

The Northern Light

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WORTHY & WELL QUALIFIED

FINDING GOOD MATERIALS FOR THE TEMPLE - PAGE 10

The Northern Light

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COVER STORY

10 Finding Good Materials for the Temple

Worthy & Well Qualified

By Aaron J. Wilcox, 32°



ARTICLES



4 World War I

By Aimee E. Newell, PhD



9 Wear Your Apron to Work?

By Alan E. Foulds, 32°



14 RITE-sizing Headquarters

By Gardner C. "Cy" Sconyers Jr., 33°

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IN THIS ISSUE

3 Message from the Sovereign Grand Commander

18 Notes from the Scottish Rite Journal

19 Brothers on the Net Leigh E. Morris, 33°

20 Development/Planned Giving

21 Stamp Act Robert A. Domingue

22 Book Nook Thomas W. Jackson, 33°

24 HealthWise

25 Children's Dyslexia Centers

26 Views from the Past

27 Quotables

28 Today's Family

29 More Than Just Books

30 Readers Respond Masonic Moments

31 Et cetera, et cetera, etc.

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

Value Proposition

What is a cynic? A man who knows the price of everything
and the value of nothing.

– Brother Oscar Wilde

Many modern customs are the result of past experiences that went through a process of value enhancement. For example, present-day grocery shopping has evolved over many years. Neighborhood stores were replaced by supermarkets. Shopping carts, paper and plastic bags to carry purchases and weekly sales brochures have all been added to enhance the value of the shopping experience. All of these seemingly insignificant innovations came from the desire of business owners to improve the shopping experience for the customer.

The theory and practice of customer value management was pioneered by Ray Kordupleski in the 1980's, and it addresses many aspects of how a business creates value for its customers. It also parallels the concept of how an organization creates value for its members. In the larger marketing world, the concept of a Value Proposition is defined as all the benefits which an organization or business promises a customer or member.

As it has done for the past five years, the membership committee of the Northern Masonic Jurisdiction continues to explore a variety of options toward improving the value proposition for our members. We have been focusing on our members and attempting to

create value for them every day. The efforts to benefit our members have included birthday cards, holiday cards, Almoner's Fund assistance for those Brethren and their families in need, filmed degrees on DVD, *The Northern Light* magazine, Brother-to-Brother cards, and tenure certificates, just to name a few.

The Value Proposition remains a process of renewed vision and self-evaluation for your Supreme Council. As with all matters of our beloved fraternity, the need to accept change and evolution is a constant and abiding practice of adapting to the contemporary wants and needs of our members, while staying true to the ancient principles of the craft. It is not easy; nothing of value ever is. Nevertheless, the labor of love for one another has been the hallmark of Freemasonry since time immemorial and will ever be the truest value with which we bulwark against the tide of an increasingly cynical world and will never cease to remind us:

**We will strive to be a fraternity that
fulfills our Masonic Obligation
to care for our members.**


Sovereign Grand Commander



WWI Victory Medal, 1918, United States Government, Washington, DC. Gift of the estate of Ralph J. Pollard.

This year marks the 100th anniversary of the conflict that would become known as the “Great War,” and, later, World War I. Although the United States did not get drawn into the conflict until 1917, the start of the war was not ignored on these shores. When the Northern Masonic Jurisdiction held its 1914 annual meeting in September that year, just weeks after the beginning of the war, Grand Lieutenant Commander Leon M. Abbott commented on the war in Europe and expressed thanks for the peace in the United States, “In these days of troublous strife and war among many of our Brethren in the old world, it is a matter of great satisfaction to us that in this country, from the North to the South, and from the East to the West, we are living in the closest bonds of amity and good-fellowship.” Today, the Scottish Rite Masonic Museum & Library preserves many WWI-related objects in its collection allowing us to remember how the war was fought and won.

Almost five million Americans served in the war and more than four million of these were in the Army. At the end of the war, the idea of a Victory Medal was approved and designed. It has a rainbow-colored ribbon and a bronze medallion with a figure of winged victory. Each country was able to determine its own final design. The United

States medal includes the inscription, “The Great War for Civilization.” James Earle Fraser who designed the “buffalo nickel,” also designed the U.S. Victory Medal. The Museum & Library is fortunate to have an example of the Victory medal in the collection. It was donated to the museum in 1976 by the estate of its original recipient, Ralph J. Pollard. Pollard was born in 1896 in Lowell, MA. He was a soldier and officer in the U.S. Army from 1915. During World War I, Pollard served on the staff of the Provost Marshal General’s Department of the American Expeditionary Force in France. His Victory Medal includes a battle clasp for the Meuse-Argonne battle, which took place from Sept. 26 to Nov. 11, 1918. This signifies his participation in that ground conflict. After the war, in 1921, Pollard joined Arion Lodge No. 162, in Maine. In 1951, he was made Honorary Past Grand Master of the Grand Lodge of Maine. He was active in many Masonic bodies, including the Scottish Rite, which he joined in 1963. In 1967, he received the 33°. Pollard died in 1975 in Waldoboro, ME.



Masonic Trench Art Lamp, 1918-22, France or America. Photo by David Bohl.

TRENCH WARFARE

World War I was marked by trench warfare. By the end of the war, each side had dug at least 12,000 miles of trenches. The front line trenches were known as “firing-and-attack” trenches. They faced the German trenches and could be 50 yards to a mile from the Germans. Several hundred yards behind these were

WORLD WAR I

By AIMEE E. NEWELL, PhD

support trenches. Reserve trenches were further back to contain men and supplies that were available if the front line trenches were overrun. Connecting these three sets of trenches were the communication trenches to allow for messages, supplies and men to be moved back and forth. Photographs taken at the front show the bleak and difficult conditions, which included fighting off rats, cold and disease, as well as the enemy. Many of the battles at the fronts were waged for long periods without much progress. A stereograph shows barbed wire fences protecting the trenches. The Germans used iron spikes around their trenches that were a variation of those used by the French to repel cavalry attacks since the 17th century. The Germans adapted the poles by adding a corkscrew at the bottom making them very difficult to uproot. The French, in turn, copied this adaptation. Text on the back of the stereocard explains “it is proving a hard task to clear the land so that peasants may cultivate it again.”

The Museum & Library collection includes a trench knife designed specifically for WWI warfare. It has a knuckle guard on the handle and was specially designed to allow for penetration of clothing and skin at close-quarter combat. Knives like these were widely issued to American troops in France.

World War I marks the first time that Americans fought after identification tags were made mandatory in the Army Regulations of 1913. The Scottish Rite Masonic Museum & Library collection includes examples of these World War I ID tags, popularly known as “dog tags,” due to their resemblance to the identification tags worn by many pets. The serial number system was not adopted by the army until 1918, so some of the World War I-era tags in the museum’s collection do not include those numbers. One example in the collection is round and stamped with the Odd Fellows symbol of a three link chain and the words “Pilgrim Lodge No. 75 IOOF.” Unfortunately we do not know who this tag belonged to originally. Pilgrim Lodge, No. 75, was organized in Abington, MA, in 1845.

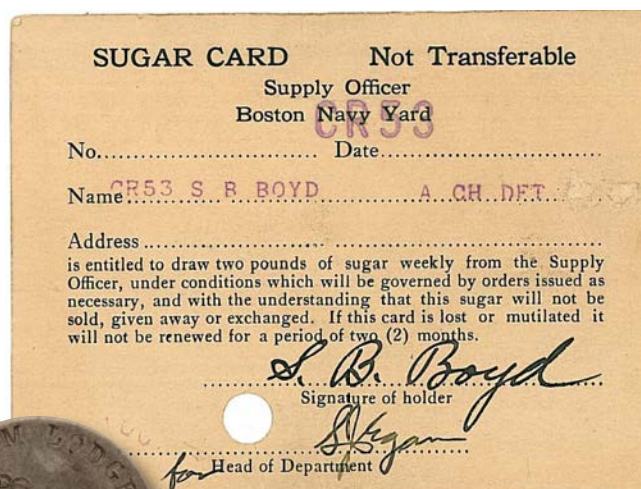
The dog tags issued to Timothy Mahoney are accompanied by a small medal with the Virgin Mary and the verse “Mary conceived without sin pray for us who have recourse to thee.” Mahoney, who lived in Cambridge, MA, was drafted by the Army in April 1918. On July 20, 1918, Mahoney wrote home: “I have finally landed here in France after a long tiresome trip, after getting off the boat we paraded through the streets of England and were given quite a reception . . .”

During the Advance to the Meuse in France in November 1918, Mahoney was wounded in his right

Barbed Wire Entanglements Protecting German Trenches, 1918-19, Underwood and Underwood, New York, NY. Gift of William Caleb Loring.



**World War I Dog Tags, 1918, United States.
Gift of Eva M. Mahoney.**



**Sugar Card, 1918, United States.
Gift of Stephen Smith.**



**World War I Dog Tag, 1917-19,
United States. Gift of Jacques Noel Jacobsen Jr.**

hand and received a purple heart. In 1980, one of his descendants donated Mahoney's dog tags, purple heart, helmet and other items to the Scottish Rite Masonic Museum & Library. His helmet is decorated with the statue of liberty, his unit and a camouflage design. All of these motifs were common decorations on WWI helmets, although often they were added after the war by the soldier himself or by a professional artist who sought out the soldiers while they waited for their transport home.

When they were not fending off enemy attacks in the trenches, time could pass very slowly for the soldiers. A letter written by a British soldier, quoted by curator Mark J.R. Dennis, suggests one of the ways the men passed their time: "The lads in the trenches while away the flat time by fashioning rings, crosses, and pendants out of bullets and the softer parts of shells." Sometimes these trench art souvenirs were decorated with Masonic symbols. Trench art can fall into several categories – sometimes it was made by the soldiers themselves, while other examples were commercially produced by those with access to spent shells and sold as souvenirs to servicemen during and after the war. Trench art objects with Masonic symbols could be intended for Masonic use inside the lodge or as memory objects intended for domestic display.

A particularly colorful French shell is probably professionally decorated in red, white and blue with a square and compasses symbol and an inscription, "1919 Merriman to Caroline Harris, France." The other side shows an image of the Statue of Liberty. Patriotic images were popular.

A larger shell, probably a naval artillery shell, was converted to an attractive lamp intended for use in the Masonic lodge and is also now in the collection of the Scottish Rite Masonic Museum & Library. A brass plaque on the base of the lamp explains that it was presented to Union Lodge No. 31, in New London, CT, on Dec. 25, 1922, by member Robert T. Woolsey. Woolsey was born in Appleton, MO, in 1893, and enlisted in the Navy in June 1917. After the war, he moved to Connecticut and joined Union Lodge, No. 31, in March 1922. As a career Navy man, Woolsey moved around for his assignments. In 1930, he was listed on the U.S. Census as a naval mariner living in California. By the time that World War II started, Woolsey had moved back to New London, CT, where he died in November 1944. The lamp has three lights at the top. This allowed the lodge to indicate which of the three Masonic degrees was in progress for late-arriving members. Unfortunately, a lodge fire in 1923 destroyed all prior records, so if Woolsey's gift was noted in the minutes, we do not know how it was presented.

THE HOME FRONT

Although the World War I fronts were far away from the United States, the war effort was foremost at home. The Scottish Rite Masonic Museum & Library has a number of objects in the collection related to various home front activities. Families with a man serving overseas often hung a "Home Service Banner" in a window. These banners, with a red border around a white center and a star to represent the serviceman, were a new display of patriotism during World War I. Unfortunately,

we do not know who originally owned the banner that is now in the museum's collection. It has one star, which signified one family member fighting. A blue star signified hope and pride; a silver star indicated that the soldier had been wounded, and a gold star represented sacrifice, indicating that the soldier had died in battle. If the family had more than one soldier overseas, there would be multiple stars on the banner. The first home service flag was designed and patented in 1917, by Robert Queissner of Ohio, who had two sons on the front lines. The home service banner, or flag, continues to be used today.

To help finance the war, the U.S. Treasury sold savings bonds, known as Liberty Loans. Volunteers promoted the sales of these bonds at rallies and through door-to-door sales. Posters and pins were used to raise public awareness of the sales campaigns. A poster in the Scottish Rite Masonic Museum & Library collection, designed by Howard Chandler Christy, reads "Fight or Buy Bonds" and was produced to promote the third liberty loan. Christy became well-known for the women he depicted on his posters, like the one shown here – they became known as "Christy Girls."

Starting in 1917, and continuing through the war in 1918, there were four Liberty Loan Bond issues and one Victory Loan Bond issue. Ultimately, the bonds raised \$21 billion. In addition to the posters created to encourage Americans to buy bonds, many pins were also designed to promote liberty loan sales and to signify those who purchased bonds. There are several loose Liberty

Loan pins in the museum's collection as well as a "Mama Doll" that is decorated with several World War I-era pins. The Mama Doll, made around 1915, would talk when squeezed. The museum's example has pins for the Liberty Victory Loan and the Second and Fourth Liberty Loans, suggesting that its owner was particularly patriotic.

In addition to raising money for the war effort, Americans at home were subject to the rationing of food. According to Herbert Hoover, then head of the United States Food Administration, food was "second only to military action" in winning the war. Colorful posters, similar to those used to promote the Liberty Loan bonds, were used to encourage the conservation, preservation and production of food. Food rationing was generally tracked with special cards. In the museum's archives collection is a sugar card for S.B. Boyd allowing him to draw two pounds of sugar each week from the supply officer at the Boston Navy Yard. Several dates are stamped on the back to indicate the day each week when Boyd picked up his sugar.

When Leon M. Abbott expressed his thankfulness for continued peace in the United States despite the start of the European War in 1914, he could not know that it would eventually draw in America. As the war intensified, the Northern Masonic Jurisdiction's Supreme Council continued to meet annually to go about its regular business. But, the front lines far away also remained on the minds of the leadership and the members. By 1915, Commander Barton Smith acknowledged that "so much



**Masonic Artillery Shell,
1919, France. Photo by
David Bohl.**



**Trench Knife, 1917, Landers,
Frary and Clark, United States.
Gift of Charles Rutherford.**

**World War I Helmet,
1918, United States.
Gift of Eva M. Mahoney.**

**Mama Doll with Liberty Loan
Pins, 1915, United States.
Gift of Miss Alice Spinney.
Photo by David Bohl.**





World War I Home Service Banner, 1917-19, United States. Gift of Henry S. Kuhn.



Fight or Buy Bonds, 1917, Howard Chandler Christy, printed by the Forbes Company, Boston. Gift of H. Brian Holland. Photo by Joe Ofria Photography.

seems certain: that the civilization which we of the older generation believed in and loved, if it ever existed except in our imaginations and hopes, has vanished from the earth forever."

A year later, in 1916, as the war intensified, the International Conference of the Supreme Councils of the Ancient Accepted Scottish Rite decided to postpone its scheduled 1917 meeting in Lausanne, Switzerland, until 1918. Meeting on the planned date seemed "too hazardous an undertaking." Grand Commander Barton Smith wrote to the Sovereign Grand Commander of Switzerland, agreeing with the postponement and further suggesting that "it would be more convenient to leave the actual date of the next conference for later determination."

In September 1917, the Northern Masonic Jurisdiction's annual meeting took place at New York's Waldorf-Astoria Hotel. In addition to the regular annual business, the meeting also celebrated the 50th anniversary of the fraternity's Union of 1867, when the schism within the jurisdiction's leadership was healed and two competing Supreme Councils were reunited. The meeting included special meals with many toasts and speeches, as well as music. Expressions of American patriotism were frequently made. In his allocution, Sovereign Grand Commander Smith noted "emphatically this is our war.

The unparalleled devotion of France, the bulwark of the British Empire's strength, and the giant, groaning struggles of Russia are but the outer defenses of liberty to which the United States furnishes the inner citadel." Smith clarified the membership procedure for Scottish Rite members in the Army and the Navy, reiterating the agreement between the Northern Masonic Jurisdiction and the Southern Jurisdiction that these men would be accepted as members "without regard to what had been [their] residence . . . before they became part of the National Forces."

In 1918, Grand Commander Smith announced that the Supreme Council had established an Emergency War Relief Fund "for the relief, comfort and enjoyment of soldiers and sailors at home and abroad." Through this endeavor, the Northern Masonic Jurisdiction was able to contribute to the war effort, helping in small way with the Allied victory a few months later. **NLM**

Aimee E. Newell, PhD, is the director of collections at the Scottish Rite Masonic Museum & Library in Lexington, MA. If you have any World War I materials, or American Masonic or fraternal items that you would like to donate to the Museum & Library, please contact her by email at anewell@monh.org or by phone at 781-457-4144.

WEAR YOUR APRON TO WORK?

By ALAN E. FOULDS, 32°

IT STARTED AS A JOKE. The cover of *The Northern Light*, six years ago, featured the artwork of Keith Larson. That February 2008 edition depicted cartoon versions of various Masons wearing their Masonic aprons at work. It was meant to be lighthearted, and employees at Supreme Council headquarters began joking about creating “Wear Your Apron to Work Day.” For some reason, April 23, with tongue firmly in cheek, was chosen. Maybe it was because it was a couple of months away. It could be that it is the editor’s birthday and also the birthday of the daughter of the graphic designer. Maybe it was a subliminal reference to the day William Shakespeare entered the world, back in 1564. After all, he makes many Masonic-like references in his work. In *2 Henry IV*, he says “Put on two leather jerkins and aprons.” In *Henry VI*, he says “Here, Robin, an (sic) I die I give thee my apron. In *Pericles* it is said, “He will line your apron with gold.” Finally, in *Hamlet*, he declares, “Who builds stronger than a Mason?” Even taken slightly out of context, that, alone, seems a good enough reason to pick that date.

Ever since, when April 23 rolls around someone here mentions “Bring Your Apron to Work Day.” After six years of joking about it, we thought, “Why not?”


Maybe wearing an apron to your office, or lab, or classroom, or garage is not really practical, but why not a Masonic Pride Day? Why not have a day when you brag about who and what you are?

Historians point to the American Revolution and say Masons played an instrumental role in that movement. If you look at the leaders of this country you see Masons from George Washington to Franklin Roosevelt, to Harry Truman, and as recently as Gerald Ford. There have been Masonic athletes, industrialists,



astronauts, and inventors, as well as bankers, plumbers, carpenters, insurance agents, and lawyers. If you asked 1,000 Masons what the organization is all about you would get 1,000 answers. Every member is different, yet every Mason is a member, nonetheless. Therefore we all have a story to tell.

All too often people say that the membership and stature of the organization are in decline. Just like the weather, though, “everybody talks about it, but nobody does anything.” Actually, that’s not entirely true. Many people are working diligently to build membership, but, for it to work on a grand scale, all members must take part. You can’t merely depend on the leadership or your membership committee to make things happen. Every member has a stake in this. If you truly feel strongly about your fraternity, you should be proud to show it off and to let others in on the “secret” so to speak. Maybe we need a day when you tell the world, “Hey, by the way, I belong to this great organization. Let me tell you about it.” Let us know what you think. Check out the Scottish Rite Facebook page to tell us your opinions and what you plan to do on April 23.

Now, we just need some music to go with it. Ideas, anyone? 

Worthy & Well Qualified

FINDING GOOD MATERIALS FOR THE TEMPLE

By AARON J. WILCOX, 32°

Our ancient Brethren have given us a blueprint for success in building the ongoing human project of our Masonic fraternity. They have found and hewn the stones upon which it was to be built from their own spiritual quarries and laid them well in liberal mortar, square, level, and plumb. They informed us that we should only accept good materials into our temple, teach them well our moral science as we continually practice it ourselves and embrace the laws of nature working with, not against our creator, emulating divine wisdom.

We are to make good men great, not bad men good. One of our functions is to be a bright and shining beacon of light for the lost to find refuge and safety. We are not a group of mediocre men who struggle to scrape what we need to build a relatively well-kept storehouse of cots and soup pots to feed the self-destructive and dysfunctional.

We are a guide to societies all over the world, ever hopeful that by following our example and being open to our generous examples, that they will be more charitable, less punitive, more forgiving, and instructive to their governed multitudes.

In our temple we have much to do, mortar to spread and stones to hew; some of which are already laid. We have our working tools to use, not to become rusted, rotten, and pitted from lack of use. A mason's tool should be used gently as our moral tools should be used gently. The oaths, laws, tenets, cardinal virtues, forms, and supports well followed would negate the need of newly written bylaws to our constitution.

Frustrations, offenses, and fears uncorrected will inevitably result in future trials and penal reaction; though it may not fully be the fault of



the offender. We are instructed in the Master Mason's degree that we follow the five points of fellowship. Too often we turn a blind eye to ill conduct and a deaf ear to offensive spewings, but as a true Master of the noble craft, we should inform the erring Brother of his offense, and aid in his reformation, remembering him in our devotion to deity and keeping his secrets as our own. Until we begin building as Master Masons, we may never build the cathedral; neither on Earth nor in Heaven.

So, how important is it that we only accept the best materials for the temple? Well, speaking from my own experience, it is hard enough to keep vice, gossip, and all other destructive influences away from good men, forget about how close to impossible it would be to do the same for men who are well bonded to vice.

Yes, I believe it is a sad truth that as a man can be bonded to his Brothers in fraternal love and goodness, so too can a man be so bonded to vice that the very pores and veins of his symbolic

Wicked men obey from fear, good men, from love.

– Aristotle

stone may never become unclogged. In our lives we change many times. We are born; grow into adolescence, manhood, old-age, and death. Some men only learn the importance of a well lived life at the threshold of death.

They gain wealth, status, earthly pleasures, and finally see the truth of how all these things will die with him. In his life he may have had a loving wife, eager children, and hopeful parents. All these blessings may have gone unnoticed, but at the threshold of death, they are the only thing he sees. Our temple is not of this Earth, so our building must begin as close to true as eternal goodness and morality illuminate for us.

Our temple stones are raised from Earth to Heaven when they are perfected. It may be that in ancient epochs more stones were raised than in these tumultuous and hedonistic times we live in now. I speculate that in the many cycles of social evolution the visible craft has been more or

less luminous depending on the collective awareness of humanity. Though this is merely speculative, I am quite sure that in any time, stones raised to Heaven have been of the best quality, so the building of our invisible temple has, is, and always will be made up of the very best materials available from the common stock of humanity.

Therefore, we call the true noble craftsman to continually try yourself as we build our spiritual building not made with hands together in perfect harmony. As we complete each level of our temple, continually as a good craftsman does, we should hold fast to the square, plum, and level. Spread liberally the trowel of Brotherly love with all our associates, family, community, and true self.

It is impossible to offer libations to companions without having ample provisions first for the self: not the ego. The ego starves the true self, envious in its nature; it will suckle the dew of virtue from every entity jealously until through frustration or even starvation, it either turns from the false reflection of the self it is infatuated with and digs through the auto-constructed dark body of the ego into the new dawn of the true self, or self destructs through perverted usages of the tools of temple building.

Only the worthy, well qualified, properly vouched for, may be admitted. We have delineated a set of qualifiers to ask a candidate including his belief in a supreme being, being of lawful age, felony free, et cetera, but meeting at his home, interviewing his family and friends, and due inquiry into his character is not prevalent enough.

A candidate's standing in his public and private life have become too intensive an inquiry to verify for many lodges; this being stated, there are some traditional lodges newly formed, reformed, or existing which carry the sacred torch.



These bearers of light feel a deep obligation to bring the dross and inert back to life. They squarely employ the working tools and shine light into the recesses of the temple of our living craft.

I would recommend that secret testing of various natures into a candidate's private and public life be used to prove his moral qualifications, and I will explain why.

Our craft has at times fallen victim to many types of ruffians, but infiltrators, ruffians unknown and received by us into our temple, and even unknown to themselves due to self ignorance could have been prevented through due inquiry into their character. I believe that we have never been more guilty of this than now.

Sir Francis Bacon wrote in his essay, *Of Goodness and Goodness of Nature*;

"take goodness in this sense, the affecting of the weal of men, which is that the Grecians call philanthropia; and the word humanity, (as it is used) is a little too light to express it. Goodness I call the habit, and goodness of nature, the inclination. This of all virtues, and dignities of the mind, is the greatest; being the character of the Deity: and without it, man is a busy, mischievous, wretched thing; no better than a kind of vermin. Goodness answers to the theological virtue, charity, and admits no excess, but error. The desire of power in excess caused the angels to fall; the desire of knowledge in excess, caused man to fall: but in charity there is no excess; neither can angel, nor man, come in danger by it. The inclination to goodness, is imprinted deeply in the nature of man; insomuch, that if it issue not towards men, it will take unto other living creatures."

Goodness is an intrinsic moral characteristic (a soul) planted in us by our creator; it ensures divine protection through its nurturing connection with the divine and is reflected back to us by our true (square) interactions in life. Good relations with all of nature and a study or partnership with it leads us to a higher understanding of the mysteries of creation.

Masonry is a progressive moral science, veiled in allegory and illustrated by symbols.

Morality is synonymous with harmony and in order to be harmonious one must not overpower anything or anyone. Harmony gives compliments to counterparts in a collaborative and cooperative



endeavor. These characteristics can be seen in all races across all religious boundaries. Diversity and harmony are enjoyed by all who feel it from the flautist to the marine biologist, and it is life sharing.

Geometry still is harmony and morality. Through the harmony of its interactions it connects worlds, technology, and the smallest quantum particles. Harmony absorbs chaos and never loses energy, it just changes form, traveling through itself, and as we practice harmony, we can travel to infinity.

A candidate who embraces goodness and morality under any name will embrace the Masonic craft.

Sir Francis Bacon tells of the main ways goodness can be observed in man, and I think that we would do well to construct occasions where a candidate can prove these traits so that when they stand in the northeast corner that the Master can say without a doubt that they stand as a just and upright Mason.

Consequently, the power and reassurance given a good man at that time is one of the most powerful and encouraging compliments he

The best leader is the one who has sense enough to pick good men to do what he wants done, and self-restraint enough to keep from meddling with them while they do it.

– Theodore Roosevelt

will ever receive in his life. This same compliment or assumption given a man of ill conduct perverts the nature of the whole order.

“The parts and signs of goodness are many. If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island, cut off from other lands, but a continent, that joins to them. If he be compassionate towards the afflictions of others, it shows that his heart is like the noble tree, that is wounded itself, when it gives the balm. If he easily pardons, and remits offences, it shows that his mind is planted above injuries; so that he cannot be shot. If he be thankful for small benefits, it shows that he weighs men's minds, and not their trash.”

Here are a few ways to test a candidate I have come up with. Using one of these, all, or one like one of these, I believe would greatly improve the chances of bringing in candidates who will embrace and bond well to the craft.

GRACIOUSNESS AND COURTESY: Present him with an opportunity to give up his seat on a bus to one who is handicapped, female, or elderly. Give him an opportunity to help an elderly person with carrying heavy items like groceries, to hold the door for someone whose hands are full, to run after a lost item blowing in the wind.

COMPASSIONATE: Present him with the opportunity to help someone who falls on the ground, drops a pile of papers, or groceries.

GRACIOUSNESS (PARDONS EASILY): An unknown Mason bumps into the candidate, spills water on him, takes a long time in front of him at the bank or in line giving him the opportunity to show patience or encourage someone who is being ridiculed by another.

THANKFUL FOR SMALL BENEFITS: Let him go first in line or holding the door for him to see how and if he accepts the benefit with gratitude.

It may be impossible to know for sure if a man is good or a wolf in sheep's clothing, and diversity is so important to the overall strength of our fraternity, but there are many constructive and destructive attributes innate within diversity. We should do what we can to keep the wolves from the sheep as a good shepherd would.

We must not forget that we hold the keys to the eternal Temple not made with hands eternal in the heavens. We must keep trying and keep laboring toward perfection, and, as builders, we must seek and accept only the best materials. A building is only as good as the materials going into it. After that it will last forever if we follow the plans, use the tools, spread good mortar, and maintain it well.

As custodians of this noble craft, we are indebted to all those who came before us as well as to the good health of future generations. In order to do this we must begin to take seriously our obligations. We must subdue our passions, constantly improve ourselves, not just memorize words, but live the spirit of the words.

We must begin to expect more growth between degrees, serious study, and results in our candidates, and if they do not show improvement, don't move them on to the next degree. This starts at the door to the lodge. As cold as this may sound, this is for their own good as well as ours and they may return at a later time when they are truly prepared.

The sun does not rise an hour after it sets, the ocean's tide follows the influence of the moon, and nature respects this law. We must also respect the laws we are to abide by, or suffer the results of our own ignorance. ■■



**New entrance to
Supreme Council
headquarters.**

**Photos by
Gregg Shupe,
ShupeStudios.**

RITE-sizing Headquarters

By **GARDNER C. “Cy” SCONYERS JR., 33°**



Throughout the history of the jurisdiction change has been a constant. Since 1813, the Grand East has been located in several locations: first in New York City, at various locations; later, in Boston, at the Statler Building in Park Square, and, most recently, in Lexington, MA, at the former Tower estate. In 2000, another change was made as that structure was greatly expanded.

In keeping with the times, the location of Scottish Rite headquarters changes again, albeit this time, only three tenths of a mile down the hill.

Since 1975, the Scottish Rite Headquarters and the Scottish Rite Masonic Museum & Library have been located within sight of each other on the Lexington property, just a mile from the battle green where the American Revolution began.

On June 6, 2011, a special committee on finance for the Museum & Library reported on the financial future of the institution and recommended that the headquarters of the Scottish Rite be moved into museum space. The Grand Commander, having conducted an analysis of the Grand Lodges decline in membership over the years and the eventual impact that it would have on our membership (not unlike what was being asked of each Valley) along with diminished investment income, recommended to the Deputies at a meeting in July 2011 that a move into the Museum & Library and sale of the headquarters property would ensure the financial future of both organizations. The Deputies approved the concept and the Active Members concurred, unanimously approving the proposal in



Farr Conference Center



Bowdoin Construction, Bechtel Frank Erickson Architects and Supreme Council staff who participated in the construction.

August at the annual meeting of the Supreme Council.

In February 2012 the Buildings and Property Committee selected Bechtel, Frank, Erickson Architects to develop the plans for converting two galleries of the museum into office space. In September the committee selected the Bowdoin Construction Company as the prime contractor and awarded a contract for \$2.85 million on September 27, 2012. Concurrent with this, the headquarters building and property were placed on the market for sale.

The Buildings and Property Committee reviewed several proposals and ultimately awarded the sale of the building and property to the town of Lexington for \$11 million. The town will use the building as a senior center and maintain the campus as green space in perpetuity, with the Museum & Library granting access to the property.

Throughout the late summer and early fall the office staff of the Supreme Council made the move into newly renovated space. By all accounts the move went smoothly.

This has proven to be a win-win situation. RITE-sizing has resulted in a reduction of \$300 thousand in Supreme Council overhead and an increase in Museum & Library income of \$160 thousand annually, thus securing the future of both organizations without placing the burden of a financial future on the membership.

We have a headquarters facility within the Museum & Library building that members can be proud of, and they are encouraged to visit when possible.

Dedication and Rededication

In mid-November when the move to the new headquarters at the Museum & Library was complete and the dust had settled – both figuratively and literally – it was time for celebration and dedication. The marking of the move to new offices began on Friday evening, Nov. 14, with a dinner. The next day, on a beautiful fall Saturday morning the celebration continued with a ribbon-cutting ceremony. Grand Commander McNaughton began by welcoming all visitors, a group including many Active

Members, Supreme Council staff, as well as representatives from the town of Lexington.

He followed by offering his thanks to many of the individuals who played important roles in making the transition to the new facility cost effective and smooth.

Ill. Gardner C. “Cy” Sconyers, 33°, was singled out for his efforts as clerk of the works, overseeing the operations. He was asked to say a few words.

Also speaking were Ill. Brothers Gail N. Kemp, 33°, Richard W. Elliot, 33°, and Richard V. Travis, 33°.

Grand Commander McNaughton said to each of them, “Thank you is not enough to say to each of you. Singly and collectively you and those associated with you have worked diligently to ensure the welfare of our Scottish Rite.”

When it came time to cut the ribbon, Brothers Sconyers, Kemp, Elliot, and Travis were called on to assist. The Grand Commander said, “Our Scottish Rite has enjoyed 200 years of significant history. Its vitality and viability are based on change, on building, on polishing that classical rough ashlar. We know that we will never achieve that state of perfection on our own trestle board, but it is obvious that we will continue to build and to create. Thank you to each one of you for helping us to advance to a new and secure future for our rite. May God continue to bless and keep you. May He bless this building, and our work for the good of others in our beloved Scottish Rite.”

New Name for Museum Hall

Following the ribbon cutting, marking the official opening of the new quarters, the Sovereign Grand Commander announced the naming and rededication of the large entryway into the Museum & Library. The new title – Travis Hall – honors Ill. Richard V. Travis, 33°, Active Member of the Supreme Council for Connecticut and current executive director of the museum.

The honor was bestowed, in the Grand Commander’s words, “in gratitude for your efforts, toil, labor, and understanding.” A hand-carved sign bearing the hall’s new name was installed. ■■■



Entrance to the Executive Area



IS Department



Conference Room



Champagne & Chocolate for Kansas RiteCare[®]

IT'S A TRADITION eleven years in the making: the Champagne & Chocolate Fantasy Evening to raise money for RiteCare[®] Clinics in Kansas. In its largest grossing year, \$30,000 was donated to the RiteCare[®] Clinic at Wichita State University as a result of the fundraiser.

The live auction is the highlight of the evening, with lots of items up for sale—anything from a rifle to a puppy (see above) might be found on the auction block. The bidding wars on live and silent auction items are kept interesting with good-hearted razzing between warring bidders. Of course, the flowing champagne and fountains dripping with chocolate contribute a little, too.

RiteCare[®] Clinics help children overcome speech, language, and hearing difficulties through regular therapy. The therapy can be expensive and not all families are able to cover costs. Without treatment, children lose out on opportunities to learn and develop like their peers. The Supreme Council, Southern Jurisdiction, has supported speech and language therapy for children since 1953 and now has 170 RiteCare[®] clinics throughout the jurisdiction.

“TOUGH MUDDER” Masons

“TOUGH MUDDER” is an extreme endurance event that pits participants against a 10–12 mile long obstacle course designed by former British Special Forces operators to test strength of mind as well as body. Each participant faces between 20 and 25 obstacles that may include everything from

group was composed of Bros. Ron Martin, 32°, who was the leader, Alessandro Gagliardi, Ron Martin II, 32°, Dan Gardiner, 32°, and Rob McGill, 32°.

The Group performed well and finished the course together, which by the way is two of the main points for “Mudders.” It is



mud, fire, ice, and even 10,000 volts of electricity.

A Scottish Rite team participated in the Lake Tahoe, NV, Tough Mudder on September 28. The

not about the race but the challenge; it is not about the course time but the teamwork and camaraderie. Sounds like tenets we aspire to in the Rite.

ENGAGING BRETHREN GAUGING PROGRESS

2014 Scottish Rite, SJ, Regional Workshops

REGIONAL WORKSHOPS for Scottish Rite Southern Jurisdiction leaders will be held in Portland, OR, March 14–15, Biloxi, MS, March 28–29, and Williamsburg, VA, April 11–12. The workshops are designed to celebrate our successful efforts, to share them, and perhaps to design new programs, all focused on engaging our members. Registration details are available at the Scottish Rite home page: scottishrite.org.

E-communications: be cautious, be very cautious

Since National Security Agency (NSA) leaker Edward Snowden burst on the scene back in June, my email inbox has been filled with queries from anxious readers.

My first rule of e-communication is simple: assume nothing is private, nothing is secure.

Cynical? Sure, but it will help maintain your privacy and security – at least until the Congress and president decide to get serious about e-communication privacy.

The NSA controversy brought to the fore the issue of the government collecting e-communications sent by American citizens.

The American Civil Liberties Union (ACLU) offers this antidote:

“As stewards of our digital lives, companies (such as Facebook, Yahoo, etc.) are the first line of defense when it comes to keeping private information private. Companies should:

“Tell you when the government is asking for your information so that you can protect yourself;

“Disclose how often they share information with the government;

“Stand up for user privacy in the courts and in Congress. Most urgently, companies should advocate for an update to the outdated Electronic Communications Privacy Act (ECPA) which was passed in 1986, before the Internet as we know it today even existed.”

Of course, marketers gather data every time you browse a website or make an online purchase.

Whether you are using social media, entrusting files to the Cloud, surfing the Web or simply sending an email, heed this warning: be cautious, be very cautious.

Of course, I am not suggesting you turn off your computers, tablets and smart phones. You only need to be smarter than your smart devices.

Let's consider these simple guidelines.

- Assume every email you send will be seen by people other than the intended recipient.
- Regardless of the privacy settings you use, assume information posted to social media sites will not stay private.
- Never post information you would not want a stranger to see. Going on vacation? Don't put that on your Facebook page or send a Tweet. Yes, people really do this and burglars love it.
- Before entrusting a site with personal information or purchasing products, read and understand the site's privacy and security policies.
- Protect your smart phone. Last year, an estimated 1.6 million smart phones were stolen, potentially exposing those owners to identity theft or loss of private information. For protection, get a security app such as McAfee Antivirus & Security (mcafee.com) or Avast Mobile Security & Antivirus (avast.com).
- Be smart with passwords. The best passwords are a combination of random letters, numbers and symbols. The free KeePass (keepass.info) and low-cost LastPass (lastpass.com) provide password management services.
- Make certain you have both anti-virus and anti-malware software. Consider free software from Avast and Avira (free-av.com). Make certain you have a firewall.
- Use an ISP or email service that allows you to view emails on the service's site before you download to your computer.
- Never, never, never open attachments from unknown senders.
- Beware of phishing. This entails a sophisticated email that gives every indication it is from a legitimate company. The email includes a link to a website and a request to provide certain personal information,



Leigh E. Morris, 33°

such as bank and credit card account numbers. Never click on a link within an email that requests personal or sensitive information. If you think the message may be legitimate, directly contact the company by using the phone number or email address that appears on a bill or on the company's website. Notify the company of phishing attempts so they can take action.

- Wi-Fi poses unique security issues. Whether you have Wi-Fi at home or in the office or are just considering it, I strongly recommend reading Eric Geier's Oct. 7th article ("5 Wi-Fi security myths you must abandon now") in *PCWorld* (pcworld.com). Geier explains what to do and not do.
- Before you next use a public Wi-Fi location, read Brian Burgess' Aug. 21st article in *Gizmag* (gizmag.com). His advice will help keep your Wi-Fi sessions safe and secure.
- If you want to help keep kids safe, I suggest reading *The Parent App* (Oxford University Press, 2012) by Lynn Schofield Clark, an associate professor and the director of the Estlow International Center for Journalism and New Media at the University of Denver. Both new and used copies are available on Amazon (amazon.com/books).

One final thought. When it comes to really secure communication, it is hard to beat the U.S. Postal Service. Phones, especially landlines, are good, as well. No fooling.

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..."

The Grand Almoner's Fund is Always There

When called upon to assist the members of our fraternity the Grand Almoner's Fund is there on guard watching over our members, their widows and families. When powerful storms recently hit Indiana and Illinois the message was clear. If we have Brethren and their families in need, the alarm is sounded. It is nothing more than living up to the pledge we, as Masons, made to each other at the altar that binds us together in one common society. It is further extended in our Scottish Rite vision: "We will strive to be a fraternity that fulfills our Masonic obligation to care for our members."

We must realize that as Scottish Rite members we are a part of a great partnership within the Masonic fraternity. How better can that partnership be displayed than by the actions of the Grand Lodge of New Jersey and its Grand Master following the fraternity's response to the destruction wrought by Hurricane Sandy, last year?

Grand Master David A. Dorworth pointed out, "... over \$1,300,000 was distributed to our Masonic family to help the recovery and begin the task of getting lives back to some order." He then said, "I'm asking us, the Masons of New Jersey, to help replenish the Scottish Rite Almoner's Fund... Masons helping Masons is part of what we are."



His appeal to his membership is a true expression that we are one.

Our first action, immediately following Sandy, was to distribute debit cards to those affected, to cover the most immediate essentials. Next came cash, as deeper needs were carefully evaluated.

Scottish Rite will always be there with the Grand Almoner's Fund to respond to our Brothers' needs in times of difficulty.

To read the full text of Grand Master Dorworth's letter and to view photographs of the devastation to his state, check out the online edition of the *New Jersey Freemason*, found here: newjerseygrandlodge.org/njfreemason1.html

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 or Steve Pekock, director at 800-814-1432 x3340.



The Grand Almoner's Fund is a fund of the Scottish Rite Benevolent Foundation, a qualified charity under section 501(c)(3) of the Federal Tax Code. All donations are fully deductible to the extent allowed under law.



LOUIS LECELLE is pictured on a stamp issued by Mauritius on Jan. 25, 2000, to publicize the Chamber of Commerce and Industry. Initiated in 1822, he was a prominent member of Triple Esperance Lodge. He served as Master on several occasions from 1832-42.

Born Sept. 1, 1789, in Port Louis, Mauritius, he never left his native land and was a brilliant student. He played a major role in the development and establishment of the Chamber of Commerce and Industry. He was the first facilitator of trade and industry and was elected first President of the Chamber of Commerce. From April 1840 to his death he also sat on the Council of the Government of the colony and was a member of the Meteorological Society. In 1850, he became the first Lord Mayor of Port Louis and was reelected five times prior to his death on April 28, 1856, of cholera.

JOSEPH WAUTERS is pictured on a semi-postal stamp issued by Belgium in December 1977, as part of a set honoring famous men. He was initiated March 14, 1902, in the Lodge "La Parfaite Intelligence et l'Etoile Reunis" in Liege.

Joseph Wauters studied physics and chemistry in Liege and early in life felt attracted toward Socialism. From 1911-19 he was director of the Socialist daily *Le Peuple*. From 1908-12 and 1914-29 he was a member of the House of Representatives for the District of Hoei-Borgworm. He played an important part in the extension of the Belgian Labor Party, serving as Minister of Industry and Labor from 1918-21 and Minister of Labor and



Welfare from 1925-27. During that period laws came about creating the eight-hour working day and the 48-hour week as well as the pension act and the law on industrial accidents. He died June 30, 1929, in Brussels, Belgium.



BRIGADIER HENRY A. DRIES is pictured on a stamp issued by Zaire in March 1980. Bro. Dries was raised Nov. 30, 1932, in Raritan Lodge No. 61, Perth Amboy, NJ. He served there as Chaplain from 1935 until he was transferred to Pittsburgh in 1962. In Pittsburgh he was a member of the AASR, Valley of Pittsburgh, Syria Temple, the Association of Masonic Veterans of Western Pennsylvania, the Police and Fire Square and Compass Club.

Born in 1903, in Plymouth, MA, Henry became interested in the Salvation Army at the age of 16. He and his wife were assigned to various locations in New Jersey. Later, in Pittsburgh, he served as the head of public relations and disaster services. While there he was the chaplain to the police and fire bureaus. The scene of the rescue pictured on the stamp occurred in Hazelwood, PA, on Nov. 11, 1967, in which a family was left homeless. When the child came out of the house, Henry picked him up and said "We'll take care of him." He retired to the Salvation Army Officers Residence in 1968 and passed away in 1991, in Asbury Park, NJ.

JOSEPH LAKANAL was honored by France on a semi-postal stamp released in June 1962. Bro. Lakanal was a member of the Lodges "Le Pont Parfait" and "La Triple Harmonie," both



Robert A. Domingue

located in Paris, and of the Chapter "L'Abeille Imperiale" He was also one of the founders of the Chapter "La Triple Harmonie" in Paris.

Joseph was born in July 1762, in Serres, France and became a professor of rhetoric at Bourges and of philosophy at Moulin. He was a teacher for 14 years. His education experience led to his becoming a member of the Committee of Public Instruction and as president of the Education Committee he had much to do with creating the Ecole Normale, the Institute de France and the central and primary schools. He had been a supporter of Napoleon during the Revolution but after Waterloo his position was insecure. Early in 1816, he was banished and emigrated to the United States where he was granted 500 acres in the Vine and Olive Colony in Alabama. He died in February 1845.

JEROME KERN was honored on a stamp issued by the U.S. in January 1985. Bro. Kern was a member of Gramatan Lodge No. 927, Bronxville, NY, receiving his degrees in 1919. Born in New York City on Jan. 27, 1885, he demonstrated a musical talent early in life directing a musical show at his high school in Newark, NJ, and attending the New York College of Music. At the age of 18 he embarked on his professional career in London and during the last 35 years of his life he wrote over 50 stage and film musicals. He was awarded two Academy Awards – for "The Way You Look Tonight" and "The Last Time I Saw Paris." His greatest achievement was the score for the musical version of Show Boat. He died in New York City on Nov. 11, 1945.



Discovering Friendly and Fraternal Societies: Their Badges and Regalia

by Victoria Solt Dennis. Published in 2005 by Shire Books, Oxford, England.

Dennis holds a degree in medieval archaeology and was employed by the Council for British archaeology before embarking on a career in medical education. The book reflects her interest in the evolution of dress used to create identities and meaning.

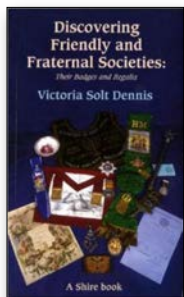
Although much of the reference in this text relates to organizations of British origin, I found it could be an effective reference tool to be used in answering questions relative to regalia, badges and jewels of these organizations, many of which migrated to the United States. The book is published on high-quality paper which clarifies, extremely well, the many photographs of the objects.

She distinguishes the fraternal from the friendly societies, saying both the societies have many aspects in common, but fraternities lack the element of mutual saving. She acknowledges that many of both organizations were modeled after the Masonic fraternity within their structures and their symbols but did not “reach as far up the social scale as the Freemasons; lacking the Freemasons Royal and aristocratic support.”

A considerable number of the societies existed both in Britain and the United States, many that would be familiar to us, such as the Odd Fellows, a fraternity larger than the Freemasons at one time. Others, such as the Free Gardeners, The Ancient Order of the Loyal Shepherds and The Royal and Antediluvian Order of the Buffaloes, possibly would not. According to the author in 1794 there were 542 registered societies in London and many others that were not registered.

She also discusses the Unlawful Oaths Act of 1797 from which Freemasonry was exempt due to the influence of the Royal Dukes and aristocrats who were Freemasons. The book also dwells on other negative impacts that actions of the government has had on the character of both fraternal and friendly societies.

She makes the observation to which we should be acutely aware, that many of the organizations have become extinct, split due to dissension, the autocratic powers of the officers, and the creation of the welfare state. She also



Thomas W. Jackson, 33°



observes that many changed from what they were to fit into the current societies of the time.

She is in error in relation to some all too inclusive observations, such as implying that the Ancient and Accepted Rite is a system as used in the United States admits only Trinitarian Christians and that Masonic orders such as the Royal Order of Scotland and the Allied Masonic Degrees are too small in membership and that their regalia are rarely encountered.

I found the book to be interesting reading giving me a greater understanding of the many societies that existed.

The Mason's Words - The History and Evolution of the American Masonic Ritual

by Robert G. Davis. Published in 2013
by Building Stone Publishing, Guthrie, OK 73044

The author has written this book as a response to his unquenchable thirst for the significance, constancy and/or evolution of Masonic ritual, tracing the lineage of the words used in modern-day lodges. He traces it from its origins prior to 1717 to the present day. He states that “this book is about the men and manuscripts that made the Masonic ritual.” He also declares that the book is not written for the Masonic scholar but rather for the average Mason, and, indeed, it is interesting and readily understandable reading.

His extensive analysis of ancient manuscript writings and quasi-Masonic organizations raises questions concerning the origin of the Master Mason's degree and his study of the lives of those who contributed to the transformation of the craft, provides a wealth of educational study.

Davis examines closely the contributions made by the early lecturers, such as Wellins Calcott, William Preston and William Hutchinson to the stabilization of British Freemasonry, changing it from a social society into a “grand moral science” and injecting the prohibition of the discussion of religion and politics in the lodge.

He assesses the impact that the union of the ancients and the moderns Grand Lodges had on the development and standardization of Masonic ritual and the struggle that the lodges of promulgation and re-conciliation had over a four-year period to achieve this union.

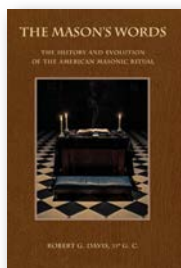
Davis expresses an unabashed appreciation for the Englishman Preston for his contribution to Masonic ritual. "Preston's lectures and syllabus clearly represented the most brilliant and elaborate expansion of Masonic knowledge in the 18th century," as well as for Thomas Smith Webb, the American, for his contribution in standardizing the ritual in the most of the United States.

In examining "The American Experience," he acknowledges the ease with which Freemasonry in the colonies blended so well into the enlightenment simply because it was an "enlightenment institution." His examination of the significance of the lodge and its contribution to the American Revolution carries us back to a time of a more genteel society where honor and friendship carried a greater connotation to membership.

The book deals with the struggle in the American Grand Lodges to agree upon standard ritual practices and ceremonies to be used throughout Freemasonry in the United States. It was interesting to note that individuals egos played a role even back then in interfering with achieving their goals. For those unfamiliar with the effort of the Baltimore and the National Masonic Conventions, this book provides a fairly comprehensive explanation of their influence and failures to adopt a standardized ritual.

He also discusses the establishment of an organization known as "The Masonic Conservators" with the goal of teaching and preserving the standard Webb ritual that has been adopted by most North American Grand Lodges, while noting the many variations in its practice.

The final chapter, "The Rebirth of Masonry and Masonic Ritual" examines the stimulus of the present day regarding ritual and practice that may encourage young men to affiliate with the craft. He covers quite eloquently a review of those qualities found within Freemasonry that attracted the young man in the past and that we have sadly lost in the present age. His one sentence summarizes this observation, "We have created, very subtly over time, an organization which has little perceived value to men interested in social honor."



This book is well worth reading by every Freemason not only for the amount of information it contains regarding the evolution into our present day ritual but also for the astute analysis in the final chapter.

The Temple - An Apology of the Masonic Brotherhood

by Valeri Stefanov. Published in 2010 by Bulgarian Bestseller, National Museum of Bulgarian Books and Polygraphy.

I am not sure where I acquired this small book (5"x8" 82 pages). It was probably given to me on one of my trips to Bulgaria but the title intrigued me. After reading the book, the title still intrigues me, but I did not perceive any apology.

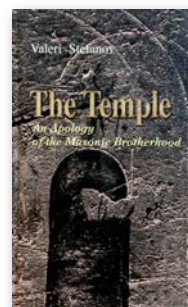
The text delves esoterically into the creation of the Temple and its application to the Freemason. It also contemplates the esoteric impact of the ritual. It is not an easy book to understand, and I would not recommend it to the member who is not dedicated to that quality of Freemasonry.

The author has divided the text into what he refers to as "seven parts and a half;" the half being composed of the introduction and conclusion, following the cabalistic tradition of magical numerical relations (the building of the temple lasting for seven and one half years). It contains approximately 80,000 symbols (words) as a gesture to the mythical stonemasons working in the mountains.

Each of the seven chapters approaches the temple in a different context beginning with chapter I, "The Temple is a Challenge" and concluding with chapter VII, "The Temple is a Bridge between People." Each chapter approaches a question, i.e., (Why do people erect towers to the sky?) and (Why does Hiram Abiff die?)

I found myself stimulated to look at specific questions in a different light that I might have, while reading this book. I also found increased justification of the use of our ritual. The author defines it as "the best 'machine' for manufacturing symbols, for updating knowledge and activating emotions."

For the reader who wishes to spend the time to comprehend the author's intent, I recommend the book. It does encourage one to think on a higher level.



Dance: It is exercise

Dancing is good for you. It's fun, and most people can do it. It gives you a cardio boost and strengthens your bones. Dancing works all the major muscle groups. It builds stamina and improves balance, coordination and flexibility. If you dance with a partner, you banish loneliness and ramp up your brain power.

According to experts quoted in the *AARP Bulletin*, dancing combines two other key elements of brain health: learning new things and socializing. Next time you have friends over, put on some music and start dancing.

Fiber has many benefits

Most North Americans don't get enough fiber in their diet.

According to Tufts University, high fiber diets have a lot of benefits, including lower cholesterol levels and blood pressure.

Fiber is associated with reducing the risk of both ischemic stroke and hemorrhagic stroke by a significant seven percent. Ischemic stroke occurs when a blood clot travels to the brain or stays in the blood vessel and cuts off circulation to the brain. Hemorrhagic stroke occurs when a blood vessel in the brain bursts.

"Ideally, you should get the majority of your fiber from fruits, vegetables and grains," says Robert M. Russell, MD, emeritus professor of nutrition and medicine at Tufts University.

Exercise at midlife

In their 40s and 50s, people who made a point of staying fit before may get pretty busy. They start wondering if lifting weights, exercising at home or going to the gym is worth the time and effort.

There has always been some evidence that people who are fit at midlife are more likely to be healthy in their 60s, 70s and 80s. The best evidence available now comes from the Cooper Institute in Dallas. It has a database of patients who have

gone to their preventive medicine clinic since 1970.

Their study, published in the *Archives of Internal Medicine*, focused on data from 18,000 healthy people whose cardiovascular fitness was measured by treadmill tests in their 40s or 50s. By examining Medicare claims on these subjects, researchers found that those who were most fit were much less likely to develop heart disease, Alzheimer's, diabetes, kidney disease, colon or lung cancer during the next 20 to 30 years.

Diabetes and you

More than 25 million Americans have diabetes, according to the American Diabetes Association.

But not many people know what it is and how they can avoid getting it.

The food we eat is digested into nutrients, which are then absorbed by the body. Protein turns into amino acids, fat into fatty acids, and starch (carbohydrates) into glucose.

Glucose is transported by the blood to the cells, where it's used for energy. But to enter the cells, insulin is needed. Without it, the level of glucose in the bloodstream gets too high. It can damage the blood vessels, cause kidney failure, impotence, blindness, and risks for amputation.

Type 2 diabetes occurs when the body still produces insulin, but the cells have become resistant to it. For

a while, the body can compensate by producing more insulin, but the cells become even more resistant. When the body can no longer produce enough insulin, type 2 diabetes has occurred.

The largest risk factor is being overweight. Others include age, a family history of the disease, high blood pressure, high cholesterol and lack of exercise.

Before developing type 2, people almost always have pre-diabetes, a condition marked by a blood glucose level that's too high. There are no symptoms, so those with pre-diabetes, often don't realize they have it. But their doctors will warn them, and they should listen.

Studies show that changes in diet and exercise can prevent diabetes in up to 60 percent of cases.

Once diabetes is diagnosed, patients have it in their power to reduce the most serious side effects. By maintaining glycemic control, keeping blood pressure under control and improving their cholesterol, they can reduce the risk of complications such as heart disease, nerve problems, kidney and eye diseases by one-third to one-half.

Married cancer patients get better more often

A new study shows that married people were 20 percent less likely to die from cancer than patients who were not, according to a study published in the *Journal of Clinical Oncology*.

The real secret to survival may be social support rather than marriage itself, says study author Ayal Aizer of the Harvard Radiation Oncology Program in Boston. He was interviewed by *USA Today*.

Spouses or partners provide care of patients, driving them to appointments or even just making sure they take their medicine.

One key conclusion is simply that a caring social network makes people get well. According to Paul Nguyen, oncologist in Boston, 'being there' for a person really does help.



Conference and Research Update

By Carin Illig

The 64th International Dyslexia Association's (IDA) Reading, Literacy, & Learning Conference was held from Nov. 6-9, 2013, in New Orleans, LA. The IDA Annual Conference is the largest conference focused on dyslexia.

Directors have the opportunity to earn professional development hours by attending many conference sessions, to network with other center directors and professionals in the field, to attend presentations, and to browse the exhibit hall to learn about new or updated products.

Lyon and Timothy N. Odegard, submitted a proposal to the Corporate Board requesting permission to use the data collected by the centers. Their research results are based on an analysis of the centers' data. The corporate board approved the proposal, and this was the first time our directors and staff learned the results of this research analysis.

By controlling for several factors, including the types of intake assessments that the children had been given by licensed psychologists,

group of children who are not currently receiving tutoring at our centers (children on the waitlist) to compare to the children who are receiving tutoring in our program.

This would further support the effectiveness of our program and may validate the effectiveness of the multisensory structured language approach. The research team intends to submit its results for publication in professional journals and will provide our program with a research summary in the near future.

Jean Colner, the Columbus, OH, center director, shared the pilot programs that are ongoing at the Columbus center. These programs enable the Columbus center to train public and private school teachers on a tuition basis to meet the needs of the educational community and to supplement the center's income.

There are several other centers that are holding discussions with public and private schools to have their teachers complete our training program. Some states have recently enacted legislation relating to screening young children for dyslexia, the provision of appropriate training for classroom teachers, and qualifications for training programs and service providers for children with dyslexia.

It is worth noting that our accreditation by the International Multisensory Structured Language Education Council (IMSLEC) and our program's recognition by IDA are compelling reasons as to why public and private schools are seeking our training—our program meets very high standards and is well-respected.

THESE RESULTS ARE EXCITING AND IMPORTANT TO THE FIELD.

Many directors return to the centers to share this new information with their staff as part of our goal to provide in-house professional development opportunities.

Each year a center director meeting is held during the course of the IDA conference. This year there were 46 attendees.

One of the missions of our program is to advance scientific knowledge of dyslexia through support of clinical research. In support of this mission, our meeting began with a presentation from Anna E. Fitzhugh on "Variations in the Cognitive Profiles of Children with Reading Disabilities and Responsiveness to Reading Instruction." Anna is a doctoral candidate in the Department of Brain and Behavioral Sciences at the University of Texas at Dallas.

About two years ago, a research team consisting of Anna, G. Reid

the team garnered a relatively large sample size of 1,075 children. The analysis of our data indicated that the children attending our program fall into four sub-types of struggling readers.

The researchers found that all children made progress in our program and that the children's standard scores on formal assessments increased significantly over the course of the program. The children in our program are "closing the gap" between their academic achievement in reading and spelling and that of their same-age peers by ending in the normal range or approaching the normal range in most measures after two years in our program.

These results are exciting and important to the field. The research presentation concluded with several suggestions for further research, including establishing a control

VIEWS FROM THE PAST

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

Did You Know?



"DON'T GIVE UP THE SHIP!" WERE THE WORDS OF A FREEMASON UTTERED BY CAPTAIN JAMES LAWRENCE COMMANDING THE CHESAPEAKE WHEN DEFEATED BY THE SHANNON DURING THE WAR OF 1812. LAWRENCE WAS KILLED IN THE BATTLE.

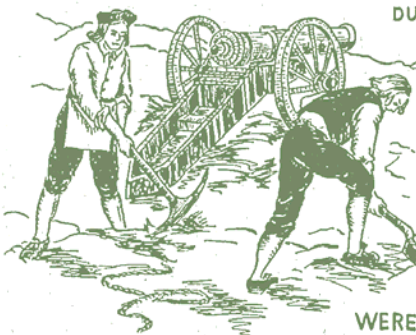
THE LETTERS FOUND IN THE WORD GOD ARE ALSO THE INITIALS OF THREE HEBREW WORDS WITH MASONIC SIGNIFICANCE:

D -- DABAR -- WISDOM
O -- OZ ----- STRENGTH
G -- GOMEZ -- BEAUTY

A LODGE ROOM IN TWO COUNTRIES! AT ONE TIME GOLDEN RULE LODGE NO. 5 OF STANDSTEAD, QUEBEC, OCCUPIED A LODGE ROOM BISECTED BY THE INTERNATIONAL BOUNDARY. IT HAD ENTRANCES FROM THE CANADIAN AND VERMONT SIDES, AND THE MEMBERSHIP WAS JUST AS INTERNATIONAL AS THE SITE.



GRAND LODGE WORKS ON A FORT



DURING THE WAR OF 1812 WHEN IT SEEMED AS IF NEW YORK ITSELF MIGHT BE STORMED BY THE BRITISH, GRAND MASTER DE WITT CLINTON CALLED THE CRAFT TOGETHER THROUGH AN EMERGENCY MEETING OF THE GRAND LODGE AND ON SEPT. 1ST 1814, NEW YORK MASONS GAVE ONE DAY'S WORK CONSTRUCTING REDOUBTS OF FORT GREEN IN BROOKLYN. THESE REDOUBTS WERE LATER NAMED "FORT MASONIC"

— Royal Arch Mason, June 1952

The Mysteries

Why make petty mysteries of things, the knowing of which cannot satisfy any questions of the soul?

What profits it that my Brother should revive again the dead and gone incantations of a race forgotten in the long reaches of time? Were their simple intuitions more subtle than our own?

What jumble of numbers or of words or formulas can give satisfaction beyond our own surmises or little spellings of truth? Mysteries I believe in; aye, and miracles, if so be they have to do with man and his universe.

But not any "lost secrets of Masonry," to make mystery where none exists.

In the ripe years of a time afar the full evangel of God's own writing may be read for the comfort and salvation of mankind.

Today we can catch but a sentence here and there.

— Joseph E. Morcombe, *The Master Mason*,
February 1924

This Month's Word

TYLER - Oxford Dictionary of the English Language: "Freemasonry. (Usually Tyler): The doorkeeper who keeps the uninitiated from intruding upon the secrecy of the lodge or meeting."

Let me add that too many lodges, by permitting the inner door to be used by Brethren, are "like Tylers (who), in mending one hole, they make another."

The old spelling is "Tyler."

Current usage of the word has it "Tiler." It would be appropriate, and consistent as well, it would seem, to conform to the old usage in the spelling of this word in lodge notices and elsewhere.

The idea of the word is that he who tyles a roof closes the building against storm, which might injure the contents. So also, does the lodge Tyler "close" the lodge to those who would intrude.

— Henry G. Meacham, *Masonic Outlook*,
January 1952

Black Balls in England

Although it has long been the law in England, it is not generally known that in English lodges two black balls are required to reject an applicant for the Masonic degrees.

In the English lodges the ballot is worked by giving each member two balls, one black and the other white, and the member entitled to vote puts whichever of the two he desires into the box.

Incidentally, this information comes forward through the presentation of a case to the English Grand Lodge in which a candidate was declared admitted by the presiding officer and it was later found that two members of the lodge declared that they had each cast a black ball.

An interesting feature of this case was the fact that these two members mentioned to each other their action, and afterwards permitted their statement to be used in the appeal from the lodge.

Their action it was decided did not constitute a violation of the secrecy of the ballot, upon which point English lodges in particular are very exacting.

— Alfred H. Moorhouse,
New England Craftsman, October 1923

BROOKLYN MASONIC FIELD DAY
SATURDAY, JUNE 12th
AT 2 P.M.
AT EBBETS FIELD
Bedford Avenue and Sullivan Street, Brooklyn
BASEBALL
Between Selected Teams of the
SECOND AND THIRD DISTRICTS
And Other Interesting Events
General Admission, 50c. Reserved Seats, \$1.00
Tickets at Trustees' Room, Brooklyn Masonic Temple, or of Matthew J. Smith, Masonic Club, Manhattan

— *Masonic Standard, May 8, 1915*

Good Sentiment

When it shall be known and acceded that for a man to be a Mason, is equivalent to his being an honest, upright man and a true gentleman, then it will be that our beloved order will take her proper sphere in the world, and all the efforts of our enemies to destroy our good name or blight our influence, will fall as dead and fruitless as a connoisseur of rose buds against the rocks of Gibraltar.

— B. E. Morrow, *Mirror and Keystone*, 1860

QUOTABLES

Happiness cannot be traveled to, owned, earned, or worn. It's the spiritual experience of living every minute with love, grace and gratitude.

— Denis Waitley

Let us not be content to wait and see what will happen, but give us the determination to make the right things happen.

— Horace Mann

There are no traffic jams along the extra mile.

— Roger Staubach

Remember, the thoughts that you think regarding yourself determine your mental attitude. If you have a worthwhile objective, find the one reason why you can achieve it rather than hundreds of reasons why you can't.

— Napoleon Hill

The only person you are destined to become is the person you decide to be.

— Ralph Waldo Emerson

You are an unfinished work in progress. One of the good things about life's challenges: You get to find out that you're capable of being far more than you ever thought possible.

— Karen Salmansohn

Some debts are fun when you're acquiring them, but none are fun when you're retiring them.

— Ogden Nash

Successful people are always looking for opportunities to help others. Unsuccessful people are always asking, "What's in it for me?"

— Brian Tracy

Someone's sitting in the shade today because someone planted a tree a long time ago.

— Warren Buffett

Storm claims paid fast

Before your home is struck by a storm, flood or fire, take an inventory of household valuables. Several apps, such as the one from KnowYourStuff.org, make it easy to do an inventory.

After a storm, call your insurance agent or company right way to say you'll be filing a claim. Take notes on the call and follow up by email to create a paper trail.

Photograph the damage, but don't make big repairs until after you meet with an adjuster. Do basic repairs, such as putting a tarp on a damaged roof, so the problem doesn't get worse.

While waiting for an adjuster, have a contractor identify structural damages and give estimates.

Declutter your home

Decluttering will give you more space in your home and make it easier to move or sell in the future. Here's some advice on how to do it.

Paper: Gather all your papers in one place. Then divide them into three categories, Action, Save and Toss.

The Action stack will have bills to pay and tasks to do. The Save stack will include financial documents that are less than three years old. Always hold on to year-end statements. Save all home purchase and home improvement documents, and all your tax returns. Keep other financial documents for a year.

Before you toss anything, put it through a shredder to make sure your account numbers can't be recreated.

How to sell your stuff

Go to eBay and create an account. It costs nothing to list up to 50 auction items each month and add "Buy it now," say advisors at Kiplinger's Personal Finance.

Use Craigslist for larger items such as furniture and appliances. Listings are free for a week in big cities or 45 days in smaller cities. Insist on payment in cash.

Specialty sites will take expensive books. Enter the ISBN number and you'll receive online price quotes.

Or you could have a yard sale. Put a price tag on everything large or small and collect the money.

Donation

It's an easy solution. Give your stuff to the Goodwill or the Salvation Army. If there's a lot, they'll send a truck to pick it up.

Get a receipt if you want to take the donation as a tax deduction.

Unbuckled Children

A new study shows that one in five parents think it's OK to leave their children unbuckled if it's only a short car trip.

The survey by Safe Kids Worldwide and General Motors Foundation shows that 21 percent of parents think it's OK if they aren't driving far.

But 60 percent of crashes involving children occur within ten minutes of home, according to The Children's Hospital of Philadelphia's Center for Injury Research and Prevention.

Surprisingly, affluent and more educated parents, fathers and younger parents were more likely to say it's OK to ride without seat belts for short trips. Kate Carr, president and CEO of Safe Kids Worldwide says there is no logical explanation for the trends.

She offers parents three key pieces of advice:

- Buckle up on every ride, every time.
- Talk to parents who are driving your kids about buckling up.
- Be sure the right child safety seat is being used and that it's installed properly.

Bedtime tops sleep time

Researchers at the University College London have found that the consistency of bedtime for children was even more important than the number of hours they sleep. Kids in kindergarten through 8th grade should get ten hours of sleep.

The research considered factors that can influence cognitive development, such as not eating breakfast and having television in the bedroom. They discovered that going to bed early or late didn't affect cognitive development as long as the bedtime was consistent.

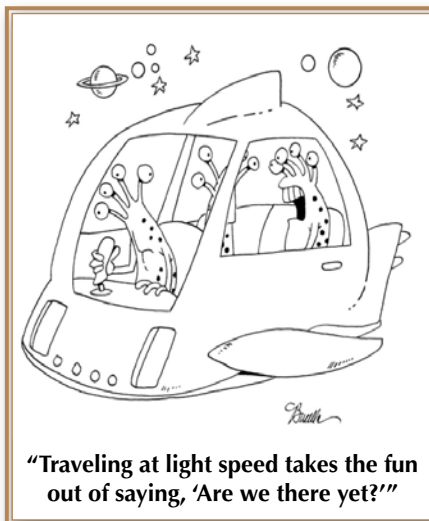
The surprising finding led researchers to believe that inconsistent bedtimes hurt a child's development by disrupting their circadian rhythms. They now think a regular bedtime, even if slightly later, is advisable.

Computer games can be fun and healthy

Here's good news for people who like video games: they aren't just a waste of time, and if you play the right ones you can dramatically boost your brain power.

A year or two ago, popular brain games were shown to boost mental functions temporarily, but their effect wasn't long lasting. Now, a study in the journal *Nature* shows that certain games can help people with attention deficit hyperactivity disorder (ADHD), early stages of dementia, brain injury, stroke, "chemobrain," addiction and other conditions.

They also help healthy people think better and improve their memory.



A Dewey Decimal System for Masonic Libraries

Jeffrey Croteau



Even if you're not much of a library user, you've probably still heard of the Dewey Decimal system. Chances are, you probably haven't thought much about what it is or who chooses or creates the call numbers for the books in the library. You probably haven't thought too much about what the alternatives are to Dewey either. (Unless, like me, you're a librarian.) While often slightly mysterious to the library user, the call number can be thought of quite simply as a sort of street address for the location of a book on a library shelf.

Melvil Dewey was a pioneer of the public library system that Americans are familiar with today and, in 1876, he first published the classification scheme that carries his name. Although many people like to use "Dewey Decimal" as shorthand for an outmoded library system, the truth is that the Dewey Decimal system is alive and well: most public libraries in the United States use the Dewey Decimal Classification (DDC) system, while most academic libraries use the Library of Congress (LC) classification system. Many specialized library collections, however, use other classification systems. The Van Gorden-Williams Library & Archives at the Scottish Rite Masonic Museum & Library, for example, uses the LC system for its American history collection, but we use the "Boyden system" for our Masonic book collection. Yet the Boyden system is not the only classification scheme devised for Masonic libraries.

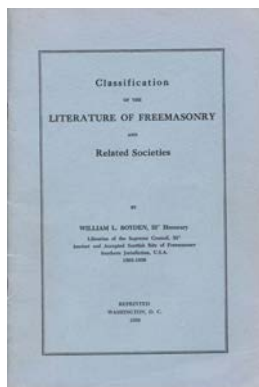
In the early 20th century, at least two classification systems specific to Masonic collections were created. In 1908, *A System of Card Membership Record for Masonic Bodies and A Scheme of Classification for Masonic Books, Being an Extension of the Dewey Decimal System* was developed by Frank J. Thompson who served in many Masonic capacities in North Dakota, including Grand Librarian of the Grand Lodge of North Dakota. Thompson was also director of the Fargo Public Library, which was originally located in the Masonic Temple in Fargo. Thompson's classification scheme is simply an expansion of the Dewey classification number 366.1, which is used for Freemasonry. That is, Thompson

was still using the DDC, but he used the pre-existing class and provided instruction on how to expand it. (In Thompson's system, for example, call number for Proceedings of Scottish Rite Supreme Councils would begin 366.1-8994.)

Seven years later, in 1915, William L. Boyden, librarian for the Scottish Rite's Southern Jurisdiction in Washington, DC, published *Classification of the Literature of Freemasonry and Related Societies*. Thompson and Boyden were both prompted to create their schemes because, as Boyden writes in the preface to his pamphlet, "[the Dewey Decimal System] provides no classification of freemasonry, assigning one class only to the subject, which class is practically incapable of subdivision. The scheme which I have devised . . . provides for nearly four hundred classes and sub-classes." Where Thompson simply extended the 366.1 Dewey class, Boyden created a whole new classification system. In the same way Melvil Dewey attempted to divide the world into ten broad classes, Boyden divided the Masonic world into ten major classes, as seen through Boyden's eyes in 1915.

Is it possible to wax poetically about call number classification in Masonic libraries? Perhaps. Boyden's colleague, and former librarian for the Northern Masonic Jurisdiction's Supreme Council, J. Hugo Tatsch, addressed the topic of classification at the 1932 Conference of Masonic Students and Librarians at the George Washington Masonic Memorial in Alexandria, VA, stating, "The importance of a Masonic classification list cannot be over-estimated. It is the framework about which your library is built. It is the anatomical structure through which the card catalog, the soul of the library, expresses itself."

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.



William L. Boyden. *Classification of the Literature of Freemasonry and Related Societies*. Washington, DC: Supreme Council 33°...Southern Jurisdiction..., 1946 [reprinted 1959]. Scottish Rite Masonic Museum & Library Collection.

READER'S RESPOND

Hurricane Sandy Relief

The following letters are representative of the appreciation of our members, for our members, who helped them survive the aftermath of the devastation of Hurricane Sandy.

My business and property were considered almost a total loss. I was exposed with uninsured inventory, tools, equipment, and four devastated buildings. After submitting my first ever claim for flood damage I was told that two of my four buildings were uninsured. Disaster had really struck. I was quite surprised that without solicitation, my Scottish Rite Brothers provided substantial financial aid and assistance. For this I extend my heartfelt thanks from myself, my family, and my employees. There were a few hours of despair on my part, and I was unsure if I could engineer this positive outcome. I want you to know that your help was a part of this wonderful story of hard work and diligence. We made it. Thank you.

Edward A. Betts, Valley of Rockville Centre

There are tenets of Freemasonry which couldn't be more clear after a terrible natural disaster such as Sandy: the largest being Brotherly love. It is regarded as the strongest cement of the order. The second is the relief of the distressed. It is a duty incumbent on all, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. My family couldn't be more proud of

our fraternity for stepping up to help at a time of our greatest need.

Dennis Hupka, Mt. Zion Lodge, No. 135, Metuchen, NJ

Continuing the President Truman Story

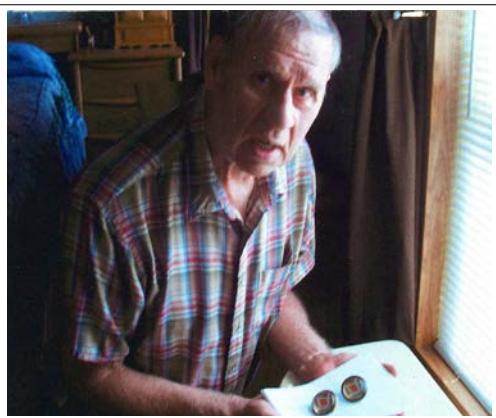
As a side story to your article, Brother Truman (*TNL Nov 2013*), my dad, Bro. L. Raymond Whittaker, 32°, was stationed on the U.S.S. Augusta CA 31 as its postmaster during World War II. The Augusta was retrofit for the purpose of carrying presidents across the Atlantic and served, as well, as the flagship of the Normandy Invasion on June 6, 1944.

As the story goes, when President Truman returned to the Augusta for his return trip from the Potsdam Conference he asked the captain to select a crew member to act as his bodyguard during his daily walks on deck. The president indicated that he would like a crew member who was a Mason. My dad was selected for that assignment and immensely enjoyed his conversations with the president as they walked. The president autographed two photos of the Augusta and are safely stored among family treasures.

Stephen R. Whittaker, Valley of Rochester

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.

MASONIC MOMENTS



As best as we can determine these are from the early 1900's. They are brass and have a raised plastic dome and appear to be buttons that were used on horse bridles in parades. They are approximately two inches across and 3/4 of an inch high. We found them at a flea market in Albuquerque, NM, more than 20 years ago.

Richard A. Case, Valley of South Bend, IN.

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.



A photograph of the U.S.S. Augusta, autographed by President and Ill. Harry S. Truman, given to Bro. L. Raymond Whittaker for his friendship and for his service as bodyguard to the president.

Symposium at Museum & Library

The Scottish Rite Masonic Museum & Library is hosting an all-day symposium this spring. The subject is "Perspectives on American Freemasonry and Fraternalism." The event, scheduled for April 11, seeks to present the latest research on the history and current state of American fraternal groups. The museum organizers say "The Study of their activities and influence in the United States, past and present, offers the potential for new interpretations of American culture and society."

The program features six lectures. First is called "The Farmer feeds Us All." Lecturer, Stephen Canner explores the origins and evolution of a Grange anthem. Next up is "Painted Ambition." Margaret Goehring, assistant professor of art history at New Mexico State University, talks about early Masonic wall paintings. Next is a lecture titled "The Colored Knights of Pythias," by Stephen Hill Sr., of the Phylaxis Society. Kristen M. Jeschke, of DeVry University will discuss "Mid-Nineteenth Century Masonic Lodges: Middle Class Families in the Absence of Women." Adam Geoffrey Kendall of the Henry Wilson Coil Library & Museum will present "Pilgrimage and Procession: The Knights Templar Conclaves and the Dream of the American West. In "Bragging Brethren and Solid Sisters," Jeffrey Tyssens from Vrije Universiteit Brussels, will contrast mobilization patterns among male and female orders during the Spanish-American War.

Participants may also take a behind-the-scenes tour of the collections of the Museum & Library.

Registration fee is \$65 and includes morning refreshments, lunch, and a closing reception. To register, visit NationalHeritageMuseum.org by March 21. For more information, contact Hilary Anderson Stelling, director of exhibitions, at hstelling@monh.org.

The Scottish Rite Masonic Museum & Library is located at Supreme Council headquarters in Lexington, MA.

Book of Wisdom

The latest Masonic volume published by the Supreme Council is *Book of Wisdom*, subtitled "Freemasonry through the veil of an ancient French manuscript." Since 2004, Ill. Kamel Oussayef, 33°, has volunteered at the Scottish Rite Masonic Museum & Library, located at Supreme Council headquarters in Lexington, MA. His goal was to catalog many French manuscripts held at the Van Gorden Williams Library. The volumes, in some cases, date back to the 17th century. During his work he took on the task of translating one of the manuscripts. For that portion of his project he chose *Book of Wisdom*, compiled by Jean Fredrick Doszedardski, because of both its beauty and content. Bro. Oussayef says that "Book of Wisdom is a combination Masonic rules and history, written in Doszedardski's

Alan E. Foulds, 32°
editor

own hand. It also contains references to the political situation in France at the time of its compilation. It also describes how the fraternity burgeoned in the Caribbean Sea. The edition of *Book of Wisdom*, published as part of the bicentennial celebration of the jurisdiction, contains both the translation and matching images of the original text. It is now available for purchase at the online "Scottish Rite NMJ Shop," found at ScottishRiteNMJ.org.

Tompkins Award at Ohio Legislature

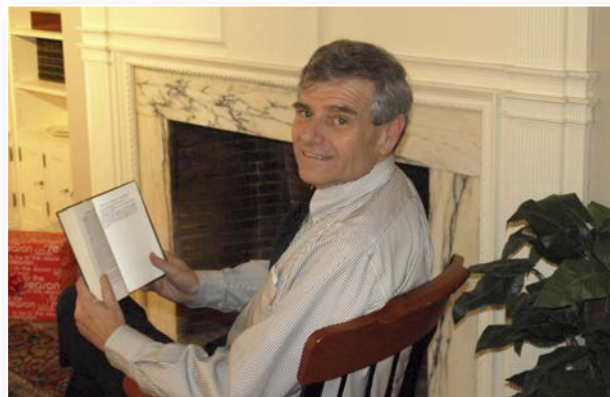
Ill. Jim S. Deyo, 33°, was invited to speak from the podium of the Ohio House of Representatives to award the Daniel D. Tompkins Medal. The recipient was Speaker of the House Ill. William G. Batchelder, 33°. Bro. Deyo made the award to Bro. Batchelder "for his contributions to his state and to Freemasonry." Bro. Batchelder responded that he was "absolutely honored. The award is very meaningful." The entire ceremony can be viewed at OhioChannel.org, a site maintained by the Ohio public broadcasting stations. To find it, go to the House of Representatives Video Archive. From there, find the broadcast from Oct. 16, 2013. The ceremony takes place from minutes 3:28 to 10:00.

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 ScottishRiteNMJ.org. Follow the simple instructions and you will be all paid up in no time.

Membership Contest Winners

As the celebration of our 200 years of Brotherhood comes to a close, we would like to thank all those members who played a part in making it a success for their Valleys as well as for the Northern Masonic Jurisdiction. The official drawing of our grand prize winner will be made at the Deputies meeting on Friday, Jan. 17, 2014, with winners announced via *Scottish Rite Now* shortly thereafter and in the May edition of *The Northern Light*.



looking for the next step?

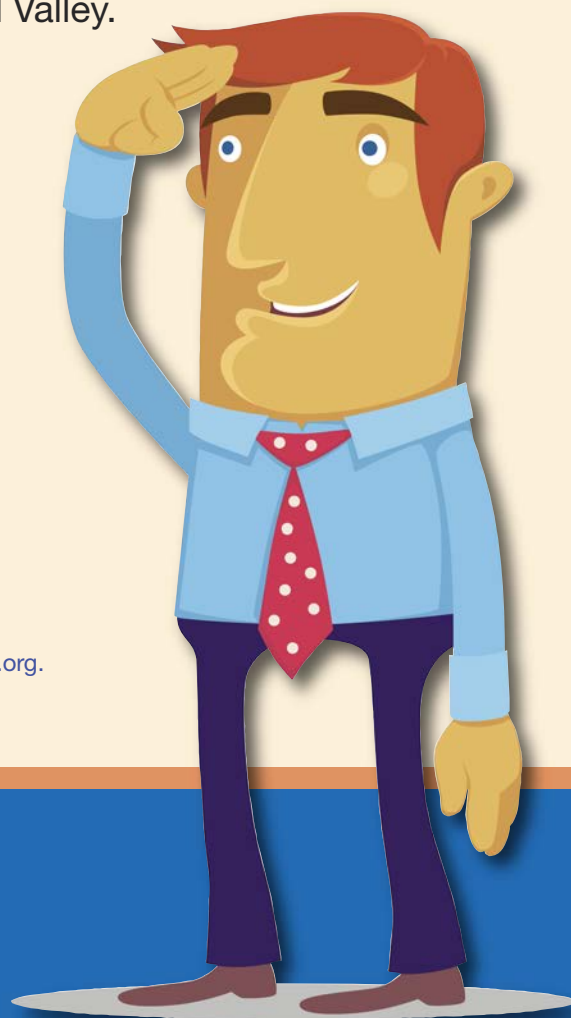
Come join in the fellowship at your local Valley.

Make new friends and
reconnect with your Brothers.

If you can't make it to a meeting
and would like a fraternal visit,
let us know. Call your
Valley Secretary.

Now is the time to get
involved, enjoy yourself,
and make a difference.

Call your local Valley for details or visit us at ScottishRiteNMJ.org.



Supreme Council, 33°
Ancient Accepted Scottish Rite
Northern Masonic Jurisdiction, U.S.A.

ScottishRiteMNJ.org

Brotherhood

Making the world a better place — one man at a time.