. Of the 60 members of the Caucus, only 15 were Freemasons.

While Warren served in many different political capacities throughout the 1760s and 1770s – serving on committees, heading committees, planning protest actions and speaking, he may be best known as the author of the Suffolk Resolves. In retribution for the Tea Party, the British government enacted the Coercive Acts which the colonists took to calling the Intolerable Acts. These laws revoked the charter of Massachusetts and forbade most town meetings. The port of Boston was closed. All judges, sheriffs and justices of the peace would be appointed by the English government and not elected by the colonists.

In response, delegates from the towns of Suffolk County met in September 1774 and approved a list of 18 resolutions written, in large part, by Joseph Warren. After acknowledging George III as “rightful sovereign,” the resolutions called for county residents to take drastic measures, such as preparing the militia for conflict and supporting a Massachusetts government entirely



Warren Monument, Bunker Hill, 1860-1920, United States, Gift of Patrick Grace.

independent of royal authority until Parliament repealed the Intolerable Acts. The resolves were quickly adopted by the First Continental Congress, which was meeting in Philadelphia. With Samuel Adams at that Congress, Warren took over a leadership role in Boston, working to raise a militia and gather arms and powder.

The two sides spent the next six months preparing for an approaching open conflict, and, in mid-April 1775, the British military leaders organized a secret raid to seize ammunition and supplies in Concord. The colonists could see the preparations taking place and were able to determine the target. The only question was which route the British would take to get to Concord – by land, across Boston Neck, or by sea, across the Charles River. On the evening of April 18, 700 British soldiers began their trek by crossing the Charles River. Having received information about the British plans, Warren sent Paul Revere and William Dawes to warn the countryside. Revere later recalled “Doctor Warren...begged that I would immediately set off for Lexington where Messrs Hancock and Adams were.” Early the next morning, the first skirmish of what would become the American Revolution or the War for Independence took place on Lexington Green.


In June 1775, to strengthen their position in Boston, the British sought control of high land – Breed’s Hill and Bunker Hill in Charlestown. The American generals wanted to keep this area out of British hands. Joseph Warren was elected major general of the Massachusetts forces on June 14, three days before the Battle of Bunker Hill. After a hard-fought battle, the colonial troops lost Breed’s Hill. But, almost half of the 2,200 British soldiers in the fight were killed or wounded.

REMEMBERING JOSEPH WARREN

The American side also suffered losses. Sadly, despite Joseph Warren’s many talents and great promise, he died at the age of 34 on June 17, 1775, at the Battle of Bunker Hill. Historians have debated his actions that day, which brought him onto the field of battle and ultimately resulted in his death. Most have concluded that his early demise could have been avoided – which may have changed American history in numerous ways. The method of Warren’s death – and the British glee expressed afterward has only added to Warren’s legendary status. The British officer overseeing the burial detail after the battle is said to have commented that he “stuffed the scoundrel with another into one hole and there he and his seditious principles may remain.” In turn, British general William Howe, who had field command that day, reportedly compared the impact of Warren’s death to that of 500 provincial soldiers.

Warren’s body remained buried where he fell until it was found and identified – by the false teeth that Paul Revere made for him – on April 4, 1776. The Grand

Lodge performed a Masonic burial service a few days later, reintering Warren in the Granary Burying Ground. In 1824, Warren’s remains were moved once again, by his family – this time to the Warren tomb in Saint Paul’s Church in Boston. Finally, in 1856, the remains were placed in an urn and put into the family vault at Forest Hills Cemetery.

Joseph Warren continues to be remembered today – in the history books and by his Masonic brethren. Twelve states have a county named after Warren, and he holds spot number five on the list of frequently used street and place names in eastern Massachusetts. Earlier this year, Warren was honored with the Northern Masonic Jurisdiction’s Daniel D. Tompkins medal, which is presented “to recognize outstanding individuals for their unmatched contributions to their country as well as the tenets of Freemasonry.” Warren’s medal was presented to Most Worshipful Harvey J. Waugh, Grand Master of Masons in Massachusetts. The Scottish Rite Masonic Museum & Library is currently honoring Warren in its exhibition, “Prized Relics: Historic Souvenirs from the Collection.” Several objects associated with Warren, which are now in the Grand Lodge of Massachusetts collection, are on view in the gallery. 

Aimee E. Newell, Ph.D., is the Director of Collections at the Scottish Rite Masonic Museum & Library in Lexington, MA. If you would like to learn more about the Museum & Library collection, or have something to donate, please contact her at anewell@srmml.org or 781-457-4144.

Masonic Funeral of Joseph Warren, 1843, Ernest Seigneurgens, Paris, Collection of the Grand Lodge of Masons in Massachusetts. Photo by David Bohl.



The “Rite” Technology of the NMJ

By ERIC GINETTE, 33°

A new age was upon America, and men wanted degree work with philosophical presentations suited to the age.

Over the years I’ve listened to many Brothers arguing the pros and cons of different types of degree presentations. To create some clarity from an historical perspective I’d like to focus on the role of technology in Scottish Rite degree exemplifications over the many years since its founding in 1801 in Charleston, SC.

According to Ill. C. DeForrest Trexler, 33°, in *The Degree Rituals of the Supreme Council*, in the early years all agree that the ritual work was done in a lodge room setting and “consisted of a ceremonial opening, followed by reception of the candidate, the obligation

and investiture, and a lecture or catechism, often very lengthy, explaining the history, symbolism and lesson of the degree”

From my reading of the minute books of Vermont Valleys I know that the conferral of these degrees was very brief and the ritual work must have had only small importance at this time. I’ve read how

men were voted upon, received and given the degrees of the Lodge of Perfection, 4° through the 14°, in a single evening and then the lodge was

closed for supper. It seems obvious that during this period such ritual work

served as a routine introduction of men into a club

centered around social status rather than degree presentations.

Newbury & Williams, in *A History of the Supreme Council*, 33°, put it like this: “Repeatedly, in the early years of the Scottish Rite, it was stated by many of its leaders that the Rite was an elitist and exclusive organization, reserved for a select group of Masons who were best fitted, by temperament or training, to study and accept the philosophical side of the Masonic experience.” Such men were wealthy whites who were prominent members of their communities. Even at the Union of 1867 when the Supreme Councils in the northern states merged there were in total only about 4,000 Brothers in what we now call the Northern Masonic Jurisdiction.

However after that union the peace it brought enabled thoughtful men to examine the degree work which consisted of a number of variations of rituals since Freemasonry is so old. It was a mix of early work and the later revisions and extensive rewriting of the gifted Albert Pike. The Northern Masonic Jurisdiction Supreme Council, sitting at that time in New York City, disagreed with the Southern Jurisdiction’s idea that Pike’s work could never be altered and created the early ritual committees charged with establishing and printing the official work for the many new Valleys that were being created.

The argument was that a new age was upon America, and men wanted degree work with philosophical presentations suited to the age rather than the pre-Civil War past. Men such as Ill. Killian Van Rensselaer, 33°, had sown the seeds of popular growth in our Rite, and Brother Enoch Terry Carson and others began to reform the rituals into more relevant forms of Scottish Rite degrees. The first great age of American Fraternalism was dawning.



Retiring Sovereign Grand Commander Henry L. Palmer said in 1890 "...this great fraternal organization cannot forsake the broad highway of life. [She] must journey on in the open street, appear in the crowded square..." Thus beginning in 1870, and continuing to 1880, virtually all the degree work of the Northern Masonic Jurisdiction was reviewed, revised and published as the official degrees. This process has continued to our day. It was at this time that the dramatic sections of most of the degrees were created and added to the older "ceremonial" sections. As Bro. Trexler wrote: "For example, the 20° (Benedict Arnold) and 27° (Pope Honorius) rituals, noted for their impressive dramas, did not include dramatic sections at all until they were added by the revised rituals of 1896..." even... "the 'Constans' allegory of the 31°, considered by many of our Brethren to represent the essence of Scottish Rite ritual, made its first appearance as late as 1916, when it was added to the ceremonial ritual of the 32°."

This change was made possible also by an evolution of American theater itself.

With the addition of these dramatic sections came a change from presentation within a lodge room setting to stage presentations. The older work was well suited to dim lodge room settings and to a basic theater in the round format. But when a dramatic story was being exemplified it called for the fuller representation of the stage. Gas lights, painted stage scenery, wind machines, thunder sheets, magic lanterns and photographic slides together with elaborate costuming transformed the exemplifications. Electric stage lighting was demonstrated in 1883 at the Munich Exhibition of Electricity, and its use spread quickly.

This change was made possible also by an evolution of American theater itself. Before the Civil War the theater was mostly a meeting place



for drinking, socialization for males, and the company of the only women likely to be present, prostitutes. The audience was lit and the stage dim and the men attending did not focus on the actors who were somewhat of a background to all else going on. All this changed after the war and audiences were taught to be silent and sit in darkness while the new theater technology presented a spectacle on stage. Respectable women especially thronged to the new entertainment. Theater had become itself a legitimate and powerful experience engaging all the senses.

Also contributing to this movement to the stage was the more complex character of the Scottish Rite degrees which made setting up successfully in a lodge room more difficult. According to *Theater of Freemasonry*, edited by C. Lance Brockman, unlike the blue lodge degrees "A single SR degree could have up to four scenes, each calling for a specific décor and props. To avoid the cumbersome process of setting up and dismantling each scene during the ceremony the lodge room was divided into discrete areas called apartments."

"Beginning in the 1880s, however, Scottish Rite lodges began to replace this old-style ritual

with far more spectacular theatrical performances. These dramatically staged events transformed the nature of the experience for both the initiates and the audience, respectively. A ceremony that once integrated the initiate with the membership now conformed to the etiquette, expectations, and visual standards of the commercial theater. And what had once been largely cerebral if sometimes mystical now became a more multisensory and, above all, more visually oriented experience.”

So often the message is lost in the antiquity of the presentation.

The Scottish Rite temple in Chicago, IL, when remodeled in 1884, included a spacious stage and all the most modern theater technology. I believe this was the first Valley to stage its degrees. The popularity of this new approach caused this Valley in 1902 to erect a new and much larger building.

Along with a change in the dramatic content of the degrees of the Northern Masonic Jurisdiction and a movement to perform the work on stage came another significant change. No longer were candidates brought through the work singly but witnessed the work in classes which were often very large, one “exemplar” standing for the entire class. I believe the first Valley to make this move was located in Lyons, IA, and they called their idea a “reunion.” With this model they took in 111 candidates from 1868 to 1872.

Both these ideas, staged degree work and reunion classes, quickly spread through every state and many other fraternal organizations as well. Yet not everyone thought this was such a great idea, and many called this change unMasonic, a thoughtless tampering with and trampling upon ancient Freemasonic wisdom.

A student of the times, Mary Ann Clawson, reports “The ‘intellectual feasts spread before the Brethren by those learned in the doctrine, history, and teaching of Masonry’ had been

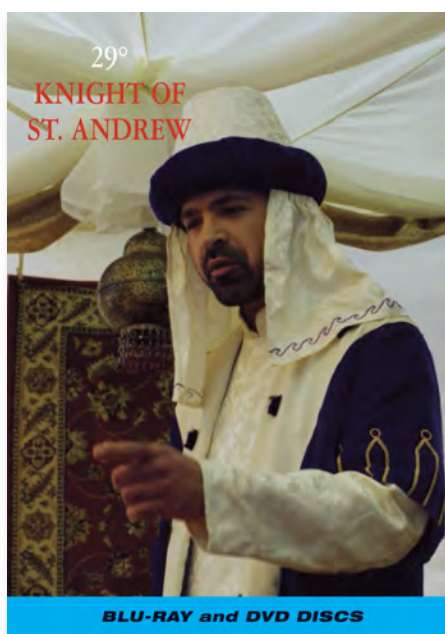
replaced, (William) Knox concluded, by ‘lucid scenic display and struttings and mouthings of indifferent amateur actors’ with questionable consequences for candidates and ‘for the institutions itself.” She later on in the same section quotes O’Donnell saying “An exclusive surrender of Masonic instruction to a dramatic presentation of the rites and ceremonies would be an absolutely certain omen of the decadence of the order.”

The only problem with this theory is that other groups shrunk in size and the Scottish Rite prospered.

The Newbury and Williams history shows the growth. The first year records were kept – 1870 – the Northern Masonic Jurisdiction had 4,170 members. By 1900, there were 26,858; by 1910 an astonishing 65,947, and by 1930, 300,839 when the decline from the Great Depression began. With the background of such spectacular gains criticism of the new model faded away.

What have you done for me lately?

From the first use of the new model in 1884 to the time of this writing, 130 years have passed. I’m convinced I’ve worn costumes dating back that far! I know there are many Valleys that still do a wonderful job in their exemplifications;



The Northern Masonic Jurisdiction has throughout its history been characterized by Masonic innovation.

who have the members and the money to upgrade and maintain magnificent temples; huge stages with vast amounts of theater gear backed by well-maintained costume and make-up rooms, as well as a staff of dedicated and skillful Brethren. But I also know their number is shrinking every year. Less fortunate Valleys experience ever lower standards causing their work to seem old fashioned, especially to young men accustomed to Hollywood.

In fact, students of Victorian theater have a difficult time studying the actual methods used then because they were not preserved but just done away with as newer tools took over. Yet they have found one area where a virtual museum of early 20th Century Theater is preserved: Scottish Rite.

The Theater of Freemasonry says, "Although most scenery created for the theater was disposable - meant to be used and replaced with new images to meet the insatiable and changing appetite of the American public - most Scottish Rite scenery, lighting and stage effects remain intact as installed, locked in a time warp."

So you can appreciate that what began as innovative techniques of the latest technology 130 years ago are now living history. Candidates of our Rite have a chance to view historical re-enactments of Victorian theater and are supposed to be deeply impressed with the experience. The actual impression is more often along the lines of quaint and odd. So often the message is lost in the antiquity of the presentation. Even our best degrees can lose meaning amid tattered costumes, ancient backdrops of fading paint and properties purchased from companies that became bankrupt in the crash of '29.


We make the claim of being the leading edge of Freemasonry in America -the university of Freemasonry. I have to ask - can we not imagine a better way of presenting our work than that devised in great granddad's day? Is there no

connection between the high percentage of young men who view our reunions and never return and the kind of frontier theater we present?

A growing group of Scottish Rite leaders conclude we can do better by imitating those Masonic pioneers of 1894 and abandoning out dated communication tools in favor of using the modern presentation methods available today and familiar to our candidates.

Once again, as in the opening years of the previous century, a chorus of voices is raised prophesying the demise of our Rite if Victorian methods are abandoned and argue we can march into the future only by clinging to the past. And of course the Northern Masonic Jurisdiction's Supreme Council's first steps along this path were tentative, awkward, underfunded and could not begin to compare with the slick productions we are all familiar with. The arguments raised remind me of those who pointed to the woes of early automotive technology as proof motor cars would never replace horses. In truth, trying to assemble the resources and leaders to explore new directions in technology has not been easy and many errors have been made. Yet I predict the results in the long term will be the same as we experienced in the last years of the 19th century and will lead to explosive growth in our rite.

In conclusion let me point out again that the Northern Masonic Jurisdiction has throughout its history been characterized by Masonic innovation that, while criticized by conservative thinkers, has led to enormous growth and to the spread of its bodies and ideals worldwide.

Let us continue this bold leadership and carry the banner of Freemasonry forward in the 21st century. It is in our hands. Will the men of the year 2300 look back and say Freemasonry faded away as the 21st century began? Or will they say the Masonic leaders of those days were able to rebuild Freemasonry and carry its timeless ideals into an emerging technological world and maintain its relevancy for those generations? 



In July 2014, one of our newest Shepherd Scholars, Gene Burchette (center), visited the House of the Temple to personally thank Ill. Gene Sizemore, 33°, Director of Education & Americanism (left). He was accompanied by his grandfather, Bro. Gene Burchette, 33°.

Pay it Forward ►►

Supreme Council, 33°, SJ, Scholarships

THE SUPREME COUNCIL, 33°, S.J., has many philanthropic activities, including scholarships for undergraduate and graduate students at colleges around the country. This support has continued for many years and is a way of investing in the future or paying forward by supporting college students who will in turn help others.

► **HILBURN SCHOLARSHIPS** are for graduate study in the area of speech-language pathology and currently are for \$5,000 per year, normally for two years. In 2014, three two-year and one one-year Hilburn Scholarships, representing \$35,000, were awarded.

► **PUBLIC SCHOOL ADMINISTRATION SCHOLARSHIPS** are for the purpose of completing doctoral studies in public school administration and are \$7,500 per year, normally for two years. In 2014, two scholarships were awarded, representing a \$30,000 commitment from the Scottish Rite.

► **SHEPHERD SCHOLARSHIPS** are undergraduate scholarships for \$2,000 per year for a maximum of four years. In 2014, six Shepherd Scholarships were awarded, representing \$36,000.

For full information about Supreme Council-administered scholarships, visit scottishrite.org/brothers-in-the-community/scholarships.

Honoring “Dad”

Frank S. Land, 33°

WE ALL REMEMBER THAT SPECIAL PERSON who had a significant impact in our lives at a crucial time. For many young men, that individual was Frank S. Land (photo below), whether through personal contact while he was alive or by the benefit of belonging to the world’s largest fraternal organization for young men, DeMolay International, which he founded.

In March 1919, Land met with 17-year-old Louis Lower, whose father had passed away, leaving him without a father figure in his life. After much discussion, they formed a club with Lower’s friends who had similar interests and needs. The result was the DeMolay International.

This group of nine young men would evolve into an organization that would initiate more than one million young men and teach them the lessons of filial love, reverence for sacred things, courtesy, comradeship, fidelity, cleanliness, and patriotism. The boys called Bro. Land “Dad,” and this title stuck. Today, all DeMolay advisors are referred to by this term of endearment.



In an effort to support both the House of the Temple Historic Preservation Foundation, Inc. and the DeMolay Foundation, a joint campaign has been created. It will raise \$1 million to honor Bro. Frank S. Land with a portrait at the House of the Temple. Fifty percent of the proceeds will benefit the DeMolay Foundation and 50% will benefit the House of the Temple Historic Preservation Foundation, Inc. The portrait will be unveiled in 2016, by leadership from DeMolay International and the Supreme Council, 33°, SJ, USA. The DeMolay Foundation already has started its fundraising efforts.

To learn more, contact Ill. Matt Szramoski, 33°, at mszramoski@scottishrite.org or 202-777-3143.

Net + Credit Cards = Trouble

No longer do families wait anxiously for the postman to deliver the Sears "Wish Book." No longer do they pile into the family sedan for the Saturday trip downtown to shop.

Though we may wax nostalgic for those bygone days, we must admit the Internet has made it childishly simple to shop without ever stepping foot inside a brick and mortar store.

Of course, it doesn't stop with shopping. With the click of a mouse or the tap of a finger, one can donate to a charity, join a club, pay dues, contribute to a candidate or even gamble the day away, all while in the comfort of home or while sipping an iced vanilla latte at the local Starbucks.

But with this ease comes risk, such as the Internet's contribution to consumer debt. This year, online shoppers are expected to spend \$226 billion. That's about \$710 for every man, woman and child! In a mere two years, experts predict that amount will grow by a whopping 45 percent to \$327 billion. Nearly all that spending will be by credit card.

The number crunchers over at the Federal Reserve tell us the average U.S. household credit card debt stands at \$7,087. That's all households. If you were to measure only indebted households, that average per household debt soars to \$15,191.

Wait one New York second. There's an even more worrisome number. The Urban Institute advises us that about 77 million Americans each owe an average of \$5,200 in past due, collectible debt. Phew. That's one third of all adult Americans. This is debt delinquent to the point that consumer accounts have been closed, reported to credit bureaus and placed with collection agencies. Ouch.

When used prudently, I have no quarrel with credit cards. So what's

prudent? In my view, prudent means paying the entire balance each month. Yes, every last dime. Ideally, a credit card should be viewed as a convenience that it allows the user to make multiple purchases which later can be paid with one check or transfer. Furthermore, credit cards offer consumers protections in the event of disputes with merchants. And they can help simplify recording keeping.

However, various studies have shown (and the debt numbers reinforce) credit cards actually encourage many users to overspend. And with credit card in hand, the Internet has made it even easier.

When using cash or checks (assuming you keep your checking account balance up-to-date), you have a sense of just how much you are spending and how that spending impacts your budget. Not so with that little piece of plastic. Various studies have shown that many (perhaps most) people do not have a sense of how much they are spending or how that spending will impact their financial well-being. Thus, it becomes so very easy to overspend. As you might guess, plastic plus Internet also boosts the likelihood of imprudent impulse buying.

Consumers spend 12 to 18 percent more when using credit cards as opposed to cash. So found a study conducted by Dun & Bradstreet. That can blow a hole in the budget. Beyond shopping, people are more likely to overspend on donations and memberships as well as engage in various forms of gambling.

Concerned about the rise in debt, Sen. Everett M. Dirksen told this story back in 1965: "One time in the House of Representatives [a colleague] told me a story about a proposition that a teacher put to a boy. He said, 'Johnny, a cat fell in a well 100 feet deep. Suppose that cat climbed up one foot

Leigh E. Morris, 33°



and then fell back two feet. How long would it take the cat to get out of the well?"

"Johnny worked assiduously with his slate and slate pencil for quite a while, and then when the teacher came down and said, 'How are you getting along?' Johnny said, 'Teacher, if you give me another slate and a couple of slate pencils, I am pretty sure that in the next 30 minutes I can land that cat in hell.'"

I've laid out the problem. The solution? I think you know the answer. Establish a budget and live within it. Make needs rather than wants your priority. Pay the credit card balance in full each month. Never go into debt to satisfy a want.

Password alert: In case you missed it, Russian cyber-thieves managed to get around 1.2 billion user names and passwords. And you thought the Russians were only interested in the recreating the empire of the czars. This news only reinforces the need to be safe online.

I really don't want to come across as a nag, but it is apparent that far too many Americans ignore the basic password safety rules.

So class, we must review:

- Never use the same password for multiple sites. Never!
- Always use random alpha-numeric passwords. Always!
- Regularly change your passwords. I suggest once every month or two, especially sites to which you have given personal information.

Ignore these rules at your own peril. And don't whine if you become a victim of fraud or identity theft.

Drop me a line.

I welcome your questions and comments. Just fire an email to me at studebaker055@yahoo.com.



SCOTTISH RITE BENEVOLENT FOUNDATION

DEVELOPMENT & PLANNED GIVING

"But For Scottish Rite"

Living Wills - Final Component in Estate Planning

In the past we have discussed having a will and why it is so important in determining the distribution of your assets, however small the value may be. In addition to a will we have discussed estate planning and the benefits from having a properly executed plan while taking advantage of charitable deductions and choosing the charities of your choice in your plan.

The third component in planning is having a living will (sometimes confused with a living trust) and its importance in the determination of prolonged medical treatments. It provides your health care providers and your family members with your desires as to medical treatment in the event you are not able to speak for yourself.

Requirements for a living will vary from state to state so you may want to have a lawyer prepare it. Many lawyers who practice estate planning include a living will and a health care power of attorney in their package of estate planning documents. If you need to write or update a will or trust, you can take care of your living will at the same time.

Generally, a living will describes certain life prolonging treatments. You, the declarant, indicate which treatments you do or do not want applied to you in the event you either suffer from a terminal illness or are in a permanent vegetative state. A living will does not become effective unless you are incapacitated. Until then you'll be able to say what treatments you do or do not want.

Certifications by your doctor and a second physician are usually required if you are suffering from a terminal illness or permanently unconscious before a living will becomes effective. A living will is only used when your ultimate recovery is hopeless.

For situations where you are incapacitated and not able to speak for yourself, but your health is not so dire that your living will becomes effective, you should have a health care power of attorney or health care proxy. A health care document gives someone else the authority to make health care decisions for you in those instances. The person you designate to make health care decisions on your behalf has a responsibility to make critical decisions. Therefore, you should let him or her know your desires.

None of the documents discussed will do you any good if no one knows about them. You will have to discuss these issues with your doctor and the person you designate as your health care proxy.

Now let us summarize the subjects discussed in prior and this issue of *The Northern Light*:

Do you have a will?

Have you executed an estate plan?

Finally, do you have a living will?

If the answer to any one of these question is "no," we suggest you sit down with you attorney and develop your plan. We trust that **BUT FOR SCOTTISH RITE** you will remember the Scottish Rite Charities as you execute these three important documents.

Support the Grand Almoner's Fund

Members interested in making a pledge of financial support to the Grand Almoner's Fund are encouraged to consider joining the Commander's Circle, a special giving society commissioned by Sovereign Grand Commander John Wm. McNaughton, 33°.

Two levels comprise the Commander's Circle: the Gold Circle, limited to those who donate \$10,000 or more to the Grand Almoner's Fund, or the Silver Circle, recognizing Brothers who have donated \$5,000 to \$9,999 to the Almoner's Fund or have made a bequest of support.

Gold and silver pins have been commissioned to acknowledge membership in the Commander's Circle (the gold pin is represented on this page). Members of these donor societies will also be commemorated on a plaque in the newly constructed Supreme Council Headquarters in the Scottish Rite Masonic Museum & Library in Lexington, MA.

For more information on joining the Commander's Circle, please contact Jim Deyo, executive director of development/planned giving, at 614-204-7365.

The Grand Almoner's Fund is a fund of the Scottish Rite Benevolent Foundation, a qualified charity under section 501c3 of the Federal Tax Code. All donations are fully deductible to the extent allowed under law.



KING FREDERICK

VIII is pictured on a stamp issued by Denmark in 1907. He was made a Mason in St. Martin's Lodge, Copenhagen and from 1872, until his death served as Grand Master of the Grand Lodge of Denmark. In 1897, he was made a Past Grand Master of the Grand Lodge of England. As Grand Master, he had the pleasure of initiating his three sons into Freemasonry.

He became King Frederick VIII, in January 1906. In many ways he was a liberal leader who was much more favorable to the new parliamentary system than his father had been. Because of his very late accession to the throne he only had a few years to demonstrate his ability; further, he was weakened by ill health.

SIR DANIEL GOOCH is pictured on a stamp issued on Sept. 30, 1986, by St. Vincent - Bequia as part of a set to honor railway engineers. Bro. Gooch was initiated in February 1850 in St. George's Lodge, No. 112, Exeter. He later joined Royal Sussex Lodge of Emulation, No. 355, and served as its Master in 1853-54. He served as Deputy Provincial Grand Master of Wiltshire in 1853.



He worked for the railway for 27 years, but, in 1864, he resigned to be appointed chairman of the Telegraph Construction and Maintenance Company and director of the Anglo-American Company. He was elected a Member of Parliament for Cricklade in the 1865 general election and served in that position until 1885. He died in 1889.

VICENTE LIM

General Vicente Lim is pictured on a stamp released by the Philippines in



1982. He was initiated in Bagumbayan Lodge, No. 4, on Jan. 3, 1917. He was active in Masonry up to the time of his death.

Born in 1888, Vicente Lim was the first Filipino graduate of the United States Military Academy at West Point, class of 1914. He served as a 2nd lieutenant during World War I and returned to the Philippines at the end of the war to continue his military career.

When the Philippine Army was incorporated into the American Armed Forces in 1941, he was given the rank of brigadier general and became the top-ranking Filipino under Gen. Douglas MacArthur, being placed in command of the 41st Philippine Division tasked with the defense of southern Luzon.

In 1944, he was ordered to rejoin Gen. MacArthur in Australia but while attempting the journey he was captured en route by the Japanese. Held for months at Fort Santiago and the Bilibid prison he was beheaded at the Chinese Cemetery in Manila on Jan. 15, 1945.



LUIS ANTONIO ROBLES

Luis Antonio Robles, a lawyer and politician, is pictured on a stamp issued by Colombia in 1999. Bro. Robles was initiated into the craft in the Lodge "Union," No. 9, of Cartagena. He obtained the 18° of the Scottish Rite in the sovereign Chapter Rose-Croix "Concordia," No. 1, of that same city.

Born in October 1849, Luis Antonio Robles was elected Deputy of the Assembly of Magdalena; two years later he was elected a Representative to Congress. In 1876, a revolution against the government erupted

Robert A. Domingue



and he was made a major in the Army of the Atlantic. He defeated the remaining rebels in Piaurichon. He was elected president of Magdalena and his government was an example of tolerance. By 1879, there was another revolution and he was defeated following an heroic defense. He retired from public life. He was content with his professorship at the Republican University and died in 1899 in Bogota.



JAMES FRANCIS BYRNES was an attendee at the Potsdam Agreement meeting following the end of World War II. The German Democratic Republic issued a stamp on July 28, 1975, to commemorate the 25th anniversary of that meeting; James Byrnes is pictured on the extreme right of the design, to the right of Bro. Harry Truman. Bro. Byrnes was made a Mason in Aiken Lodge, No. 156, Aiken, SC, being raised Jan. 12, 1911. He affiliated with Spartan Lodge, No. 70, Spartanburg, SC, on July 5, 1926. He received his York Rite degrees in the Aiken bodies. President Harry Truman appointed Byrnes Secretary of State in July 1945, and he played a major role at the Potsdam Conference and the Paris Peace Conference. He left the Cabinet in 1947, and was elected governor of South Carolina in 1950. He retired from active political life following the 1954 election and died in 1972.



Freemasonry in Black and White –

(Myths and Facts, Popular and Unpopular)

by Charles M. Harper Sr. Published in 2013. Available from Amazon.



Thomas W. Jackson, 33°

The author of this text is unique as a Freemason in several ways. First of all, and it is significant that the reader understands that he has a black father and a white mother. Important to understand only because it clarifies in advance, the title of the book, as well as the motivation and stimulus for the writing of it.

He is an active member of the Grand Lodge, AF & AM of the state of Illinois. (The regular and recognized predominately white Grand Lodge). He also actively participates in appendant organizations and is a contributing writer for *Living Stones* magazine. He is also an honorary member of two Prince Hall lodges and the Scottish Rite of Prince Hall Affiliated Freemasonry.

However, he began his Masonic journey as a member of a clandestine black Grand Lodge. His father is a member of the Prince Hall Affiliated Grand Lodge in Illinois and his mother a member of the Order of the Eastern Star Prince Hall affiliation.

His affiliation originally with a clandestine Grand Lodge was due to his lack of knowledge of the differences in Freemasonry between regular and irregular Masonic bodies. Much emphasis is placed on that issue, in this writing. He is perhaps the only Freemason in the world in this position and from his experience is eminently qualified to write this book.

He details his experiences in dealing with the issues with which he was confronted by being affiliated with an irregular Grand Lodge and the satisfaction he now has in being able to travel and visit with regular Freemasons. The author has done a commendable job in confronting issues that have been divisive for us in the past and to some degree remains, while diplomatically avoiding confrontational accusations and creating animosities.

He is very critical of the clandestine black Grand Lodges that are simply serving as degree mills to enrich themselves. He made the decision to sever his affiliation with one of these lodges, when he learned that

there was no recognition by regular Freemasonry nor any capability of traveling and visiting regular Masonic Lodges.

Freemasonry in Black and White contains considerable information and considerable expressions of thought, explained in a readily understandable way with what members should be familiar. I recommend its reading for that reason. However, I would encourage the author to have a good professional proofreader review the book before going into another printing.

I'm going to point out just several observations that I have made that merits correcting to make it a better book.

There is no requirement in any Grand Lodge of which I am aware, requiring a potential member to be affiliated with any established religion.

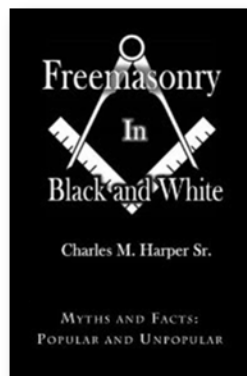
The Grand Lodge of Sweden is not the only Grand Lodge, requiring members to be of the Christian faith. Norway has the same requirement and Denmark permits non-Christians to belong only to the lodges of St. John. (they have a different degree system than what we practice.) From there on, they must be Christian. Finland also probably restricts membership to Christians.

The Grand Lodge of the Moderns of England did not operate to appease the aristocracy.

The United Grand Lodge of England can and does grant charters to other Grand Lodges.

I do not write these observations, as criticisms, but there is little value to ignore ways in which any book can be improved. Indeed, I would encourage the author to continue on his pathway in securing Masonic light. I think he has great potential and I would like to talk with him someday.

I became a Freemason when one of my best friends said to me, "Tom, you should be a Freemason." That man was a Prince Hall Freemason and I almost declined receiving my third degree, when I found out that he could not sit in lodge to experience my raising. He convinced me otherwise. In response to the author's final comment in the conclusion, "When do we begin?" I would respond, my Brother, the changes I have experienced in my 52 years as a Freemason is definite evidence that it has already begun.



Laughter in the Lodge

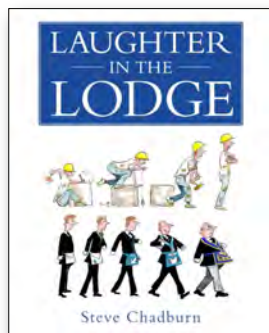
by Steve Chadburn. Published in 2013 by Lewis Masonic, an imprint of Ian Allen Publishing Ltd, Hersham, Surrey KT 12 4RG..

Steve Chadburn is a professional author, illustrator and cartoonist who has used his talents to produce a small book of cartoons which tends to capture some of the frequently observed characteristics and character of our Masonic lodges and practices. He is a British Freemason and Past Master of his lodge. His cartoons are meant in no way to be offensive but, rather, they provide an opportunity for us to see, illustrated via cartoons, what many of us have observed or visualized in our lodges.

Chadburn has tried, as he indicates, to cover the broad spectrum of the character of a Masonic lodge and indicates that he is trying, through his cartoons, to illustrate “how we managed to balance the increasingly complicated demands on our time from work and families in the modern world.”

I have noted over the years that the British, perhaps more than most other nationalities, tend to make use of cartoons to lampoon, both in a critical sense from non-Masons, as well as self-inflicted satire. The use of cartoons relating to Freemasonry can be found dating back to our beginnings.

There is nothing wrong in being able to find humor in ourselves, and this author has been able to express in his cartoons, numerous personalities occupying offices in our craft. He has captured many of the characters we know so well. You might enjoy it.



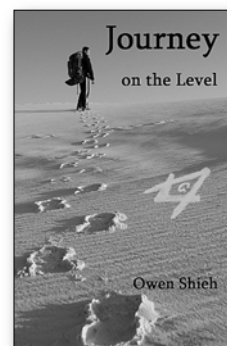
writings of early Masonic scholars. That being said, the reader must take his time to comprehend, and Shieh encourages the reader to do just that.

Although the journey he takes us on relates to the outward symbolism conveyed through Masonic experience, its intent is to stimulate a more meaningful understanding on an inward journey seeking a meaning of the mystery of life.

The chapters follow a pathway on a journey through the degrees of Freemasonry, beginning with the first degree, ending with the third, while constantly applying the significance of the symbols used in the degrees to a life outside of the lodge.

In the many books that I have read on Freemasonry, this one is unique in its interpretation and application of Masonic symbolism. It could quite readily be interpreted as a lesson on how to live outside of the lodge room. He challenges us to think beyond the symbols that we encounter on our journey through Freemasonry and causes us to contemplate differently and probe more deeply into the symbolic meaning of the degrees.

There are few books that I read that stimulate me to mentally apply the teachings of the craft in the way that this one has. I found myself thinking of the book as one dealing with the psychology of the philosophy of Freemasonry. It certainly presents a psychological challenge to the reader to more fully consider the meaning of the phrase, “illustrated by symbols.” His effective application of symbols unrelated to Freemasonry as analogies to emphasize his message, reinforces the significance of the symbolism of the craft.



Journey on the Level

by Owen Shieh. Published in 2011. Available from Amazon.

The author of this book takes us on a journey in which he utilizes the philosophy and symbols of Freemasonry, as an “application to our daily lives outside the lodge.” Each chapter is a step on this journey. It is his intent to present Masonic symbolism and philosophy in a “contemporary context” as an attempt to make it more understandable to those encountering difficulty comprehending the esoteric

I do not know how long the author has been a member the craft nor do I know his age, but he has found in Freemasonry an essence, resulting in an understanding far beyond what most of our members will accomplish, regardless of how many years are spent in membership. He acknowledges what may be the greatest challenge facing the craft today with the observation, “we began to dig even deeper where we must confront our biggest of enemies – our egos.”

He has written a good book; one that should stimulate any serious Freemason to more fully evaluate and appreciate the symbolic lessons that Freemasonry has bestowed upon him.

How to avoid knee replacement surgery

According to the American Academy of Orthopaedic Surgeons, knee joints are responsible for sending nearly 15 million Americans to the doctor every year. Here's how to protect your knees and avoid knee replacement.

Don't ignore pain. "Knowing when you can and can't ignore pain is key," says Jordan Metzl, MD, from the Hospital for Special Surgery in New York City.

When to see a doctor. When pain limits your ability to do what you normally do, you need to have it checked.

Diagnosis. For one patient, exploratory surgery revealed a torn meniscus, followed by the more recent ACL tear. If the first injury had been repaired, the ACL tear might not have happened.

Women and the ACL. Women have a two-to-eight-times higher risk for tears compared to men, mainly because the way women jump, land, and turn puts greater strain on the ACL.

Retraining. All athletes can be trained to lower risks of knee injury. It's done through neuromuscular training. These specialized techniques are effective in reducing risks of knee injury by almost one-half.

Don't over do it. A sudden increase in intensity or duration of exercise or sports practice can cause overuse injuries like tendonitis and kneecap pain.

Strengthen muscles around the knees. Weak muscles and lack of flexibility are primary causes of knee injuries, according to the Mayo Clinic.

Watch your weight. Being overweight increases your chances of osteoarthritis in the knee, an often disabling form of arthritis that wears away the knee's cushiony cartilage. According to the CDC, two out of three obese adults suffer from knee osteoarthritis at some time in their lives.

November is American Diabetes Month

Nearly 26 million Americans are living with diabetes, but it seems that the rest of us think it's just "someone else's problem."

That's not so for another 79 million Americans who are at risk for developing type 2. Many have diabetes, or prediabetes, now and don't know it. Within the next decade, the Centers for Disease Control and Prevention predict that the number of Americans with diabetes will double or triple.

Risk factors

Being age 45 or older; having a parent, brother or sister with type 2; being overweight; and not being physically active several days a week.

People in certain groups have a higher risk, including African Americans, Hispanics, American Indians, and some Asians and Pacific Islanders.

You can't change your age, family history, racial or ethnic group. But working to reduce body weight and increase exercise is even more important if you are in one of these groups.

For everyone, being overweight or obese significantly raises the risk of developing type 2. Even losing seven to ten pounds can improve your outlook. You can get serious about preventing diabetes by losing weight

and starting an exercise program.

Research shows that type 2 can be prevented entirely, or it can at least be delayed for years.

If you already have diabetes

Managing your disease can lower your risk of kidney failure, heart disease, stroke, blindness and amputations.

- Follow your doctors' orders. Lose weight and take prescribed medications to lower your blood sugar, blood pressure and cholesterol.

- Get a flu shot. You are more likely to get pneumonia as a flu complication.

- Exercise. The CDC recommends two hours and 30 minutes a week of moderate activity such as walking or gardening, or one hour and 15 minutes each week of vigorous activity such as jogging. Add muscle strengthening activities to your routine.

Heartburn drugs can cause vitamin B12 deficiency

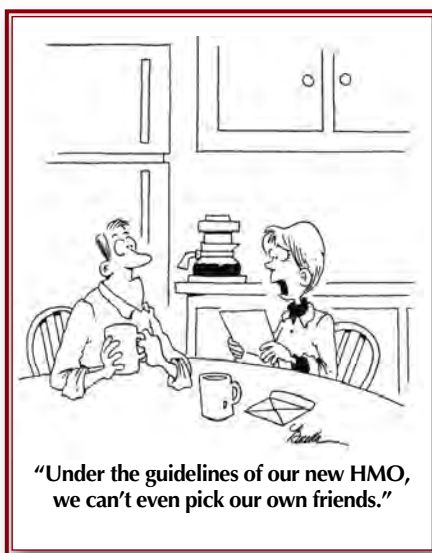
Proton pump inhibitors (PPIs), such as Prilosec and Nexium, can interfere with the absorption of calcium and iron. Now, the *Journal of the American Medical Association* suggests that vitamin B12 be added to the list.

They find that people with B12 deficiencies are significantly more likely to have taken PPIs for at least two years than people without the deficiency.

Heartburn drugs called H-2 blockers, such as Zantac and Pepcid, were also linked to elevated risk, but less so.

Doctors at the University of California, Berkeley, say those who take these drugs regularly should have their B12 levels measured. B12 supplements are available in pill form, but for a serious deficiency, shots are recommended.

Left untreated B12 deficiency can lead to nerve damage, anemia, dementia and other complications.



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FINANCIAL

VIEWS FROM THE PAST

Quotations selected from the past may not necessarily represent today's viewpoint.



- Royal Arch Mason, March 1952

Fable of the Four Men

I got off a street car this morning, and being in no hurry, I began philosophizing on the actions and probable character of three men who had alighted just ahead of me.

The first one was even then half-way down the block and was going with such rapid strides that he had already put a hundred yards between himself and the next man. "There," I moralized, "goes a hustler - a man who's bound to succeed in life."

The second man was walking slowly and picking his way carefully. He impressed me as one who would do fairly well in the world, but would do better if he had more of the other fellow's pep.

But the last chap was just dawdling along in the most shiftless sort of way. I very quickly set him down as a loafer and ne'er-do-well.

Just then a most disconcerting thought flashed into my brain: All three were ahead of me!

- John Lloyd Thomas, 33°, *Brotherhood*, January 1921

Don't Be Sorry for Yourself

Last summer, on the Channel Island of Jersey, on a cliff overlooking the harbor, I came upon a worn moss-covered bench. A century ago, when Victor Hugo was in exile, ill, persecuted by his beloved France, it was here that he climbed every evening and, gazing into the sunset, gave himself up to profound meditation, at the end of which he would rise and, selecting a pebble of varying size - sometimes small, at other times large - he would cast it, with satisfaction, into the water beneath. This behavior did not escape a little girl, who asked:

"Monsieur Hugo, why do you come here to throw these stones?" The great writer was silent; then he smiled gravely. "Not stones, my child, I am throwing self-pity into the sea."

In this symbolic act there is a powerful lesson for the

world of today. So many of us, despite our manifold advantages, have developed to an inordinate degree the capacity for being sorry for ourselves. We are forever alert to find cause for personal grievance in the working of social, economic or political systems. We dwell on the difficulties and dangers, the tensions and complexities of modern life.

How damaging such thinking may be is found in the words of Seneca. "In thoughts of self-commiseration," he declares, "a man will discover no advantage but will rather incline towards deterioration and softening of himself, and with this there will come upon him a growing indifference to his fellow men." In essence, the basis of self-pity is selfishness. People who are sorry for themselves can never be truly sorry for others.

- A. J. Cronin, *The Square and Compass*, July 1967

Masonic Character

In one of his inimitable speeches at a Masonic banquet, Albert D. Mackay, the then Grand Secretary of the Supreme Council, gave the following emphatic testimony of his estimate of companionship in the order:

"I feel - a Mason of over a quarter of a century - that this night I would not give my claim to the Masonic character - my claim to call each one here a Mason - for the richest fortune that could be bestowed. I would rather go out of that door a beggar, without any of the world's goods, and yet feel that I could grasp the hand with fraternal grip of all of you, and call each of you my Brother and my companion, than I would leave there with the fortune of a millionaire, and be unable to give that sacred and fraternal grasp."

- *Alvaro F. Gibbons, Masonic Review, April 1898*

Humor

In the Masonic Chronicler, May 19, 1945, appears an article headed "Immortality, Foundation of Masonry." It is very apparent that the typographer got mixed between immortality and immortality.

- *Ray V. Denslow, The Masonic Word, 1945*

Further Light

At the close of every Master Mason Degree, I try to impress on the newly raised Brother that he has assumed that high ranking name of a Master Mason and that he must search further if he is to obtain the full meaning of Freemasonry. I also add that we have but pushed away the branches so he may see the road of Masonry ahead.

We cannot cover Masonry in its entirety by exemplifying each degree. It leaves bewilderment, amazement, and, if you will, some doubt. This is as it should be. One cannot hope to trace our Masonic history in such a short time as can be set aside during the three degrees.

I believe it should be the duty of every Mason to stimulate and impress on the minds of every new Brother the importance of searching in books and asking questions until all are answered. This is one way we can keep Masonry on the minds, lips and in the hearts of our Brethren.

- *Norman C. Oeth, The Indiana Freemason, July 1963*

Musical

As the Masonic fraternity has always been interested in the arts, and Masons are liberal patrons of all musical entertainments, we propose to devote sufficient space to the just criticism of operas, oratorios, concerts, and all other lyric representations. The public of Boston have long been imposed upon by operatic impresarios and managers of all sorts, demanding large prices of admission to listen to poor, new, inexperienced, worn out artists; and our criticisms, made without prejudice, fear or favor, will tend to the remedy of this growing evil.

- *Jose M. Aguayo, The Masonic Truth, May 7, 1883*

QUOTABLES

When a person really desires something, all the universe conspires to help that person to realize his dream.

- *Paulo Coelho*

Make sure you visualize what you really want, not what someone else wants for you.

- *Jerry Gilles*

The highest reward for a man's toil is not what he gets for it but what he becomes by it.

- *John Ruskin*

Success is almost totally dependent upon drive and persistence. The extra energy required to make another effort or try another approach is the secret of winning.

- *Denis Waitley*

He who has health, has hope. And he who has hope, has everything.

- *Benjamin Franklin*

You are never too old to set another goal or to dream a new dream.

- *C.S. Lewis*

I've seen a look in dogs' eyes, a quickly vanishing look of amazed contempt, and I am convinced that basically dogs think humans are nuts.

- *John Steinbeck*

Acknowledging the good that you already have in your life is the foundation for all abundance.

- *Eckhart Tolle*

Opportunities are like sunrises. If you wait too long, you miss them.

- *William Arthur Ward*

Always make a total effort, even when the odds are against you.

- *Arnold Palmer*

Football combines the two worst elements of American life: violence and committee meetings.

- *George F. Will*

Procrastinating?

About 20 percent of adults claim to be procrastinators, based on studies at DePaul University in Chicago.

Some individuals try to avoid anxiety about a task by doing things they think will put them in a better mood, like going to Facebook or taking a nap. But these activities only make them feel worse.

Timothy Pychyl, a professor of psychology at Carlton University in Ottawa, Canada, recommends adopting a new organizing system to build willpower. Steps include:

- Imagining the good feelings you'll have if you stop procrastinating, work on the job or even finish it.
- Just get going. Instead of focusing on the whole project, just start one or two steps.
- Stop feeling guilty and having negative thoughts about yourself. Think of your positive characteristics and talents.
- In his 2013 book, *Solving the Procrastination Puzzle*, Dr. Pychyl says picturing your future success will help you avoid anxiety and worry about the future.
- One good mood repair technique is self-forgiveness. It aims to dispel guilt and self-blame.

These techniques are effective at home too. When you stop feeling guilty about not cleaning the garage, painting the kitchen, or gathering items you want to give to a charity, you're more likely to tackle the job.

One man, quoted in *The Wall Street Journal*, was beating himself up for not unpacking more boxes after he moved.

When he decided to spend just an hour a day doing it, he stuck to the plan and felt good about it.

After the bullying stops

Bullying makes children anxious and depressed, symptoms that one study says can last for years, so it is important for parents to intervene early

A study by Boston Children's Hospital surveyed of 4,300 public

school students in Houston, Los Angeles and Birmingham, AL. The study found that 22 percent of students reported being bullied in the fifth grade; five percent in the seventh grade, and three percent in the tenth grade.

The study, published in *Pediatrics*, concluded that chronic bullying appears related to high levels of anger, fear and anxiety coupled with depression. The symptoms are worse if children had been bullied in both the past and the present.

Symptoms of bully trouble:

- Unexplained injuries.
- Lost or destroyed clothes, books, electronics or jewelry.
- Faking illness to avoid school.
- Changes in eating habits.
- Difficulty sleeping, nightmares.
- Declining grades.
- Loss of friends.

Trim your budget without much sacrifice

Brian O'Connor, author of *The \$1,000 Challenge*, says you can find significant savings on expenses by eliminating some or finding cheaper alternatives.

A matter of percentages. Go through your credit card and bank statements to add up your monthly

costs for must-haves. Determine what percentages of income go toward necessities and what percentage to wants. Ideally, you'd allocate at least 20 percent to savings, 50 percent for must-haves, and 30 percent for discretionary costs. Don't try to get every penny accounted for. Just go for the big picture.

Analyze the must-have column. Look at your home, car, insurance, and food. Search for bargains here. For example, carpooling could reduce travel costs by half if you drive 25 or 30 miles to work and back every day.

Trim automatic deductions from your checking account. If the cable bill is \$100 a month, you could switch to Hulu for \$7.99.

According to CNNMoney, decreasing discretionary spending could make you feel deprived. So maintain luxuries you really value. Focus on items you don't care a lot about. If you're paying more for famous name merchandise, like toiletries or cigars, try less-expensive brands. Avoid impulse buying. How many garments are in your closet that you've worn just once?

Retire now?

Americans are still putting retirement on the back burner, not just for financial reasons, but because they like working – and they need the company's health insurance.

The good news is: not being able to get health insurance until they qualify for Medicare is no longer a concern. Because of the Affordable Health Care Act, you can get health care even if you have an existing condition. Under the ACA, you can be assured of health care if you retire early.

If you have insurance and become seriously ill, you won't be a burden on the medical system or your family. And, according to advisor Jane Bryant Quinn, "You'll be healthier at age 65, when you can gratefully fall into the arms of Medicare."





Jeffrey Croteau

The Oldest Book in our Library Collection:

A Geneva ("Breeches") Bible, 1580

The oldest book in our collection is over 430 years old - a copy of the Geneva Bible, printed by Christopher Barker in London in 1580. The British Library gives a quick synopsis of the Geneva Bible: "English protestants in exile in Calvinist Geneva, Switzerland, produced a translation of the New Testament in 1557...followed by a translation of the complete Bible in 1560. Editions were printed in England from 1576 onwards."

The Geneva Bible, which was the first English translation from the original Hebrew and Greek texts (rather than from the Latin Vulgate), is sometimes known as the "Breeches Bible" for its rather unusual (some might say comical) translation of a passage in Genesis 3:7 about Adam and Eve: "They sewed figge tree leaves together and made themselves breeches." In our copy, a former owner noted the passage in red ink (see photo).

Since we are discussing the oldest book in our library, it would be useful to add some historical context to when this Bible was printed in 1580:



Pictured here is the title page for the New Testament in our copy. The Bible, translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages; with most profitable annotations vpon all the hard places, and other things of great importance ... [Geneva Bible] London: Christopher Barker, printer to the Queenes Maiestie, 1580.

- The first performance of a Shakespeare play was still ten years away (ca. 1590)
- The publication of the King James version of the Bible (a reaction to the Geneva Bible) was more than 30 years away (1611)
- The arrival of the Mayflower in modern-day Plymouth, MA, was 40 years away (1620)
- The beginning of the American Revolution was almost 200 years away (1775)

Although we don't know when - or with whom - our copy made its journey from England to North America, two ownership marks tell us that the book was once in Madison, WI, and then in Bridgeport, CT.

This article appeared in a slightly different form on the Scottish Rite Masonic Museum & Library's blog. Find more at nationalheritagemuseum.typepad.com. The Van Gorden-Williams Library & Archives is located just off the main lobby of the Scottish Rite Masonic Museum & Library and is open to the public 10-4:30, Wednesday-Saturday. Reference assistance is provided in person, by phone, or by e-mail. You may contact us at 781-457-4109 or library@monh.org.



READER'SRESPOND

We welcome letters and emails from our readers in response to articles appearing in *The Northern Light* and will reprint them as space permits. Letters must be signed, should be brief, and are subject to editing.

Marketing Tradition or Success?

I was very much impressed with "Marketing Freemasonry," (TNL, Aug. 2014), and I couldn't agree more about Valleys needing a viable marketing strategy to move forward. Having spent many years going through the Gourgas line, and now at the pinnacle of Consistory, I watched our Valley fall into that, run-the-same-old-playbook-year-in-and-year-out-just-change-the-names-of-the-presiding-officers syndrome. I'll bet your Valley is guilty as well, and just like electricity, this strategy seeks the path of least resistance.

Should a Valley embrace a marketing plan, presiding officers, trustees, committee chairman and other leaders must to have a heart-to-heart debate on how business is done, and if a marketing strategy would "butt heads" with tradition. With that in mind, here are some questions I have asked my Valley's leadership, both directly and indirectly. There are no right or wrong answers, as success travels many different paths, but how would your leaders answer them?

1. Do you think spending Valley money to promote membership events and participation is more important than maintaining the treasury balance? Do you believe in the "spend money to make money," or "keep the bank book tight" theory?

2. Is your Valley willing to bend and even break existing traditions to achieve success, or is maintaining tradition the highest priority regardless of cost?

3. Do you define Scottish Rite as tuxedos, titles and introductions, and if so, could your Valley have successful events without those elements?

4. Do you feel putting younger members in positions of leadership is a good way to attract younger potential members, or is keeping a mature leadership face a better promotional tool?

5. Do you recruit younger potential members with any specific programs geared toward their generation, or is it the "one size fits all" approach?

6. Is attaining rank and title within your Valley the driving force among your officers, or is achieving success a greater accomplishment? Does rank and title automatically mean accomplishment?

7. If an "outside the box" idea is floated among your leadership, does that spark a contentious or constructive debate? Which debate better serves your Valley?

8. Does your Valley leadership think about ways to promote and ensure future successes, even if it means sacrificing for today, or is that someone else's problem when their time comes?

I know the answers to these questions for my Valley, and I hope they provoke thoughtful insights within yours. Our work as Scottish Rite Masons is too important to ignore

these questions, as our kids in the Children's Dyslexia Centers, and needy Brethren who benefit by the Almoner's Fund are counting on our future success. A marketing strategy is important, but will only work if employed within the boundaries of "give and take" and "common sense" by your Valley's leadership. In this era of declining membership and an ever evolving fraternity, our options are to change with the times, or get run over by them.

Donald W. Boehm, 33°, Valley of Pittsburgh

New Light on Old Material

Three items in your August 2014 issue are deeply linked together. Jeff Croteau's article on the Scottish Rite WWI Honor Roll struck a chord with me because I have often looked at that book and thought about how ill-equipped the Rite is today should we ever try to recreate such a publication for modern conflicts.

It goes to the core of Ill. Bro. Ogg's writings concerning the disconnect we have with reaching out to our own membership in a meaningful way. A clearer example can't be had than the letter from Raymond Melcher of the Valley of Reading. If such a feeling of disconnect is being experienced by one who has been coronated a 33° Mason, imagine the level felt by many of our 32° Masons.

The issue is much deeper than making some phone calls or having AASR night at the local brew pub. We need a fundamental change in the way we connect to our membership. It can't come soon enough if the Scottish Rite wants to be anything more than an organization that can't let go of how great it once was and become a set of boutique degrees that Master Masons hear about only in passing.

Rick Williams, 32°, Valley of Grand Rapids

MASONICMOMENTS

Please submit your own Masonic photos to *The Northern Light*. We are accepting submissions of all things Masonic — people, places or occurrences, to share with our readership. You may send your photo to editor@supremecouncil.org, or mail your submission to: The Northern Light, PO Box 519, Lexington, MA 02420-0519. Include your name, address and Masonic affiliation. Photos will not be returned.



While at Disney World on Tom Sawyer's Island, my eyes spied this square and compasses on a barrel in a display near one of the docks. Instantly my mind thought of Bro. Samuel Clemens aka Mark Twain. Then I thought to myself, Disney is either more amazing at small details than I realized or a fellow Freemason, while working on the island thinking of Brother Twain, decided to leave his mark. Either way this is truly an amazing Masonic Moment.

James. A Moretti III,
Olive Branch Lodge, No.16,
Freehold, NJ.

Grit and Scottish Rite History

In the May 2014 issue we wrote about the magazine, *Grit*, and its Masonic connections. In addition to the magazine, the firm operated a publishing house. A while after reading the story, Jeff Croteau, manager of the library and archives at the Van Gorden-Williams Library, was thumbing through a book called *Scottish Rite Freemasonry: Northern Masonic Jurisdiction*, published in 1938. Lo and behold, on the title page, he found yet another connection. The volume was produced by Grit Publishing Company, Williamsport, PA.

Pay Your Dues Online

Paying your dues has never been easier. Just have your Scottish Rite member number handy, together with your address associated with your membership, and visit our website. Follow the simple instructions and you will be all paid up in no time.

Museum & Library Wins Award

The Scottish Rite Masonic Museum & Library was the recipient of a "Leadership in History Award" from the American Association for State and Local History. The award, the organization's most prestigious recognition for the preservation of state and local history, was made for the Museum & Library's publication, *Curiosities of the Craft: Treasures from the Grand Lodge of Massachusetts Collection*. You can read more about the award at NationalHeritageMuseum.org.

Beloved Betrayer

We have been informed by Jayne Miers, daughter of Bro. R. Myron Ostman, that her father has recently published a religious novel concerning the life and times of Judas. "*Beloved Betrayer*, she said, took him more than a decade to write. It takes place in modern times and centers around a college professor and his students on an archaeological dig in Israel. A golden scroll, discovered on the adventure, could change history. Bro. Ostman is a 91-year-old decorated World War II veteran and a 32° Mason for more than half a century. He is a member of Summit City Lodge, No. 170, in Fort Wayne, IN. Ms. Miers says the book is available online.

Masons Against MS

Bro. Brian Galloway, from the Valley of New York wrote to tell us the story of a fellow Brother and how he stepped up to help others:

In 2010, Brother Javier Medina, Senior Deacon of Guiding Star Angle Lodge, No. 565, was diagnosed with

Multiple Sclerosis. Rather than remain idle our Brother decided to become proactive by spearheading a new charity.

Since then, Masons Against M.S. has been working hard at creating awareness for this mysterious disease. Last November, the lodge's Fellow Craft Club hosted a presentation given by Michelle Lennox of the National Multiple Sclerosis Society.

In April, Masons Against M.S. held its first Charity Brunch at the Old 76 House in Tappan, NY. And in May, they participated in the Annual MS Walk in lower Manhattan for the New York City-Southern New York Chapter of the National MS Society. Since the inception of this charity, to date, Masons Against M.S. has raised just over \$8,000 in donations and have been contacted by Brethren showing their interest and support from all over the country and overseas as well. Masons Against M.S. will be developing a website, planning the year's upcoming events and securing sponsors for the MS Walk 2015. For more information contact: Bro. Javier Medina jmedina.gsa565@gmail.com.

You've Got a Friend

With the launch of the new Scottish Rite website we thought it an opportune time to promote the fraternity with the phrase "A Friend in Every Town." The idea goes back to the very beginnings of our organization – a network of like-minded people that you can find anywhere you go.

To highlight this we want to put very short bios of members across the jurisdiction in our system that will pop up randomly on the site. We hope to promote the idea that, through our Brotherhood, we are connected to someone in every community.

If you would like to be a part of this binding together of our fraternity please go to the site at ScottishRiteNMJ.org. Under the "Quick Links" section you will find "A Friend in Every Town."

There, you will be asked for the following information:

Name (can be a nickname), City or Town, Lodge, Valley, Very brief bio (one to two sentences) including profession or interests, Photo.



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FREEMASONRY – THE ORIGINAL NETWORK

A FRIEND IN
EVERY TOWN.

