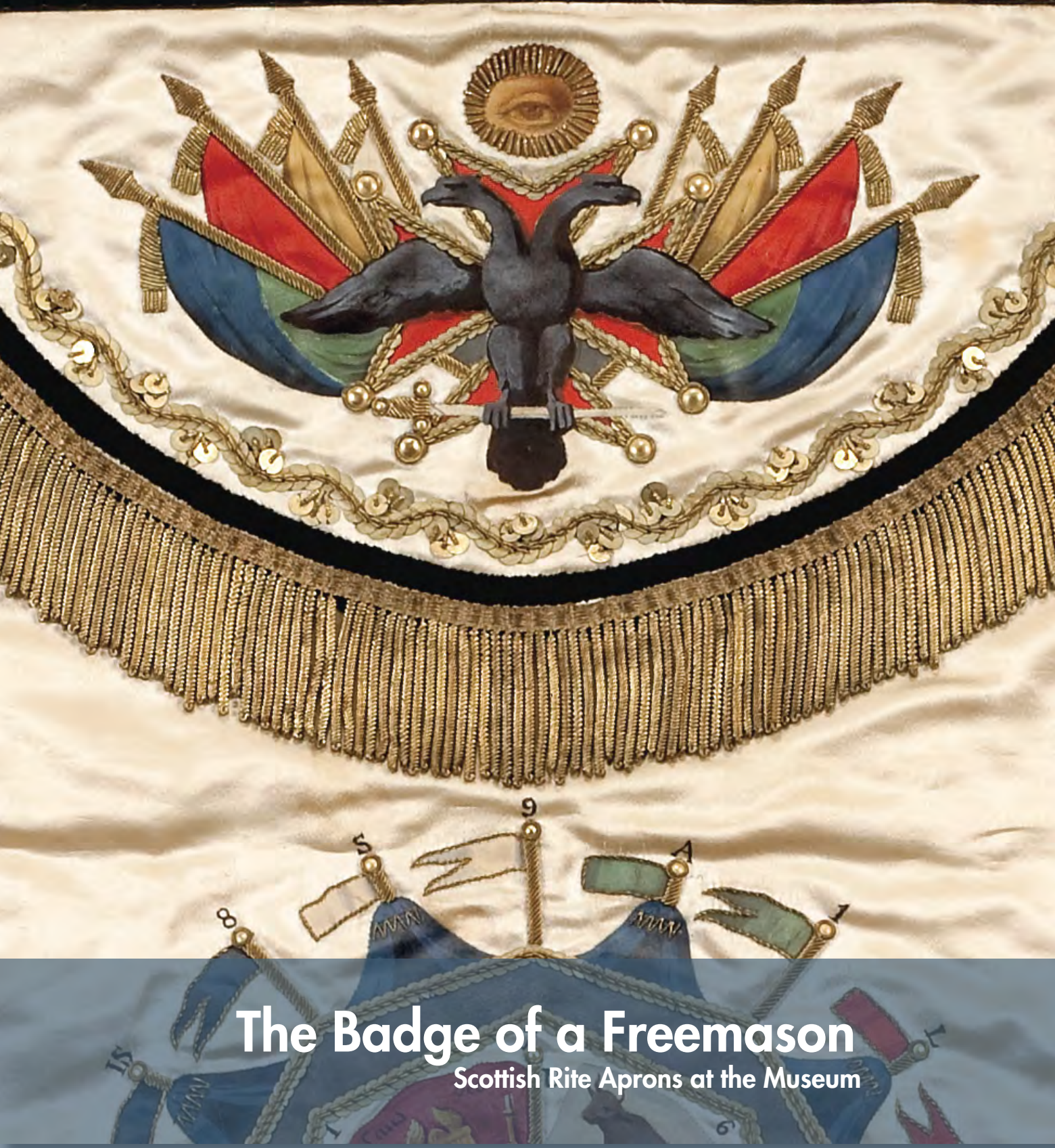


The Northern Light

Vol. 46 No. 2 MAY 2015



The Badge of a Freemason

Scottish Rite Aprons at the Museum

The Northern Light

The magazine for Scottish Rite Masons of AmericaSM

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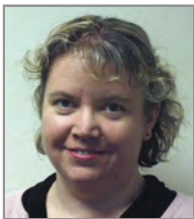
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CONTRIBUTORS



Aimee E. Newell, PhD, is the director of collections at the Scottish Rite Masonic Museum and Library, Lexington, MA.



William E. Larson, 33°, is Deputy's Representative for the Valley of Keene, NH.



James E. Winzenreid, 33°, is the 11th R.W. Provincial Grand Master, Royal Order of Scotland - USA.



Steven L. Scaife, 32°, is a member of the Valley of Springfield, IL.

COLUMNISTS

Jeffrey Croteau is manager of library and archives at the Van Gorden-Williams Library. Robert A. Domingue is historian for St. Matthew's Lodge, Andover, MA, and editor of The Philatelic Freemason. Thomas W. Jackson, 33°, was formerly Grand Secretary for the Grand Lodge of Pennsylvania. He is Executive Secretary for the World Conference of Masonic Grand Lodges. Leigh E. Morris, 33°, works in corporate communications for a major utility company. He is a member of the Valleys of Milwaukee and Springfield, IL. S. Brent Morris, 33°, is the editor of The Scottish Rite Journal, a publication of the Southern Jurisdiction, USA, located at Washington, DC.

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Mailing Address:

PO Box 519, Lexington, MA 02420-0519

Editorial Office:

33 Marrett Road (Route 2A), Lexington, MA 02421
781-862-4410 • Fax: 781-863-1833
email: editor@supremecouncil.org

Internet:

www.ScottishRiteNMJ.org



SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

Sisyphus



“The gods had condemned Sisyphus to ceaselessly rolling a rock to the top of a mountain, whence the stone would fall back of its own weight. They had thought with some reason that there is no more dreadful punishment than futile and hopeless labor.”

— 20th century French author

Most of us remember back to that time in junior and senior high school when we were exposed to a few classes of Greek mythology. One of the cast of characters who, for some inexplicable reason, has remained firmly lodged in my mind, was the poor fellow named Sisyphus. He was condemned by Zeus, king of the gods, to the depths of Hades for his arrogance and ego. His punishment, as many of us well know, was to roll an enchanted boulder to the top of a steep hill only to watch helplessly as it toppled back down again and again and again; an eternity of useless efforts and unending frustration. What greater torture than to be condemned to repeat meaningless actions, every moment of every day, with absolutely no hope of ending such misery?

As we reflect on this story, we should also think about the unmistakable message our members are sending us. As the Masonic fraternity continues in its attempt to roll the ritual rock up the hill, most of our members are absent. Certainly there are a few members of the craft who have assumed the role of Sisyphus (possibly seeking higher office?) and are willing to devote endless hours to ritual. However, the majority of our members don't attend meetings or degree work – a tragedy of truly mythological proportions.

Many of today's Masonic leaders have chosen to hitch our once great fraternal wagon not to a star, but to a ritual stone. However, unlike Sisyphus, Freemasons are still free to choose their fate. Low attendance in so many of our lodges, the consolidation of struggling lodges, and the lack of good men seeking Light in Freemasonry should be wakeup calls to our leaders. In Grand Lodges throughout the United States, membership and influence continue to decline, and yet, edicts for better ritual performance and behavior control remain the top priorities.

Freemasonry cannot blame a mythological god or goddess for our shortcomings. As Shakespeare so poignantly taught us in yet another high school class, “The fault, dear Brutus, is not in the stars, but in ourselves . . .”

If the fault is in ourselves, then the solution is within us as well. Might the solution of membership issues facing the craft necessitate spending more social time together, more time being concerned about the well-being of each other, and less time on ritual?

Yes, yes, and yes.

John Wm McNaughton
Sovereign Grand Commander

THE BADGE OF A FREEMASON

By AIMEE E. NEWELL, PhD

SCOTTISH RITE APRONS AT THE MUSEUM

SOON AFTER THE SCOTTISH RITE MASONIC Museum & Library was founded in 1975, the collection began to grow, with Masonic aprons among the first donations. Today, with more than 400 aprons, the Museum & Library has one of the largest collections in the world. Examples date from the late 18th century to the present and come from the United States, England, China and other countries. A new publication from the Museum & Library – *The Badge of a Freemason: Masonic Aprons from the Scottish Rite Masonic Museum & Library* – presents more than 100 aprons from the collection with full-color photographs and new research to tell the stories of apron manufacturers and owners and to track the history of Masonic regalia.

Included in the book are five entries about Scottish Rite aprons. The collection at the Museum & Library includes more than 20 examples of Scottish Rite aprons. Eight of these, almost half, are Rose Croix aprons, while four are Consistory aprons, three are for Princes of Jerusalem and two from Lodge of Perfection. The remaining five aprons represent other degrees or groups, including an apron that was purportedly worn by a member of a Cerneau Scottish Rite group in western Massachusetts.

While Scottish Rite members have been practicing theatrical-style rituals with full costumes, makeup and sets since the early 1900s, during the 1700s and early 1800s, these rituals were performed in much the same way as the first three degrees at local lodges. Wearing aprons and sashes over their street clothes, men completed brief question-and-answer ceremonies. Even as late as 1867, an illustration in Charles McClenachan's *The Book of the Ancient and Accepted Scottish Rite of Freemasonry*, shows several members in a lodge room wearing aprons and sashes to perform a Scottish Rite degree. A late 1800s photograph of Freemason

Otis Cole shows another view of the apron and sash that formed the Scottish Rite regalia at the time. In the photo, Cole, who lived in Rochester, NY, wears a 33° sash and a 32° apron.



Otis Cole, ca. 1866, Bacon & Company, Rochester, NY, gift of the Supreme Council, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A.

An unfinished apron from the 1820s or 1830s is embroidered with the symbols of the Scottish Rite's Rose Croix, or 18th degree. The degree tells the story of the building of the Temple of Zerubbabel on the site of Solomon's Temple, which had been destroyed. This apron shows the major symbols used in the ritual: the pelican piercing her breast to feed her children with her blood; the cross with "INRI" at the top; allegorical figures of Faith, Hope and Charity, and a knight.



Rochester Consistory, S.P.R.S., Ancient Accepted Scottish Rite, 1911, unidentified photographer, Rochester, NY, gift of Robert Pedersen for the Valley of Rochester. Photo by David Bohl.

This apron may have been made in France. Aprons with French designs were used in the United States, sometimes made here and sometimes imported from France, demonstrating how fluid the designs were during the early 1800s. It is difficult to know where this apron was made since we do not know who made it or owned it. This embroidered apron shows an arrangement of symbols that is also seen on a printed apron; several of the printed examples survive in private and museum collections.

Printed under the flap on at least one example of the engraved version of the apron is “Déposé à la Bibliothèque national,” which translates to “deposited at the National Library [of France].” A late-1800s engraving of this same apron design includes the printed description, “A Paris chez Guerin, Brodeur, rue de Clery, No. 281 / Déposé

à Bibliothèque nationale.” A “Guerin,” listed as an embroiderer – “Brodeur” in French – has an address of “r[ue] de Cleri, 80” in the Paris Directory for 1816. It is possible that he produced printed patterns for embroidery, as well as doing the embroidery himself. However, the street address is different from that listed on the engraving, so it is not absolutely definite that these “Guerins” were one and the same.

During the late 1850s, the Supreme Council, Northern Masonic Jurisdiction, ordered new regalia from Paris. Unfortunately, the records do not provide details about its materials or designs, only that it was “difficult to conceive how it can be excelled in beauty of workmanship.” A few years later, in 1863, a committee was again appointed “to procure from Paris, France, regalia and jewels for this Supreme Council.”

Sadly, the Boston Masonic building, where the Supreme Council met and stored its regalia, caught fire in April 1864 and all of the regalia was lost. A year later, in 1865, the Supreme Council once again started the process of ordering new regalia “for the officers of the Supreme Council, and a sample of the proper Regalia for the Sov. Grand Inspectors-General, Thirty-Third Degree, and also a Standard of the Order.” By May 1866, the regalia arrived from Paris and was described as “rich and beautiful.” It is tempting to surmise that one of the Scottish Rite aprons now in the Museum & Library collection may date from this order, or perhaps is one of the samples that the Supreme Council considered.

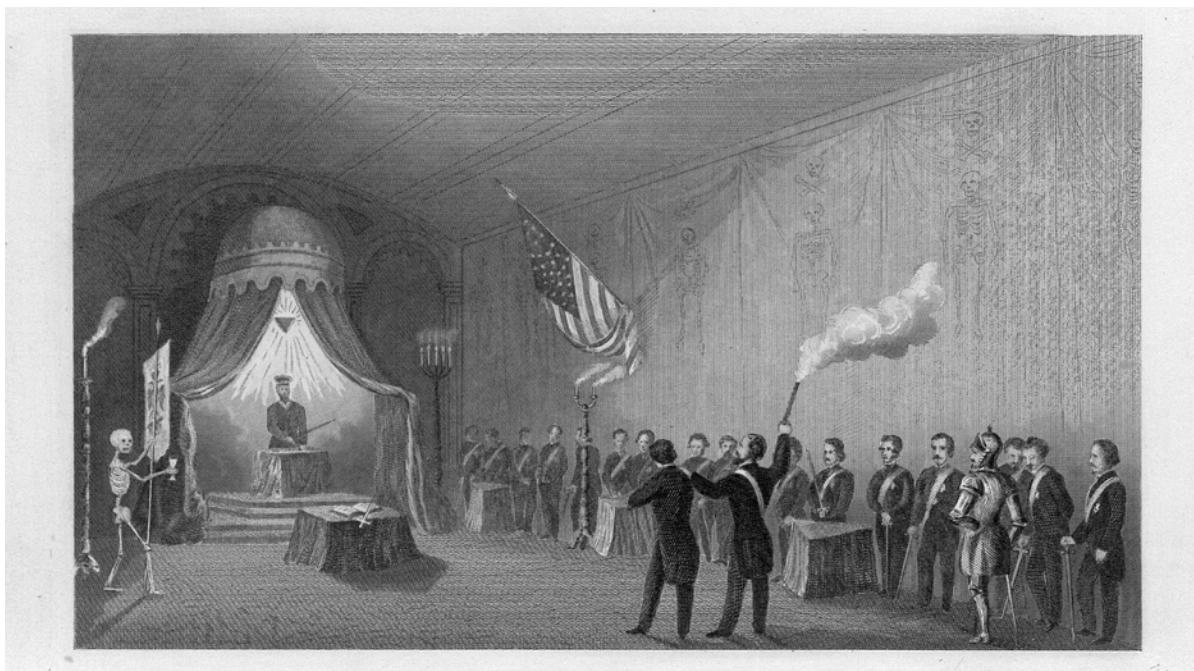
The apron’s intended use is unknown. While many of the aprons in the Museum & Library collection reflect the fluidity with which early degrees were awarded in the lodge or the chapter, this apron seems to combine two distinct Scottish Rite degrees which were not conferred together at the time that this apron was made.

The flap shows a red Maltese cross with “33” in the center, suggesting that this apron was intended to be worn by a Scottish Rite member who had received the honorary 33°. However, the emblem stitched on the body relates to the 32°, with the initials shown on the colored flags being part of the encampment emblem. As a source of further confusion, the letters on the flags are arranged to spell “GETNU.” In the 32°, these initials are generally meant to be arranged to spell “TENGU.” Unfortunately, without more evidence about this apron’s origin and use, it remains a mystery.

Another apron in the collection shows more straightforward symbolism and was used for the 32°. The design of this apron is based on the symbols used to teach the degree’s lesson and comes directly from the 18th-century manuscript rituals used by Scottish Rite members. An annual report from 1853 for Scottish Rite groups in Pennsylvania and Ohio noted that “officers and Brethren are fully clothed, as laid down in the Ritual.” This apron is white, lined and edged with black. The flap shows a double-headed eagle and flags on either side. The body shows what is known as the “camp” or “encampment,” which serves as the tracing board for the degree.

As one 1864 manual explained: “the form of which is a nonagon, within which is inscribed a heptagon, within the heptagon a pentagon, within





Frontispiece, *The Book of the Ancient and Accepted Scottish Rite of Freemasonry*, 1867, Charles T. McClenachan, author, Masonic Publishing and Manufacturing Company, publisher, New York, NY. Photo by David Bohl.

the pentagon an equilateral triangle, and within the triangle a circle...on the sides of the pentagon ... are five standards." The standards each have a symbol – the Ark of Alliance, a lion, a flaming heart, a double-headed eagle and a bull. Along the outer border of the nonagon are nine tents with flags, "representing the divisions of the [symbolic] Masonic army."

Freemason James H. Freeland originally wore this apron. Born in Hopkinton, MA, in 1827, Freeland left home at 17 to work for his brother, a clothing manufacturer in Worcester. Over the course of his career, Freeland worked at and owned a number of firms in Springfield, Worcester and Boston, sometimes on his own and sometimes with his brother or other partners.

Freeland was raised a Master Mason at Springfield's Hampden Lodge in 1850. He also joined Boston's Aberdour Lodge in 1865, withdrawing from it in 1878. Active in many Masonic groups, Freeland joined the Scottish Rite in 1859. He received the 32° in 1861, which is probably when he received this apron. The apron was donated to the Museum & Library in 1978 by his grandson along with two other Scottish Rite aprons, three Scottish Rite collars, two fraternal sashes, a Royal Arch key, three Scottish Rite pins, a pair of gloves and three shirt studs that belonged to Freeland. In April 1863, Freeland was presented

with the highest honor in the Scottish Rite – the 33°. When he died in 1902, James Freeland was remembered as someone who exercised "a silent but potent influence on those around [him...his] death is a loss not only to our Fraternity, but to the community at large."

Among the five Scottish Rite aprons in the collection that do not relate to a specific degree is a recent acquisition owned by Carl Leonard Lidfeldt. The apron dates to about 1911, after Lidfeldt was initiated into all four bodies that compose the Scottish Rite. According to the inscription



Scottish Rite Rose Croix Apron, 1820-40, unidentified maker, United States or France. Purchased with the assistance of the Kane Lodge Foundation. Photo by David Bohl.

Scottish Rite Apron, 1911, unidentified maker, probably New York. Photo by David Bohl.

Scottish Rite Apron, 1855-75, unidentified maker, possibly France, gift of Edward G. Stevens. Photo by David Bohl.

Scottish Rite 32° Apron, ca. 1861, unidentified maker, probably Massachusetts, gift of James H. Freeland. Photo by David Bohl.



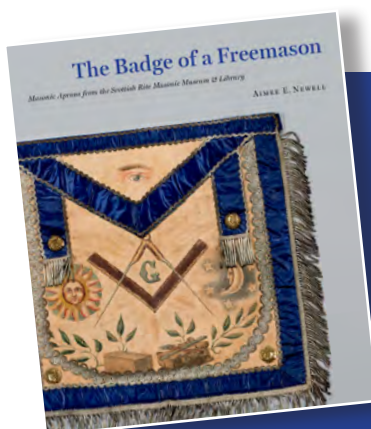
Design for Rose Croix Apron, 1850-1900, unidentified maker, Paris, France, collection of the Grand Lodge of Masons in Massachusetts.

under the flap, Rochester, New York's Valley Lodge, No. 109, presented the apron to Lidfeldt after he was raised a Master Mason on May 31, 1910. The front of the flap shows a double-headed eagle emblem. The body of the apron lists the dates in 1910 and 1911 when Lidfeldt was initiated into each Scottish Rite body – the Lodge of Perfection, the Council of Princes of Jerusalem, the Chapter of Rose Croix and Rochester Consistory.

Lidfeldt was born in Sweden in 1883 and immigrated to the United States, via Liverpool, England, in 1906. At the time of the U.S. Census in 1910, he rented a room as a lodger and worked as a hotel waiter. The Rochester city directory for 1912 identifies his employer as the Powers Hotel. Census records from the next three decades show that Lidfeldt continued to follow this career path. He lived in Rochester with his wife, and their daughter and son, and he continued to work as a waiter at the Powers Hotel. The hotel opened in 1883 when it “enjoy[ed] the distinction of being one of the very few absolutely fire-proof hotel buildings in this country.” The building had two elevators, 300 rooms, ten stores and a banquet hall that could seat 500 guests. According to city directories, Lidfeldt continued to work there until at least 1960. He died in 1962 and the hotel closed around the same time.

Lidfeldt's apron can be described as a “biographical object,” a term used by anthropologists to identify personally meaningful objects that take on a life of their own. In addition to the biographical story that the apron tells about its owner, it gained sentimental value as it was kept by the original owner's family and passed through the subsequent generations. In many cultures, “people and the things they valued were so completely intertwined they could not be disentangled.” This apron may have functioned this way for Lidfeldt's family (along with many of the aprons in the Museum & Library collection). It was deeply associated with him, calling to mind his Masonic activities and the Masonic lessons that he practiced in his family and in his community, as well as at the lodge. ■■

Aimee E. Newell, PhD, is the director of collections at the Scottish Rite Masonic Museum & Library in Lexington, MA. To discuss the donation of objects for the collection or to ask questions about the collection, please contact her at anewell@monh.org or 781-457-4144.



THE BADGE OF A FREEMASON

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Ill. Drew Wineman Washabau, 33°

1927 - 2014

Ill.∴ Drew W. Washabau, 33°, an Active Emeritus Member of this Supreme Council for the Commonwealth of Pennsylvania, died on Tuesday, December 23, 2014.

He petitioned Philanthropy Lodge, No. 225, F. & A.M., Greensburg, one week following his 21st birthday and was raised a Master Mason on Oct. 18, 1948. He served as Worshipful Master in 1986.

On April 19, 1952, at McKeesport, PA, he was united in marriage to Frances Elizabeth Gootz, who survives along with his brother, Wade, as well as numerous nieces and nephews.

For the complete balustre on the life of Ill. Drew Washabau, 33°, visit the "Member's Center" at ScottishRiteNMJ.org.



Ill. Robert Henry Sale, 33°

1918 - 2015

Ill.∴ Robert H. Sale, 33°, an Active Emeritus Member of this Supreme Council for the state of Michigan, died on Saturday, February 7, 2015.

He was raised a Master Mason in Westgate Lodge, No. 520, F. & A.M., Detroit, on March 26, 1957, and served as Worshipful Master in 1965.

On June 5, 1943, at Detroit, he was united in marriage to Norma Jurisch, who predeceased him in October of 1991. He is survived by his daughter, Judith; a son, Richard; three grandchildren, Derek, Elizabeth and Jennifer; and three great-grandchildren, Charlie, Henry and Hunter.

For the complete balustre on the life of Ill. Robert Sale, 33°, visit the "Member's Center" at ScottishRiteNMJ.org.



Ill. James Edward Olmstead, 33°

1936 - 2015

Ill.∴ James E. Olmstead, 33°, an Active Emeritus Member of this Supreme Council for the state of Ohio, died on Wednesday, January 21, 2015.

Raised a Master Mason in Phoenix Lodge No. 123, F. & A.M., in Perrysburg, OH, on March 17, 1969, and served as Worshipful Master in 1975-76; Lodge Secretary in 1981-87; District Education Officer in the 11th Masonic District in 1976-78; and District Deputy Grand Master in 1978-81.

On Nov. 26, 1959, in Sioux Rapids, IA, he was united in marriage to Shirley Anita Croftwell, who survives along with their two sons, Michael James Olmstead of Perrysburg, OH, and David Leonard Olmstead of Amelia, OH; and five grandchildren.

For the complete balustre on the life of Ill. James Olmstead, 33°, visit the "Member's Center" at ScottishRiteNMJ.org.

What Do You Do Here?

By WILLIAM E. LARSON, 33°



WHAT ARE WE SELLING? FRATERNITY?

What does that really mean today? What are the benefits of fraternity and why would I want fraternity? What do I get from fraternity and what is it going to cost me – not just in money but in time?

FOR THE LAST SEVERAL MONTHS a new store was being built in my town. Eventually the sign for Sears was put on the building. My children asked, “What does Sears sell?” My answer was based on the Sears that I knew as a kid; something like JCPenny – but with tools. What actually opened is a tools and appliances store. Now we know what they actually sell there but my perception of Sears is something different than it is to my kids.

In the August 2014 edition of *TNL* we began a discussion in an article titled: “Marketing Freemasonry.” The questions were asked: Where are we now? Where are we going? How are we going to get there? A S.W.O.T. analysis (strengths, weaknesses, opportunities, threats) was encouraged for your Valley and lodge in preparation for a marketing and business plan. The Valley self-evaluation will help your Valley toward this end. Why marketing and business plans? They define what we sell, to whom, how much we charge and how do we get it to them. But the plan starts with: What are we selling? What is our product?

Marketing students learn the four Ps: product, price, promotion, place. This article will deal with product. What do we sell here? What do we actually sell, and what do we think we sell? When a prospective candidate knocks on the door of our lodge what do we tell him that we sell? Secret words and handshakes? Well, the thrill of the “he-man woman haters club” of “Little Rascals” fame was great at age eight but at age 38, the man cave has a television as big as a barn, has live stadium surround sound and the password is: I brought your favorite beer. Fraternity can be found in the man cave. But Proverbs 17:17, I think, differentiates Freemasonry and particularly the Scottish Rite from the man cave: “A friend loveth at all times, and a brother is born for adversity.” Grand Commander McNaughton and his team have developed the Scottish

Rite vision statement: “*We will strive to be a fraternity that fulfills our Masonic obligation to care for our members*” which bears a striking resemblance to Proverbs 17:17.

Do we entice a prospective candidate with the opportunity to perform bad dinner theater with a bunch of grumpy guys ready to pounce if he gets a syllable wrong? This is probably not our best recruitment tool; but fraternity is found in the learning of ritual. The master craftsman teaches his trade to his apprentice and helps to hone his skills as the apprentice develops as a fellow craftsman. The master craftsman is the exemplar of the ritual moved from head to heart to actions.

The grumpy grumbler guys could learn a lesson in instruction in place of criticism and the apprentice could develop a thicker skin and take a lesson from the 14° and “strive for perfection” rather than mediocrity. These are valuable lessons we could teach in our lodges to be carried out in our family, social and work lives. Toleration is one of our Scottish Rite core values and the “24° – Brother of the Forest” teaches us about our wrongful perceptions which lead us to intolerance. You can experience the degree in a Valley near you to see how the story ends. For a preview of the 24° visit the “Member’s Center” at ScottishRiteNMJ.org.

So what are we selling? Before reading any further, write down five things we are selling – to you. Then prioritize them.

Why is membership in our great fraternity falling? Is Freemasonry no longer relevant? Do we merely learn ritual to recite it for the several on the sidelines? Do we perform Scottish Rite degrees solely for the camaraderie experienced between cast and crew? “I don’t want to sound ungrateful or anything, but I find myself here looking for more,” said Hiram to his Guide.

So, what are we selling? Fraternity? What does that

really mean today? What are the benefits of fraternity and why would I want fraternity? What do I get from fraternity and what is it going to cost me – not just in money but in time?

Do we recruit based on a reliance on George Washington, the other various Masonic presidents, the great adventurers and explorers, the great innovators and inventors and the captains of industry that punctuate the glory of the craft? Times have changed. Henry Ford died in 1947, and Gerald R. Ford left office 37 years ago. Even the “Millennials” demographic (roughly 1980-2000) are entering their 30s but Henry Ford and Gerald R. Ford don’t have Twitter accounts and have no Tumbler presence and neither has a Klout score. Are we selling a storied past in an age of nanosecond history?

Is Freemasonry no longer relevant?

Grand Commander McNaughton’s vision of what we’re selling is this: We will strive to be a fraternity that fulfills our Masonic obligation to care for our members. In New Jersey, after Hurricane Sandy brought such devastation, the vision was seen in action not just by Masons but also by a larger community of people. Brotherly love, relief and truth continue to be on display in the aftermath of trying times. This vision goes beyond the financial assistance that the Grand Almoner’s fund provides – faith, hope, and charity as Brethren place faith in God and in each other, hope for better things to come, and charity (love in action) as Brethren place a loving arm of comfort and support around another and fulfill the obligation in the 14°.

What are we selling? I submit that we are selling a character building organization. Ever notice how few Masons there are in places of prominence and how few men of character we can point to for our own inspiration and that of our children? Where are the men of character? Perhaps a character revival can start with the Ancient Accepted Scottish Rite.

In the Workshop Wednesday sessions mentioned in “Marketing Freemasonry,” (TNL, Aug. 2014), we compared Lakewood Church, a Mega-church in

Houston, TX, to Freemasonry. What is Lakewood selling? Brotherly love, relief and truth; faith, hope and charity. What are we selling? The youngest Entered Apprentice should be able to recognize the tenets of his profession. Why did Lakewood buy the Compaq Center, where the Houston Rockets basketball team used to play? Because 43,500 people go to hear this message every week? Why is Freemasonry shrinking with this many people attracted to this message weekly?

Rick Warren, bestselling author of *A Purpose Driven Life* and pastor of Saddleback Church, another mega-church with 20,000 people attending weekly plus “virtual attenders” (those watching by webcast), breaks the message down to “Love God and love others.” Sounds very similar to the core values found in our Scottish Rite.

Bill Hybels is pastor of Willow Creek Mega-church in Chicago. Some of the material used in the Scottish Rite Leadership Conference comes from the Global Leadership Summit hosted by Willow Creek annually. Willow Creek boasts about 24,000 weekly attendees. The vision to start Willow Creek was, according to Wikipedia, “to start a church that used relevant biblical teaching, music, and drama.” Sounds very similar to blue lodge and Scottish Rite degree presentations.

These three churches in three different cities are all doing similar things to what we do in Freemasonry, and every weekend they attract an attendance just over half of our Northern Masonic Jurisdiction membership. It should be noted that each is a multi-generational church – something for all ages. This sounds a lot like inspiration, convenience and enjoyment.

So what are these mega-churches doing that we aren’t? My opinion is that they live out their truths. They demonstrate (the theological virtues) our tenets; faith,



We have great people and a great product; it's our brand messaging process that needs some work.

hope and charity and the cardinal virtues (temperance, fortitude, prudence, justice) from the Latin meaning “the hinge of a door” or as C.S. Lewis describes “pivtol.” They practice their core values among those around them, not just at church, but everywhere. They don’t allow people to get lost in the mire of the mega-church, they all have small groups (less than ten people who meet together during the week) for people to plug in and share what’s going on in life, their triumphs and tribulations, they receive and give support and have accountability partners to help them set and achieve goals. This sounds like a fraternity, or what a fraternity should be. A mega-church starts with one person and a vision and builds from there. It only takes three to open a Master Masons Lodge.

It’s not the buildings that make the mega-church successful. Saddleback first met in a condo in 1979. By 1980, 200 people met in a high school theater, then a 2,300-seat plastic tent until 1995, when a 3,500-seat worship center was completed. Similar stories apply to Willow Creek and Lakewood.

In many jurisdictions Masons can’t ask anyone to join. We could blame this policy for our falling numbers, but leading companies like Coke “life begins here,” or BMW “the ultimate driving machine,” make a branding impression. Neither asks you to buy their product – they create a desire, a value, a vision of a cool and refreshing drink or comfort, fun and arriving in style. Cost is relevant to value. The Chevy Cruz diesel gets 45mpg but so does the BMW. Is the BMW worth the value? Is Freemasonry worth the value?

For us to market Freemasonry we must establish what we’re selling and assign the value.

The “Millennials” are also called “Echo Boomers” due to the size and birth rate comparison to the baby boomer generation. Much study is being done on this demographic. We, as Freemasons, have an opportunity to appeal to this generation. Those who have been to war, as those of the Greatest Generation, are now coming home. There is fraternity in the war zone. The Greatest Generation found fraternity at home in Freemasonry, so, too, can the next Greatest Generation, as I call them. Why not us?

Marcus Lemonis, CEO, Camping World and star

of the CNBC show, *The Profit*, breaks business down to three things: people, process, product. We have a storied history of great people in our fraternity. The Bible, the basis for many of our degrees, is full of ordinary people who became known for doing extraordinary things, like many Freemasons. We have great people and a great product; it’s our brand messaging process that needs some work.

Remember those five things you wrote down? Bring them to your lodge and to your Valley and start the discussion. What could be more important to discuss for five minutes at our meetings than what we are selling? What we are selling to you is what you’re buying. If you don’t see what you want to buy others won’t either. The good salesman uses his product in order to believe in it and sells through his conviction.

In the online marketing world companies can be devastated by negative online reviews, but the savvy company uses a bad review as an opportunity to improve. The customer who feels his complaint is unheard is not loyal. The customer who feels respected (valued) and that action is being taken to remedy the situation will buy the product again – loyalty is priceless.

While not one of us has the answers, we can certainly start with asking the questions.

Perhaps holding these discussions in our lodges would inspire some interest among the multi-generations we believe we serve. What are we selling? Who are we selling it to? Why do they want to buy it? Where are we now? Where are we going? How are we going to get there? We get there by marketing; simply living out our tenets, cardinal virtues and core values – that our example may inspire others to want what we’ve got.

What are we selling? To me, we’re selling character: men who know what we stand for:

Reverence for God

Integrity

Justice

Tolerance

Devotion to Country

Service to Humanity



THE PROVINCIAL GRAND LODGE

Royal Order of Scotland - USA

A Common Beginning with Uncommon Parents

By JAMES E. WINZENREID, 33°

Many are familiar with the Royal Order of Scotland and the story of the Battle of Bannockburn on Summer St. John's Day 1314, led by Robert the Bruce, King of Scots. What is not so well known is the story of the founding of the Provincial Grand Lodge Royal Order of Scotland, United States of America. The Provincial Grand Lodge was founded in 1878, and two distinguished Masons made it possible: Albert Pike and Josiah Drummond, leaders of the Ancient & Accepted Scottish Rite for the Southern and Northern Masonic Jurisdictions, and the Provincial Grand Lodge. The purpose of this article is to tell the story and explain how these uncommon parents collaborated in a common beginning of the Provincial Grand Lodge.

There is evidence of an early Provincial Grand Lodge of the Royal Order of Scotland, at Norfolk, VA, but no records are available. Subsequently, in 1876, Pike entered into correspondence with John Whyte-Melville. At the time, Whyte-Melville was head of both the Royal Order of Scotland and the Supreme Council for Scotland of the Scottish Rite. In his letter, Pike expressed the view that the Royal Order of Scotland might be introduced into the United States, and as a result:

The letters exchanged between Pike and Whyte-Melville were read to Grand Lodge at the annual meeting on 4th July 1876. On the motion of the Deputy Grand Master & Governor it was unanimously agreed: that it was desirable the Royal Order of Scotland should be established in the United States of America. That with a view to the Order being officially promoted and at the same time managed so as to preserve its tone and character there, as it has been done here, it could not be placed in safer hands than those of Brother, the Honourable Albert Pike. (Lindsay citing Draffen, 2013, p. 36)

Subsequently, it was necessary for Pike to become a member of the Royal Order of Scotland. To accomplish this, Brother George Stodart Blackie, a doctor of

medicine and graduate of Edinburgh University living in Nashville, and a member of the Royal Order of Scotland:

... was empowered to advance and promote Albert Pike to membership of the Order ... This he did and reported the matter to Grand Lodge in December 1876 along with a petition from Albert Pike to be appointed Provincial Grand Master. A Charter was issued on the 4th October 1877 setting up the Provincial Grand Lodge of the United States and, by a Commission of the same date, Albert Pike was appointed the first Provincial Grand Master. The first meeting of the new Provincial Grand Lodge was held on 4th May 1878 when the Provincial Grand Master advanced and promoted some ten brethren, and filled the various offices. (Lindsay citing Draffen, 2013, p. 36)

Over the years, it has been difficult to understand why the Grand Lodge granted a charter for the whole of the United States. The question was raised with Josiah Drummond some 20 years after the fact and his views were requested about the matter. Drummond stated:

... In his view only by having one Provincial Grand Lodge for the United States could the Order remain in any way selective. In 1878 a limit of membership of 150 had been set and, in a reversal of the position in Scotland, membership of the Scottish Rite had been made an essential qualification for membership. (Lindsay citing Draffen, 2013, p. 37)

Pike was very clear in explaining what he believed to be the role of the Provincial Grand Lodge. He defined its objectives as follows:

The Provincial Grand Lodge has been established with a limited membership, to make impossible the cheapening of our degrees, and that the admission to it might be, as it is in England and Scotland, a high honour. We do not propose to create Chapters, for we neither desire to levy taxes, nor to govern subordinates, nor to add to the legislation or jurisprudence of Masonry.

We have desired to create an association of worthy Masons and gentlemen, of all of the States and Territories, to assemble annually, not for dry discussions or for display, but for social intercourse and festive enjoyment, to the end that each may become richer at every meeting, by the acquisition of new friendships, and the strengthened ties of old ones; wiser, by learning to set a higher estimate on human nature; truer and nobler by self-correction, and the communion of wise and proud men.

We will always have it at heart to maintain and increase the honour and dignity of Free Masonry, as the Advocate and Defender of civil and religious liberty; to elevate and ennoble it, and make it worthy of the respect of men of intellect and scholarship; and to prevent the removal of the ancient Land-marks. (Report and Historical Survey, p. 39)

Since that time, the Provincial Grand Lodge has had eleven Provincial Grand Masters. The first was Albert Pike who at the time was serving as Sovereign Grand Commander of the Scottish Rite for the Southern Jurisdiction. The second was Josiah Drummond, the Sovereign Grand Commander of the Scottish Rite for the Northern Masonic Jurisdiction. The relationship between the Scottish Rite and the Provincial Grand Lodge has continued for over 137 years. Both Sovereign Grand Commanders John Wm. McNaughton and Ronald A. Seale, today's leaders of the Scottish Rite,

value their membership in the Provincial Grand Lodge, as does Provincial Grand Master Winzenreid value his membership in the Ancient & Accepted Scottish Rite.

It is worthy to note that the relationship between the Scottish Rite and the Royal Order of Scotland is valued in the Grand Lodge, as well. For some 80 years, the Deputy Grand Master and Governor of the Order was a member of the Elgin family, direct descendants of Robert the Bruce, except for a brief period between 1934 and 1936. During this period the Order was governed by H.R.H. Edward, Prince of Wales and Duke of Rothesay. Edward James Bruce, 10th Earl of Elgin and 14th Earl of Kincardine, KT and Andrew Douglas Bruce, 11th Earl of Elgin and 15th Earl of Kincardine, KT were members of the Scottish Rite. Currently, Sir Archibald Donald Orr Ewing, Baronet is the Deputy Grand Master and Governor of the Royal Order of Scotland as well as Lieutenant Grand Commander within the Supreme Council for Scotland of the Scottish Rite. The current Grand Secretary of the Order is C. Martin McGibbon, formerly the Grand Chancellor within the Supreme Council for Scotland of the Scottish Rite.

In closing, it is appropriate to quote Pike as he described what an invitation to become a member of the Provincial Grand Lodge meant:

In the United States the degrees of the Order are highly prized. Only one meeting each year is ordinarily held. A close contact has been maintained with the Supreme Councils of the A.A.S.R. during the entire existence of the Order in the United States, in accordance with a resolution adopted at the first meeting held in 1878 reading as follows:

That the Provincial Grand Lodge shall meet in Milwaukee, Wisconsin, in September 1878; and thereafter alternately at the same time and place of the meeting of the Southern and Northern Supreme Councils. (Report and Historical Survey, p. 40)

Now you understand why the Scottish Rite and the Provincial Grand Lodge have a common beginning with uncommon parents and why it is important in the United States of America. ■



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Meet Dakota – One of the Detroit Center's All Stars

By ANN RANDALL

Dakota is a 13-year-old who lives in Livonia, MI, with his mother, father, high-school-aged sister, and two poodles, Oreo and Zoey.

Dakota loves hockey and travel hockey is part of family life. He is a talented young athlete who plays left wing for the Farmington Fire, and although he is still in middle school, he plays hockey at the high school level.

Hockey is his passion, and it is one of the reasons he is successful both on the ice and in school.

While he is a natural at hockey and practices three nights a week with several games each weekend throughout the year, school isn't so easy.

Dakota typically stays after school for homework help to get his school work completed, then heads to the Children's Dyslexia Center for reading twice a week and then off to hockey practice.

Dakota knows that hockey keeps him focused and is a great outlet – especially when schoolwork is difficult and frustrating.

Dakota is finishing up at the Children's Dyslexia Center and thinks that the Latin roots and prefixes are "pretty cool." He's learning many new skills that will serve him well in high school.



Next year, Dakota is hoping to play varsity hockey and is looking forward to taking German. Dakota decided on German as an elective because his grandfather is from Germany and is fluent in the language, and he wants to learn more about his family heritage.

According to Dakota, the Children's Dyslexia Center "made him a better thinker and reading, writing and spelling a lot easier," and he found a book series that peaks his interest, *The Percy Jackson Series*.

Percy is not only a cool book character; the author modeled the hero after his own son, who is dyslexic. So, Dakota can relate to Percy, even though Percy's not a hockey player.

In the future Dakota hopes to be a firefighter or follow in his father's footsteps and be a police officer.

Support a Child at a Dyslexia Center Near You

The Children's Dyslexia Centers is a tax-exempt 501(c)(3) charitable organization.

It costs \$5,000 to tutor one child for one year. Typically, children require an average of two years of tutoring. Your tax-exempt contribution can be designated to support a specific children's dyslexia center or a dyslexia center where the need is greatest.

For information about making a donation, please call the development office at **800-814-1432 ext. 3326**.
Or send a check directly, payable to:

**Children's Dyslexia
Centers, Inc.**

33 Marrett Road
Lexington, MA 02421



“He Ain’t Heavy . . .”

THROUGHOUT THE JURISDICTION there is a resurgence in the fraternal aspects of Scottish Rite Freemasonry and a renewed seriousness about our commitments to each other. Many of our bodies have embarked on missions to ensure that we are living up to our ideals; to check in with our Brothers; to lend a hand when needed; to keep them engaged, and simply to stay in touch.

Bro. Steven Scaife, from Springfield, IL, tells us how one Valley “embraces the vision of Scottish Rite.”

The Valley of Springfield, IL, Brotherhood Outreach Program is an endeavor to “fulfill our Masonic obligation to care for our members” as well as to improve the Valley’s member retention. The objective is to provide an on-going program to contact each member of the Valley by phone, extend greetings, inquire about the member’s welfare, and offer assistance where needed.

At the end of 2013, the Valley of Springfield initiated the program with a training program for elected officers who became the initial members of the calling team. Using a script from another valley, the training directed callers to open the conversation with simple questions and allow the recipient to be at ease before moving on to discuss the member’s well-being and current circumstances. The training emphasized that every call is important and stressed engaging each member in a meaningful conversation at a relaxed pace.

The calling team has been meeting monthly since January 2014, and the calling sessions begin in the early evening. Each team member is given a set of 20 member information forms and calls each one of those members. Dinner is served at each session, and each session closes around 7:30 pm. In instances where the member is not at home or a number is disconnected, additional follow-up activity is undertaken, and an informational letter about the program is sent to those who are not contacted.

When a distress situation (illness, unemployment, etc.) is revealed during a call, a hand-written follow-up note is sent extending the Valley’s best wishes, and Valley contact information is included if additional assistance is needed. Dues are remitted in instances where a financial problem or severe illness is reported.

The results have been positive. In general, members are genuinely happy to receive a call, and there have been dozens of instances where we have been able provide assistance to those in need. We’ve had instances of members volunteering to serve the Valley as a result of receiving a call. In one case, we were able to assist a widow who had collected over \$1,000 in memorial contributions for another Masonic body but didn’t know where to submit the money.

Of course, a phone call between two persons who are not acquainted is a potential uncomfortable situation. The caller doesn’t always know how the call will be received, and the call



Members of the Springfield, IL, “calling team.”

recipient may often be suspicious, expecting it to be “some pesky tele-marketer.” To put everyone at ease, we trained our callers to identify themselves as Scottish Rite Masons and to emphasize that we’re not calling to raise money. In addition, as one of the team members noted, “None of us are likely to be mistaken for professional telemarketers since we’re not that slick and smooth. We’re pretty plain-spoken.”

Participation in the calling team is open to any member of the Valley, and attendance at calling sessions has been very consistent. Within the first few months, the team developed a very dedicated core of members who seldom missed a session. For the most part, these dedicated members are not officers and had not previously been active in Valley activities.

Given the current pace of activity, the Valley expects to complete a round of calls to all its members in early 2015. Plans are underway to continue the program with another round of calls.

The calling forms will be updated with information from the previous round to provide continuity with the upcoming calls. In addition, the Valley will consider additional means to assist members in need and expand calling team participation incentives.

Overall, the Valley’s experience can be summed up by one 50-year member who recently received a call and commented as follows: “Thanks for calling. It’s really nice to know you’re thinking about us. It’s what Scottish Rite is supposed to be about.”



Scottish Rite Journal App

IN THE JANUARY/FEBRUARY 2004 issue of *The Scottish Rite Journal*, Ill. John W. Boettjer, 33°, exclaimed, “The New Year brings a new format to the *Journal*!” He was speaking of course of a new look for the magazine that featured larger text and pictures and a move to bimonthly publication. It also marked the first appearance of the *Journal* online via our website, with several years of back issues available for quick and easy download.

“The Supreme Council’s official publication has always changed...” Ill. Boettjer continued. And so we continue, saying again with great pleasure and excitement that 2015 brings a new format to the *Journal*!



This time it’s handheld, as the *Journal* proudly rolls out publication on all major mobile platforms: Amazon, Google Play, and iTunes Newsstand. This means that readers—whether members of the SJ or not—can now have the *Journal* instantly delivered directly to their tablets, smartphones, and other devices as soon as it is published.

If you’d like to use the new *Journal* app, search for “Scottish Rite” in the Apple iTunes App Store, the Google Play Store, or on the Amazon Fire App Store. Af-

ter you download the app, you will be asked if you’d like to subscribe. It’s free, and once you subscribe, new issues will automatically be delivered to you when they are published.

Centennial Jubilee

“WE ARE BUILDING a Temple, a permanent home, in the Great Capital of the Greatest Nation of the Earth.” When Sovereign Grand Commander James D. Richardson said these words in 1911, he spoke of a monument that could symbolize the beneficence of the Supreme Council and of Scottish Rite Masonry. Today, the House of the Temple stands proudly as one of the DuPont Circle neighborhood’s most historic buildings. Directly preceding the 2015 Biennial Session, the Supreme Council will host a series of events commemorating 100 years in the House of the Temple on 16th Street NW. Come out to Washington, D.C., and help us celebrate the Centennial Jubilee. Special events include a garden party, a Scottish Rite friends’ banquet, a “special archives” exhibit, ghost tours, a ladies-only fashion show, and a “Q&A” session with Arturo de Hoyos, 33°, and S. Brent Morris, 33°. Details can be found at www.scottishrite.org.



Celebrating the Craft

MAY 16, 2015, 6:00 p.m. to midnight EDT, will mark our fourth annual *Celebrating the Craft* web event. For the past four years, SJ members and friends from across the world have pledged their time and resources to the House of the Temple’s Rebuilding the Temple Campaign. The show features interviews with Supreme Council members, staff, and officers, performances by members across the jurisdiction, and stories about the amazing House of the Temple. *Celebrating the Craft* can be viewed over the Internet at www.scottishrite.org.

Catastrophic!

That was a common reaction to the cyber attack against health insurance giant Anthem.

As you recall, thieves spirited away the personal information (Social Security numbers, names, birth dates, etc.) of as many as 80 million past and present Anthem members, their dependents and others.

If nothing else, this news was a boon to the credit protection industry. It probably resulted in a spike in alcohol consumption as nervous consumers attempted to steady their nerves.

The reality is that all electronically accessible information is never completely safe. At the same time, the likelihood you will become a victim of identity theft is relatively small.

Most of what is called identity theft is actually financial theft. This includes unauthorized credit and debit card use and check forgery.

With credit cards, federal law limits your liability to \$50 and this fee is commonly waived by the credit card companies. I believe credit cards are the safest way to make purchases. Just pay the full balance each month.

Debit cards are more problematic, which is one reason why I do not recommend them. Check forgery is less common, but can be time-consuming to rectify.

Carefully monitor your monthly credit card and bank statements for fraudulent activity. If you have online access to your accounts, check them as often as possible. Immediately report any unauthorized activity. Ask your bank or credit union if you can add a personal identifier to your account number(s). Typically, this would be an alpha/numeric code.

True identity theft is another issue. This involves the theft of your Social Security number along with your

name, date of birth and possibly other information. Now a thief can open new accounts and obtain loans in your name. The thief may file a tax return in your name to collect your refund. In the meantime, your credit rating descends into credit rating hell.

The U.S. Bureau of Justice Statistics last issued a report on identity theft in 2011. In part, the bureau said the use of personal information to open new accounts affected about two percent of all American households.

What should you do?

Reduce your exposure by guarding your Social Security number. Never share it unless absolutely, positively necessary. Do not carry it. Ditto for your Medicare card unless you will need it to receive services.

I know of no way to absolutely prevent the theft of Social Security numbers, but I can recommend some tools to minimize the impact of a theft.

If you do nothing else, get your free annual credit reports from Experian, TransUnion and Equifax by visiting annualcreditreport.com. Stagger your requests by going to one credit bureau, then the next bureau four months later and so on. Check for fraudulent new accounts and other irregularities.

You can place a 90-day fraud alert on your credit file with each of the three credit bureaus. Renew the fraud alert every 90 days. This alert advises creditors to carefully verify credit applicants using your identity. You need to do this if you have been notified of a security breach, have lost your wallet or discover any irregularities in your accounts.

For additional protection, consider a security freeze with the three credit bureaus. This is a must if you discover fraudulent activity.

Leigh E. Morris, 33°



Once a security freeze is in place, you will need to temporarily lift it when you plan to seek new credit (auto loans, mortgages, credit cards), switch mobile phone providers, apply for insurance, switch employers or take any other action that requires a credit check.

Typically, there is a small fee to place a security freeze and a fee to temporarily lift it. Fees vary depending on your state and may be waived under certain circumstances. Visit the credit bureau websites for details.

A credit freeze will not prevent a thief from accessing existing bank accounts and credit accounts. Continue to monitor all existing accounts for unauthorized activity.

Immediately report any fraudulent activity to law enforcement (get a copy of the official report) and your state's attorney general, as well as your bank or creditor. If you become an identity victim, you may want to use an identity repair service such as AllClear Secure (allclearid.com) to help repair the damage.

Perhaps you are considering or are already enrolled in a credit protection service. I do not recommend these services because I believe fraud alerts and security freezes provide all the protection one needs at a far lower cost. Nonetheless, do take the time to compare all of your options.

I would love to hear from you if you have been a victim of identity theft, if you have used a fraud alert, security freeze or are enrolled in an identity protection service.

Drop me a line.

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



SCOTTISH RITE BENEVOLENT FOUNDATION

DEVELOPMENT & PLANNED GIVING

"But For Scottish Rite"

The Scottish Rite Circle of Giving

IT IS IMPORTANT FOR YOUR SUPREME COUNCIL to focus its activities on the improvement in the quality of life both within the fraternity and the community. There are so many ways to give back, but to do so in ways that make the most impact it is important to concentrate on specific causes. It may be accomplished with personal focus on the Children's Dyslexia Centers, the Museum & Library, or the Abbott Scholarship Program. Scottish Rite Masons have long felt it is their responsibility as members within their community to give in a meaningful and purposeful way. It should always be one's goal not only to make a difference today but also to build stronger fundamental ways to reach out in a way that will serve future generations.

We are each given specific abilities to make a difference in our lifetime. Whether it's through the use of our minds, good health or our earnings, we each have the capacity to share these gifts in a meaningful way. These attributes are only ours to use during the temporary and finite years we live. Sharing with others and making a difference gives one satisfaction and joy. Most importantly, however, we know that working together, we can build opportunity and shape the future of others who deserve our support.

Verdon Skipper had a great passion for the Children's Dyslexia Centers in New Jersey and set forth on a commitment to ensure that the centers in his state were funded in a manner that no child would be left behind because a dyslexia issue could prohibit a child from advancing academically. Over the years Verdon's life was enriched by his opportunity to pay back in ways that would shape the future for children in need of this support.

Dorothy and Myron Seifert, both educators during their lifetimes, had a great passion for museums and libraries

and, therefore, established a trust leaving an unending gift to the Museum & Library in Lexington. The gift helped to ensure the preservation of the museum and its large fraternal collection.

The Leon M. Abbott Scholarship program came to us as an outgrowth of the Masonic community's high regard for the value of education of young people from Scottish Rite families, with an interest in continuing their education. Annually this program provides in excess of \$500,000 for scholarships.

In 2012, Sovereign Grand Commander McNaughton began spotlighting the Grand Almoner's Fund to provide assistance to our Masonic Brethren who have suffered from adversity. This fund contributes nearly \$500,000 to assist those Masonic families in need. This assistance alone defines our mission statement: ***We will strive to be a fraternity that fulfills our obligation to care for our members.***

When that blue envelope arrives in the mailbox in a few months, it will offer another way of supporting the charities of your choice through your contribution to the Supreme Council programs. These funds are set aside to support all of the charitable programs that we have listed above.

An amazing observation is that all of these programs are administered without the deduction of any administrative expenses taken from these contributions. Where can one get a better return? We should feel proud of these charitable programs within the Supreme Council Circle of Giving. It is a small way to give back to shape the future of others deserving of our support. So much is contained within the four words, ***"But for Scottish Rite."***

Support the Grand Almoner's Fund

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

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

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

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

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



KING LEOPOLD I of BELGIUM was initiated in the Lodge "Zur Hoffnung" in Berne, Switzerland in 1813, at the age of 23. He later became a member of Friendship Lodge, No. 6, in London taking an active part in its proceedings. He also took part in Masonry on all his visits to Germany. He received the Scottish Rite degrees and in 1839, became Protector of the Grand Orient of Belgium. One value of the July 1, 1930, set of stamps commemorating the centenary of Belgian Independence shows Leopold I.



Born Dec. 16, 1790, in Coburg, Leopold, as a mere child at the age of five, was appointed colonel of the Izmaylovsky Imperial Regiment in Russia; seven years later he became a major general. When Napoleonic troops occupied the Duchy of Saxe-Coburg in 1806, Leopold went to Paris. He turned down Napoleon's offer of the position of adjutant and took up a military career in the Imperial Russian cavalry. He campaigned against Napoleon and distinguished himself at the Battle of Kulm and in 1815, reached the rank of lieutenant general. After Belgium asserted its independence from the Netherlands on Oct. 4, 1830, the Belgian Congress asked Leopold to become king of the newly formed country. He accepted and became king on June 26, 1831.

BRYANT BAKER sculpted the Pioneer Woman statue in Ponca City, OK, in 1930, which was pictured on Mexican issued air mail stamps on May 17, 1939. Bro. Baker was made a Mason in Constitutional Lodge, No. 294, in Beverley, England. In 1960, the Grand Lodge of New York awarded him their Medal for Distinguished Achievement.

Born in London in 1881, Baker studied at the City and Guild Technical Institute and



at the Royal Academy of Arts before spending several years in decorative carving and sculpture in Westminster Abbey and other cathedrals. He came to the U.S. in 1916, and began a long, successful career sculpting busts and statues of prominent figures. He also executed the 17-foot-high bronze statue of George Washington in the Masonic National Memorial Building in Alexandria, VA.



MASONIC SYMBOLS ON STAMPS.

Most all of the symbols and allegories of Freemasonry can be found on postage stamps. Shown here are the Scales of Justice, cited in the Entered Apprentice degree – they appear on an airmail stamp issued by Paraguay in April 1960. A wonderful personification of the Scythe of Time, one of the Emblems of the Master Mason degree can be found on a semi-postal stamp released by the Ukraine in June 1923.

SIR MACKENZIE BOWELL is pictured on a stamp released by Canada in November 1954. Bro. Bowell was a member of St. Lawrence Lodge, No. 640, in Montreal; he received his degrees in 1864. He affiliated with Eureka Lodge, No. 283, in Belleville, Ontario, in February 1897.



He was first elected to the House of Commons in 1867, as a Conservative holding that seat until 1878 when he joined the cabinet as Minister of Customs. In 1892, he became Minister of Militia and Defense and remained in the cabinet as Minister of Trade and Commerce. He became Leader of

Robert A. Domingue



the Government in the senate on Oct. 31, 1893, and was appointed Prime Minister in December 1894. Facing the politics of the troublesome Manitoba Schools Question he resigned on April 27, 1896. He stayed on in the Senate serving as his party's leader there until his death on Dec. 10, 1917, in Belleville.



FRANTISEK (Franz) JOSEPH von GERSTNER

was honored by a stamp issued by Czech Republic on Feb. 22, 2006, to observe the 250th anniversary of his birth. Bro. Gerstner was a member of the Lodge "Warheit und Einigkeit zu den Drei Gekronen Saulen" (Unity and Truth by the Three Columns) in Prague.

Franz Gerstner was educated by the Jesuits in his home town and became particularly interested in mechanics and mathematics. In 1778, he qualified as an engineer, went to Vienna to study astronomy in 1781, was appointed to the Prague observatory in 1774, and in 1789, became professor of mathematics and mechanics in Prague. He was appointed in 1785, to a commission in Vienna for the reform of higher education in Austria. By 1798, he was lecturing on natural sciences, physics and mathematics and in 1806, became director of the newly founded Polytechnic Institute of Prague, being one of the founders. He served as an imperial consultant for public works for the Austrian-Hungarian Empire and was knighted in 1811. He died in 1832.

The Foundations of Modern Freemasonry

The Grand Architects, Political Change and the Scientific Enlightenment, 1714-1740

by Ric Berman. Published in the U.S.A. in 2012 by Sussex Academic Press, 920 NE 58th Ave., Suite 300, Portland, OR 97213. Available from Amazon.

Thomas W. Jackson, 33°



In the preface, Berman points out that the purpose of the book “is to make the study of the eighteenth century foundations of modern Freemasonry accessible to ‘those’ seeking a deeper understanding of the origins of the craft as it is today.” Berman is essentially examining closely why and how this rapid growth took place in the 18th century. He examines the connections between Freemasonry and the scientific Enlightenment, the intellectual societies of the day, the influence of the magistrates, and the impact of the connections with the aristocracy.

Although this study is not a new approach concerning our origin and development, it is perhaps a more thorough and unique study, offering a reasonable and understandable hypothesis.

Berman gives considerable credit to a specific few individuals as the major influence in the creation of the structure of Freemasonry as we know it today, with much emphasis on the impact of Desaguliers as a fundamental participant. He takes deference to the theory proposed by James Anderson of the gradual evolution from the stonemasons guilds, proposing that the Freemasonry of the 18th century was more of a dramatic change connected with the scientific Enlightenment and the “philosophical and political input of Desaguliers.” He also expresses that Anderson was not pivotal to the development of modern Freemasonry but rather it was Desaguliers and several others. He also emphasizes, however, a strong attraction to Freemasonry were the social relationships, perhaps even more so than the commercial connections.

It is worth noting that according to the author, The Ancient Lodge at York perhaps failed due to its disassociation from the scientific Enlightenment and an absence of intellectual direction, thus lacking the vision to see it as a “vehicle for the transmission of new ideas...,” whereas a general practice of the lodges influenced

by Desaguliers and his associates was the provision of entertainment via a series of lectures on a diversity of subjects relating to the scientific Enlightenment.

The impact of the Association of Freemasonry with the aristocracy, the nobility and the Royal Society unquestionably played a major role in the rapid development of the craft. However it is Berman’s belief that with the quantity and seniority of the magistrates affiliated with Freemasonry, they may have been as important to the development of the craft as the professional learned societies including the Royal Society.

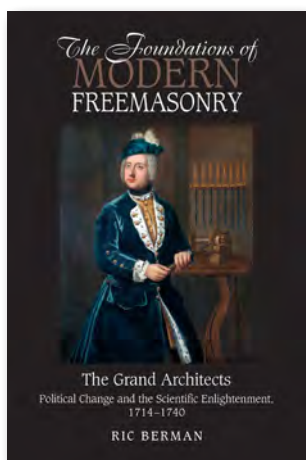
He emphasizes that the relationship via the members of the craft with other learned societies (such as the Royal Society, the Royal College of Physicians, the Society of Apothecaries and the Society of Antiquaries) contributed to the influence of Freemasonry and that Freemasons consistently provided a high percentage of the Fellows of the Royal Society as well as the other learned societies.

The author points out, however, it was through the impact of the aristocracy assuming Grand Lodge positions that the exposure and visibility of Freemasonry was greatly enhanced. “A strategy of encouraging young and, in some cases, probably impressionable members of the aristocracy both to join Freemasonry and lead it publicly, acted as a catalyst to development and its metamorphosis into a fashionable and cutting edge organization.” There can be little doubt that Freemasonry’s development was with its elitist composition.

Berman traces the early connections to Freemasonry by the Royal family and its influence on the craft’s development. He also examines the neutral relationships existing within the craft as a result of its “spirit of toleration.”

It is the author’s conclusion that it was the presence of the aristocracy that “spurred Freemasonry’s expansion into the gentry, the military, the professional classes and other aspirational groups, and was an effective means of encouraging and sustaining public interest” but that “the eighteenth century’s fascination with Freemasonry was strongly underpinned by an association with the scientific Enlightenment.”

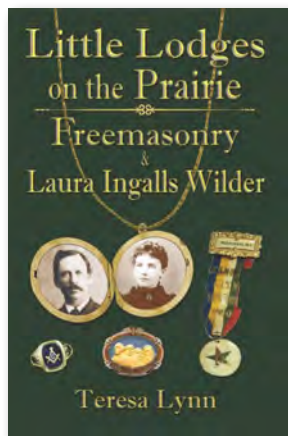
It is a book well worth the effort to read.



Little Lodges on the Prairie-Freemasonry & Laura Ingalls Wilder

by Teresa Lynn. Published in 2014 By Tranquility Press, P. O. Box 170582, Austin, TX 78717. Available from Amazon.

Prior to reading this book I was not familiar with the works of Laura Ingalls Wilder except for the television program, *Little House on the Prairie*, and I rarely watched it. I am now aware of eight books that she authored that were published prior to her death and four others posthumously. I am also now aware that Freemasonry and the Order of the Eastern Star had great influence upon both her and her husband.



From this book I have also become aware of an author (Lynn) who has considerable knowledge, indeed more knowledge than many of our members, concerning Masonic lodges. She states at the beginning of the book that "As a researcher of both Laura Ingalls Wilder and Freemasonry, I often speak to people about both subjects." That knowledge is confirmed in this book on both subjects.

Her extensive knowledge on both the Ingalls and Wilder family and the lives they lived, as well as her knowledge of the histories and operation of both Freemasonry and the Order of the Eastern Star, is indicative of her dedication to both the families and the organizations. The book is a story of the struggles of this extended family and their ongoing journeys to find stability in their lives. She succeeded in her intent to show the commitment of the family members to the principles and values promulgated by Freemasonry and the Order of the Eastern Star during the struggles.

Laura wrote her first book, *Little House in the Big Woods* when she was 65 years old. She also became a writer for several other publications and, interestingly, seven other members of the family were or became writers on different levels. Six other members of the family became active in either Freemasonry, the Eastern Star or both.

Lynn does make several errors such as claiming five million members worldwide with about half being in the United States. The membership in the United States is

less than half that. She also states that William Penn was a Freemason and he was not.

For those with an interest in this *Little House* series Lynn provides background information of why, when and where they were written.

Although I found it somewhat challenging to keep track of all the family members she discussed, I found the book to be interesting enough reading that I will now make an attempt to read the *Little House* series.

Bro. Brother's Journal

edited and arranged by Michael A. Halleran. Published in 2011 by Macoy Publishing & Masonic Supply Co., Inc. Richmond, VA. Published in 2010. Available from macoy.com.

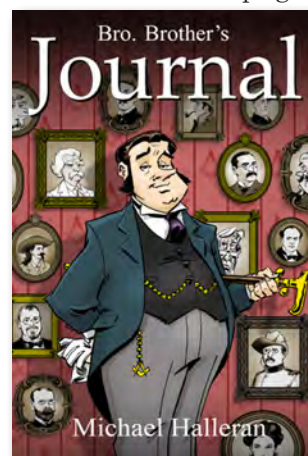
Bro. Halleran, remarkably, secured a collection of diaries compiled by Bro. Hiram Brother found in an old humidor at a country auction. According to the volume these diaries were written by a Brother named Brother who became a Grand Master of the Grand Lodge of Kansas and was evidently a prominent Freemason who lived from 1872 to 1970. Bro. Halleran undertook the task of translating (deciphering) and editing the collection.

We can relate to many of the observations of Bro. Brother's lodge, written by Halleran, to this day, though, in a less exaggerated fashion. What he has written is tongue-in-cheek.

There can be no question that this Brother led a diverse and remarkable life and met many great men and Masons, as recorded in *Who's Who in American Masonry*. He belonged to numerous Masonic bodies, many in other countries, and received numerous honors. He also published a number of significant writings in diverse fields. In addition he fought with Roosevelt's, "Roughriders" and was wounded in the Cuban campaign.

I do find it a stretch for me to accept an episode in his 'remarkable' life where he records an experience with Sherlock Holmes.

I found the book to be interesting and pleasurable reading. I also found the many analogies, with which I was unfamiliar, that Bro. Brother used humorous and pertinent. I think you would enjoy it.



Men can age-proof their muscles

A study by the International Osteoporosis Foundation shows that a third of all hip fractures occur in men, who are twice as likely as women to die afterward. It's muscle mass that helps strengthen and support bones, but it dwindles as the body ages.

Reporting in *Time*, John P. Porcari, a professor of exercise and sports at the University of Wisconsin, La Crosse, recommends these simple moves for improving strength and muscle mass.

Shoulders: The dumbbell shoulder press. While seated, lift dumbbells from shoulder height up to full arm height using both arms at once.

Arms: Concentration curls are best for building biceps. While seated, lift one arm holding a dumbbell from inside the knee almost to the armpit of the opposite arm.

Chest: Push-ups are best. Start with wall push-ups; as you strengthen, move to knee pushups, then to fully extended pushups as you get even stronger.

Core and abs: Kettlebell classes have led to increases in core strength. Without equipment, however, the traditional crunch activated even more muscles.

Lower body: For thigh and backside strength, do lunges with a dumbbell in each hand. Lunges work the hamstrings and glutes more than squats.

Back. To make up for your abdominal weight, which can strain the lower back, lie on your stomach and lift your legs for 15 seconds at a time.

A natural pacemaker

With a mildly fast resting heart rate and no cause for it, you might be diagnosed with sinus tachycardia.

The sinus node is the heart's natural pacemaker. The term tachycardia means fast heartbeat. The heart rate stays elevated, sometimes above 120 beats a minute, even at rest.

The Mayo Clinic says causes include anemia, an infection, elevated thyroid, reaction to a medication, an illness, or too much caffeine or nicotine.

Vitamin B12 is essential for thinking

It pays to have your vitamin B12 level checked, because you need it to think well. Dr. Anthony Komaroff, editor-in-chief of the *Harvard Health Letter*, had his own level tested and discovered it was low.

We get B12 from our diet, particularly from meat, eggs, milk and other dairy products. Our stomach enzymes need to "shake it loose" from foods it comes with. Then the vitamin can attach itself to protein in the stomach so it can be absorbed.

Five important nutrients for 55-plus seniors

Doctors at UCLA say these nutrients are especially important for older adults.

Folic acid: It's a form of vitamin B9 linked to a reduced risk of heart disease and certain cancers. A deficiency can bring cognitive issues. It occurs in dark leafy green vegetables, yellow/orange fruits and vegetables, beans, lentils, nuts and fortified cereals.

Vitamin D: Higher levels are associated with a lower risk of falls, reduce the risk of cancers, heart disease, and diabetes. Good sources include direct sunlight, dairy and fish.

Calcium: Higher levels are associated with lower blood pressure and reduced risk of osteoporosis and fractures.

It's found in milk, yogurt, other dairy products and fortified cereals and juices, leafy greens, almonds and canned fish.

Magnesium: It regulates blood sugar and blood pressure and may help to reduce the risk of heart disease. It's found in dark leafy greens, beans, peas, nuts, seeds and whole grains.

Zinc: It's thought to enhance immune function and wound healing. It may also help maintain your sense of taste and appetite. Foods rich in zinc include fortified cereals, whole grains, red meat and seafood.

The eyes have it

They're your memory maximizers. It makes sense. The ability to see the world in detail makes the view far easier to remember.

Doctors at Massachusetts General Hospital say weakening of sensory input is linked to declines in cognitive ability and memory.

To avoid the brain effects of vision impairment, get regular eye exams and treat vision problems.

Protect your eyes with sunglasses to reduce exposure to ultraviolet radiation. Use safety glasses when operating any machinery or tool that can create flying sparks or chips.

To keep your world in focus, manage conditions such as diabetes and high blood pressure, and quit smoking.

Eat foods that contribute to eye health. For vitamin C: carrots, green leafy vegetables, and fruit. For beta carotene: whole grains, nuts and eggs.

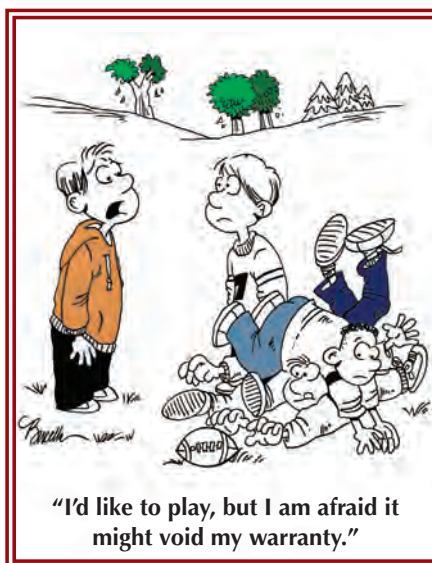
For vitamin E: fish, meat, and whole grains.

Be sociable for mental stimulation.

Custom-fit sneakers


Rather than having to break in a new pair of sneakers, you can get the right fit immediately using the FootBalance QuickFit (footbalance.com or at retailers). The insoles will feel like custom orthotics but for a fraction of the price.

Preheat your oven to 175 degrees, add the insoles and heat for a few minutes. Then slip them into shoes you already own and take a quick lap around the house so they can mold to each foot's unique shape.



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VIEWS FROM THE PAST

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

TOLERATION

Of all the associations which have been devised by the wit of man, Freemasonry is pre-eminently the most tolerant. Toleration is, indeed, inculcated by the very genius of the institution. The Mason, bound to all his Brethren by a mystical bond which nothing but the grossest violation of duty can sever, is compelled, if he would be consistent with his vows, to bear with those infirmities of his Brother which arise from supposed mistaken theories of religious belief. His lessons of fraternal love teach him that intolerance and bigotry are greater evils than ignorance and error; that unbelief and false opinion are better than the thumb-screw and the rack; and that true love, the true charity of his theological ladder, cannot be consistent with the hatred of a heretic or the punishment of an infidel.

But Masonry also inculcates equality. Not, it is true, that equality of social position or of intellectual organization, which, like the red republicanism of revolutionary Europe, would abrogate all distinctions of rank and society, and which would place the gentleman and the churl, the philosopher and the fool, on the same platform of society. But it teaches that in the infinitude of their distance from the Grand Architect of the Universe, all men are equally His children and His creatures and that all are traveling in the same level of time to "that undiscovered country from whose bourne no traveller returns."

Hence the doctrine of equality, thus taught in Masonry, inculcates as a necessary consequence the great lesson of humility. The true Mason feels that man has no right to usurp the prerogative of God and to condemn or punish another for his religious errors or unbelief. Intolerance is always accompanied by arrogance, but toleration is the fruit of humility.

Masonry, therefore, in teaching us that we are all the children of one Father - children imperfect, too, in our knowledge, and the best of us wanting in the faithful observances of our duties - admonishes us that we shall best establish a claim for the forgiveness of our own errors by bearing in kindness with those of our Brethren.

But still further, Masonry is a speculative science whose great object is the search after truth. Now, as no human being can say with certainty in the great clash and conflict of hostile faiths and creeds, which is truth, or that he is surely in possession of it; as all that any man can say is that he conscientiously supposes or believes the path he is pursuing to be the one that will soonest and most safely

bring him to its approximation, and as he is rationally bound to concede that all other men entertain the same favorable opinion of the path of enquiry that they are following, so no true Mason can scoff at honest convictions and an ardent zeal in the cause of truth. He must think that all good men, no matter what may be their peculiar creeds, are, like himself, travellers in the great voyage undertaken in search of truth; and hence he will respect the right of every man to make that search in his own way.

— J. C. Barker, *Masonic Chronicle*, Jan. 1897



LOYALTY

It is one of the distinctions of the craft that it attracts many of those who fill high offices in the service of the nation. From royalty down through the ordered ranks of the titled, the church, the bench, the bar, literature, the arts, professions and businesses, there is an unbroken chain of representation in Freemasonry.

That is an important source of strength and a proof of the wide appeal that it makes to men of broad outlook, varying opinions, multitudinous occupations and warm humanitarian sympathies.

The true end of Masonry is the development of good men and true always on the level, faithful law-abiding, patriotic, God-fearing.

Loyalty in another aspect is the allegiance of every Mason to his lodge.

The weakness of human nature and the attractions of modern life have developed many other organizations which tend to divide the attention of Masons. Good as they may be, in many cases demands become so insistent, and there are so many of them that the symbolic lodge frequently suffers both in attendance and workers. Fidelity and constancy are synonymous with loyalty. Your lodge cannot attain its highest degree of effectiveness without your presence and active, loyal cooperation.

— H.D. Caldwell, *The Ashlar*, June 1965

A Masonic Speech

“Old Tiler, I am in a jam!” the New Brother smiled, so the old Tiler did not feel too worried. “If you don’t help me out, I will be up against it.”

“What’s the trouble now?” The old Tiler put down his sword to take the cigar the new Brother held out. “Must be something very bad or you wouldn’t start me off with so good a cigar.”

“I have to make a Masonic address.”

“That has been done, and the addresser – yes, even the addressees – lived to tell the tale,” countered the old Tiler.

“I don’t want just to get by it. I want to make them remember it. I want to talk about something they haven’t heard before. I’ve listened to many Masonic speeches, and most of them bored me to tears.”

“There are rules for making a good address,” mused the old Tiler. “The three great rules are: have something to say – say it – sit down. Sometimes they are stated ‘stand up, speak up, shut up.’ Terminal facilities of adequate proportions are needed by railroads and Masonic speakers.”

“That’s just it!” cried the new Brother. “I want to know what to say and how to say it.”

“Meaning you want me to make your speech for you, or to you, before you make it in there?”

“Well, er, no. Not exactly. But can’t you, er, suggest something?”

“I could, but I won’t. I’ll suggest a method of handling your subject, however. Most Masonic speeches suffer from lack of preparation and of clear thinking about what the speaker wants to say. I can’t prepare you. I can’t make you think clearly. But I can tell you the essence of appeal. It is drama. If you want your hearers to hang on your words, dramatize your subject. If you talk about the rough and perfect ashlar, bring your workmen before your hearers; let them hear the strokes of the mallet on the chisel, let them feel the chips of the stone as they fall to the ground. If you talk of the plumb line, make them see the Lord on His wall, watch the children of Israel gathered around, wondering at His putting a plumb ‘in the midst’ of them, that He would not pass by them any more. When you tell of Brotherhood, don’t have it an abstraction, a theory, a hope; make it concrete. Tell some stories about it. Show one Brother helping another; if you don’t know any stories, make them up. But bring the living thought, alive, into the lodge room; men are nothing but children grown up. We all like stories.”

— Carl H. Claudy, *The Freemason*, Washington, June 1964

QUOTABLES

What counts is not the fact that we have lived. It is what difference we have made to the lives of others that will determine the significance of the life we lead.

— Nelson Mandela

Enter every activity without giving mental recognition to the possibility of defeat. Concentrate on your strengths, instead of your weaknesses – on your powers, instead of your problems.

— Paul J. Meyer

The real voyage of discovery consists of not in seeking new landscapes but in having new eyes.

— Marcel Proust

The entrepreneur is essentially a visualizer and actualizer. He can visualize something, and when he visualizes it he sees exactly how to make it happen.

— Robert L. Schwartz

Only those who risk going too far can possibly find out how far one can go.

— T.S. Eliot

Information goes out. Communication gets through.

— Sydney J. Harris

One characteristic of winners is they always look upon themselves as a do it yourself project.

— Denis Waitley

Injustice anywhere is a threat to justice everywhere . . . Whatever affects one directly, affects all.

— Rev. Martin Luther King Jr.

To improve is to change; to be perfect is to change often.”

— Winston Churchill

A journey of a thousand miles must begin with a single step.”

— Lao Tzu

Sell your stuff at a better price

Authorities at bankrate.com consulted with Aaron P. Pedis, author of *The Garage Sale Millionaire*, for his advice on selling various household goods. These are his suggestions:

- Large items like a roll-top desk, an easy chair or anything weighing 25 pounds or more, are best sold on Craigslist so you don't have to ship them.
- Small electronics, like cellphones that are one or two years old, can be sold on eBay. Check Gazelle.com for the value of older small electronics.
- Collector's items should never be sold at a garage sale. Things like Hummels, Precious Moments, or Beanie Babies should be offered for sale on eBay. To get an idea of what they're worth, check the eBay website.
- China and dishes. At eBay, lookers often want to fill in their place settings and are willing to pay well.

Taking Social Security later

According to the Social Security Administration, the percentage of recipients who start drawing benefits at age 62 has been falling in recent years.

In 2004, about 54 percent of women started drawing benefits at age 62. In 2012, only 43 percent did. In 2004, about half of men took their benefits at age 62. In 2012, just 38 percent did.

Caregivers can reclaim parts of their lives

Almost without realizing it, life changes and caregivers slowly give up their own interests and activities.

Paula Scott Spencer, a caring.com contributing editor, recommends taking a baby step or two toward reclaiming parts of your former life.

Find one former source of meaning and joy that you've abandoned. It may be a hobby, a form of activity, socializing, church or being involved in a particular group.

Even if caregiving will dominate your life for the near future, you can put yourself first in small ways.

Sometimes discovery comes in a dream

It's not unusual to have dreams that keep you "working" through the night. Many experts say dreams are simply a tool the brain uses to process thoughts and memories.

Sleep fantasies aside, dreaming about work can be productive. At least two Nobel prizes have been awarded for inventions developed during sleep, according to Harvard's Deirdre Barrett, the author of *The Committee of Sleep*.

The legendary Russian chemist, Dmitri Mendeleev, said he dreamed up the periodic table of elements in its complete form while sleeping. And Robert Louis Stevenson claimed to have derived two key scenes of Dr. Jekyll and Mr. Hyde while he was asleep.

Dating-site fraud

Some thieves don't wear a mask. Their disguises are in the form of flattery, charm, and fake promises of a loving relationship.

Today, male and female fraudsters don't have to look far for victims. Online dating can bring many prospects.

The Federal Trade Commission says scams that use romance as bait are on the rise as dating sights proliferate. They have created a category for them among the web crimes they track.

When you hear about a person losing hundreds of thousands of dollars, you might think it's hard to understand. But if a thief has spent

time building trust and a "loving relationship," it can happen.

Western Union has been giving presentations at events hosted by AARP to raise awareness among senior citizens who, having lost their spouses, may be especially vulnerable.

Trim your budget

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

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

According to CNNMoney, decreasing discretionary spending could make you feel deprived. So maintain luxuries you really value, like that movie channel. Focus on items you don't care a lot about and avoid impulse buying.

A code word could protect you

The caller simply said, "Hello, grandma, how are you?" He went on to say he was in jail in a foreign country and desperately needed bail money. He wanted \$2,500 and he said he was scared and needed it quickly.

But he wasn't the grandson. According to the FBI, scammers pressure people to act quickly. If people stay calm, they could easily determine that the call or email is a scam.

The FBI advises people never to wire money or use a prepaid card because of a request made on the telephone or by email.

If you receive such a call, always ask questions:

- The grandchild's full name, including middle name and names of family members.
- Refuse to keep the situation secret and call parents or relatives to verify.
- Have a family code word that only a family member would know.

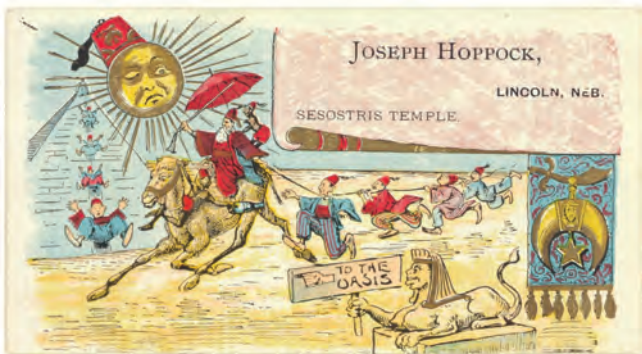


MORE THAN JUST BOOKS

Van Gorden-Williams Library & Archives

Masonic Emblem Cards: Victorian Tradition in a Fraternal World

Jeffrey Croteau



Joseph Hoppock Card, 1888-1905.

“MASONIC EMBLEM CARDS: Victorian Tradition in a Fraternal World” is currently on view in the Van Gorden-Williams Library & Archives reading room at the Scottish Rite Masonic Museum & Library. Drawing from hundreds of such cards in the Library & Archives collection, this small exhibition features examples of these interesting objects.

The custom and etiquette surrounding the use of calling cards in the United States was well established by the mid-1800s. Often simply printed with the owner's name, these cards formed part of an elaborate ritual of visiting friends' and acquaintances' homes. The timing of visits, who might leave a card for whom, and even folded card corners allowed people to send and receive socially coded messages.

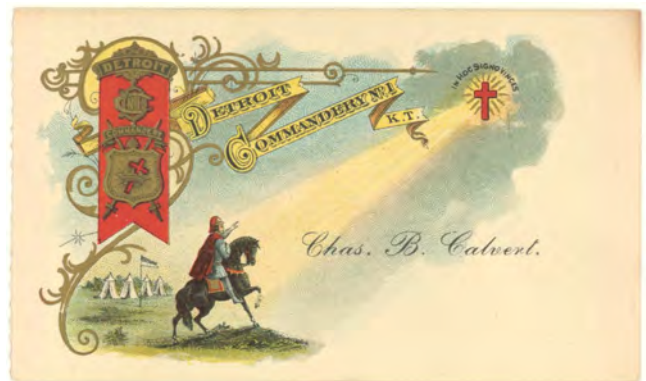


Austin Bulman Card, 1880-1900.

Although similar in form, the Masonic calling cards pictured here functioned somewhat differently. The Masons and printers referred to these cards as emblem and exchange cards; names that reflected both the cards' decoration and their use. Many of these surviving cards were explicitly

made for and used at Triennial Conclaves, conventions of thousands of Masonic Knights Templar that took place every three years. These gatherings often involved cross-country railroad journeys—called pilgrimages—of large groups of Masons and their families.

Although mostly created for York Rite events, the cards often list all of a man's Masonic affiliations, including blue lodge, Scottish Rite, and Shrine. Women and children participated in social events surrounding the Conclave and sometimes had their own cards. The Library & Archives collection contains examples of not only Masons' cards, but those of wives, sons, and daughters as well.



Charles B. Calvert Card, 1880-1900.

Unlike traditional calling cards, which were usually left by a visitor to a home, these emblem cards were likely exchanged in person between Masons. Recipients valued them as souvenirs. These cards are a window on past social practices and a reminder that the urge to connect and collect is not new. Today many Masons carry “Masonic business cards” which detail Masonic affiliations. They exchange them with other Masons, at meetings and social events, continuing the tradition established over a century ago.

“Masonic Emblem Cards” is on view in the Library & Archives reading room through July 18, 2015. The Van Gorden-Williams Library & Archives is located just off the main lobby of the Scottish Rite Masonic Museum & Library and is open to the public 10-4:00, Wednesday-Saturday. Reference assistance is provided in person, by phone, or by e-mail. You may contact us at 781-457-4109 or library@monh.org.

Remembering Lowell Thomas

Thanks for Jeffrey L. Kuntz's article on Lowell Thomas. (*TNL* Feb. 2015) It was very interesting, and I enjoyed learning about his life. I am 88 years old and remember listening to Lowell on the radio. I too am a Dale Carnegie graduate and it was fun to learn about Lowell's relations with him. That sure was a long time ago when I lived in New Jersey. I am surprised that Mr. Kuntz never mentioned about the Lowell Thomas class at the Valley of Boston in the 1970s. I was a member of that Consistory class.

*Sheldon Paul Fahringer, 32°
Valley of Boston*

The Rite Technology

I enjoyed Eric Ginette's article, "The Rite Technology" (*TNL* Nov. 2014). It confirmed much of what I have read about the development of American Freemasonry in the 19th and 20th centuries. While I am a hidebound traditionalist in most things, the work in the Valley of Columbus makes it abundantly clear that wise and innovative leadership which listens to the membership is making Scottish Rite Freemasonry live for a new generation. I have come to expect nothing less from our Valley.

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.

With this endorsement of new initiatives ringing I find myself wondering if there is a place where one can experience the degrees as they were before the introduction of Victorian theater? Such an occasional historic reenactment could be both enjoyable and informative.

*George W. Pursley, 32°
Valley of Columbus*

Keep the Format

Every issue pertaining to Masonry, whether it's on history, stamps issued on worthy past Masons of the craft, Masonic symbols, health information, Quotable column and others, I enjoy reading. One quote in that column is selected to start off the monthly meeting of the Milwaukee Police Retirement Association by the president. Please don't change the format.

*Donald E. Brockman, 32°
Valley of Milwaukee*

MASONIC MOMENTS

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.



My girlfriend is part of the Cherokee Nation, and she took me to the national headquarters and museum in Tahlequah, OK. I saw this plaque as I was leaving.

*David R Vaillancourt, 32°
Valley of the Androscoggin and Portland*

Recently, my wife and I took a trip to the Grand Canyon. On the way back home to Illinois we passed through the town of Atchison, KS. Since I enjoy railroads, I knew that the head-out town of the Atchison, Topeka & the Santa Fe railroad would have a very interesting display. And their museum is quite spectacular. But as I was taking a photo of a great old steam locomotive, I noticed in the bushes a granite marker proudly displaying the Masonic emblem. After some research by a Brother, we found that in 1882, Craft was an engineer of an engine that fell from a burning bridge. While losing his life, he managed to keep the passenger cars from falling into the river below and therefore gave his life that others could live.

*Marshall O. (Bud) Norcross, 32°
Valley of Chicago*



You've Still Got a Friend

A feature of the new Scottish Rite website promotes the fraternity with the phrase "A Friend in Every Town." The idea goes back to the very beginnings of our organization – a network of like-minded people that you can find anywhere you go.

To highlight this we put very short bios of members across the jurisdiction in our system that pop up randomly on the site. The idea is that, through our Brotherhood, we are connected to someone in every community. If you haven't visited yet, take a look, and you may just see the name of someone you know.

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

There, you will be asked for the following information:

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

Pay Your Dues Online

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

Remember Masonic Word Math?

For many years our former editor, Ill. Richard H. Curtis, 33°, created a puzzle for this magazine called "Masonic Word Math." It was so popular, in fact, that even after Dick retired he was asked to maintain the feature. He did so until he passed away in 2013. Over the last two months we have had several readers ask about the word game and its fate. If you still want more of "Masonic Word Math" we still have a few copies of a compilation we published a few years ago. If you'd like one, please email us at editor@srnmj.org or contact us at *The Northern Light*, PO Box 519, Lexington, MA 02420. We'll mail you a copy, as long as our supply holds out.

Scottish Rite App Available

The Northern Masonic Jurisdiction has an official App. Through the App, Masons are able to receive push notifications from the Supreme Council and from the Councils of Deliberation. Other features include the ability to offer

feedback and email; read about member services; request to join Scottish Rite; send a card to a Brother in need; read *The Northern Light*; learn about degrees and keep up with degree schedules; contact your Valley, and obtain driving directions.

Downloading is easy. For Apple products, go to the App Store; for Android, visit Google Play, and for Amazon, head to Amazon's app store.

Search for Scottish Rite

Download NMJ SCOTTISH RITE

More Masonic Moments Needed

Since February 2008 *The Northern Light* has published photographs from our members that contain a particular Masonic twist to them. We call them "Masonic Moments." They might depict a unique building, or, maybe, a monument to a famous Mason. In some cases, the square and compasses image is in an exotic or unusual place. In all cases they have been a little out of the ordinary. Unfortunately we are running dry, so it's time to look through your photographic collections or get out your camera as you head off on vacation this summer. Remember, we are looking for something unique and different. Here's your chance to get your photography published.

Online Shop Offers More

The list of products available at our online shop continues to grow. In addition to *American Freemasons* by Ill. Mark A. Tabbert, 33°, we offer commemorative zippered padfolios, Scottish Rite umbrellas, unity ties, and luggage straps. Copies of the 2014 Proceedings can also be ordered from the site. To learn more of the craft, you can order the 200th anniversary history, *A Sublime Brotherhood*, or *Book of Wisdom*.

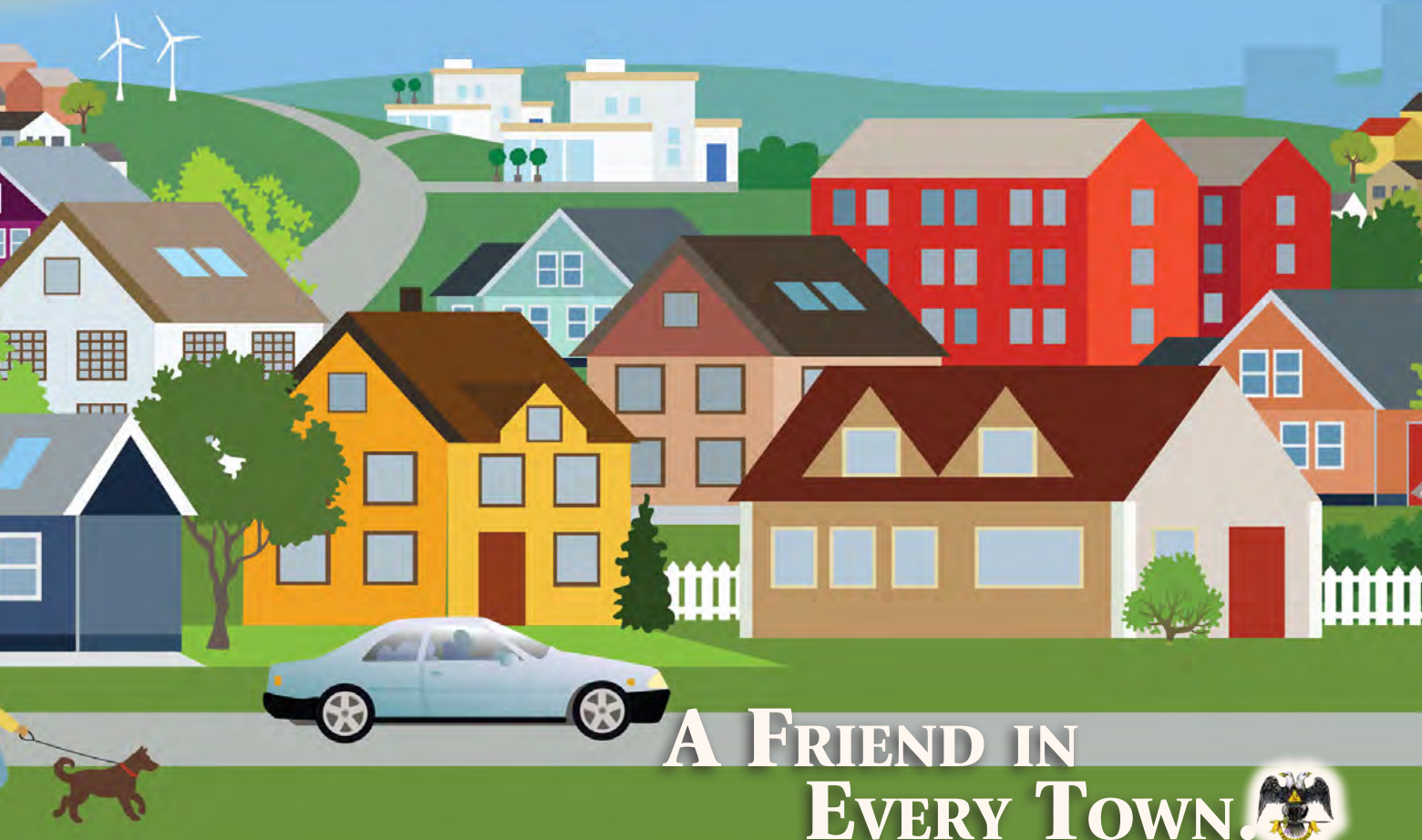
A link to the store can be found at both ScottishRiteNMJ.org and NationalHeritageMuseum.org.

Alan E. Foulds, 32°
editor



The Northern Light
P.O. Box 519
Lexington, MA 02420-0519

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