

The Northern Light

Celebrating

200 Years

of Brotherhood

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The Northern Light

The magazine for Scottish Rite Masons of AmericaSM

COVER STORY

8 Essays from our members.

The Members Speak



On the Cover

To mark the 200th anniversary of the jurisdiction, the centerpiece is a double-headed eagle, the symbol of Scottish Rite Freemasonry. As this issue is dedicated to the members, we have created a unique background. If you are a 33° Honorary Member with sharp eyes, start looking. You may be surprised at what you find.

ARTICLES



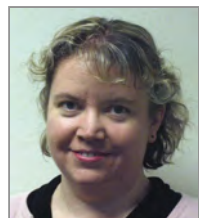
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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

The Northern Masonic Jurisdiction in Forward Motion

The long awaited time is well upon us. Our most Illustrious Brother, J.J.J. Gourgas, known to us as, “the conservator of the Rite,” once commented that the Ancient Accepted Scottish Rite has been “the greatest missionary of Freemasonry.” At the publication of this commemorative issue of *The Northern Light*, we are filled with joy and pride in our past growth and inspired with a productive, promising and nurturing present leading this “miracle of Freemasonry” into our next 200 years.

Paul Young writes in his inspirational novel, *Cross Roads*, “You can’t steer a docked ship.” What a perfect time to be a member of our Scottish Rite. The winds of change are growing stronger daily. The ropes holding our ship close to the dock are loosed, and we are moving into an exciting future and are pleased to have you on board.

Anniversaries, those of our own family as well as our organization’s, are times to look back and reminisce about what was, about where we are now, and, more importantly, where we are headed. We cannot stand still. Our rite has been well conserved, but not preserved for a museum display.

We are very much alive, vibrant, and energetic. Our mission has been well chosen. As Freemasons we realize our first duty – after that which we owe to our families – is to “our Brothers, widows and orphans.” “Relief” is the password to a rich and meaningful future. Among the many changes that are taking place in this jurisdiction, one that stands out predominantly, is the overwhelming success of the Almoner’s Fund. Monies from this fund have been used for many purposes, among which was to provide relief to those who were affected by Hurricane Sandy. However, there

are hundreds of cases where good Brothers received immediate help from our Almoner’s Fund, which many of you Brothers helped to fund.

Of the hundreds of thank you notes received by the dedicated Scottish Rite Masons who helped to distribute the funds as well as by this office, I would like to share part of one of the most moving letters from a member whose daughter was killed and whose children came to live with him for their upbringing. “We were speechless when we received the check from Scottish Rite. We sat with tears running down our faces and shaking our heads in disbelief. You have no idea what you have done for us today. I assure you that the money will be used to pay off the bills associated with the death of our daughter. I hope it’s okay, but I would really like to go out tomorrow and purchase a bed for our granddaughter, as she has been sleeping with us or on the floor since December.” I’m sure that we all would tell this grateful recipient, it’s okay.

What a grand anniversary gift. How good it is to be practicing that which we swore openly that we would do, by putting into action the words ***Brotherly love and affection***. We thank the many of you who have steered our ship away from the dock and who are joining us for a long cruise to a beautiful and rewarding future.

Our best wishes to all of you in this celebration of the long awaited 200th anniversary. Let us enjoy together this memorable voyage remembering that **the journey is indeed the destination.**


Sovereign Grand Commander



COLLECTING FOR THE NEXT 200 YEARS



By AIMEE E. NEWELL, PhD

One of the most iconic objects in the collection of the Scottish Rite Masonic Museum & Library in Lexington, MA, is the stained glass window in the lobby. Photographed by visitors and enjoyed by families, the large window was donated to the museum in 1975, shortly before it opened. Yet, when people think of museums, they often don't consider an object like this window as "historic" or even part of the collection. But, as we celebrate the Northern Masonic Jurisdiction's 200th anniversary, Museum & Library staff are already thinking about the next 200 years – and how to collect and interpret that future.

The Scottish Rite Masonic Museum & Library seeks to be the "historical society for American Freemasonry." To accomplish this, it places a priority on strengthening its collection of American Masonic and fraternal objects. Curatorial staff employ specific criteria when

considering additions to the collection. We seek objects that have supporting information in the form of provenance or history explaining how the object was made, used or transferred, while also requiring that proposed acquisitions are in good condition.

The museum has a special interest in preserving and interpreting the history of the Scottish Rite, Northern Masonic Jurisdiction. A notable gap in the museum's current collection is that of Scottish Rite regalia, props and accessories. In large part, this is due to the Scottish Rite's success over the past one hundred years. Valleys used their costumes and props until they wore out. So, instead of having items to give away, they used them up and purchased replacements that they continued to use regularly. But, now, in the 21st century, as some of the degrees have started to be presented on DVD, and as costumes and props are reevaluated, many

Valleys are consolidating their space and may have surplus regalia and ritual items. We hope that they will contact the museum before throwing anything away. Some of the weaknesses of our current collection, which we would love to strengthen, include:

- Scottish Rite costumes, 1900 to the present
- Scottish Rite props, 1900 to the present
- Lodge furniture (with a history of where it was used), 1760 to the present
- Fraternal and Masonic tracing boards, 1750-1960
- Masonic and fraternal photos (preferably identified as to location, event, people, etc.), 1860 to the present
- Regalia and costumes from women's fraternal groups, 1820 to the present
- Regalia and costumes from fraternal groups for children and teens, 1820 to the present
- American Masonic watches, 1800 to the present

THE MASONIC MARKET

The Museum & Library primarily relies on donors to give us objects for our collection, but we do have a small acquisitions fund budgeted each year. Often we use that money to bid on appropriate objects at auction. In August 2012, as director of collections I traveled to Eldred's auction house on Cape Cod to bid on several Masonic items that were up for sale. Preparation before placing a bid, whether in person, on the phone, or as an absentee, is key. At the museum, I first consult with the Collections Committee

when I find something that is coming up. The committee discusses whether or not the object fits our collecting criteria and reviews the recommended bid that I would like to submit by considering what similar objects have cost and the state of the museum's acquisitions fund. The committee also reviews the condition report provided by the auction house. In the case of the Eldred's auction, there were several items that we wished to bid on, so I went to the auction with a "not to exceed" grand total in mind.

It was hard to know how much competition there would be. While there are collectors of Masonic and fraternal objects across the country, they are less numerous than many other types of collectors – say, American furniture, or impressionist paintings. There are few, if any, other museums that compete. Sometimes, when there is just one Masonic object, or two, the competition is fairly meager, especially when the auction house is less experienced with this kind of material and describes it incorrectly. In this case, the staff at Eldred's had described the items correctly and there were about 15 items going on the block.

There were few competing bidders in the room with me, but there were a couple of persistent bidders on the phone for some items, particularly the aprons. In the end, the Museum & Library was the winning bidder for two Masonic aprons, an Odd Fellows lodge sign and a Red Men sash or baldric. One of the aprons is pictured here and shows a hand-painted design with symbols from the first three degrees and the Royal Arch degree. We were especially excited about this apron because of the signature at bottom right, "Nicholas Hasselkuse / 1796." We are theorizing that this is the artist for the apron, but are engaged in ongoing research and it could indicate the original owner of the apron instead, or as well.

COLLECTING THE RECENT PAST

Over the past ten years, the museum has been mindful of collecting in the present – since these will be the antiques of tomorrow. The following selection of late-20th century – and early 21st century – items suggests the range of collecting interests at the museum.

It seems fitting that a group known as "the playground of Freemasonry" would have its own

Masonic Stained Glass Window, 1975, Dr. Rudolph R. Sandon, Ohio. Gift of the Scottish Rite Valley of Danville, IL. Photo by David Bohl.

Masonic Apron, Nicholas Hasselkuse, 1796, probably New York. Photo by David Bohl.



bobblehead doll. In 2008, a museum staff member donated the Shriner bobblehead she purchased at the museum's gift shop. We had recently been given one from the 1960s, and the donor of the newer one was excited to be able to donate hers so that we could document the continued popularity and compare the two, made forty years apart. Indeed, the plastic parts of the newer version replaced the plaster head on the one from 1963, which was already starting to show some deterioration.

Bobbleheads, also known as “nodders” or “bobbbers,” seem to date back to at least 1842. In his short story, “The Overcoat,” published that year, Nikolai Gogol described a character as having a neck “like the neck of plaster cats which wag their heads.” In the 1950s and 1960s, sports figure bobbleheads came into vogue. Since that time, innumerable popular figures have been immortalized with their head on a spring.

We have over 350 Masonic and fraternal jewels in the collection, so we are fortunate to be able to be a bit choosy about adding to that part of the collection. Recently, we were given a jewel that filled several gaps in our collection. It represented a group that we did not already have jewels for, from the 1970s (an era that is



Lions Gum Ball Machine, 1972, Ford Gum & Machine Co., Inc., Akron, NY. Photo by David Bohl.

underrepresented in our collection), and it had a wonderful association to two prominent Freemasons.

It is a Grand Sovereign jewel from the Red Cross of Constantine. Initially it was made in 1977 and presented to Stanley F. Maxwell when he served as Grand Sovereign. Incidentally, his term in this office overlapped with his service as Sovereign Grand Commander of the Northern Masonic Jurisdiction. This association alone would have made the museum an excellent home for the jewel, but, it was also passed along and given to Frederick Lorensen when he served as Grand Sovereign in 2000, adding to the jewel's story and its historic value. Lorensen served as Grand Sword Bearer and Grand Captain General for the Supreme Council. In 1983, he was Grand Master of the Grand Lodge of Connecticut. The Red Cross of Constantine is a Masonic organization that selects its members by invitation only and is considered to be one of the highest honors in the York Rite.

While this jewel is perhaps all the more interesting because its owners were such prominent Masons, it is important to underscore the value of having any kind of history about an object. The Museum & Library is fortunate that over the years curatorial staff looked for objects that had provenance and history and that they collected that information as often as possible when they accepted an object into the collection. Even a more mundane object, such as a Knights



Shrine Bobblehead Doll, 2003, Accoutrements, United States. Gift of Jill Aszling. Photo by David Bohl.

Templar sword, or a photograph of a man wearing his Masonic apron, becomes more historically valuable when we know his name and can trace his Masonic activities. Please remember this today when you put aside your Masonic souvenirs – write a note about when you received it, who was there, and what it meant to you. These details will be important in the future.

With an estimated six million members by 1900, American fraternities reflected the personal experiences of a significant part of the population – and still do. Fraternal groups allow men, women, and children to gather together for fellowship, philanthropy, and support, as well as to learn leadership and moral values. The museum collects objects from all American fraternal groups – both Masonic and non-Masonic. We do this so that we can tell the full and engrossing story of American Freemasonry, including how it influenced the organization and activities of other fraternities; how Freemasonry was expressed in the daily lives of Americans, and how it fits into the larger context of American society and culture.

A Lions Club gum ball machine is in the collection because it fit these collecting goals. Melvin Jones, a Freemason and founder of Lions Club International, believed that business clubs should work to better their communities – an idea that suggests the influence of Freemasonry on Jones. Jones started the Lions Club in 1917 in Chicago. In 1925, Helen Keller challenged the

group to become “knights of the blind in the crusade against darkness,” a cause that Lions Clubs continue to support today. Lions distribute new and recycled eyeglasses; help to provide free eye exams, and fund research for the prevention of blindness. To raise money for their service programs, local Lions Clubs began working with the Ford Gum and Machine Company to place gumball machines in restaurants in the 1930s. The machine in the museum’s collection dates from 1972 and helps track how the effort continued through the mid- and late-1900s.

In recent years the Supreme Council and its Active Members have been generous in donating examples of souvenirs and memorabilia to the museum. Recently we were given a pale green bottle marked with the Scottish Rite’s double-headed eagle. These bottles were given as gifts by the Supreme Council in 1999 when the annual meeting took place in Atlantic City, NJ. The company that manufactured the bottles noted that the color is “Jersey Green,” a natural color that results from processing unwashed silica permeated with natural bog iron particles.

The 1999 bottle shares a similar color with several 19th-century bottles in the museum’s collection. While we seek to document current-day Masonic and fraternal people, places, and events for their own sake, we also do this so that we can compare and contrast the present and the past. The 1999 bottle, given out as members faced the cusp of a new century, demonstrates the influence of the past in its materials, color, and symbols. In 2010, the museum purchased a bottle made in Philadelphia between 1845 and 1860 that shows the same pale green color and is decorated on one side with a Masonic square and compasses symbol. The other side includes an eagle – although with only one head it was intended to symbolize America rather than the Scottish Rite. We would very much like to add items like the 1999 bottle that individual Valleys produce to our collection. Please think of the Museum & Library when you re-evaluate your Masonic and fraternal item, whether they are personal, lodge, Valley or Supreme Council. They may seem common today, but in 200 years, they could be quite rare. ■

Masonic Bottle, 1845-1860, A.R. Samuels, Philadelphia, PA. Photo by David Bohl.



Aimee E. Newell, PhD, is the director of collections at the Scottish Rite Masonic Museum & Library in Lexington, MA. If you would like to donate to the Museum & Library, contact her by email at anewell@monh.org or by phone at 781-457-4144.



**Entrance to the new
Supreme Council headquarters.**

As the 200th anniversary of the Scottish Rite's Northern Masonic Jurisdiction loomed on the horizon, we put out a call to the members. We asked them to explain, in just a few hundred words, what the Scottish Rite means to them; why they joined, and what keeps them involved. The response was overwhelming. We received stories from all over the jurisdiction and world, demonstrating that the number of reasons for belonging may be as expansive as the number of members we have.

This issue of *The Northern Light* is dedicated to the membership, and the words on the next eight pages come directly from the people who are the Scottish Rite – your voices, telling us the true meaning and meanings of our organization, as seen through your eyes and experienced through your souls. What follows is just a sampling of the stories that come directly from you.

Brotherly Love Beyond Borders

The May 2012 spring reunion in the Valley of Harrisburg PA was my first encounter with the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America.

Our group from Aruba was welcomed as long lost friends, and we felt immediately taken up as members of the United States of America Scottish Rite Family.

For two days we were spectators to ten degree presentations, and the artistic dedication of the Brethren

The **MEMBERS SPEAK**

I'm a work in progress, as both a man and a Mason. I understand that life is more about the journey and less about the destination. Yes, the Scottish Rite is the Fraternity of Choice; initially I chose Scottish Rite but in the end it really chose me.

*Clifford T. Jacobs, 33°
Valleys of Rockville Centre and New York
Member since 1990*

dressed in traditional costumes with beautiful music and stage attributes made a deep and lasting impression on me.

These Brethren showed their love for the craft by learning and presenting their parts totally by heart. How many hours of their busy lives as employees, businessmen and fathers had they sacrificed from their family for this exceptional performance I could only wonder.

But, also behind the scenes, Brotherly love had been and was still hard at work to make sure that these two days were a joy for all the Brethren attending. Interesting information, documentation, conversations and sharing good meals, wherever I looked I saw faces of happiness and appreciation. It was as if an invisible heart had been born and started pounding through the united vibration of these Masonic hearts.

This heart showed to be spanning beyond the venue of the reunion, for where the Aruba Brethren ventured they were received as family. Whether it be their visit to the Grand Lodge of Pennsylvania Masonic Temple, The House of the Temple headquarters of the Scottish Rite Southern Jurisdiction, or the George Washington Masonic Memorial, everywhere they found a warmhearted Masonic welcome.

The greatest pinnacle of Brotherly love we experienced was in the homes of the Brethren and their families who invited us for food, drink and Masonic contemplation. Through these visits I learned lessons from lifetimes that spanned many decades lived by illustrious Brethren who,



Valley of Harrisburg 200th Anniversary Reunion

While at a reunion, as I was signing in, a Brother came up to me and said, “Why don’t you get involved?” I took his advice. It began with stamping passports and greeting Brothers. Next came participating in small parts in the degrees. I then went on to become an associate stage director. Now I am a member of the executive committee; a member of the board of governors of the dyslexia center, and chairman of the family life committee. We should all get involved in our Valleys to recruit new members – one to replace us and one to carry on. Just as one Brother said to me, we can all follow his advice and get involved. For me it has been, and still is, a very enjoyable journey.

*James C. Rae, 32°, Valley of Philadelphia
Member since 2002*

notwithstanding their impressive Masonic careers, proved to be kind and humble persons.

I traveled back to Aruba carrying in my soul’s backpack a newly acquired key, as if written in the sands of time, that Brotherly love is beyond the human limitations and that agape is the only word that comes closest to describe it. This key opens the door of wisdom that amor vincet omnia –that love conquers all.

I feel privileged to be part of the chain that spans two hundred years of Brotherhood of the Scottish Rite, N.M.J., U.S.A., and I write this message of peace and Brotherly love to my Brethren of the future.

*Petrus Auwerda, Valley of Harrisburg
Member since 2012*

Also a member of Consistory Solomon’s Wisdom in the Valley of Aruba and a member of the Order of Freemasons working under the Supreme Council of the Thirty Third and Last Degree of the Ancient and Accepted Scottish Rite for the Kingdom of The Netherlands

Because of its Relationship to DeMolay

I am a proud member of the Sigma Bodies in scenic Schenectady, NY. I joined in the fall reunion class of 2004 at the age of 22. However, my relationship with Sigma Bodies dates back to 1997 when I joined St. Andrew’s Chapter of DeMolay at the age of 15. As a new

DeMolay Brother a lot of things were unknown to me, and perhaps the most confusing part was when the Chapter Master Councilor stated that our chapter was sponsored by The Sigma Lodge of Perfection. I had no idea what that meant.

As my time in DeMolay continued I learned more about the Scottish Rite. The Mason who helped us with our winter ball? A Scottish Rite Mason. Who were the adults who drove us out to state DeMolay weekends? Scottish Rite Masons. The adult leaders on the international level? All Scottish Rite Masons. The 2° in DeMolay? Inspired by Scottish Rite ritual. Given the outstanding caliber of the adult volunteers the great ritual work, and the Brotherhood expressed by these men, joining Scottish Rite after becoming a Master Mason became an obvious choice for me, and the right choice.

*Peter W. Brusoe, 32°
Valley of Schenectady
Member since 2004*

So, What's Holding You Up?

What comes to mind when you first think of the Scottish Rite? Is it the double-headed eagle? Or perhaps its the different colored hats the officers wear? Could it be the mysterious number "33" neatly ensconced within its golden triangle? Or possibly it's the officers and actors you see playing their roles in the costumed pageantry of the fall and spring reunions?

Certainly there's no right or wrong answer here. Why Scottish Rite is important to me may not be the same reason you choose to be a member. But then again, that's precisely my point. What is the essence of the Scottish Rite? Just what is it, indeed, that represents that individual appeal and makes us who we are? What is at our base - our foundation?

**The former Tower estate in Lexington, MA,
which served as Supreme Council
headquarters from 1968 - 2013.**



The *Merriam-Webster Dictionary* defines the word foundation as "a basis upon which something stands or is supported; an underlying base or support." So often we judge ourselves and others by what is visible on the surface without pausing to notice what lies beneath all the glitz and glitter. Surprisingly, it's not the underlying purpose that makes up the character of any organization, but the people within the group that dictate its outward appearance.

As Fellowcraft Masons, we learn the symbolic importance of the orders of architecture - Doric, Ionic, Corinthian, Tuscan, Composite - five classical modes of building from the Greeks and Romans that also serve as reminders of the five human senses (sight, touch, smell, hearing, and taste). These are important in that the architectural orders illustrate that there are many methods

The Scottish Rite is a very special organization.

One of my self-appointed duties as an active member of the Scottish Rite and the Valley of Harrisburg has been to speak at outside meetings to explain and recruit for the Valley. This is done with the help of a PowerPoint Presentation. I really try to impress upon members in attendance and potential recruits that there is a job for everyone in the Valley and that only by participating can you really appreciate what the Scottish Rite is all about.

This was really brought home when I read a post on our Valley Facebook page after our fall reunion from Brother Tracy Bitner. The post is as follows:

"I want to say a thank you to the guys in the robing room that have allowed me to join their team. As tired as I was at the end of the day, it was an adrenaline boost to try and get the costumes to the right people and make on-the-spot decisions and changes. I wondered for a couple years why I was in Scottish Rite. Now I feel like I am a Brother with a purpose there. Thanks again."

The benefits that one can derive by becoming active in some aspect of Valley work cannot be measured in gold but in the friendships that you develop with your Brothers.

*David J. Turner, 33°
Valley of Harrisburg
Member since 1985*

available to us for building and supporting our spiritual temples. All of them are functional, though each brings a different character to the outward appearance of the finished product. The five senses help us to remember that there are many different ways to learn and to obtain knowledge, and that we are to use them all in this pursuit.

The pivotal Masonic ritualist and author, William Preston, identified the three primary Greek Orders (Doric, Ionic, and Corinthian) as representing Wisdom, Strength, and Beauty - the three primary supports of any lodge. Greek scholars believed that architecture was a direct reflection of man, and being more ancient in their origins, the Greek orders are sometimes emphasized over the more utilitarian Roman orders. Renowned author and Scottish Rite innovator, Albert Pike, furthered the use of these same

three pillars by illustrating that “. . . a man is not fit to commence the ascent toward the heights on which truth sits enthroned without first appreciating and embracing the value of truth itself and of virtue.” One thing that has always appealed to me is that our most basic duty as Scottish Rite Masons is to serve each other, our communities, and our country, without expecting personal reward or recognition. The pathway to truth, as Pike envisioned, lies along the three primary supports. Through these foundations we find the Masonic virtues of independence, truthfulness, endurance, equity, justice, mercy, silence, devotion, and attainment. But these virtues are only realized through the combined uses of wisdom, strength, and beauty. They function much like the primary colors in an artist's palette. As we blend and mix from the basic elements - our foundation - magnificent works are possible and great accomplishments inevitable, all by working together and combining what we know and learn.

The pursuit of truth and virtue metaphorically presented in the architecture of ancient Greece is a fantastic illustration of the deep history and symbolism within our fraternity. But we can take this idea even farther. William Preston reminds us of the importance of all the different architectural orders, "so that the whole when taken together is understood to form one beautiful, perfect, and complete whole." When I first inquired about Scottish Rite Freemasonry, I was told to wait for a while; that I should be happy in my own lodge; that I didn't need to look elsewhere for more light. But to me, that sounded much like trying to build a temple with limited tools and a partial set of plans. I was looking for a way to expand my Masonic knowledge - to reach outside of my lodge and learn about broader topics from other Masons with greater experience and perhaps different opinions from those to which I had

become accustomed. These experiences are precisely what I found in Scottish Rite.

In the midst of the lessons of how we should learn and the virtues we should practice, I am reminded of the varied backgrounds and personalities of the men that make up our great fraternity, and especially Scottish Rite. My Brothers, you see these pillars and virtues every day. They are us. The great Masonic scholars teach us that we are all so much more than the outward trappings of our fraternity. We are much more than special hats, or ornate collars, or a myriad of sparkling pocket jewels. No, we don't all look the same, and some are better designed for strength than beauty. But this is our underlying base, our support, our foundation. Every one of us has something to contribute, some of it original, and some of it a combination of skills that serve to benefit in their own way.

Remember to look around next time you're at a Scottish Rite event, or any lodge function for that matter. Take stock in what you see, hear, smell, taste, and touch. Use your senses to realize that much more lies above, beneath, and behind what is readily apparent to the eye. Remember that the foundations of our fraternity take on many different shapes and sizes - some ornate and some not. These supports serve many different purposes, at different times, and function in different ways. But all are vital to the integrity of the whole. Consider this next time you think that your contribution doesn't matter; that those other guys pretty much have things under control; or that no one will miss you if you're not there. As Brothers, we revel in each others' company. We gain strength from each others' support. We gain wisdom and learn from each others' experiences. We take pride in each others' beauty. Everyone has a place. Everyone is a pillar. And every pillar has a purpose.

So, what's holding you up?

*D. Todd Ballenger, 32°
Valley of Pittsburgh
Member since 2005*

Shortly before the end of an overseas military tour I joined the Masons without my folks knowing. One night, while on leave, I told them. My father was shocked. He jumped to his feet, took me in the back room, and put me on the five points of fellowship, fearing that I was made a clandestine Mason. As soon as I passed his examination, the first words he spoke were "You're going to join the Scottish Rite." I did, surrounded by hundreds of other candidates. Dad said to me "You'll never be with a finer group of men." I have made it my business to live up to that for 50 years.

*Harold W. Gray, 32°, Valley of Philadelphia
Member since 1963*

Why I Joined the Fraternity

Having been a Mason for 63 years I have to go back to around 1934 when I was a young boy ten years of age. These were the Depression years and there were no jobs; social security wasn't even heard of yet; there was no such thing as welfare, and my father lost his job and eventually his house as he could not make the payments. Being one of a family of eight we were dirt poor.

My father died when I was 14 years of age just as I was entering high school, and I was befriended by some of the high school teachers who were Masons. Mr. George H. Russell was one of my teachers, and he was a 32° Mason. He was also a Past Master of Maumee Lodge No. 725, and a Past Thrice Potent Master of the Valley of Fort Wayne, IN. George was nominated to receive the 33°, but passed away three months before he was to get the honor. He said, "Al, when you turn 21, join the fraternity."

I didn't know how to become a Mason, but a person that I worked with gave me a petition to Maumee Lodge. I remember after getting the Entered Apprentice degree I saw Bro. George Russell's picture as a Past Master on the wall. He was like a father to me.

I have kept my promise to Mr. Russell, and I hope I have made him proud, as I have also become a Past Master of Maumee Lodge No. 725, and have been blessed with the honor of receiving the 33°. I have also received the award of gold from Maumee Lodge and the Scottish Rite Valley of Fort Wayne, IN.

I like to think that I have inspired some young men to become a member of our great fraternity as Bro. George did to me. The fraternity has been my life. "If It Is To Be It Is Up To Me"

*Alfred J. Edwards, 33°
Valley of Fort Wayne
Member since 1950*

The Inner Temple

One stroke of the genius of Freemasonry is that its brilliance transcends time and space. So, on the occasion of our 200th Anniversary of the Northern Masonic Jurisdiction, I feel drawn to the symbolic essence of our ancient craft which is so poignantly expanded upon by our rite. There, as the circumpunct of all in the Masonic family, stands the beatific Temple of Solomon. With its perfection in geometric form and stonework tried and true, with its adornment in gold, bronze and cherished woods, King Solomon's Temple remains the archetypal edifice for the devotion of the Grand Architect of the Universe. Yet, the ravages of time and the scourges of history have not spared this marvel of spiritual geometry.

It is at this very juncture of human fate and divine destiny that Scottish Rite Freemasonry steps forward to be "a bridge to light." Our ancient rite proclaims that the true temple is found within. Each of us has at the depths of our souls a sanctum sanctorum – a "Holy of Holies." There in that inner chamber, we can open ourselves to the Divine Presence – the Shekinah of God.

In effect, the wisdom of our rite teaches us that we live from the inside out. Degree by degree the lessons of the Scottish Rite challenge us to realize the vast power and purpose that resides in our souls. When we enter into devotion to this Divine Light within, we are amazed and inspired by the courage, intellect and compassion with

I believe one of the best opportunities afforded by the Scottish Rite is the ability to visit other Valleys. My dues card allows me to travel to all the Valleys in the NMJ, and I take full advantage of this. I use time away from work to travel the NMJ and fill my passport, which I see as a motivational tool. I've driven, cabbed, flown, bused, and taken the train and commuter rail to attend reunions. I favor the train since I can move around and I can have the opportunity to read and write. This very essay is being (was) written on a trip to New York to see degrees with a Brother who just received his 32°.

As a history enthusiast (especially Masonic history), visiting historical sites is another added bonus of visiting other Valleys.

Another reason I'm proud to be a Scottish Rite Mason is the dedication to our dyslexia centers and Almoner's Fund, which comes to the aid of our own Brethren in need.

Finally, the Scottish Rite gives its members the opportunity to lead and mentor. I was fortunate to sponsor a number of Brethren from my Lodge who just received their 32° in Boston. I have already seen the fervency and zeal I am looking for in them, and I look forward to driving their momentum forward. Several of these Brothers have already communicated to me ambitions of completing their passports, and I suspect more than one of them will accomplish this next year. I look forward to performing with them in the years to come. It is widely stated that you get out of Freemasonry what you put into it. Fortunately, I am a Mason who receives so much more back in return.

David Narkunas, 32°, Valleys of Boston and Nashua, Member since 2011

which we have been blest. We experience our inner temple, where we can go to contemplate all truth – moral, artistic, scientific and spiritual. In this divine “Chamber of Reflection,” we can separate the wheat from the chaff in our lives. Then, we inwardly feast on the “bread of the presence” which empowers and ennoble us to take the profound lessons of our ancient rite out into the world.

This inner temple opens us to encounter the Grand Architect of the Universe. In this sacred space within, we find the design for our life-purpose etched on the trestle board of our souls. There, we are made aware of the duties that have uniquely devolved upon each of us in our earthly lives. Even more, we realize that we are never alone. The Grand Architect of the Universe is ever with us to strengthen, guide and protect us. Thus blest, we strive more and more to shape ourselves into the cubic stone of perfection.

Hence, we boldly, yet humbly, go forth into the world as a Knight Freemason of the Scottish Rite to ever serve God and humanity in truth and love.

*Rev. Dr. Craig T. McClellan, 33°
Valley of Bridgeport (formerly Valley of Cincinnati)
Member since 1980*

What Masonic Brotherhood Is All About

Last June I picked up Brothers Stelzner, Nokes, and Price and drove to a Scottish Rite dinner and meeting at the new cathedral in Bloomingdale, IL. It was an event that we all were looking forward to with great anticipation.

During the dinner, I got a piece of pork stuck in my throat. I started choking and couldn't get it out. A Brother came over and asked what the problem was. I told him and he took me to into the bar area, where he tried to dislodge the piece of pork. The Brother told me he was a paramedic. A couple of minutes later, another Brother came and said he, too, was a paramedic. For 15 to 20 minutes, I continued choking with nothing happening.

A third Brother, named Lou Sands, called an



**The Statler Building, Boston, MA,
which served as Supreme Council
headquarters from 1927-68.**

ambulance. When it arrived I was taken to a local hospital. Bro. Nokes rode with me to the hospital. Bros. Stelzner and Price took my car and followed us to the hospital. Upon arrival, the emergency room nurses examined me and said I needed help. Luckily, there was a surgeon there who specialized in such problems, and he was able to do the surgery of putting me out and forcing the lodged piece of meat into the stomach.

After we had arrived at the hospital, Bro. Nokes called his wife to tell her what had happened. My wife works part-time at a local department store. Bro. Nokes' wife, Lisa, called the store to try to reach my wife. She explained to the operator that it was an emergency, but somehow, they couldn't reach my wife. Lisa got in her car and went there, got my wife, and brought her to the hospital emergency room. My wife would never have found the hospital if she hadn't been driven there.

Brothers Nokes, Price, Stelzner, Mrs. Nokes, and my wife stayed there at the hospital while they did the surgery. That took well over three hours. After it was over, Bro. Nokes rode home with his wife while Brothers Price and Stelzner took my wife and me home.

This was true Brotherhood. This is what Masonry and the Scottish Rite are all about. They saved my life. They provided support to my wife and to me. Brothers Nokes, Price, Stelzner, Sands, and the two paramedic Brothers who helped at the Scottish Rite exemplify what our Brotherhood is all about. They helped, they cared, and they went the extra mile.

*John Riggs, 32°, Valley of Chicago
Member since 1982*



IMAGE BY CLIFFORD T. JACOBS

Much More Than a Family Tradition

For me, Scottish Rite Masonry has been an important support system for fostering personal growth. As a matter of full disclosure, I am a fifth generation Scottish Rite Mason and have been active in the rite for 30 years. My father, John D. Trefzger, 33°; grandfather, Richard W. Wilson, 33°; great-grandfather, Herbert C. Wilson, and great-great-grandfather, Richard Newsam Sr., have all been active members in the Northern Masonic Jurisdiction.

But my association with the craft has been much more than simply a family affair. It has also included an education in life from many supportive mentors and friends who have helped me grow and mature into a better person.

Overall, I have found that being a Scottish Rite Mason really is an important catalyst that helps a man truly grow in character. I've also come to understand that Scottish Rite provides an important and unique avenue for men to pass on important life lessons from one generation to the next through ritual, storytelling, mentoring, service, and modeling right behaviors. From these experiences and principles, I've learned much about what it really means to be a free and functioning man in today's world. It's also a way I've been able to enjoy the company of other men of good character, and, through developing these friendships, I've experienced a deep sense of mutual care, understanding, and support from fellow Scottish Rite Masons and their families.

In short, I have discovered that through participation in

various aspects of Scottish Rite Freemasonry, I have absorbed key life lessons about what it means to be:

- A better man, husband, father, and friend
- A servant-leader at home and in society
- A man of charity who respects and cares for the person of others
- A man of faithfulness, friendship, and integrity, who engenders loyalty, honesty, and trust in relationships
- A critical thinker who seeks truth, listens actively, and respects the opinions of others
- A man of action who is fully engaged in the world around him, yet avoids becoming a 'worldly' man
- A man of character and justice who can be a leader as well as an impartial judge of his peers
- A man of tolerance who respects the integrity and personal beliefs of others
- A man of responsibility who is productive and accountable in his work
- A man of freedom who willingly serves his community, protects the innocent, and models good citizenship
- A man of healing and mercy who is willing to both apologize for his wrongs and to forgive others without keeping an accounting of past hurts
- A servant of God who is able to express love through service, care, empathy, and self-sacrifice

So what does Scottish Rite mean to me? It means a place to connect, to learn, to grow, to serve, to make a difference, to mentor and to be mentored. It is a mechanism which allows the very best insights and ideals that relate to our lives to be identified and distilled over years, even centuries, and then in turn, to be passed on to new generations of men. It promotes Truth, Fidelity, Love,

We are all in this together rich and poor, high or low, all family;
Committed to wisdom and caring, to make a difference and be free.

*From a poem by Milford (Mel) Stephens, 32°, Valley of Fort Wayne
Member since 1981*

and Justice within a society that is dying of thirst for men of real integrity. And in the end, Scottish Rite is a uniquely important and transformative fraternal mechanism for raising up servants of God that remains relevant in all times – yesterday, today, and tomorrow.

*Robert T. Trefzger, 33°
Valley of Bloomington
Member since 1983*

On the Level

My name is James Champagne, I was raised a Master Mason in March 2008 when I was 21 years old and immediately petitioned the Valley of Rochester, NY, Scottish Rite and attended my first reunion in April of the same year. My grandfather was a Scottish Rite Mason in Arizona. I don't know a lot about his involvement, but I do know that I always looked up to him and what the Masons were all about. I remember going places with him as a kid and he always knew somebody. He was killed in a tragic car accident when I was a teenager so I never really had a chance to discuss Masonry with him, but I always wish he could have been there when I was going through the degrees. I know he would be proud. I attended a reunion in Buffalo, NY, last year, and that was probably my most memorable moment as a Scottish Rite Mason. It was a cold winter evening. A group from my Valley had carpooled up to Buffalo, but, due to work conflicts, I was not able to ride up with the rest of them. I left on my own a little later than planned and barely made it there for dinner. When I arrived the table that all the other members of my Valley were sitting at was completely full. I found an empty chair at another table and sat down. This unforeseen circumstance, which took me out of my comfort zone, was the best thing that happened that evening. I sat down at a table with a group of Canadian Brothers from the Valley of Hamilton who were so welcoming and truly the exemplification of Brotherhood. These men I sat with were amazing. We discussed the differences and similarities in regalia, ritual, structure and everything Masonic. We witnessed the 21° which was put on by the Canadian Brothers, and I was on the edge of my seat and in awe at the precision and memorization and obvious effort displayed. I continued to talk with some of the Brothers after the degree and felt like we were best friends. They reminded me of how it would be to sit and talk with my grandfather about the Scottish Rite and Masonry if I would have had the opportunity as a 25-year-old man. I was sorry to depart and will definitely be happy to meet again. I

The pageantry and the camaraderie that Scottish Rite has brought into my life is priceless. ... What impresses me the most is the quality of the work that is still demanded in the Scottish Rite. It is the same a half century later.

*Tommy R. Amidon, 33°, Valleys of Bay City and Grand Rapids
Member since 1961*

realized on my way home why my grandfather always knew somebody everywhere we went: because even if he didn't know them on a personal level, he knew them on a Masonic level.

*James M. Champagne, 32°
Valley of Rochester
Member since 2008*

It All Starts with Good Men

The Scottish Rite, Valley of Reading, gives me the opportunity to be with really good men and their wives or partners. These Brothers work hard to improve our Valley in many ways: the quality of the work, the settings, the communications and our dyslexia center. We've been fortunate to have good quality leadership for a long time. Good leadership begins with good members who learn what their jobs are about and then surround themselves with good men who have the potential to be better.

I like the commitment to helping our Brothers in need and to helping needy kids benefit from our dyslexia center. Attending a "Celebration of Achievement Night" is an opportunity to see what a big difference this program makes. It's hard to find a dry eye in the audience.

Beyond all these benefits, the lessons taught in the degree work recharge my batteries and help me do my best to live up to the expectations of a Scottish Rite Mason and a Freemason. I often wonder how I could be so fortunate to be part of such a good organization.

It seems that no matter what is going on locally, nationally or in the world, somehow we maintain the commitment to having a high quality organization with outstanding leaders and members excelling in every way. Trust, faith, hope, learning, training, and luck all play a role in achieving this, but it starts with good men.

We're blessed to be part of this and have a responsibility to not only maintain what we found as new members but, also, to continually work to improve in every way.

*Harriss A. Butler III, 33°
Valley of Reading
Member since 1969*





The Sovereign Grand Commanders

Since the founding of our jurisdiction 200 years ago, 19 men have led the organization. Additionally, three were named Honorary Sovereign Grand Commander and one of which also served as Acting Grand Commander. They range from famous politicians, to successful businessmen, to philanthropists, to those who formed their reputations within the craft. These brief biographies are excerpted from much longer entries found in *A Sublime Brotherhood*, a new history book published by the Supreme Council.

DANIEL DECIUS TOMPKINS (1813-25)

Tompkins was born in Scarsdale, NY, in 1774. He was elected to the U. S. House of Representatives, governor of New York, and, in 1817, became Vice President of the United States, serving two terms under President James Monroe. He died in 1825.

SAMPSON SIMSON (1825-32)

Simson was born in Danbury, CT, in 1780. He practiced law under Aaron Burr and later turned his focus to philanthropy. He is best known for his central role in establishing Mount Sinai Hospital. He died in 1857.

JOHN JAMES JOSEPH GOURGAS (1832-51)

Born in Switzerland, he spent much of his youth in London. With several family members he moved to Boston, then New York City, where he prospered as a merchant. He is best known as “conservator of the rite,” keeping the flame of the Scottish Rite burning during the anti-Masonic era. He died in 1865.

GILES FONDA YATES (1851)

The Grand Commander with the shortest tenure – just ten days – Yates was born in Schenectady, NY, in 1798. After his brief term he continued to serve as chief ritualist until his death in 1859.

EDWARD ASA RAYMOND (1851-60)

Raymond was born just outside Worcester, MA, in 1791. In 1860, he left the Supreme Council and formed a second Scottish Rite Supreme Council where he served as Sovereign Grand Commander. He died in 1864.



KILLIAN HENRY VAN RENSSELAER

Acting Sovereign Grand Commander (1860) Sovereign Grand Commander (1861-67)

Born in Greenbush, NY, in 1800. He spread the rite west to the Mississippi River. He died in 1881.

JOSIAH HAYDEN DRUMMOND (1867-79)

For more than two decades Scottish Rite in the north was divided between two rival groups. That came to an end in 1867 as they merged under Drummond. He was a lawyer and politician in his native state of Maine. He died in 1879.

HENRY LYNDE PALMER (1879-1909)

Despite assuming command at the age of 60, Palmer held the office for 30 years – longer than anyone else. Palmer was born in Pennsylvania in 1819 but moved to Albany, NY in his teens. He practiced law, was a member of the state legislature, a judge, and later, president of an insurance company. Palmer died in 1909, just 17 days after stepping down as Grand Commander.

SAMUEL CROCKER LAWRENCE (1909-10)

In 1832, Lawrence was born in Medford, MA. He was a banker, worked in his father's business, was a brigadier general, and later he became the first mayor of his home city of Medford. He died in 1911.

BARTON SMITH (1910-21)

A native of Illinois, Smith practiced law in Ohio for more than 40 years. As Commander he presided over the

jurisdiction's 100th anniversary in 1913. After his term ended he remained an active Mason until his death in 1935.

LEON MARTIN ABBOTT (1921-32)

Abbott was born in Richmond, NH, and practice law in Boston. His name is remembered most notably for establishing the Abbott Scholarships. Abbott died in 1932, while in office.

FREDERIC BECKWITH STEVENS

Acting Sovereign Grand Commander (1932-33)

Honorary Sovereign Grand Commander, 1933

Stevens was born in Canton, CT, in 1855. He enjoyed a successful business career in Detroit. While serving as Grand Lieutenant Commander, he was elevated to the position of Acting Grand Commander at the death of Leon Abbott. He later accepted the title "Honorary Sovereign Grand Commander." He died in 1934.

MELVIN MAYNARD JOHNSON (1933-53)

Johnson was born in Waltham, MA, in 1871. He practiced law for several years and became dean of Boston University Law School. His 1924 book, *The Beginnings of Freemasonry in America* remains an important work. Johnson created the Gourgas Medal, the first, of which, was awarded to President Harry S. Truman. He died in 1957

GEORGE EDWARD BUSHNELL (1953-65)

Bushnell was born in Roanoke, VA, in 1887. He practiced law, and he was elected to the Michigan Supreme Court. He held that position until he became Sovereign Grand Commander. Bushnell died in office while attending the Supreme Council Annual Meeting in 1965.

GEORGE ADELBERT NEWBURY (1965-75)

As with many of his predecessors, Newbury was, by profession, a lawyer. Under his watch, Supreme Council headquarters were moved to Lexington, MA, and *The Northern Light* began publication. He was also instrumental in the creation of the Scottish Rite Masonic Museum & Library. Newbury died in 1984.

STANLEY FIELDING MAXWELL (1975-85)

Stanley Maxwell was born in Reading, MA, in 1910. After spending the first portion of his career in the private sector, he was appointed Executive Secretary of the Supreme Council. He held that position until assuming the office of Sovereign Grand Commander. Maxwell died in 1997.

FRANCIS GEORGE PAUL (1985-93)

Born and raised in Easton, PA, Francis Paul came to the Scottish Rite from IBM, where he was president of the manufacturing division. He died in 1996.

ROBERT ODEL RALSTON (1993-2003)

Ralston was born in Cincinnati, OH. Working for Cincinnati Milacron, he was manufacturing manager and vice president of the service parts division. Later he was vice president in charge of manufacturing at Mazak Corp. His most significant contribution during his tenure as Grand Commander was the establishment of the Children's Dyslexia centers. Another major accomplishment was his work toward the recognition of Prince Hall Freemasonry.

WALTER ERNEST WEBBER (2003-06)

Webber was born in Old Town, ME and educated in Rhode Island. He was a practicing attorney in Maine before become Sovereign Grand Commander. He died, while in office, in 2006.

JOHN WILLIAM McNAUGHTON (2006 – present)

A native of Fort Wayne, IN, Grand Commander McNaughton graduated with a degree in forensic studies. He then spent the next ten years as a detective with the Fort Wayne Police Depart, before joining his father, an Active Emeritus Member of the Supreme Council, in a family business. As Grand Lieutenant Commander, he assumed the office of Sovereign Grand Commander upon the untimely death of his predecessor. While in office he coordinated the historic joint meeting of the Supreme Councils of the two jurisdictions in the United States. Grand Commander McNaughton remains in office today.


RICHARD ARMINIUS KERN

Honorary Sovereign Grand Commander, 1972

Dr. Kern was born in Columbia, PA. After college he began his 40-year career with the U. S. Navy. Dr. Kern was instrumental in guiding the Supreme Council Committee for Research in Schizophrenia, and he initiated the blue envelope appeal.

LAWRENCE DEXTER INGLIS

Honorary Sovereign Grand Commander, 2011

Inglis was born in Waukegan, IL. As Grand Lieutenant Commander he wrote the Manual for Officers and the Manual for Active Members. During the illness of Sovereign Grand Commander Walter E. Webber, his dedication to the preservation of the continuity of the Supreme Council merited him this high honor. 



CTC 2013: *Another Success!*

ON MAY 18, Brothers throughout the Scottish Rite, Southern Jurisdiction, joined together with the House of the Temple for the second annual Celebrating the Craft (CTC) webcast.

We were astounded not only by the way the final show came together but by the participation of our members. The bonds of a strong Brotherhood were evident throughout the evening as we interacted with Valleys hosting events for CTC through Skype and accepted calls all night from generous individuals pledging their support for Scottish Rite philanthropies. On a more local level, 72 Valleys held

packed house full of audience members to watch the live show up until the stroke of midnight.

We raised over \$700,000 this year – a major triumph for the Scottish Rite, and

held a musical talent contest for our members that asked them to submit videos of their skills.

Of the entries we received, we chose 12 winners from across



donations continue to come in as this article is being written. All of the money raised will provide crucial support to the Rebuilding the Temple Campaign and 501(c)(3) charities across the S.J.

We brought back our host from last year, comedian and entertainer, Ill. Norm Crosby, 33°, as our fearless leader through the show's content. Alongside Crosby, we were excited to have history enthusiast and museum explorer Don Wildman of the Travel Channel to help lead the charge.

New with this broadcast were the gifted Scottish Rite Has Talent (SRHT) contest winners who performed live during the show. Prior to the broadcast, we

(L. to r.) Ill. Norm Crosby, 33°, returned as our 2013 CTC host. SRHT Winner Bro. Edwin H. Josey, 32°, performed live during the show. SGC Ronald A. Seale, 33°, takes a call. Ill. Sean Graystone, 33°, (l.), Superintendent of the House of the Temple, spoke with co-host Don Wildman (r.) about the importance of restoring the House of the Temple.

the country to perform live during CTC. Their top-notch performances were one of the highlights of the evening, and their presence provided a window for viewers into what our members can do.

Plans already are underway for the next CTC – Saturday, May 17, 2014. Mark your calendar now. And if you missed the 2013 webcast, you still can watch the show at www.scottishrite.org.



dedicated fundraisers for CTC, and even more made it their mission to promote the show in the days leading up to the broadcast. At the Temple, we had a

Crew films in Atrium for the newest Temple tour video.



New House of the Temple Video Tour

THE HOUSE OF THE TEMPLE in Washington, DC, is one of the architectural masterpieces of Masonry. Located about one mile north of the White House, the House of the Temple is toured each year by hundreds of guests – Masons and non-Masons alike. Not all those interested in this amazing structure are able to visit, so the Supreme Council has prepared a new video tour, which covers several areas of the House of the Temple including: The Library, Executive Chamber, Americanism Museum, Philanthropy Room, a special peek in the Archives vault, and ending the tour with the Temple Room. For availability and pricing, email membership@scottishrite.org, or call Linda Johnson at 202-777-3187.

Motor vehicles and cellphones don't mix



Leigh E. Morris, 33°

This rule is sacred in safety conscious organizations, and it should be sacred when you get behind the wheel of your vehicle.

You see, there is one aspect of the electronic revolution that not only threatens your security – it threatens your life and the lives of those you love.

I am, of course, referring to cellphones, both the smart type and the not so smart phone.

Talking on a hand-held cellphone while driving already is banned by eleven states. By the time you read this, Illinois may have become the 12th. Texting while driving is prohibited in 41 states plus the District of Columbia.

Furthermore, many states ban all cellphone use within work zones and a growing number of cities and counties have enacted their own bans.

Chalk it up to my libertarian nature, but I believe we have way too many laws and regulations at all levels of government. And I am discomforted by the increasing number of laws regarding distracted driving. Nonetheless, the dangers of distracted driving cannot be denied.

"Distracted driving is a dangerous epidemic on America's roadways. In 2011 alone, over 3,000 people were killed in distracted driving crashes," asserts the National Highway Transportation Safety Administration.

According to the Centers for Disease Control and Prevention: "Each day in the United States, more than nine people are killed and more than 1,060 people are injured in crashes that are reported to involve a distracted driver."

The California Department of Motor Vehicles warns: "Studies have shown that driving performance is lowered and the level of distraction is higher for drivers who are heavily engaged in cell

phone (sic) conversations. The use of a hands-free device does not lower distraction levels. The percentage of vehicle crashes and near-crashes attributed to dialing is nearly identical to the number associated with talking or listening."

Some experts go so far as to contend that distracted driving is as dangerous as driving while intoxicated.

There are three types of driving distractions. The first is visual, occurring when you take your eyes off the road. This happens when you look away from the road to dial a phone, send a text or read a message. The second is cognitive, when your mind is not on driving. The third is manual, occurring when you take one or both hands off the wheel.

"OK," you say, "but it only takes a few seconds to deal with the phone. Then my eyes are back on the road."

Consider this before you look away from the road: at 60 mph, your vehicle travels 600 feet in a mere 10 seconds. That is the length of two football fields.

Not yet convinced? Consider that under ideal circumstances, it will take you about 250 feet to stop a typical automobile traveling at 60 mph. However, before you can stop, you need to first see the hazard. That's difficult to do when you are looking at your cellphone.

And if the road is wet – well, it can take 420 feet or more to bring a vehicle moving 60 mph to a dead stop.

Driving is a full-time job, and motorists have been dealing with distractions from the dawn of the automobile age. We look around at the scenery. We read billboards and check the GPS screen. We adjust radios, mirrors, heat and air conditioning. We eat burgers and guzzle coffee, tea and soft drinks.

However, none of these have caused the problems created by irresponsible cellphone usage.

Unless there is a reduction in the number of deaths and injuries as well as property damage caused by cellphone usage, the day most certainly will come when all cellphone use in motor vehicles will be outlawed.

We really shouldn't need another layer of laws requiring us to do the safe thing. Besides, if Americans aren't willing to do the right thing now, why should we believe they will suddenly become safe with a new set of laws?

To avoid that outcome and, more importantly, to protect yourself, your loved ones and others, do not text or use your cellphone while driving. Period. Use the phone before you drive. Ignore texts and calls while driving. If you must use your phone, pull off the road and park in a safe location. Difficult? Not really. I've been following this practice for several years.

Finally, reach out to the young people in your life. Why? Data shows that almost half of all high school students 16 and older text or email while driving. In addition, students who text while driving are nearly twice as likely to ride with a driver who has been drinking and five times as likely to drink and drive than students who don't text while driving.

Drop me a line.

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

Introducing the “Grand” Almoner’s Fund



Steven R. Pekock, 32°

For 200 years, the generosity of fellow members has been without question and without peer.

From the very earliest days of this fraternity, the compassion of its members has been evident. “Lodges of Emergency” were formed for the express purpose of organizing support for members in need. Beyond offering a financial commitment, there are stories from the battlefield where a Brother, upon seeing the grand hailing sign of another in need, leapt to his aid. In our Civil War, this duty extended even to helping fallen foes.

As one century gave way to the next, traditional Masonic philanthropy transformed to a more public kind. The 1900s saw the rise of the great Masonic charities. Nearly every appendent body and many Grand Lodges adopted signature charities during this period.

The Scottish Rite, Northern Masonic Jurisdiction, established four such efforts from 1928-1994.

As valuable as these efforts are, recent years have brought home a

painfully obvious point: while Masons have aggressively pursued ways to help succor the needs of the world, we often have overlooked one of the most fundamental Masonic values – helping our own.

It would seem obvious that we should first attend to the welfare of our fellow Masons. In fact, at the opening of lodge the Senior Warden states firmly that helping fellow Masons is among our highest duties. But over the passing of years and perhaps with the changes in both the fraternity and society, this need became less self-evident.

It took the economic crisis of 2008, coupled with floods in Indiana and Illinois, a hurricane hitting New Jersey and New York, and an aging and smaller Scottish Rite to wake us up from the complacency of many years. From this vantage point it was clear that in order to serve our neighbors, we first must attend to our own Brothers. This led our Sovereign Grand Commander, John Wm. McNaughton, 33°, to reinvigorate the existing member assistance efforts

and establish a “Grand Almoner’s Fund” as a component of the Scottish Rite Benevolent Foundation.

Since then more than \$3,000,000 has been donated by Scottish Rite members to serve the needs of Masons. Be it helping a widow who has recently lost her home from a natural disaster, supporting a Brother facing an extraordinary family crisis or tending to the further enlightenment of a Valley, the renewed focus of this fraternity embodies the obligations we swore upon our books of faith when we were raised.

Two centuries after our founding, we remain faithful to the values that inspired our earliest members through the “Grand Almoner’s Fund” of the Scottish Rite. As our third century of Brotherhood begins, we seek to create a robust fund to be prepared to heed the hailing sign of our fellow members, their widows and their families – today and for years to come.

Please Support the 2013 Blue Envelope Appeal

This year’s Blue Envelope Appeal is already underway. Established in 1954, the Blue Envelope remains the Scottish Rite’s only jurisdiction-wide appeal for support of our charitable works. This year donations will help the Grand Almoner’s Fund; the Children’s Dyslexia Centers; the Leon Abbott Scholarship program, and the Scottish Rite Masonic Museum and Library.

You may donate securely online at scottishritenmj.org under the “Philanthropy” tab. Your support along with that of your fellow Brothers is always deeply appreciated.

**The Masonic ideal of helping a Brother in need
live on in the Scottish Rite’s “Grand Almoner’s Fund.”**





PAUL REVERE's role in the founding of our nation is quite well defined. His roles as a metal craftsman and a leading patriot in the American Revolution have led to his immortalization. He was made a Mason in the Lodge of Saint Andrew in Boston on Sept. 4, 1760, and was raised there in 1761. This lodge, chartered by the Grand Lodge of Scotland, met in the Green Dragon Tavern. He held several offices in that lodge and served as Master.

When the Grand Lodge of Massachusetts was organized on Dec. 27, 1769, he was made its Senior Grand Deacon under Joseph Warren as Grand Master and rose to Deputy Grand Master in 1784. He formed Rising Sun Lodge under the Massachusetts Grand Lodge in 1784 and became its first Master. He became Deputy Grand Master of the Massachusetts Grand Lodge in 1791 and when the two Grand Lodges merged he served as Grand Master from 1794-97 chartering 23 lodges.

Bro. Revere has been pictured on many stamps issued by several nations world-wide, including this one released by Chad in July 1976 for the U.S. Bicentennial celebration.

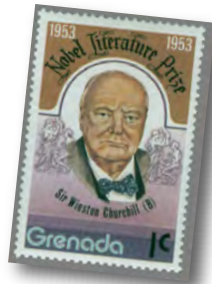


RUBEN DARIO was born Felix Ruben Garcia y Sarmiento. Dario was originally a family nickname but he adopted the name of Ruben Dario. He began writing verses at the age of five or six and studied at the Jesuit secondary school and the National Institute in Leon, Nicaragua. He became the greatest

Spanish-speaking poet of modern times starting his career as a newspaperman working in Santiago, Valparaiso, and Buenos Aires. He held diplomatic and journalistic positions in Spain, Paris, and New York. He had an attack of pneumonia in 1914 and died in Leon, Nicaragua on Feb. 6, 1916. He was initiated into Freemasonry on Jan. 24, 1907, in Progreso Lodge, No. 1, at Managua, Nicaragua. He has been honored on several stamps such as this one issued by Nicaragua in 1964.

SIR WINSTON CHURCHILL was initiated into Freemasonry in Studholme Lodge, No. 1591, in London and was raised on March 25, 1902, in Rosemary Lodge, No. 2851. He has been pictured on many stamps worldwide. A 1978 issue from Grenada is pictured here.

Winston Churchill served with the Fourth Hussars in 1895 and saw action in India and in the Sudan. In 1899, while a war correspondent for the Boer War, he was taken prisoner by the Boers but was able to escape. He was elected a member of Parliament in 1904, and followed an interesting career as a statesman culminating in the position of Prime Minister in 1940, working closely with Franklin D. Roosevelt during World War II. He lost the 1945 General Election to Clement Atlee but was returned to power after the 1951 General Election. In 1953, he won the Nobel Prize for literature. He died in 1965.



JULIUS HOSTE was a journalist and writer who played an important part in the Belgian Flemish Movement. As a newspaper editor he eventually reached the conclusion that it would be better to disassociate the fight for the movement from politics and tried to convince the Flemish of this. As a writer he acquired renown for his successful historical plays for the Flemish Theatre in Brussels. Belgium



Robert A. Domingue

issued a semi-postal stamp on June 8, 1957, which pictures him, on the left, along with Paul Pasteur. Bro. Hoste was initiated Nov. 15, 1875, in the Lodge "Les Amis Philanthropes" of the Grand Orient of Belgium in Brussels.



LUIZ GONZAGA do NASCIMENTO SR. Brazil released a new Masonic stamp on Dec. 13, 2012, to honor the birth centenary of Luiz Gonzaga do Nascimento, Sr. He was a prominent Brazilian folk singer, songwriter, poet and master of the accordion known for dressing in traditional costumes of his native northeastern state of Pernambuco, singing folk songs, and performing traditional music of that region. He was a prominent Brazilian Freemason and even composed a song called "Acacia Amarela" (Yellow Acacia). The stamp includes the image of "Gonzagão" dressed in traditional costume wearing a northeastern cowboy leather hat, holding an accordion, singing one of his greatest hits "Asa Branca". Over his arm, a white bird flies into the clouds, symbolizing a harmony musical singer. The top right corner depicts a crown, symbolic of the fact that his fans dubbed him the "King of Baião." Further, the design is capped off with the Masonic square & compasses in recognition of his membership in Freemasonry.



The Bavarian Illuminati in America - The New England Conspiracy Scare, 1798

by Vernon Stauffer. Published in 2006 by Dover publications, Inc. , Mincola, New York.

I recall reading that our Constitution guaranteed us not only freedom of religion but freedom from religion. In addition to the discussion of a proposed threat to the United States by the Illuminati, the author reveals the immense power the clergy had in influencing early America along with the political alignments they took to further their ends.

The brainchild of Adam Weishaupt, the Illuminati became entangled with Freemasonry which he sought to use to further his goals in the involvement with European affairs, but felt that the “mysteries” of Freemasonry were too readily accessible to the general public. In securing as a member, Baron Knigge, he was able to construct an alliance between the Illuminati and a form of Freemasonry. It was under Knigge’s guidance that Illuminism becomes organized, utilizing an affiliation with Freemasonry and recruiting influential personages from the Masonic lodges.

It was the supposed intent of the Illuminati to conspire against all religions and governments of Europe and that their intent was carried on in secret meetings of the Freemasons. Beyond all doubt the intent of the Illuminati organization was to use the respect held of Freemasonry’s membership to further its goals. How successful it was remains open to question, and certainly to what extent “regular” Freemasonry became entwined is a debatable issue.

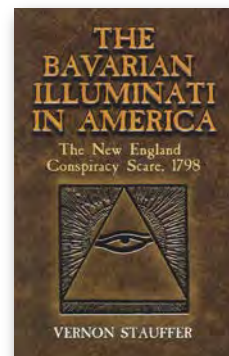
Although, this text is meant as a revelation of the Illuminati in America, much of it is committed to illuminism in Europe and its impact as well as the actions of specific American citizens in preparing the way. Personalities play a major role in its development, and Stauffer does well in exploring the internal stimuli and exposing them for what they were.

Freemasonry passed through a period of disrepute both in Europe and in America due to the infiltration of Illuminism into the craft. Morse states that Illuminism be viewed as “a vile and pestiferous scion grafted on the stock of simple Masonry.”

However, it has been disputed whether or not the Illuminati were ever active on American soil. It certainly never resulted in serious harm to the government or to religion and although support for Freemasonry wavered, it

did no serious damage to the craft. It caused more harm to European Freemasonry and later even claimed to be a higher order of the craft. To this day there are those who believe that the Illuminati continues to exist in America.

I found the book worth the effort to read. It provided a far greater understanding of the Illuminati organization to me as well as a greater comprehension of the entanglements created by the powers of the religious institutions in America at that time.



But I Digress, a collection of Masonic Musings and Writings from Dr. Jim Tresner

by James Tracy Tresner II. Published in 2012 by Starr Publishing, LLC Colorado Springs, CO 80917.

The author is well known as one of the more prolific and philosophical thinkers and writers in North American Freemasonry today who can stimulate much thinking. *But I Digress* is a collection of his writings over a considerable period of time, totaling over 400 pages on the general theme of “Freemasonry.” It covers a diverse array of subject matters indicative of his contemplative. He has the ability to take the most mundane of subjects and weave it into a tale expressing a value. His vast knowledge of a variety of subjects permits him the opportunity to do so.

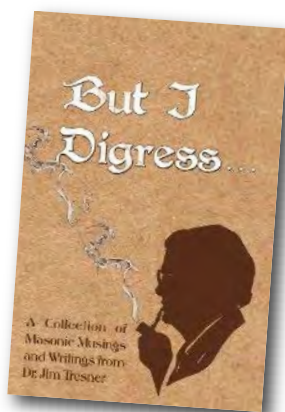
At times his writings remind me more of “Uncle Remus” writing about Brer Rabbit rather than a true intellectual transmitting valuable Masonic information. Just as one is lulled into a relaxed enjoyment of reading, a golden nugget of significant importance causes the enjoyment to change into concentration.

Tresner, the Grand Orator of the Grand Lodge of Oklahoma is also the director of the work for the Guthrie Scottish Rite.

One may not always agree with the author's thinking, but there is no question of his dedication to Freemasonry. One observation he makes that would be well for us to remember is that, "Freemasonry is an elite organization! Let us quit trying to pretend it is not and quit acting as if we should be ashamed of the fact. It is an elite organization."

A chapter titled, "Obstacles and Outside Influences: Willy Wonka and the Lodge," is one of the best written analyses of society's contribution to the challenges facing us today. He defines "political correctness" almost as a "societal correctness" that dominates American thinking and greatly impacts organizational values. Another chapter titled, "The Annoying Prospect of Living" could well serve as a directional guidebook to Masonic leadership interested in attracting today's young men.

Some of his comments may seem quite cynical but they are written tongue-in-cheek to preface his follow-up comments. It is a good book to have available when you can relax, read and contemplate. Since it is written in short chapters, it can be read over a period of time with no break in continuity.



Sworn in Secret - Freemasonry and the Knights Templar

by Sanford Holst. Published in 2012 by Santorini Publishing, 14622 Ventura Blvd., #800, Los Angeles, CA 91403.

Sanford Holst is a credible historian having presented papers at many universities and is a member of the prestigious Royal Historical Society in England. He has written this book on the creation and development of Freemasonry including events leading up to it, tracing these events back to the Phoenicians and the building of the great pyramid. He is not implying that we have evolved from the Phoenicians but rather that our historical roots may have been planted there. He then traces the ongoing development



Thomas W. Jackson, 33°

of the building trades from the Phoenicians through the Minoans, Greeks and Romans.

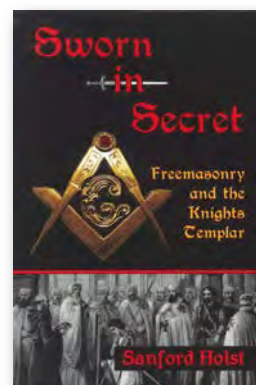
The building of the great temples and cities are tracked through time, giving credence to those civilizations responsible for them, along with those responsible for destroying them. These temples include King Solomon's Temple around which the Masonic legend of the third degree was developed.

The author has put considerable effort into researching ancient history to culminate with an old theory of the development of Freemasonry from the Knights Templar who survived the destruction of their order. He covers a wide spectrum of historic events leading up to his conclusion that both "stonemasons and Freemasons coexisted side-by-side for several hundred years."

When reading most of the book, I got the impression in consequence of his analytical approach that it was an open analysis with no preconceived conclusion reached. However, the final chapters wipes away any doubt of the author's intent to show the development of Freemasonry from the Knights Templar. As with any writing connecting the Knights Templar with the Freemasons, it will generate an immediate negative reaction, but there is a dimension in this author's work that makes it worth reading despite personal bias.

I suspect anyone writing on a subject spanning this period of time would have to make suppositions to hold it together, and Holst makes many suppositions. He offers considerable analytical evaluation, however.

It is an easily readable and, frankly, enjoyable history that reads more like a novel. There is much historic knowledge to be gained from reading it.



An active lifestyle

Research on exercise science at Oregon State University shows that small increments of daily activities, even of one-to-two-minute duration, can have positive health benefits. They help to prevent high blood pressure, high cholesterol and metabolic syndrome.

The study of more than 6,000 adults showed that 43 percent of those who participated in short bouts of exercise met the federally recommended physical activity guidelines of 30 minutes a day. It's like using a rake or broom instead of leaf blower.

Less than ten percent of those in structured exercise sessions met the minimum guidelines because they were more sedentary the rest of the day.

Avoid lower back problems on the golf course

When you take your driver in hand and get ready to impress friends by hitting a long one, you could be setting yourself up for lower back pain.

Lower back problems are a common complaint among golfers because of the twisting involved. During the swing, according to a study reported in the *Journal of Sports Science and Medicine*, the shoulder turns completely while the pelvis remains relatively stationary and facing the ball. That causes stress on the lower spine or lumbar region, researchers say.

Many golfers wonder how they can finish a round with that back pain flaring up. Others wonder whether the pain can cause permanent damage to the lower back. But in either case, they love golf and don't want to give it up.

Here's one answer, although when you first hear it, it doesn't sound too pleasant: wearing a stiff corset around the lower torso can help prevent a painful low-back situation.

The study analyzed the swing technique of amateur Japanese golfers. Reflective markers were attached from their toes to their shoulders.

A motion-capturing system used them to produce three-dimensional pictures while they made nine swings. Three were with a hard corset, three with a softer corset and three with none.

The hard corset significantly decreased lower-back range of motion. Soft corsets decreased spinal rotation, but not significantly.

Most golfers don't want to wear a hard corset, but researchers say they are developing those that manipulate range of motion to suit lower back conditions and are comfortable to wear.

The study only assessed the effects of the "modern" or perfect golf swing. Other techniques weren't considered.

More adults text while driving

Almost all adult vehicle drivers know that texting or emailing while driving is dangerous. But 49 percent admit to doing it anyway.

A survey by AT&T, provided by *USA Today*, shows that fewer teens, 43 percent, are guilty of these offenses.

Even AT&T was surprised at the

survey results, especially since it followed a national campaign against distracted driving.

- Texting while driving is the most dangerous form of distraction. It involves the eyes, the hands and the mind.
- Researchers at Virginia Tech Transportation Institute found that sending or receiving a text takes a driver's eyes off the road for an average of 4.6 seconds, about as long as it take to drive the length of a football field at 55 mph.
- In 2011, 3,331 people died in crashes involving a distracted driver.
- Each day, an average of nine people die and more than 1,060 are injured by crashes caused by distracted driving, according to the Centers for Disease Control and Prevention.

And yet today, there are millions of people out there who are texting instead of paying attention to their driving.

New ground-breaking diabetes drug

The U.S. Food and Drug Administration has cleared Johnson & Johnson's Invokana tablets for adults with type 2 diabetes.

The once-a-day medication works by blocking the kidneys from reabsorbing sugar, which occurs at higher levels in patients with diabetes than in healthy patients.

Regulators highlighted the drug as the first in a new class of medications that could help address the growing epidemic of diabetes in the United States.

People with type 2 diabetes aren't able to properly break down carbohydrates. That places them at a higher risk for heart problems, kidney problems, blindness and other serious complications. Diabetics often require multiple drugs with different mechanisms to control their blood-sugar levels, according to reports in the *Associated Press*.

The most common side effects are yeast infections and urinary tract infections.



1813



2013

1813 On August 5th Daniel D. Tompkins is chosen as the first Sovereign Grand Commander of the Northern Masonic Jurisdiction, and the new organization begins. In 1816, while serving as Grand Commander, he was elected U.S. Vice President, together with his running mate and fellow Mason, President James Monroe.

1827 Anti-Masonic movement spreads across the nation, and nearly extinguishes the fraternity. J.J.J. Gourgass kept the Rite alive during this dark period. Through his dedication and loyalty he earned the title "Conservator of the Rite."

1840's Sovereign Grand Commander Giles F. Yates sets about rebuilding the organization. One of his followers, Killian H. Van Rensselaer, establishes several new Valleys.

1851 Edward A. Raymond is elected as Sovereign Grand Commander.

1860 Schismatic factions cause a split in the Supreme Council. Van Rensselaer replaces Raymond as Sovereign Grand Commander. Raymond then establishes a rival Supreme Council.

1867 Following the death of Raymond, the two rival councils unite.

1879 Henry L. Palmer is elected Sovereign Grand Commander, beginning the longest tenure (30 years) in the history of the rite.

1921 Leon Abbott is elected Sovereign Grand Commander and moves the Supreme Council offices from New York to Boston. Upon his death, his will provides for the Abbott Scholarships.

1933 Melvin Maynard Johnson is elected Sovereign Grand Commander and serves as the first full-time Sovereign Grand Commander. Johnson leads the Rite through the Great Depression and World War II. He establishes a foundation to fund schizophrenia research and writes many papers on early Freemasonry.

1968 Sovereign Grand Commander George A. Newbury moves the Supreme Council headquarters from Boston to Lexington, MA, just a mile from where the American Revolution began.

1970 *The Northern Light* begins publishing.

1975 On April 20, the day after the American Revolution Bicentennial began on Lexington Green with Ill. President Gerald R. Ford, 33°, presiding, the Scottish Rite Masonic Museum & Library opens on the grounds of Supreme Council headquarters.

1995 Sovereign Grand Commander Robert O. Ralston begins a new charity as the first 32° Masonic Learning Center for Children with Dyslexia opens (Today known as the Children's Dyslexia Centers).

2013 Sovereign Grand Commander John Wm. McNaughton unveils plans to combine Supreme Council headquarters and the Scottish Rite Masonic Museum & Library under one roof, in the museum structure in Lexington. The move is scheduled for later in the year.

On August 5, a new illustrated history of the Scottish Rite Northern Masonic Jurisdiction, called *A Sublime Brotherhood*, is published.

This year marks the 200th anniversary of the creation of the Northern Masonic Jurisdiction. The actual birthdate – the day Emanuel De La Motta, of the Southern Jurisdiction, issued his proclamation and charter granting sovereignty to what he called "The Grand and Supreme Council of the most puissant sovereigns, Grand Inspectors General of the 33°, for the Northern District and Jurisdiction of the United States ..." – is Aug. 5, 1813. To commemorate that date, Sovereign Grand Commander John Wm. McNaughton meets in New York City with Sovereign Grand Commander Ronald J. Seale for a ceremonial re-presentation of the charter. The event is scheduled for the Americana Lodge Room of the New York Grand Lodge building on Aug. 5, of this year.

VIEWS FROM THE PAST

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



News-Letter

THE SUPREME COUNCIL 33° ANCIENT ACCEPTED SCOTTISH RITE

VOL. XXI

SEPTEMBER, 1963

150th Anniversary Speaker

Ill. Erwin Dain Canham, 33°, editor of the *Christian Science Monitor* since 1945, is one of the nation's leading writers, radio commentators and public speakers, and one of the best known American editors throughout the world.

Ill. Brother Canham has been a first-hand observer at many of the conferences and events which have shaped recent history; a member of international organizations, and advisor to many leaders in public life; he holds honorary degrees from twenty colleges and universities; yet he has a common touch that is friendly and a mode of expression that carries scope, fluency and wit.

Brother Canham is a "down-Easter", born in Maine, a graduate of Bates College and a Rhodes Scholar at Oxford, receiving B.A. and M.A. degrees there. Between college terms he was assistant *Monitor* correspondent at the League of Nations assembly sessions in Geneva. In 1930, he covered the London Naval Conference and began service as the *Monitor's* Geneva correspondent. Later he became chief of the *Monitor's* Washington Bureau, and ultimately reached the top post in Boston.

Ill. Brother Canham was exemplar of the 1961 class in Chicago, Illinois.

—John G. Fleck, *The Newsletter*, Sept. 1963

Anniversary Celebration At Lake Placid June 30-July 2

Ancient and Accepted Scottish Rite Masons celebrated the 150th Anniversary of Northern Jurisdiction at Council of Deliberation June 30-July 2, at Lake Placid. More than 750 delegates and their wives were registered which is the largest meeting ever held by the Council of Deliberation of the Scottish Rite of New York State.

M.W. Harry Ostrov, Grand Master of Masons in the State of New York was Honorary Chairman, Valley of New York City, were hosts, Zebulon V. Woodward, Commander-in-Chief, in charge.

Several coordinate bodies of Masonry were represented.

The several discussion panels were well attended, and they were instructive and inspirational. Next year the Council of Deliberation will be held at West Point.

—John Harris,
Scottish Riter, Sept. 1963

EDITORIAL

The year 1963 marks the sesquicentennial of the establishment of the Northern Supreme Council. During the century and a half that have passed since then, it has flourished and influenced the affairs of the United States in many fields vital to the history of mankind's development. It stands as a testimony to the strength, harmony, and stability of Freemasonry.

The spirit of fraternal cooperation that now prevails between the sovereign jurisdictions in this republic points toward a continuation of the usefulness of Freemasonry in the future. It is becoming increasingly evident that the Fraternity cannot live on the glories of the past alone but must devote time and effort to earnest and devoted patriotic service on behalf of the country in the days to come.

The members of the Scottish Rite in the Southern Jurisdiction offer their hearty congratulations and warmest good wishes on this occasion. No man can know what the future will bring forth, but it is with hope for success in every undertaking dedicated to the glory of God and the purposes of the Rite that we say, "Salve, Frater."

—N. S. Meese, *The New Age*, Aug. 1963



The Centennial Observance

In the older countries of the world the existence of an association for a period of one hundred years is not considered of extraordinary importance, but in our newer country any organized society that outlives the changing forces of a century is looked upon with reverence and its notable birthday celebrated with honor varying in degree according to its record of usefulness and its prospect of future service to its members or to society.

Freemasonry by its pure principles – its kindly influence on the character of man, its teaching of truth and equality, and its practice of charity – has won a high place among the associations that have over measured a century of existence.

While this is true as a general statement there are some divisions of the great Masonic family that are less aged, and we are constantly finding pleasure in assisting on their centennial birthdays.

In 1813, the Northern Jurisdiction had its birth at New York. It has grown in influence and now thrives, a splendid society of intelligent and progressive Masons. Its one hundredth birthday was celebrated with special ceremony and accessories of social festivity at Philadelphia during the week beginning Sunday, September 14th.

The friendships established; the fraternal good-will and sympathy created by the commingling of brethren from different sections of the country, are among the happy and conclusive proofs of its usefulness. These, perhaps more than the necessary business, are what makes the heart warm as memory recalls the cordial handshake and hearty greeting of brethren who otherwise might never have known each others worth.

– Warren B. Ellis, *New England Craftsman*, Oct. 1913

QUOTABLES

I got lost but look what I found.

– Irving Berlin

Age wrinkles the body. Quitting wrinkles the soul.

– Douglas MacArthur

Success is not final. Failure is not fatal. It is the courage to continue that counts.

– Winston Churchill

Men are not prisoners of fate, but only prisoners of their own minds

– Franklin D. Roosevelt

Composers are the only people who can hear good music above the bad sounds

– John Philip Sousa

No performer should attempt to bite off red-hot iron unless he has a good set of teeth.

– Harry Houdini

How well we Freemasons work with this precious gift of God will have an important bearing on what kind of a world tomorrow's world will be. Go Forth And Illumine The World!

– George A. Newbury, *Final Allocation as Sovereign Grand Commander*, 1975

It should be remembered that we exclude nobody on account of his religious belief.

– Josiah H. Drummond, *commenting on the universality of the 18°*

When the battle is won, Freemasonry's greatest secret – secret only because the world will not learn it – will be secret no longer, for then humanity will find peace and brotherhood.

– Melvin M. Johnson, *Allocation*, 1947

Freemasonry encourages, yes, demands the highest performance of the duties of American citizenship.

– Leon M. Abbott, *Allocation*, 1924

Removable ID tattoos

You've probably seen it yourself. A little child in the middle of a shopping isle, crying, confused, yelling "Mommy."

Imagine the confusion on the other end of that as Mommy starts a frantic search for her tot.

One idea that helps to solve the problem was the brainchild of a mother of five, Virginia Lu, who came up with the idea of temporary tot tattoos, or Tottoos.

These customized transparent transfers stick to a child's arm and you can add all the information needed to find the child or help someone find you, such as: If I am lost, please call (phone number). Use your cellphone number.

Any message can be put on the Tottoos, even medical ones. The Tottoos wash off with soap and water.

Get 401(k) withdrawals right to avoid a penalty

At age 70-1/2, you must make a minimum withdrawal from your retirement account each year but the formula for that amount is complicated. Unfortunately, if you get it wrong, you will suffer large penalties.

Most 401(k) accounts tell you in January how much to withdraw each year. It's up to you to make sure you do it.

The minimum withdrawal is calculated by dividing what's in the account at the end of the previous year by a "distribution period" based on the account of the owner's projected life span.

One example from the *Wall Street Journal*: A person who is 75 years old with \$200,000 in a 401(k) would have to withdraw \$8,734 this year (\$200,000 divided by 22.9) and pay income tax on that amount.

When can you get the money?

As long as the total adds up to at least the required minimum for the year, you can take payouts as frequently or infrequently as you like beginning the year you turn 70-1/2.

Mutual fund companies and other

fiduciaries often permit account holders to set up automatic payments, such as monthly, quarterly or annually, and you usually can arrange to have taxes withheld.

If you are still working and contributing to a 401(k), you aren't required to take withdrawals from that fund.

15-minute nap

If you need a quick recharge in a busy day try this unusual method recommended by caring.com, the caffeine nap.

Set the stage for your nap by darkening the room and getting a comfy place to lay down. Set the alarm clock if time is crucial.

Then drink a cup of coffee. Seriously. After 15 or 20 minutes, the coffee will help you wake up refreshed.

Economy spurs people to move

An estimated 36.5 million people one year and older moved in 2012, up from 35.1 million in 2011, the Census Bureau says.

In January and February of 2013, 5.4 percent more households moved than moved last year, based on data from the nine largest moving companies that was compiled by American Moving & Storage Association.

Survey data from Mayflower, a large moving company show that

average Americans move six times as adults, but 49 percent of those recently surveyed said they put off moving since the housing bubble burst.

Young workers between ages 18 to 35 are not likely to consider moving, the Mayflower survey said. Those planning to move said they wanted a better home or neighborhood.

Hiring a house sitter

A lot can happen to a home that's left unattended for a week, two weeks or more, says Angie Hicks (Angie's List.)

Consider hiring a professional house sitter to make sure your home is safe while you're on vacation. Your home is your largest investment, so be sure it is well looked after.

Check prospective house sitters' background and references. Make sure they're insured and bonded.

Professional house sitters usually charge \$15 to \$25 a visit, depending on distance traveled and duties that are required. On each visit the sitter will check all windows and doors to be sure everything is secure. They will turn different lights off and on to give the house a lived-in appearance and will come daily, weekly or as needed.

They ask where all the emergency switches and water turnoffs are located so they can use them in an emergency.

After you've hired a sitter and explained the duties involved:

- Make sure the dates of your absence are outlined in writing.
- Have a list of preferred contractors.
- Provide the sitter with keys and instructions on how to handle any alarm or security systems.
- Provide your contact information and emergency contact information, to make sure he or she can inform you of any situation that arises.
- House sitters ask that you take very expensive or irreplaceable jewelry with you or put it in your safety deposit box so they aren't responsible for it.



MORE THAN JUST BOOKS

Van Gorden-Williams Library & Archives
at the National Heritage Museum

The Prudence Book:

A List of All Masons (for Detecting Masonic Imposters)

Jeffrey Croteau



The Prudence Book of Freemasonry for 1859 was compiled and published by Rob Morris, a well-known Masonic author and book publisher based in Kentucky. Morris was a high-profile Mason who wrote extensively and served in many high Masonic offices. Indeed, he was Grand Master of the Grand Lodge of Kentucky when *The Prudence Book* was published.

Although rather mundanely titled and quite brief (64 pages), Morris's booklet was ambitious. It sought to become a tool that could be used to identify non-Masons intent on imposing upon the good will and charity of Masonic lodges by posing as Masons in need of financial assistance. Morris gives many examples of Masonic impostors on the back inside cover of *The Prudence Book*, including this colorful description: "Mr. A.G. Jones has committed depredations upon the fraternity in Decatur county, Ga. and other places. He is badly pock-marked, and quite loquacious. Beware of him."

At first glance, *The Prudence Book* seems like an odd title, but it alludes to a line from Freemasonry's "Ancient Charges," quoted by Morris on the cover of the booklet:

"You are cautiously to examine a strange brother in such a manner as PRUDENCE shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge."

This issue of Morris's *Prudence Book* was the first of what he planned to be six separate 64-page booklets, which collectively would do one simple thing: list every Mason in the United States (and British provinces).

Morris's hope was that the Secretary of every lodge in the United States would purchase these booklets so that they would have a current - or current as possible - list of every Mason in the U.S., listed alphabetically by last name within each state. According to an advertisement in the Dec. 15, 1859, issue of *The Voice of Masonry and Tidings from the Craft* - the Masonic newspaper for

which Morris was editor-in-chief - five issues of *The Prudence Book* had been published. (The ad also indicates that there would be eight issues, rather than the six Morris had originally predicted. Our library only owns the first issue.)

Morris's preface to *The Prudence Book* succinctly lays out his vision of the need for such a resource and how it would benefit the fraternity:

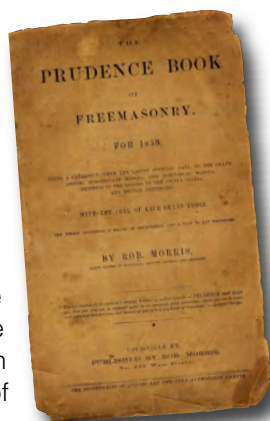
"But few remarks of a prefatory character are needed. The general call for a publication of this sort has become urgent, clamorous, irresistible. The Masonic periodicals all confirm it. Proceedings of Grand Lodges everywhere confirm it. My correspondence is filled with evidence of it...

"Hereafter, when a visitor calls upon you, it will be a matter of course to look for his name in the PRUDENCE BOOK. If not there, a satisfactory explanation of the omission will be expected of him.

"Hereafter, when an applicant for relief makes known his wants, you have something in the PRUDENCE BOOK which will strengthen or invalidate his claims; and if you are imposed upon in spite of this aid, you have the means at command to discover the fact, and avoid a second loss. Heretofore, you have had neither.

"And, by means of the PRUDENCE BOOK, you can trace out distant acquaintances, refresh your mind with the grand array of our noble Institution, far and near, watch its progress and career; and, when preparing to sojourn to other countries, carry with you, in a single volume, a Roll of the workmen nearly as large as that of King Solomon."

Although, in this first issue, Morris states that he intends to continue to update *The Prudence Book* every year, the whole enterprise still raises the question that dogged later Masonic organizations who tried to stay ahead of traveling Masonic impostors: can the information about who is and who isn't a Mason travel faster than the Masonic impostors themselves?



Rob Morris. *The Prudence Book of Freemasonry for 1859: Being a Catalogue from the Latest Official Data, of the Grand Lodges, Subordinate Lodges, and Individual Masons, Members of the Lodges in the United States and British Provinces, with the Seal of Each Grand Lodge: The Whole Affording a Means of Recognition and a Test to Try Impostors.* Louisville, KY: Rob Morris, 1859.

This article appeared in a slightly different form on the Scottish Rite Masonic Museum & Library's blog. Find more at nationalheritagemuseum.typepad.com.

READER'S RESPOND

On the Square, On the Barn

My father, David, and I are members of Indianapolis Lodge, No. 669. When I was growing up, a square and compasses hung inside our red barn on what used to be a corn crib. As a young boy this symbol fascinated me. My Uncle Ronnie and my father would work on our old Ford tractor inside the barn, next to that Masonic symbol. My Uncle Cletis was also a member of "669" and a Scottish Rite Mason, with fancy ring and all. As I got older I asked Uncle Cletis, "What is this Masonic stuff all about?"

As I asked for more light, more light was given.

I have mounted that square and compasses on the outside of my barn to honor my father and uncles.

Matthew D. Bowman, 32°

Valley of Indianapolis

Roger, That

We just received the latest issue of *The Northern Light*. Roger (Muller) was very pleased to see his photo in it (See *Masonic Moments* May 2013). One thing he did notice, however, the photos were credited to Robert Muller, not Roger J. Muller Jr. Thank you, and all the best.

Judith Tanini

For Roger J. Muller Jr., 32°

Valley of Northern New Jersey

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.

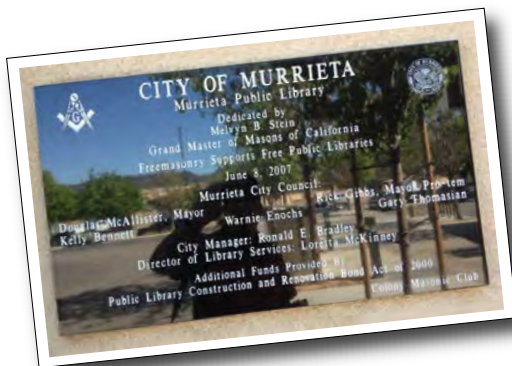
Please submit your own Masonic photos to *The Northern Light*. We are accepting submissions of all things Masonic — people, places or occurrences, to share with our readership. You may send your photo to editor@supremecouncil.org, or mail your submission to: *The Northern Light*, PO Box 519, Lexington,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



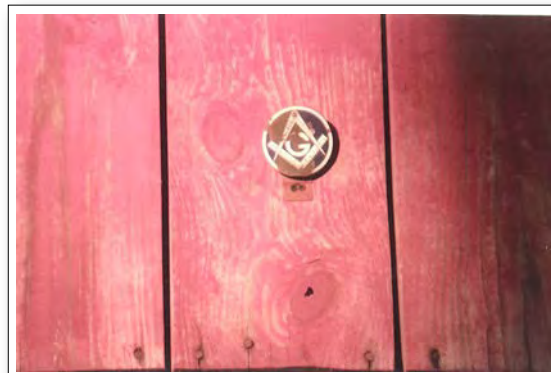
This was taken at the Will Rogers Memorial in Claremore, OK. If you ever find yourself near Eastern Oklahoma, I can certainly recommend a visit. The wit, wisdom and humor of Will Rogers are still entertaining today!
Bob Burton,
Valley of Madison



Cartagena, Colombia. Masonic Lodge:
Set Gr Log Nai De Col Cartagena.
Carl R. Lindstrom, Valley of Indianapolis



This photo is in our community public library entrance.
Bon S. Munar, Temecula / Catalina Island Lodge, No. 524,
Temecula, CA



The square and compasses that I mounted on the outside of my barn to honor my father and uncles.
Matthew D. Bowman, 32°, Valley of Indianapolis

MASONIC MOMENTS

Philalethes Society Elects New President

Ill. Richard H. Curtis, 33°, was recently elected president of the Philalethes Society at its conference in Winnipeg, Manitoba. The organization is the oldest independent Masonic research society in North America. It serves thousands of members worldwide.

Bro. Curtis was editor of this magazine from 1975 and continued in the role until 2006. As assistant editor before that he played a crucial role in designing *The Northern Light*. Dick Curtis is a member of Good Samaritan Lodge in Reading, MA, and a member of the Valley of Boston.

Masonic Word Math

Speaking of Dick Curtis, as editor of *The Northern Light*, he created a feature called "Masonic Word Math," a puzzle that results in a Masonically-themed word found on the pages of the magazine. Since retirement, Bro. Curtis has continued to write the puzzles and still often appear in *The Northern Light*. You can order a book containing many of his Masonic Word Maths from past issues through our web store at ScottishRiteNMJ.org. Additionally, you can use downloadable versions of *The Northern Light* available for free at the same site to help you in your quest for those Masonic words.

Curiosities of the Craft

The Grand Lodge of Masons in Massachusetts and the Scottish Rite Masonic Museum & Library have partnered to produce *Curiosities of the Craft: Treasures from the Grand Lodge of Massachusetts Collection*. Drawing on new research, the book includes over 150 highlights from the Grand Lodge collection of more than 10,000 items acquired since 1733. These objects represent the rich heritage of Freemasonry in Massachusetts and tell stories of life in the fraternity, in the state and around the world. To purchase the catalogue for \$44.95 (plus \$10 for shipping), contact the Grand Lodge of Massachusetts at 617-426-6040 or order online at www.massfreemasonry.org.

TNL Staff Member Retiring

Personnel changes at the office of *The Northern Light* are quite rare. After all, in our 43-year history we have had only three editors. This month, however, we sadly lose an important member of our staff, as Sonja Faiola retires. Sonja has worked for the Supreme Council for many years. She began her

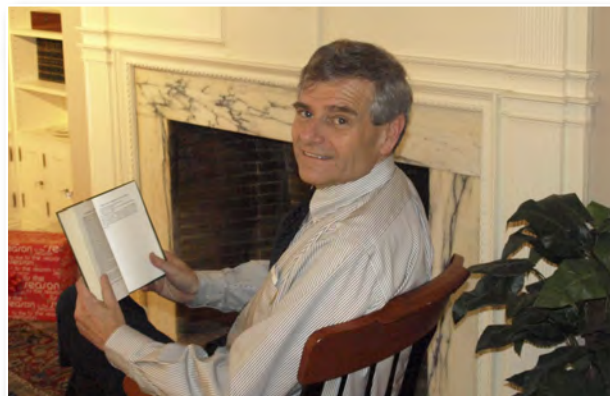
career here, working at the Scottish Rite Masonic Museum & Library in 1983 – first, doing PR work, and later in the library. A year later she joined the magazine staff.

Sonja will certainly be missed here at the office, but we hope we continue to see plenty of this long-time integral member of our team. We wish her well in this next chapter of her life.

Blessed or Blest?

We have always wondered what the differences are between these words. In this issue of *The Northern Light*, however, it became necessary to find out. Because we had so many different writers sending us their essays, the words came up several times, with different spellings. We thought, is it a regional thing? Is it due to an age factor, or maybe just personal preference? Here's the scoop as we found it:

According to the Random House Dictionary, blessed (pronounced as two syllables) is "consecrated, sacred, holy." It lists "blest (one syllable) as an alternate spelling. Merriam-Webster has several definitions but lists the main spelling as blessed and pronounced as one syllable. As with Random House, blest is an alternate spelling. Grammarist.com says "blessed is the past tense and past participle of bless. Blest is an archaic form that shows up mainly in references to old, mostly poetical texts and as a poetic affectation. Elsewhere, it has been pushed out of the language." Ablemuse.com, a site for grammarists to weigh in on wordy issues, goes a bit deeper. The general consensus seems to be that blessed is always acceptable, while blest can be used after the noun, although one contributor points out that "both spellings exist merely to keep editors on their toes." Since both seem to be usable, we have opted to go with the spelling that each writer chose.



Alan E. Foulds, 32°
editor

A Sublime Brotherhood

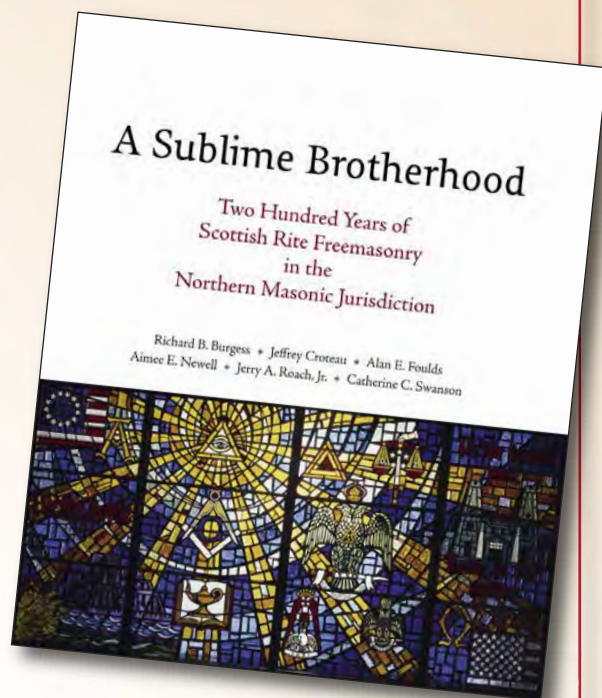
is a celebration in words and images of
the 200th anniversary of our
fraternity.

Divided into six chapters, the book tells the
compelling story of the organization;
highlighting the people, structures, traditions,
and objects that help us understand how the
Northern Masonic Jurisdiction began, where it
has been, and what it looks like today.

The volume provides the reader with a lavishly illustrated history of the organization.

As a souvenir of the 200th anniversary celebration of the Northern Masonic
Jurisdiction, *A Sublime Brotherhood* is a glimpse into the past, a chronicle of its present,
and a reference for its future.

It is a “must” for any Mason’s book shelf.



Now Available

order at: shop.ScottishRiteNMJ.org

Price: **\$33.00** + shipping