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Masonic Youth Groups

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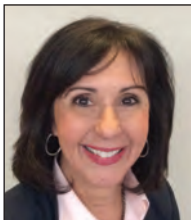
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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

The Shot Heard Round the World

“Why should I trade one tyrant three thousand miles away for three thousand tyrants one mile away?”

— Benjamin Martin, the character played by Mel Gibson in the film, *The Patriot*

From our Northern Masonic Jurisdiction headquarters in Lexington, Massachusetts, one can almost see the Battle Green; the exact location where the American Revolution began 242 years ago, on April 19, 1775, with the famous shot heard round the world. History reminds us that the revolution was led by many Freemasons. These enlightened patriots believed in the concepts of democracy, liberty and freedom; and strongly opposed the erratic governance of King George III of England, who resided 3,000 miles from their shores.

During those difficult times of political upheaval and change, Freemasonry existed as a place of fellowship and enlightenment founded upon individual freedoms. Since that time, Freemasonry has profoundly changed. Today, many Masonic leaders no longer prioritize the same lofty ideals as our forefathers. Their focus has deviated to the behavior control of members through the arbitrary enforcement of countless rules and regulations. What happened to the golden age of Freemasonry when our members cared more about each other than rules and regulations? Today, it is obvious that some leaders of the fraternity are more concerned about the needs of the institution than the needs of our members.

Is it possible to imagine the Masonic fraternity as it exists today ever again leading a great revolution?

Currently, very few of our members actively attend our meetings; a sad commentary for any organization, much less this of ours. Today, it appears to be all too easy for our members to stay home rather than endure meetings which emphasize too many edicts and decrees, and a continued emphasis on the importance of memorized ritual. Perhaps it's time for all of us to reflect upon our past and understand that the focus and vision

of the Masonic fraternity was on fellowship, personal freedoms and creating a better tomorrow.

Like the American Revolution of 1775, Freemasons of the 21st Century must “plant a tree, under whose shade you do not expect to sit.” In all likelihood, the revolution within the craft will not begin with some monumental gesture—a shot heard round the world—but with a single act of kindness, without any expectation of reward or benefit. It certainly will not happen while performing ritual in front of a few officers in the narrow confines of a lodge room. Rather, it will happen in the Temple within each of us when we call upon a worthy Brother in distress, his widow or orphans; when we welcome a new member; when we write a note of well-wishing or concern to another Brother; when we visit a member in the hospital; or when we pay our last respects alongside the family of a departed Brother. When that day comes, and we understand the importance of our lifelong friendships and caring for each other, our revolution truly will have begun.

It took our forefathers eight long years to free themselves from the shackles of tyranny.

How long is it going to take Freemasonry do to the same?

Sovereign Grand Commander

DISCLAIMER

Any comparison of current Masonic leaders to King George and the pre-revolution British redcoats is purely coincidental and mostly unintended.

“Citizen Extraordinary”

MASONIC YOUTH GROUPS

By Ymelda Rivea Laxton

Masonic youth groups, largely organized in the Midwest in the early 1920s, were created to help teenage boys and girls develop good citizenship and learn sound virtues. The Order of DeMolay for Boys, the Order of Rainbow for Girls, and the Order of Job’s Daughters are open to young men and women ages ten to 21. Like Freemasonry, these groups incorporated elements of ritual into their meetings and ceremonies and created and used regalia and ritual objects. These groups also collaborated and hosted events and ceremonies together. The Scottish Rite Masonic Museum & Library recently digitized many of its Masonic youth group items and is currently seeking more objects and photographs to add to the collection. With the newly digitized items available online, now is an opportune time to explore the history of Masonic youth groups and highlight some of the items in our collection.

DEMOLAY INTERNATIONAL

“No DeMolay shall fail as a citizen, as a leader and as a man.”

— *Order of DeMolay Motto*

Freemason Frank S. Land founded The Order of DeMolay in 1919, in Kansas City, MO, at the age of 28. Fellow Masons sought out Land, a member of Ivanhoe Lodge No. 446, to assist the son of a recently deceased Brother. Following their initial meeting, Land, the teenage boy Louis Lower, and Lower’s friends formed the youth club that would become DeMolay. They met regularly at the Kansas City Masonic Temple and named themselves DeMolay after Jacques DeMolay. The Order was open to young men aged 13-21 of good moral character who believed in a supreme being. Land became a father figure to many of the first generation DeMolay members and was affectionately nicknamed “Dad” Land. Masonic advisors for DeMolay chapters are often referred to as “Dads” (DeMolay Advisor Development).

The success and popularity of the original DeMolay group spurred members to set up chapters across the country. When Land died in 1959, there were 135,000 DeMolay members and 2,097 chapters in 14 countries. Local chapters were and still are sponsored by a Masonic or Appendant order. Fellow Freemason Frank Marshall, a drama and music critic for *The Kansas City Journal*, wrote the ritual for DeMolay in the early 1920s. These rituals set DeMolay apart from other youth organizations and included ritual objects and regalia. The Order currently confers two degrees: the Initiation Degree and Knighthood for Boys degree and offers seven awards for merit. The Initiation degree includes a Crown of Youth, a crown with jewels displayed during ritual. During the ceremony, small jewels are hung onto the crown to symbolize the virtues of the Order: filial love,



DeMolay Base Drum, ca. 1930, Thompson & Odell Co., Boston, MA. Gift of the Medford Council of Royal and Select Masters.



Order of DeMolay Group, 1935–1965, unidentified maker, probably Massachusetts. Gift of Mystic-Woburn Royal Arch Chapter, Woburn, MA.

The DeMolay emblem depicts the history and ritual elements of the Order. The emblem features a crown of youth with a five armed white cross, ten rubies, a knight's helmet, a crescent surrounded by stars, and a pair of crossed swords. The ten rubies, a continual symbol in the Order, represent the nine original DeMolay members and founder Frank S. Land. The rubies were originally depicted as pearls. When one of the original founders died, a pearl was changed to a ruby. Today, all of the pearls are now rubies. There are currently DeMolay International Chapters in more than 15 countries worldwide.

INTERNATIONAL ORDER OF THE RAINBOW

"I give my heart and my hand, To you
Rainbow mine, Knowing that I understand,
Your teachings so divine"

— *From the "Official Rainbow Song" in the
1939 Order of Rainbow for Girls Songbook*



Rainbow Girls Officers, Lexington Assembly #37, ca. 1950, Massachusetts, Gift of Beth McSweeney.

In 1922, Reverend W. Mark Sexson, created the International Order of the Rainbow for Girls for young women ages eleven to 20, whose fathers or family members belonged to Masonic organizations. The group, commonly referred to as the Rainbow Girls, is now open to any girl interested in joining and offers a "Pledge" group for younger girls aged 8–10. In 1922, Sexson, a 33° Mason, developed the Rainbow Girls ritual, which focused on a series of seven lessons and "stations" representing the seven colors of the rainbow. Each station and color symbolizes different lessons in the Order; love, religion, nature, immortality, fidelity, patriotism, and service. The rainbow, as described in the Book of Genesis, inspired Reverend Sexson's rainbow ritual. In the ritual, the three principles of the Order—Sister of Faith, Sister of Hope, and Sister of Charity—serve as characters in the ceremony. Sexson was so intrigued by the rainbow and "the power of color in our lives" that he published the book *The Power of Color* in 1938.

After being initiated into the Order of the Rainbow, a member earned seven colored bars for participating in different activities. When she earned every colored bar of the Order, she received a pot of gold charm. The seven colored bars and pot of gold are displayed on a merit award pin.

The Rainbow Girls emblem features symbols associated with the Order; a rainbow, pot of gold, and two hands clasped together with the letters

reverence for sacred things, courtesy, comradeship, fidelity, cleanliness and patriotism. In 1953, the Mother's Club for the Middlesex Chapter in Reading, MA, presented a Crown of Youth, now part of the Scottish Rite Masonic Museum & Library collection, to the chapter to commemorate their 30th anniversary. A plaque was later added to the crown in memory of "Dad" Herbert K. Miller.

“BFCL,” representing the bible, flag, constitution, and lambskin. Lambskin is a reference to the lambskin apron used in Freemasonry. In 2012, Frank W. Thompson Lodge A.F. & A.M. in Bedford, MA, donated an electrified Rainbow Girls emblem signet to the Museum. Regalia companies manufactured electrically illuminated signets like this one for Order of the Eastern Star Chapters and other fraternal groups. The signet was most likely used to provide instruction during ritual ceremonies.

A Rainbow Assembly may be sponsored by a Masonic Lodge, Order of the Eastern Star Chapter, or a Court of Amaranth. The state level of the Order is called a Grand Assembly and the International level, the Supreme Assembly. The Rainbow Girls headquarters have been located in McAlister, OK, since 1951. Today there are more than 850 assemblies that meet regularly around the world.

JOB'S DAUGHTERS INTERNATIONAL

“And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren.”
— *Job 42:15*

Ethel T. Mick founded the Order of Job's Daughters in Omaha, NE, in 1920. The Order was open to girls between the ages of ten and 20 years old who were either related to or direct descendants of a Master Mason. In a 1960 Job's Daughters history, Mick, a member of the Order of the Eastern Star Aksarben Chapter No. 277, was cited as creating the youth group in order to remedy what she perceived as a “missing link” in fraternal education. Both she and her husband, Dr. W. H. Mick, believed children of Masons should have an opportunity to learn about the basic principles of Freemasonry.

Mick wanted the ritual and structure of her proposed youth group to be grounded in a biblical story or context. She chose the Book of Job as the foundation for her organization. Mick believed the story outlined ideals of humility, faith, and grace necessary for a youth group. The group therefore confers one initiation degree ritual and presents five lectures based partly on teachings from Job 42:15. These lectures and degree are divided into three sections called “epochs.” Local chapters are called Bethels and named for the



Job's Daughters Dove Figurine, 2002, Doc Morgan Inc., Chicago, IL. Gift of the International Order of Job's Daughters.


biblical town of Bethel which translates to the “house of God” or “holy place.” The Order's structure is based on the three daughters of Job; each local chapter includes three senior officers: Honored Queen, Senior, and Junior Princess. The group emblem shows a triangle with Job's three daughters holding a dove, a pot of incense, and a happuch (the horn of plenty). These symbols are connected to Job's daughters' names and virtues. The words IYOB FILIAE are also depicted on the emblem; IYOB is Greek for Job and FILIAE, the Latin plural for daughters.

A 1956 scrapbook in the collection documents the installation of Elizabeth Vandergrift as Head Queen for Bethel No. 40 in Denver, CO. The scrapbook includes photographs of members and officers in regalia—white Grecian-style gowns, a purple embroidered robe, a crown—and handwritten congratulatory notes with colorful illustrations dedicated to Vandergrift. The book also features an interesting black and white photograph of what appears to be a Job's Daughters degree team with cowboy-like costumes. Today, there are Job's Daughters chapters in Canada, Australia, Brazil, and the Philippines. Membership is still limited to those with a Freemason relative, though interested prospective members may be sponsored by a Majority Member (alumnae) of Job's Daughters.

Triangles and Constellations

Many other Masonic youth groups were founded in different regions of the United States between 1920 and 1950. For example, Order of the Eastern Star member Rose E. Scherer established the Daughters of the Eastern Star in New York State in 1926, while serving as Most Worthy Grand Matron. Similar to the goals of the Rainbow Girls and Job's Daughters, the Daughters of the Eastern Star, as outlined in their group history, aimed to "build a finer American womanhood" for young girls between the ages of ten and 21. The group ritual was grounded in a "triangle idea" with three points of a triangle representing three duties in the Order. Fraternal districts formed chapters named Triangles. At a 1961 annual convention in Syracuse, NY, the Daughters voted to change their name to the Organization of Triangles, Inc. There are currently eleven active Triangles in New York state.

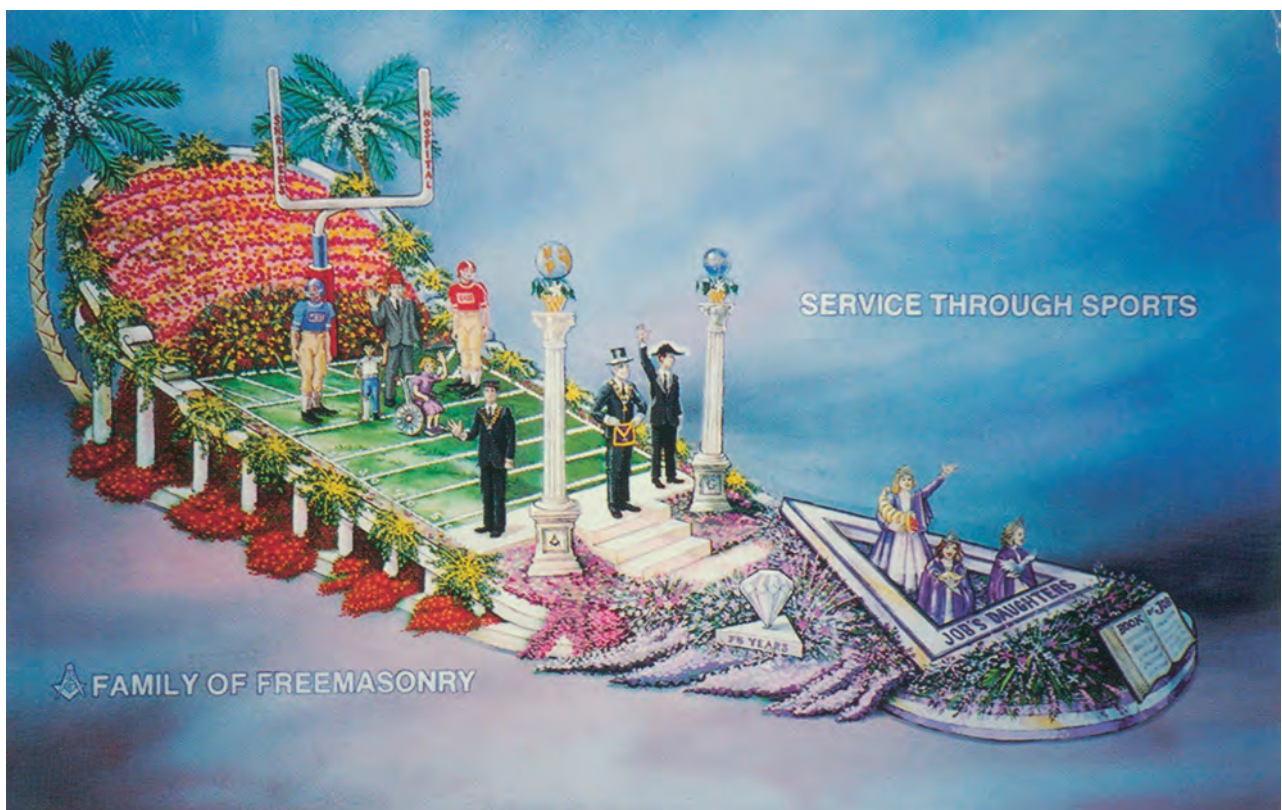
In 1949, a different Order of the Eastern Star chapter in Westchester County, NY, founded the Constellation of Junior Stars. The Junior Order formed 62 chapters known as "constellations" across New York state from 1950-83. Starlight Constellation No. 43, is the only active chapter today. This Order also never spread beyond New

York state. Local DeMolay chapters collaborated with both of these groups in the New York state area as well as with the Job's Daughters and the Rainbow Girls. 

Biographer Herbert Ewing Duncan described DeMolay founder Frank S. Land as a "Citizen Extraordinary" in the 1970 book, *Hi.....Dad! A Biography of Frank S. Land*. This description epitomizes not only Land's objectives in working with youth but the definitive goals of all Masonic youth group members.

To see more images of Masonic youth groups and objects in our collection, visit our online catalog (www.srmml.org) and Flickr page at ([flickr.com/photos/digitalsrmml/albums](https://www.flickr.com/photos/digitalsrmml/albums)).

Were you a member of a Masonic youth group? Do you or any family members have Masonic or fraternal youth group objects, photographs, or ephemera? Let us know! For comments or questions, please contact Ymelda Rivera Laxton, Assistant Curator at ylaxton@srmml.org



Freemasonry on Parade, 1950-1980, View Press, Aurora, MO.

REMEMBERING BRO. JOHN GLENN

By Alan E. Foulds, 33°



As I remember, I was sitting in Miss Conrad's fourth grade class on the morning of Feb. 20, 1962. It was a Tuesday. The announcement came over the loudspeaker that we were all to go to the cafeteria. A 21-inch television was wheeled in, plugged in, and turned on. After the principal fooled with the rabbit ears for a few minutes, the picture came up, and for the next hour or so we sat transfixed, watching history being made. Astronaut John Glenn sat atop the rocket inside his Friendship-7 capsule as he was hurtled into space and into the history books. Even this ten-year-old felt that the future had arrived.

He wasn't the first, of course. That honor went to Yuri Gagarin. He wasn't even the first American.

Both Alan Shepard and Gus Grissom beat him to it with sub-orbital flights, but Glenn was our first astronaut to circle the earth, and all afternoon we received updates on his progress. I think we even got to plot his trek on the classroom globe. Although it was too deep for me to fathom at the time, Glenn helped the United States regain its footing in the space race.

For the baby boom generation Glenn seemed to be ever-present. He had already made a name for himself even before joining NASA. In 1957 he set the transcontinental speed record on a flight from Los Angeles to New York, completing the trip in three hours, 23 minutes. It was the first trip of that distance to average a supersonic speed. Although a famous one, he made only one flight in the Mercury Program. Legend has it that President Kennedy ordered that he not be sent up again for fear of losing a national treasure. After retiring from the space program he enjoyed a successful business career as president of Royal Crown Cola. In 1974, he entered the political arena, representing Ohio for 24 years in the Senate. In 1984, he even made a credible run for the presidential nomination. At the tail end of his days in government he made one more space flight—to date, the oldest person to do so—as he flew in the Discovery space shuttle at age 77. Two of his crew mates were not yet born during Glenn's previous space flight. One of the crew members commented that he was flying with a pioneer—much like an airline pilot flying with one of the Wright Brothers. He was classified as payload specialist 2. In his lifetime, Glenn circled the globe 137 times—three on his first trip into space, then an additional 134 times on the shuttle.

All the while he was ever present in Freemasonry. A quick review of *The Northern Light* index shows his name in 14 editions of magazine, stretching from January 1980, to one as recent as



May 2014. When Bro. Glenn passed away in December he was one of the most recognizable Americans. In fact he has five high schools named after him, including the one he attended.

In August 1978, John Glenn received the three degrees of blue lodge Freemasonry, at Chillicothe, OH. Two years later the Grand Lodge of New York bestowed its Distinguished Achievement Medal on him. He received the 33°, in 1998, as

a member of the Valley of Cincinnati. Because of previous commitments he was given his ring in his Senate office. In 1999, it was voted by the Supreme Council to give Ill. John H. Glenn, 33°, the Gourgas Medal—only the 32nd person to be so honored.

Bro. Glenn was invited to speak to the Annual Meeting of the Northern Masonic Jurisdiction in 2007. At the banquet he talked of the things that divide us but, more importantly, the things that unite us. Ill. Leigh E. Morris, 33°, said, about his moving words, “Glenn left no doubt that Freemasons can lead the way in eliminating divisions by focusing on that which unites.” **INL**



HIGHLIGHTS IN JOHN GLENN'S LIFE

- | | |
|------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| 1921 John Herschel Glenn Jr is born in Cambridge, OH | 1978 Joins Freemasonry |
| 1943 Becomes a pilot for the U.S. Marines. Flies 90 combat missions | 1984 Runs for the Democratic nomination for president |
| 1954 Becomes a test pilot | 1990 Inducted into the U.S. Astronaut Hall of Fame |
| 1957 Sets transcontinental speed record in a flight from Los Angeles to New York. | 1997 Joins Scottish Rite Freemasonry in the Valley of Cincinnati |
| 1962 First American to orbit the earth, in Friendship 7 | 1998 The 33° conferred |
| 1965 Becomes an executive with Royal Crown Cola | 1998 Flies aboard the space shuttle Discovery |
| 1974 Elected as a U. S. senator from Ohio | 1999 Retires from Senate |
| 1978 Received both the NASA Distinguished Service Medal and the Congressional Space Medal of Honor. | 1999 Receives the Gourgas Medal |
| | 2012 Received the Presidential Medal of Freedom |
| | 2016 John Glenn dies in Columbus, OH |



THE

By Nathaniel Gilchrist, 32°

Mystery IN LODGE 43

Among the many Masonic mysteries within the fraternity there is one that has existed in Lancaster's Lodge No. 43 for almost 200 years.

There is a life size carving of George Washington which has resided there almost as long as the very existence of the lodge itself, which was chartered in 1785.

The mystery lies in the fact that to this very day the lodge has not been able to identify the artist who carved it, the date it was carved, or when and how the statue became a possession of the lodge. The Washington carving is believed to be almost 200 years old, and was carved sometime after the revolutionary period of our country, most likely between the years 1825–1850.

The full size carving stands 79 inches from the base to the top of the head. It consists of pine slabs as much as six inches in width, which were then fastened together into one piece. That was the preferred method for carvers of that period. The statue is painted white - the look of marble, which was a common finishing process of that period.

Like most mysteries, there have been several very interesting theories over the years, each with their own conclusions and coincidences, but to date nothing to substantiate the true identity of the artist, or the dates associated with the carving.

Recently a new research project has been undertaken by the author, using the advantages of the Internet, as well as resources at the York and Lancaster Heritage Museums to explore the theories, as well as the many different aspects of the carving, which previous studies did not have available to them.

The printed Lodge No. 43 Twenty-Five Year Anniversary history books, dating back to 1785 have revealed no information or clues regarding the carving.

There have been two theories over the past 100 years that have been suggested as the most probable source. The current research efforts resulted in a third candidate and theory to add to the ongoing mystery.

“Like most mysteries, there have been several very interesting theories over the years, each with their own conclusions and coincidences.”

John Fisher Theory

The first written documentation on the statue within the lodge exists in the form of a typewritten report in 1950, by a Past Master of Lodge No. 43, Olin K. Zook. This report had long been considered the most popular theory, especially by the older members of the lodge, however recent research strongly suggests that the facts simply do not support it.

The report suggests the carver was a young German born artist who migrated from Germany to York, PA, when he was a young lad. His name was John Fisher. As he became a young man he pursued his talents in carving and became one of York's best known carvers. He was most noted for his grandfather clocks, both in the carving of the clock, and the tooling of the internal movements. John Fisher grandfather clocks to this day are highly sought after, and considered very valuable works of art.

He also created several prestigious carvings, one of which is still prominently displayed at York College. He is most known for his “Goddess of Justice” which stood in the old York County



Courthouse for years, until the courthouse was demolished. That carving then went to a private collector.

The 1950 report suggests that the Lodge No. 43 Washington carving was the work of a young unknown artist from Philadelphia, who upon seeing George Washington in person decided to carve his likeness. This was reported

as the period when the Continental Congress evacuated Philadelphia and came west to Lancaster, then York, to evade the British when they occupied Philadelphia in 1787. The report suggests that the young man, having been so impressed with the person of George Washington, carved the statue and gave it to Lodge 43. This was so implied in an 1863 book published by Sydney Hayden *Washington and his Masonic Compeers*. In the book however he is unable to identify the actual artist, and he does not elaborate on the source of that one and only statement.

The 1950 report identifies John Fisher from York, Pa as the likely artist based only on a later verbal statement from a York County mason. That statement is not documented to further support the claim.

The accuracy of this report and subsequent theory becomes questionable when the stated facts are reviewed and found to be confused and incorrect.

The report references the artist as both a young man who carved it in Philadelphia; and later in the report as a young carver from York, Pa., who carved it when he saw George Washington in York. It is my opinion that Olin Zook has unknowingly referenced two different artists. There is no record of John Fisher ever living or working in Philadelphia, and there is no Masonic connection that would explain why he, a York resident, would have given the statue to a Masonic Lodge in Lancaster.

The report implies the statue stood in the York County Courthouse for many years. The statue that stood in the courthouse was "The Goddess of Justice" which was carved by John Fisher, and bears no resemblance to the Lodge 43 statue.

The Lodge No. 43 carving does bear a very striking resemblance to a famous work by William Rush, a Philadelphia artist, in 1814. John Fisher died in 1808, six years before the famous William Rush statue was carved.

In consideration of the above facts and timeline, the John Fisher theory when evaluated against the William Rush theory, you begin to see where dates and coincidences do not make John Fisher the mostly likely candidate.



William Rush Theory

This theory by far evolves around the remote possibility of the Lodge 43 Washington carving being the work of one of our country's most famous sculptors, William Rush, or at least, being influenced by one of his students, associates, or an unknown carver who was familiar with William Rush carvings, and specifically his George Washington carving of 1814.

William Rush was a Philadelphia resident who initially was consigned by the United States Government to carve mastheads for several of America's Navy vessels. When the age of the wooden ships passed, Rush turned his attention and skills to artistic carving. He became a co-founder and professor of the Philadelphia Academy of Fine Arts (PAFA) in 1812. The PAFA exists to this day as academy for the study of fine arts.

William Rush carvings are considered quite famous and very valuable. There are seven carvings among the vast collection of art at the Pennsylvania Grand Lodge, which he was commissioned by Grand Lodge to carve. One of his most famous pieces currently on display at the Second Bank of Philadelphia is his full size carving of George Washington, carved in 1814. His son John Rush assisted in the creation of this piece.

It is in this carving that one of the most interesting coincidences provides the distinct possibility of a William Rush connection to the Lodge 43 George Washington carving. When the pictures of these two full sized Washington carvings are compared, it becomes very obvious they are very similar in style and appearance. It is this similarity between the two sculptures that has provided the basis for this theory, and has been so stated by various experts throughout the years who through viewing photographs have suggested a possible connection to William Rush.

The similarities further suggest a number of considerations, one of which may be found in a letter William Rush wrote to the director of Independence Hall in 1831, where he states he modeled "several likenesses of Washington in miniature and as large as life" before he completed the famous Philadelphia George Washington carving. None of those likenesses are thought to still be in existence.

William Rush influenced many young artists with his association as a professor at the PAFA,

and while in his employ as apprentices when his business was carving ships' mastheads. It has been suggested that a more likely artist responsible for the Lodge 43 Washington would have been one of these students or apprentices, who may remain forever unknown.

During the bicentennial period of our country, 1974-78, the Lodge No. 43 George Washington was on loan to the Lancaster Heritage Society and

"The Lodge No. 43 carving does bear a very striking resemblance to a famous work by William Rush, a Philadelphia artist, in 1814."

placed on public display. Several experts from the Philadelphia Museum of Art familiar with William Rush sculptures offered their opinions regarding the carving. Their accounts were published both in Lancaster and Philadelphia newspapers at that time, and offered several very interesting opinions and suggestions regarding the Lodge 43 Washington carving, and its potential connection to William Rush.

Henri Marceau, once curator at the Philadelphia Museum of Art, was considered the most knowledgeable expert of William Rush's work having cataloged it for a 1937 exhibit for the Philadelphia Museum of Art. A personal scrapbook of William Rush's work was made available to Henri Marceau from William Rush's great grandson William Rush Dunton Jr. Mr. Dunton had developed this scrapbook over many years to memorialize his great grandfather, William Rush. Henri Marceau published a book in 1937, *William Rush (1756-1833) – The First Native American Sculpture* which provides an extremely detailed account of Rush.

In 1937, Henri Marceau was provided with four photographs of the Lodge No. 43 Washington carving by a local historian John Lippold. Marceau's conclusion in looking at the photographs of the Lodge 43 Washington was that it was "carved by the same hand as the William Rush Philadelphia George Washington carving."



He remarked in his book there were undoubtedly many more Rush carvings in existence that have never been identified, owing to the vast number of pieces William Rush most likely would have carved and distributed to others throughout his lifetime. He suggested that many of these pieces may forever go unknown and undiscovered.

The opinions of others who have been solicited for their input over the years, who have been knowledgeable of William Rush have all suggested similar possibilities. That being the remote possibility of the Lodge 43 Washington carving to being the work of William Rush, while implying at the very least, a strong influence of William Rush by perhaps a lesser known artist or student who knew or worked with him.

The newspaper articles further indicated an investigation of a forensic nature, and a thorough examination by qualified William Rush expert was necessary to prove or disprove the Rush theory. This type of a structured formal investigation has never been undertaken to date, with only the verbal input from various experts over the years through photographs to support or not support this theory.

“It has stood for almost 200 years for all past and present members to admire and appreciate.”

Johannes Demuth Theory

This theory represents a new possibility that developed only in recent months while researching John Fisher’s “William Rush” theories.

Dr. Irwin Richman of the Landis Valley Farm Museum published a book in 2001 as part of a four book series on Pennsylvania German Folk Art. It has a picture of the Lodge No. 43 George Washington carving on the cover that was taken while it was on loan to the Lancaster Historical Society. On page 82 of the book, with a picture of the Lodge 43 Washington carving, Dr. Richman includes a caption which suggests the artist of the statue was Johannes Demuth, who modeled it after the famed William Rush George Washington carving.

Research on Johannes Demuth is very limited. He is credited for carving four full life statues of the apostles; Matthew, Mark, Luke, and John, which are on display at the Trinity Lutheran Church in Lancaster, Pa. He also is known for his two and one-half foot cigar store carving which stood in the door way of the Demuth Tobacco Shop for many years and is now on display at the Demuth Foundation. Dr. Richman feels there is direct similarity in the carvings styles of the Lodge No. 43 Washington carving to the Cigar Store carving and serves as the basis for his theory that Johannes Demuth was the artist.


George Washington visited the Demuth Tobacco Shop in 1773 to make a purchase while traveling through Lancaster which provided Johannes Demuth the opportunity to see Washington.

Another interesting connection to Johannes Demuth as the possible carver is the fact that one of his ancestors, Ferdinand Demuth, father of famous artist Charles Demuth, became a member of Lodge 43 in 1850. This could very likely account for how the carving eventually found its way to Lodge 43.

To date there has been very little additional data to research. The Demuth Foundation has not provided any further information to draw conclusions from so this theory will remain plausible, but remote at best.

Summary

The renewed research to identify the artist, and the actual period it was created and given to Lodge No. 43, may never be determined given the 200 years it has existed and the experts knowledgeable in the possible theories become more scarce. The identity of the artist would prove to be a huge discovery, and solve a wonderful mystery.

The statue represents a significant piece of lodge history. It has stood for almost 200 years for all past and present members to admire and appreciate. It represents a piece of American history that was created very soon after our country won our independence. It is the hope of the Lodge that it will continue to stand in a place of honor in our Lodge 43 Museum for all future members and visitors to appreciate. 

SCOTTISH RITE[®] JOURNAL

OF FREEMASONRY ♦ SOUTHERN JURISDICTION ♦ USA



Celebrating THE Craft 2017

The sixth annual Celebrating the Craft (CTC) will be held Saturday, May 20, 2017, 6PM–Midnight EST. This webcast is like an old-fashioned telethon, but it's "broadcast" on the web at www.scottishrite.org. The webcast has a talent show—Scottish Rite Has Talent, conversations with the Grand Commander and executive staff, stories about interesting and unusual parts of Freemasonry, and insights into Scottish Rite Philanthropies. In particular, the 2017 CTC will focus on RiteCare Scottish Rite Childhood Language Programs around the country. A total of \$5.5million was raised with the first five broadcasts, and this has become the largest single fundraising activity for the Southern Jurisdiction. The program will be available at www.scottishrite.org on May 20, 2017, 6PM–Midnight, EST.

CELEBRATING THE CRAFT

SATURDAY, MAY 20, 2017
6 PM - MIDNIGHT EST

"THE CARING HANDS OF RITECARE" BY RADON HOIT OF MCALISTER, OK

**TUNE IN TO THE SCOTTISH RITE'S
LARGEST FUNDRAISING EVENT OF THE YEAR!**

Supporting RiteCare Scottish Rite Childhood Language Programs
and the House of the Temple
Watch the webcast at: www.scottishrite.org

HONORING "DAD" LAND, 33°, GRAND CROSS



On Saturday, December 10, 2016, members of DeMolay International and the Scottish Rite, SJ, gathered at the House of the Temple in Washington, DC, to unveil a portrait of DeMolay founder and Scottish Rite Mason III. Frank S. Land, 33°, Grand Cross. The two organizations formed a joint campaign in 2014 to raise \$1 million dollars to honor "Dad" Land

with this portrait at the Temple. Proceeds from this fundraising effort will be split 50/50 between the DeMolay Foundation and the House of the Temple Historic Foundation, Inc. Pictured with the Land painting in the Temple Room are: William M. Sardone, Grand Master, DeMolay; Ronald A. Seale, 33°, Grand Commander of the Scottish Rite, SJ; Chandler R. Gordon, Past International Master Councilor of DeMolay International; Curtis L. Gimlin, 33°, President, DeMolay Foundation, and Austin Wills, Master Councilor of Woodlawn Chapter in Springfield, VA.

Photography: Emily Vitacolonna, Development Gift Coordinator

Welcome, Brother Nil!

We are thrilled to introduce you to our newest museum employee at the House of the Temple in Washington, DC—Nilfisk GM 80—a HEPA vacuum we were able to purchase thanks to the generous support of our 2016 #GivingTuesday donors! "Bro. Nil" already has been hard at work the past couple of months cleaning dust, mold, and other particulates off books from different collections throughout the building.



Photography: Elizabeth A. W. McCarthy

The Grand Almoner's Fund

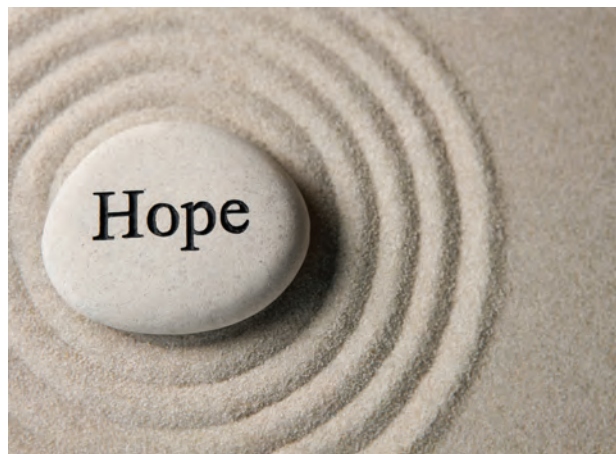
Our Vision . . . Our Mission

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

IN THEIR OWN WORDS: WHY THEY GAVE

To honor and empower a Brother Mason. To be part of a cause larger than myself.

Supporters of the Grand Almoner's Fund typically express feelings like those above when they step forward to help. Your Scottish Rite brethren featured in this publication write candidly about why they decided to step forward to help, and what their contribution means to them. Certainly, the obligation taken at the altar of Freemasonry is at the heart of their decision to give. Their kindness and generosity express deeply-held Masonic values, as well as the desire to be connected to others. Some have also experienced personal hardships that were relieved through the help of family and friends.



The Latin word *magis* refers to the philosophy of doing “more” and doing “better,” especially in relation to others and in devotion to God. It is described as a restlessness to continually grow in service, and it certainly reflects a fundamental dynamic of our Masonic spiritual life. The Grand Almoner's Fund allows us to be part of a cause larger than ourselves. We see how a hand extended to a Brother in need helps him move beyond suffering to a brighter future. Through this giving of ourselves and our resources, we too are empowered and fulfilled.

The Scottish Rite Brothers featured here have experienced that truth. They are making a difference in the lives of others, and you will see how their spirits are blessed in return.

— John Wm. McNaughton
Sovereign Grand Commander



*The Grand Almoner's Fund is committing \$500,000 annually to Masons,
their children and their widows in need regardless of affiliation. The funds provide
relief at the ready to Masons in crisis when they need it most.*

The Grand Almoner's

I feel there is no better place to contribute than the Grand Almoners Fund.

Having suffered a number of tragedies in my life, several people stepped in during those times to help me financially. When my wife was ill, it looked as though I would have to stay home from work to care for her. Without a doubt, I would have lost my job. A generous benefactor allowed me to hire a home health care nurse who cared for my wife as her health rapidly deteriorated. That was a god send.

Several years later after losing my daughter in a car accident, my wife and I set up a scholarship fund so friends and family who wanted to make a donation in her memory could do so in lieu of sending flowers. We have continued to contribute to this fund over the years. We are now able to give two scholarships in my daughter's memory. Each year it is a real joy to see the students beam after hearing their name called to receive their award.

Having sold my business, I am now able to increase my charitable giving. I feel there is no better place to contribute than the Grand Almoners Fund. When we are raised Master Masons, part of our obligation is to help a fallen brother whenever possible. At this point in time, the "Rite" thing to do was to make that donation at the Commander's Circle level. As the sale of my business moves to conclusion, I will continue to give to the Grand Almoners Fund. It is very gratifying to know so many benefit from this very worthwhile program.

Paul Weglage, PDDGM

District Adviser – Ohio 2nd Masonic District



It is is the Commander's Circle that has given me the opportunity to provide relief to worthy, distressed brethren and their families throughout the Northern Masonic Jurisdiction.

Surveying the Masonic community that surrounds me, I observe that many of my brothers—like myself—have been richly blessed. Though most of us are not wealthy, we have enjoyed regular meals, adequate housing and clothing, good opportunities for education, a country with a Bill of Rights, and supportive families. Even before I became a Mason, I was aware of the Biblical admonition that "To whomever much is given, of him shall be much required." Freemasonry often speaks of "the Brotherhood of man under the fatherhood of God," and from that world view come the fundamental Masonic tenets of "Brotherly Love" and "Relief."

Long before I became a Mason, these ideas influenced my choice to become a physician. These values strengthened and buoyed me during many years of practice as an oncologist/hematologist. They also inspired me to organize and participate in medical mission trips to Latin America.

Our Masonic obligations define our duty to provide relief to all, but they also make clear we need to give special attention to the needs of our Brother Masons, their wives, widows, and orphans. Serving with many fine Masons on the Ohio Masonic Home Board of Trustees has provided an opportunity to serve Masonic families in my region. But, it is the Commander's Circle that has given me the opportunity to provide relief to worthy, distressed Brethren and their families throughout the Northern Masonic Jurisdiction. The ability of the Almoner's Fund to provide very rapid and very significant help to Masonic families in acute distress certainly played a

r's Fund—Why I Give

major role in my decision. I hope my Brother Scottish Rite members will continue to support the Almoner's Fund.

Gary L. Nicholson, 33°



This is another way of doing God's work.

Because I have been fortunate to have been blessed for many years, I can give back and be a part of the Grand Almoner's Fund at the Commander's Circle level.

I enjoy being able to work with and for others. For about 50 years, I have been active in my community and church sharing my time, talents and treasure. Added inspiration to help others came from several mission trips to Mississippi with my church to help rebuild homes after Hurricane Katrina.

An incident in October 2011 changed my life forever. A planned one-night stay in the hospital after surgery turned into a 28-day ordeal during which I had a close brush with death. Recovering from this experience, I realized how lucky I was to be alive. This has motivated me as Mason to become more dedicated to helping others in need, especially my Masonic Brethren and their families.

I have had opportunities to present Grand Almoner's checks to several families in crisis. These experiences have touched my heart immensely. I am proud to be a Freemason and an active member of Scottish Rite. This is another way of doing God's work.

Laurence E. Perkins, 32°

Deputy's Representative, Valley of Augusta



For me, it is an important and meaningful way to serve my fellow man and the members of my fraternity and their families.

My wife serves as a volunteer for the American Red Cross. She participates at both the local and national levels and has done so for many years. Her contributions of both time and effort have influenced me to become a financial contributor to that fine organization. Her experiences have made me more aware of the tragedy and suffering of mankind caused by nature and his own hand.

As a child, my parents influenced me to become a responsible member of society and encouraged me to develop skills for that purpose. Interests in my youth guided me to medicine. As I pursued that goal, I realized that surgery was my calling. It gave me the opportunity to serve my fellow man and to see the results of my efforts.

During my youth, I was also influenced by participation in my church and in the Order of DeMolay. As a natural progression, I was raised a Master Mason 48 years ago, and I became a Scottish Rite Mason 45 years ago. My vocation kept me very busy for many years. But through the help of a fellow DeMolay member and Mason, I became active again in the fraternity. Subsequently, I have served my lodge, my Valley, and my Grand Lodge.

When I became aware of the Grand Almoner's Fund, it was my pleasure to become a member of the Commander's Circle. For me, it is an important and meaningful way to serve my fellow man and the members of my fraternity and their families.

Gary B. Williams, M.D., 33°



This gift, so beyond anything my family could have imagined, has eased this incredible burden markedly.

I am composing this letter with a heart full of emotion and a loss for words. In 2011, my family received the most devastating news imaginable—our five-year-old daughter, Phoenix, had leukemia. Since that time, we have been battling this awful disease. After more than two years years of treatment, it seemed we had beaten it. Phoenix enjoyed four months healthy and off treatment. In October of 2014, however, we received the news that the cancer had returned. I cannot express the strain on my wife, older daughter, and myself during these trying years.

Through it all, the Fraternity of Freemasonry has been a haven and a consolation for me. I am heavily involved with the craft, and the support and love expressed to my family by the Brethren has been astounding. In a lifetime, I could never repay the kindness and generosity I have been shown by the members of this great craft. I promise that will not stop me from trying every day of the rest of my life. The most unbelievable of these generosityes has been the donation made to my family by the Almoner's Fund of the Ancient and Accepted Scottish Rite, NMJ. This gift, so beyond anything my family could have imagined, has eased this incredible burden markedly.

The medical team that treats Phoenix at Riley Hospital for Children in Indianapolis found a bone marrow donor for her in 2014. In 2015, she received that stem cell transplant requiring a 39 day hospital stay to help her recover.

When we finally walked out of the hospital with our daughter, it was one of the happiest moments of our lives. You feel like you want to yell and cry and cheer all at the same time. Today, Phoenix is doing well and getting stronger every day. We are hopeful this is the cure we have prayed for, and that we will be able to rebuild our lives and move into a healthy future for Phoenix.

We can never repay the amazing gift you have given us, but if there is ever anything we can do, I vow I will. The Scottish Rite exemplifies all that is good and true in this great fraternity, and you have been an inspiration, setting the example for the whole craft to emulate.

Thank you, from Phoenix, my family—and from me.

John A. Bridegroom, OPC, KCT

To Make a Donation

There are a variety of ways to make a direct donation or pledge to the Grand Almoner's fund.

Online

Donate securely at:

ScottishRiteNMJ.org/development

By Mail

You can mail a donation to:

Grand Almoner's Fund
Scottish Rite NMJ
PO Box 519
Lexington, MA 02420.

If sending a check, please make payable to "The Grand Almoner's Fund."

For More Information

Gifts via bequest or securities are encouraged and appreciated. Email the Development Department at development@srnmj.org, or call 781-862-4410 for information and assistance.

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

If You Know Someone Who Needs Help

If you hear of, or know any Freemason who is in need of financial assistance, contact your Valley Secretary, your state deputy, or any Active Member of the Supreme Council. Please be prepared to provide them with details as to why assistance is needed. Reasons may include loss of income, illness, death, home foreclosure, natural disaster, or other crisis. You may be asked to further investigate the circumstances.

BROTHERS

on the NET

Passwords, smartphones and landlines



Leigh E. Morris, 33°

Time to share some questions and answers:

I know I should create difficult to decipher passwords, but how am I supposed to remember them?

Pew Research Center recently reported one of its surveys found that 41 percent of online adults shared at least one password with a family member or friend. Also, 39 percent said they use the same or similar passwords for many of their online accounts.

Then there are the countless people still use birth dates, graduation dates, the names of pets, kids and the like.

I strongly recommend you to download password management software. I can suggest three: Dashlane 4 (dashlane.com), LastPass 4.0 Premium (lastpass.com) and Sticky Password Premium (stickypassword.com).

I'm in the market for a new smartphone. What do you recommend?

It seems that people use smartphones for just about everything other than phone calls. If you take a lot of photos, you really can't go wrong with any of the current crop of Samsung smartphones. I also like the iPhones, and the iPhone 6 is a particularly good choice for video. Of course, there are plenty of other good choices, including HTC, Motorola and Sony to name three.

If you take a lot of photos or videos, then you need to consider storage capacity. You will want at least 32GB and probably 64GB of internal storage. You may want to consider a phone with external memory (microSD card) such as the Galaxy S7 and the LG V20. You also should consider the less expensive option of regularly transferring photos from your smartphone to either a computer or a USB flash drive. This option also assures that you will not lose your photos if your phone is lost or stolen,

or is damaged to the point the photos cannot be recovered.

If overall value is your goal, consider these affordables: Nexus 5X, LG G4, iPhone 6 and iPhone SE. Shop around for the best possible price. Consider a reconditioned used phone.

Then again, you just might want to wait for the 10th anniversary iPhone due out later this year. Should be a nice phone, but it won't be cheap.

Also, consider an unlocked phone which is not tied to a particular carrier nor does it come with a contract. This gives you the freedom to switch carriers when it benefits you. Of course, you will need to buy the phone outright. However, don't think you receive a better deal when you get a phone on a two-year contract. You will still pay the full price of the phone. As they say, there is no free lunch.

Which cell phone carrier should I select?

There is no easy answer to this one. Begin by determining which carriers serve the area where you live or where you will primarily use the phone. Next, decide whether you want a prepaid service or traditional service in which you receive a monthly bill. Talk to friends and business associates. Find out what they use, what they pay, and ask about their experiences. Do not lock yourself into a contract. If you go with a traditional service plan, negotiate for the best possible price. Yes, you can negotiate and most likely will get a better deal.

When shopping for a carrier, you need to look for a carrier plan that best meets your needs. A zero-rating plan is a great choice if you stream content from Netflix and others. If you travel abroad, look for a plan with low international rates.

Should I drop my landline?

I do not believe there is a universally right answer to this question. Nearly half of all American households have dumped the landline. Around 41 percent have both a landline and cell phones. Then there are the eight percenters who don't have a cell phone and the three percent who have no phone at all.

People who maintain a landline typically do so for one of two reasons: they live in a rural area with marginal or no cell service, or they believe a landline is essential for emergencies.

A power outage or a severe storm could knock out cell service for a period of time. However, if your landline is a fiber optic or VoIP system, it could be affected by a power outage, as well. You can get up to eight hours of VoIP service during a power outage if you have an inhome battery backup system. The most reliable is the old-fashioned copper wire systems, but phone companies are phasing these out. Phone companies are required to give customers a three-month notice before terminating a copper wire system.

One other point for consideration: a cell phone call will not give the 911 operator your exact location. You see, unlike a landline, a cell phone is a mobile device not associated with a fixed location. When the 911 operator answers, immediately give your exact location and your phone number.

And remember, never text or go online driving. Avoid talking on the phone. If you must use the phone, do so in the hands free mode only.

Drop me a line.

As always, feel free to contact me at cpstlrr@gmail.com.

The 1783 Francken Manuscript

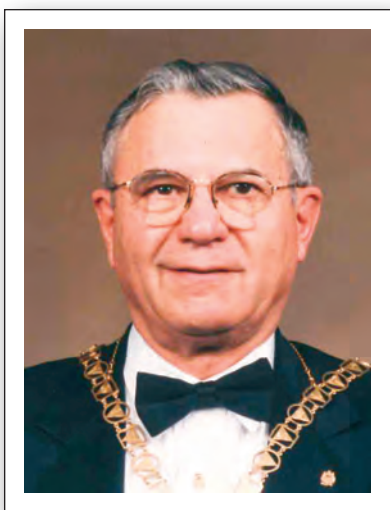


At long last, you can finally have your very own copy of one the most important Masonic manuscripts ever created!

The Supreme Council, 33°, Northern Masonic Jurisdiction, proudly announces the publication of the first officially sanctioned edition of ***The 1783 Francken Manuscript***. This 720-page book includes a complete full-color photo facsimile of the Manuscript with footnoted transcriptions on facing pages. With introductory essays by Alan E. Foulds, Aimee E. Newell, and Jeffrey Croteau.

The 1783 Francken Manuscript contains degree rituals of the Rite of Perfection (Order of the Royal Secret), from the 4th degree to the 25th. It is the most complete collection of the earliest surviving English-language versions of many Scottish Rite degrees. This book will be indispensable to anyone interested in the history of Masonic ritual and the roots of Scottish Rite Freemasonry.

Available this summer. Watch *ScottishRiteNMJ.org* and *Scottish Rite Now* for details on purchasing your copy.



Ill. Bruce W. Widger, 33°

1924–2017

Ill. Bruce W. Widger, 33°, an Active Emeritus Member of this Supreme Council for the state of New York, died on Monday, March 6, 2017.

Raised a Master Mason in Freedom Lodge, No. 324, Unadilla, NY on April 28, 1953. He affiliated with Morning Star Lodge No. 524, Marcellus, NY in 1954 and served as Master in 1961. He was Grand Master for the Grand Lodge of New York, 1980–82.

On October 12, 1952 at Baldwinville, NY, he married Mary Louise Curry, who survives along with their daughter Jane Milem, and sons Byron and Dwight, nine grandchildren and three great grandchildren.

Or the complete balustre on the life of Ill. Bruce W. Widger, 33°, visit the "Member's Center" at *ScottishRiteNMJ.org*.



W.C. FIELDS was honored by the USPS on Jan. 29, 1980, when he was chosen as the subject of a Performing Arts stamp. Bro. Fields was entered, passed, and raised on May 20, 1907, in E. Coppee Mitchell Lodge No. 605, Philadelphia. He was suspended Dec. 24, 1925 for non-payment of dues.

Born William Claude Dukinfield on April 9, 1880, in Derby, PA, he was a son of emigrants from the Ukraine. He chose the stage name of W. C. Fields and became one of America's greatest comedians. Becoming a leading vaudeville performer before 1900, he made a name for himself on Broadway. Turning to the movies he made several successful films. Through 1945 he appeared in more than 25 movies and starred on radio in 1937, as the emcee of The Chase and Sanborn Hour



NICCOLO UGO FOSCOLO was honored in 1979, by being included in the set of stamps issued to note famous Italians. He was a member of the Lodge "Reale Augusta" in Brescia, Northern Italy.

Born Feb. 6, 1778, in Zakynthos, Greece, of Venetian and Greek parents, he became versed in Greek, Latin, literature, the Italian classics, and 18th century philosophy. In 1808, he secured the chair of eloquence at the University of Pavia only to see the position abolished shortly thereafter. He served as a soldier in Italy during the French Revolution and approved the Napoleonic impetus to civic reforms but later became disillusioned with Napoleon himself. His patriotism and resentment of Austrian domination in Italy caused him to flee to England in 1816. There he initiated modern Italian criticism of Dante and others. His fame was established by his novel of romantic and patriotic despair, *Le Ultime Lettere di Jacopo Ortis* in 1798.



ROBERT WALTER INGHAM is pictured on a stamp issued on Jan. 26, 2007, as part of a series of stamps honoring Living Australian Legends. Bro. Robert Ingham, and his brother, John, were made Masons on June 17, 1953, in Lodge Clyde Rowe No. 793, United Grand Lodge of New South Wales at the Sydney southwestern suburb of Liverpool. They ran racehorses named Freemason and Masonry from the sire named Grand Lodge.

Following the death in 1963, of his father, Robert, and his brother, John, turned a modest family chicken business into a huge enterprise, making them worth about \$1 billion (Aus). The development of their poultry business into the largest in Australia (nicknamed the Chicken Kings) allowed the Inghams to indulge in their passion for racing. Their entire organization, poultry and thoroughbreds, employs more than 6,000 people.



Robert A. Domingue



GEORGE STEWART WHITE is pictured on a stamp issued by the Isle of Man on May 18, 1993, which depicts the military action at Charasiah, Afghanistan, in which he participated. Bro. White's name was listed in *Masonic Illustrated*, a popular magazine in circulation at the turn of the century. He was referred to as "one of the Masons currently fighting in South Africa."

Sir George White was educated at King William's College on the Isle of Man, and after graduating from Sandhurst, he was commissioned into the 27th Regiment of Foot and saw service in the Indian Mutiny. He fought in the 2nd Afghan War in 1879, as second-in-command of the 92nd Regiment of Foot. He was 44 years old when he was awarded the V.C. On Oct. 6, 1879, at Carasiah, he led an attack on a strongly fortified hill where the enemy force outnumbered his by about eight to one. When his men became tired, he took a rifle, ran forward alone, and shot the enemy leader upon which the enemy fled. At the Battle of Kandahar, he led the final charge and personally captured one of the two guns held by the enemy. He became governor of Gibraltar from 1900-04 and was made field marshal in 1903. He died in the Chelsea Hospital in London on June 24, 1912.

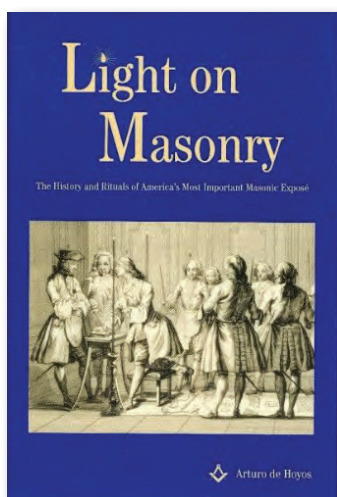
Reviewed by Richard H. Haug

Light on Masonry : The History and Rituals of America's Most Important Masonic Expose

By Arturo de Hoyos. Published in 2008 by The Supreme Council 33°, Southern Jurisdiction, Washington, D.C.
Available from the Scottish Rite Online Store.

The main body of Arturo de Hoyos' publication (590 pages), is devoted to the reproduced facsimile of David Bernard's *Light on Masonry: A Collection of All the Most Important Documents on the Subject of Speculative Free Masonry*, 5th edition, and published in 1829, by William Williams of Utica, NY. The facsimile is introduced with a diatribe of Bernard's feelings towards the Masonic fraternity. The text then commences to describe in great detail the purported ritual and ceremonies of the degrees of Freemasonry. These begin with the traditional three degrees of the blue lodge; continue with the Royal Arch, Knights of Malta and Knights Templar degrees; progress with the degrees initially associated with the Scottish Rite, and conclude with those known at the time as the French degrees. I leave conclusions regarding accuracy and legitimacy to the reader. The facsimile ends with a collection of anti-Masonic committee reports, convention proceedings, orations of convention attendees, eclectic essays and depositions provided at the trials of the alleged Morgan abductors, along with the proceedings of the Albany Anti Masonic New York State Convention. While the non-ritual component of Bernard's publication is a monotonous read, the literal text of the proceedings and depositions are of great historical value. There are moments of levity within the depositions.

Arturo de Hoyos' *Light on Masonry—The History and Rituals of America's Most Important Masonic Expose*, contributes dramatically to academic Freemasonry's body of historical literature. The background and perspective that he provides, is well worth the read. Yet, the reprinted facsimile is the highlight and most enlightening component of this book.



Reviewed by Richard H. Haug

Ars Quatuor Coronatorum Volume 128

Edited By John S. Wade. Published in 2015 by Quatuor Coronati Lodge No. 2076, 60 Great Queen Street, London, WC2B 5BA.
Available from Amazon.

Quatuor Coronati Lodge No. 2076 is a private lodge on the register of the United Grand Lodge of England. It was founded in 1884 to "develop for Brethren everywhere an interest in research; to encourage the study of the many facets of Freemasonry; to have papers read in lodge and for them to be open to discussion and, if appropriate, criticism; to attract the attention and to enlist the cooperation of Masonic scholars in all parts of the world." *Ars Quatuor Coronatorum* is the printed transactions of the lodge and is now in its 128th year of publication.

Volume 128, begins with The Master's Report for 2014–15, which reviews the past years' significant events. Papers delivered within the lodge for 2014 and 2015 are published which include "The Evolution of the English Lodge," "The Earliest Account of Swedish Freemasonry? Relation Apologique (1738) revisited," "A Few Remarks and Notes about Andreas Onnefros Paper," "Antients and Moderns in South Carolina: Sir Egerton Leigh and his Legacy," "Gould's Histories of Freemasonry: a critical reappraisal," and "Frederick Bickles: The Rise and Fall of an Outstanding Victorian Freemason." As these papers were presented in an open lodge, perspective and perception are provided by the officers of the lodge and members, which are printed for the reader. Some of such are authoritative and insightful. Much are mere bluster and obligatory commentary.

Other papers which have been accepted for publication, but not read before the lodge ensue. These include: "Nineteenth Century Masonic Processions in Shanghai," "The Royal Jubilees of 1887, 1897 and 2012," "The Influence of the Members of Lodge IV on Freemasonry 1717–1740," and "The Private Life of Dr. Robert Thomas Crucefix." Notes and queries regarding specific papers—"Reconsiderations of Sir Robert Moray's Mason Mark," "Librarians in



Freemasonry: A Postscript,” “Chapters, Congregations and Assemblies” —and the responses to them, along with letters to the editor ensue. The volume concludes with memorial tributes to deceased past members of the lodge, book reviews, tables of contents of Masonic journals and publications throughout the world, a directory of Local Secretaries of the Correspondence Circle (a remnant of the past) and finally an index of the volume. Quatuor Coronati Lodge No. 2076 remains the premier Masonic research lodge in the world, and *Ars Quatuor Coronatorum*, the “gold standard” for which Masonic research publications should aspire to be.

Reviewed by Yassar Al-Khatib

Casting Light: A Journey Through Craft Masonry and Beyond

By Jason Eddy. Published in 2016 by CreateSpace.
Available from Amazon.

Jason Eddy gives the reader a clearer understanding behind the meaning of Freemasonry as well as the plight of the Mason; or soon to be Mason, who seeks a better understanding of the world around him whether being a candidate or someone who has begun his journey in Freemasonry. Symbolism, poetry, and prose are the three approaches that are mentioned throughout the book in order to give the readers a better explanation of the Masonic degrees. The initial process of becoming a Freemason can be overwhelming so this book tries to bring a clearer understanding of the symbols and ritual through a reflective approach and poetry.

In Freemasonry, symbolism is very important and usually takes the place of verbal or written words. Each symbol has a specific meaning behind it and is often referenced during lodge meetings. These symbols also allow Freemasons to gain a better understanding of the achievable goals in and out of the lodge. Moreover, these

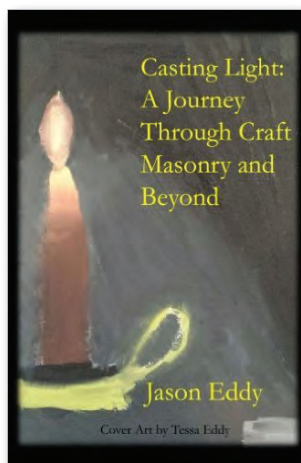
symbols are also used to reroute the Mason back to his designated path assisting him in understanding the reasoning behind why he became a Mason in the first place.

Throughout the context of this book, Masonic poetry is used to highlight the different experiences a Mason may encounter. The various poems in the book refer to some enriching and other trying experiences throughout the Masonic journey. The poems give the reader the insight as to what one may encounter before and during their journey both emotionally and physically. Most importantly, these poems serve as reflections of the author’s personal Masonic journey.

Prose in this book focuses on the necessary mindset that allows a Mason to accomplish that which really matters. There is a positive correlation between engagement and loyalty to one’s lodge. The more a Mason realizes the valuable offerings of his lodge the more he will be involved with Freemasonry in the long run. The better we understand the needs of those who join Freemasonry the easier it becomes to focus on their interests and as a result keep them engaged. In an attempt to understand these needs, the author elaborates on the three types of men who seek out Freemasonry and highlights the importance of these groups. This tactic assists the reader to better understand what different individuals may want to gain from Freemasonry and what they should be ready to bring to the table.

The end of the book gives the reader—the new Mason and undecided alike—scenarios of the different roles within the lodge. The scenarios are taken not only from the perspective of a candidate but also from the perspective of someone who underwent the journey to become a Worshipful Master. It reflects on the emotions during the initiation night, shares experiences that submerge the reader in the Masonic ritual, and easily allows the reader to get a feel of the different roles one would encounter on the path of more light.

In closing, the author elaborates that despite the fact that Freemasonry varies across the U.S. and from one town to another, there persists one common theme: bringing good men together to better understand the world around them, to make a positive difference, and to introduce Freemasonry to new members. I recommend this book to all Masons regardless of their degree or rank. You will find it to be a refreshing read and may become part of your repertoire upon recommending a book to a candidate for Freemasonry.





HEALTHWISE

Five effects of Sleep Deprivation

Over time, occasional bad sleep and continued poor sleep can build up, and affect life in some severe ways. These include:

1. Chronically sleep-deprived individuals are at risk of weight gain which can lead to physical issues and unhappiness in general;
2. Hormone levels can be disrupted, particularly the stress hormone cortisol, and the appetite-regulating hormone, leptin;
3. Weakened immunity to illness;
4. Decreased alertness and reaction time can lead to accidents for individuals who are driving or just going about their day. WebMD notes that getting just one and a half hours less sleep than needed can lead to a 32 percent reduction in alertness.
5. Increased mortality risk for those adults who get less than six hours of sleep each night.

The bottom line is that getting enough sleep is important to living a healthy and productive life.

Predictive tests for Alzheimer's Disease

Early detection of Alzheimer's Disease is an important aspect of helping those with Alzheimer's to have a high quality of life, and medical researchers who are looking for tests that aid in early diagnosis of this neurological disease may have found a blood test that does just that, according to a study published in *Alzheimer's & Dementia: Diagnosis, Assessment & Disease Monitoring*.

Researchers at Rowan University School of Osteopathic Medicine are developing a blood test—now in clinical trials—that has had a nearly 100 percent rate of accuracy when it comes to detecting Alzheimer's Disease in patients thus far.

The National Institute on Aging has developed a blood test that detects the onset of Alzheimer's

The Salk Institute is also looking into how a protein called Neuregulin-1 affects individuals with Alzheimer's—they have discovered that this specific protein can lower the number of molecules that create the amyloid beta

plaques in Alzheimer's patients' brains. In the mice treated with the protein in the trial, the amount of plaque in the brain was much lower than of the mice in the control group.

Start young to stay young

Physical decline may actually begin in the 20s, but there are things every person can do to feel young.

A study by Duke University found that some types of physical decline happen later than others. Hearing can begin to decline around age 25. On the other hand, lower body muscle performance decline may not be detectable until you are in your 50s, according to *The Wall Street Journal*.

Everyone wants to stay young, and perhaps the best way to do that is to take action. Donald Stuss, Toronto neuropsychologist, found that physical activity brings more blood, nutrients, and oxygen to the brain, which is thought to help delay brain decline.

Although exercise is important, it's also important to take a break between sessions, says John Higgins, MD, associate professor of medicine at The University of Texas Health Science Center. Never taking a day off can impede your body's healing from the tiny tears caused by exercises.

If you stop eating before you're entirely full, that may help as well.

Researchers at St. Louis University have found that eating fewer calories can help metabolism.

Another diet-related tip: ensure that your diet includes plenty of foods with antioxidants that break down free radicals and protect the brain.

Standing with proper posture can have an immense impact on how you feel, and how your spine is affected, which could cause problems later in life. Tom Holland, exercise physiologist and author of *Beat the Gym*, notes that exercises that require pulling and reverse movements can help to avoid spinal problems later on.

Deadly creatures saving lives

The creatures that make us say 'ick' are on the cutting edge of today's medical research, just as they were thousands of years ago.

Lizards, snakes spiders, and scorpions—We run from them with good reason. Their venomous bites contain chemicals that can often kill.

But, could venom also heal?

The ancient Egyptians, Chinese, and Greeks thought so. Today's scientists are experimenting with various venoms for clues to fighting cardiovascular disease, diabetes, and cancer, according to Christie Wilcox, author of *Venomous: How Earth's Deadliest Creatures Mastered Biochemistry*.

Wilcox writes that since the beginning of this century, scientists have been looking at venoms as complex chemical libraries that can target key molecules.

The way venom kills might be used to heal. For example, a snake venom that causes a dramatic and deadly drop in blood pressure might be fine-tuned and tweaked to control blood pressure. That's exactly what happened with the drug Captopril, derived from a Brazilian viper.

Another drug, Byetta, fights type-2 diabetes and is derived from the venom of a Gila monster.

Snake and spider venom may one day be used to cure relentless pain from firing neurons. It turns out that snake and spider venom naturally shut down neurons.

Venomous shrews have a compound in the venom that blocks an essential element that cancer cells need for growth and division.





CHILDREN'S DYSLEXIA CENTERS

I received an email letter from one of our center directors. She was sending me the story of a young person's struggle and success. This young person was about to graduate from the center's program, and the center director was especially impressed with the progress. This story was particularly impressive because it was written by the center graduate. It was such a great story that I wanted to share it with you.

It is good to know just how the Children's Dyslexia Centers can change someone's life. I believe that what we do in our centers is the greatest gift we can give to a child struggling with dyslexia. Please read this story. I would be interested to know what you think.

— *Robert F. Ogg Jr.*
Director of Operations, Children's Dyslexia Centers, Inc.

My Struggle

In 2009, I entered the third grade. I was like every other third grader. I had an amazing collection of headbands and loved animals. My third grade teacher scared the daylights out of me. She would yell a lot, which made me feel anxious because I knew I struggled with every aspect of school work; but little did I know this was going to be a year like no other.

Four weeks into the school year is when it happened. That is when the teacher realized something was off. I was so confused; I didn't know what was happening. I had to take so many tests, and to make matters worse, I often had to miss recess. Then the day came when they told me that I have dyslexia. At first I didn't understand what dyslexia was. All I knew was that I wanted to get rid of it. It wasn't until a few years passed that I realized what I had to deal with. I couldn't read as well, learning math facts was nearly impossible, and writing was difficult too.

When I was in the fifth grade my parents signed me up for a tutoring program that was only for dyslexic students. The Children's Dyslexia Center offered private tutoring twice a week. I didn't want anything to do with it at first, but once I walked in those doors and saw all the other children sitting in the waiting room, I knew it wasn't just me that struggled this way. Once I started the tutoring program I started to see a difference. I started to read better. I learned strategies to attack words, and I became more confident. I started to do really well.

Halfway through my eighth grade year, I changed schools. I thought this was a great thing because no one knew my struggles, and at this point in my life I felt confident that no one would notice unless I told them. It was an amazing feeling to know I could control who found out about my struggle. However, this feeling ended quickly when the school put me in a class called "core" for all the students who had IEP's and 504's.* Being the new kid, I had no idea they offered such a class. Much to my surprise, when I had to ask peers to help me find my class, they were helpful and they didn't care! I was shocked, but, I still tried to keep it a secret because I wanted to have a level of control over my struggle. I figured, after all, it is mine, right? My struggle. Mine to share if I wanted to share. Mine if I needed to share. Mine, for it defines me.

Let's fast forward to now. I am a senior in high school writing my college essay. I did it! I am confident enough to continue my studies and work hard to achieve another goal in my life, which is to help anyone just like me. To show them it's okay to struggle. To show them you should take a struggle and make it an advantage. To prove to anyone who told you that you can't, that you can. I want to be that person who can be their inspiration, the person they look up to, because I did it. I took dyslexia and put it to good use. Yes, I struggled (and still do), but I am who I am today because of my differences and we should all embrace our differences, because no one is perfect.

* IEP's and 504's are Individual Education Plans



VIEWS FROM THE PAST

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

Masonic Charity—What Is It?

How few there are who seem to understand the meaning of the words “Masonic charity.”

Some lodges have “charity committees; but Masonic charity is not and cannot be confined to any committee.

What is Masonic charity?

It is not the mere giving of alms to the distressed, although it is the duty of a Mason to relieve distress wherever he may find it; providing that in doing so he does not injure any one having a prior or natural claim upon his bounty.

Masonic charity is as much in the thought and word as in the act.

There are many who give largely of their world's goods, and yet have very little of that which should be understood by Masons as charity.

Charity is Heaven-born, and teaches a Mason that he should regard another's name and character as he would his own, and never be inclined to spread a scandal about him, without at least giving him an opportunity to be heard in his own defence. All men are prone to err; therefore a truly charitable man will seek to warn another of his errors, not to spread abroad the report that would be likely to crush him before he has actually fallen. And this, perhaps, without the unfortunate person knowing that he has been accused.

Charity will cause a true Mason to visit the sick, bury the dead, and educate the orphan. These things may not require the expenditure of money on his part. Sympathy in distress and suffering often costs very little more than personal trouble and an expenditure of spare time. To watch by the bedside of the sick may be monotonous, but the truly charitable man will rarely hesitate to perform such a duty, even if he should not be on a “charity committee.”

The mantle of charity is expansive; in fact it has no limit. Its application should be as extensive as from earth to heaven, and it should be always at hand to cover the unfortunate.

Then let Masons exercise true charity in all their thoughts, words and actions, and to love their neighbor as themselves.

— *Alfred F. Chapman, The Liberal Freemason, April 1886*

The Great Secret of Masonry

On a visit to a neighbouring city recently, I called at the home of my friend B---, with whom I had been long and intimately acquainted. To my astonishment, I found his lady reading a Masonic paper. I asked her what change had come over her, that she could not only admit such a paper to her house, but could sit down to its perusal; for I knew her father's family were among the most vindictive, bitter, proscriptive anti-Masons that ever left the infective district of New York. She replied that she had discovered the grand secret of Masonry; and if it would be agreeable to me, she would relate how she came to make the discovery. I requested her to proceed, which she did as follows:

“Soon after you left here last fall, I learned to my extreme mortification that my husband had become a Mason. I attributed it to your influence, and I need not say what my feelings were toward you or my husband. I at once came to the conclusion that my domestic happiness was at an end; but I resolved that my conduct in all the relations of wife and mother should prove that I had done all that a woman could do. Some three or four months after I learned my husband had joined the Masons, a circumstance occurred that, for the first time, gave me any reason to doubt his integrity. It was on one of the coldest nights of last winter that my husband returned at a late hour, and said to me, “Margaret, cannot you do without your blanket shawl?” I replied that I could. He asked me to get it for him, and bring him a bedspread or comforter. I handed the articles to him, and he immediately left the house. My first thoughts were to follow him. I went to the window, and by the lights from the lamps I discovered another man with a large basket—the shawl and the comforter were placed in, and they both soon disappeared. My husband returned in about half an hour. I expected in the morning, as a matter of course, he would have some story prepared to explain his mysterious conduct but not a word did I get out of him. I determined to keep a sharp lookout for my shawl, for if I could once get my eyes on that, I would be able to unravel the whole mystery. It was not long after, as I was in the street, that a female whisked along past me upon whom I discovered my shawl.

“The good-for-nothing huzzy, I thought, while a glow



of triumph thrilled every nerve, and quickened my pace in the pursuit. I followed her closely, from one street to another, into the fourth story of a bindery. I saw her very composedly lay down my shawl, and sit down to her work—where, urged on by the insatiable desire to get the clue to my husband's perfidy, I soon learned the street, the number of her residence, and immediately left for it. I was not mistaken, either, for I saw my comforter there. The whole secret flashed on my mind at once, as clearly as if it had been written with a sunbeam from heaven. There I found a widowed mother in the last stages of consumption, and three children dependent upon the scanty pittance earned by the elder sister, whom I had so conspicuously followed. I learned from the dying woman a lesson that in all my philosophy I had never dreamed of—such a tale of sorrow as I had never before listened to—and when she had related the deed of charity that had been the cause of all my unhappiness, I felt there was not room in my bosom to appreciate the disinterested benevolence of my husband. She said, 'I do not know how we should have lived, but for the kindness of two persons who came here late one night, and left a basket filled with provisions, some bedclothes, a shawl and five dollars. They just opened the door, and set in the basket, saying, "Accept this and ask no questions;" and left before I had time to inquire their names. I do not know who they were, and I have had some doubts from where these things came. But I never forget in earnest prayers to Him, Who openeth His hand and filleth the poor with bread, to ask, if these were men, He will keep them and theirs from the sorrows and afflictions with which I am visited.' I left the house a better woman than when I entered it."

"But the grand secret of Masonry," said I, "I thought you were to tell me what it is."

She replied, "It is this—to do good and not to tell of it."

— *G.A. Sharman, The Victorian Craftsman, August 1960*

Qualifications

One fine thing concerning Masonry and the manner in which it operates is that a petitioner seeking admission into our ranks must stand squarely upon his own two feet. Masonry asks no man who his father was. What it wants to know is who he is, and if he is the type of man who would make a good Mason.

There was a time when ancestry counted a great deal and people were measured largely according to the stock from which they descended. Nowadays it is the man himself that counts, and makes very little difference as to who his ancestors happened to be.

Many years ago, a well-known philosopher made this statement: "A man who has nothing more to brag about than a long line of illustrious ancestors, is like a potato—the best part of him is underground."

Masonry looks upon the internal qualifications of a man, and not the external. The craft seeks none but good men, and then exerts every effort to make them better men. It seeks to improve standards of living, ever hoping and praying that the day will come when wars shall be no more, and that all men, wherever dispersed, will live together as brothers.

— *Orphan's Friend, The Masonic Craftsman, May 1954*

QUOTABLES

Be raw, be you and be ready to risk it all when it comes to pursuing your dreams.

— *Valeria Hinojosa*

The best preparation for tomorrow is doing your best today.

— *H. Jackson Brown Jr.*

What lies behind you and what lies in front of you, pales in comparison to what lies inside of you.

— *Ralph Waldo Emerson*

What you lack in talent can be made up with desire, hustle, and giving 110 percent all the time.

— *Don Zimmer*

Every great story on the planet happened when someone decided not to give up, but kept going no matter what.

— *Spryte Soriano*

Aim for the moon. If you miss, you may hit a star.

— *W. Clement Stone*

The question isn't who is going to let me; it's who is going to stop me.

— *Ayn Rand*

Little minds are tamed and subdued by misfortune; but great minds rise above it.

— *Washington Irving*

The best way to make money will be to create impact.

— *Shiza Shahid*

When the only tool you own is a hammer, every problem begins to resemble a nail.

— *Abraham Maslow*

Laughter is the closest distance between two people.

— *Victor Borge*

Check Social Security benefits

Marriage, age at retirement, the length of employment, and other considerations affect the amount of your Social Security benefit. But to get a rough estimate go straight to the Social Security Administration's portal. After creating an account, the site will show complete earnings records over an individual's entire working life. *USA Today* points out that only the 35 highest-earning years will count, but those early years will also get an inflation adjustment for comparability.

Cracking the credit score

Learning how one's credit score is determined is essential for many because Fox Business explains that around 30 percent of Americans have a credit score that falls into the poor and bad credit groups, below 601 on the popular 300–850 scale.

THE FORMULA

The best way to go about fixing a poor credit score is to learn about the different categories that make up a credit score and how to improve all of them. *The Wall Street Journal* highlights the categories that impact credit score in order of importance.

- Payment History** — 35 percent
- Amount Owed** — 30 percent
- Extent of Credit History** — 15 percent
- Diversity of Credit and Recent Credit Applications** — 20 percent

A care-giving dilemma

Your very ill mother is in your care. One day her beloved son dies. Mother has so many problems now, should you tell her about the son?

The answer, from Geri Hall—an Alzheimer speaker and author—is yes.

Quoted in *caring.com*, Hall says a fundamental truth is that a patient always has the right to know.

The way you tell a patient matters. Have the conversation in a quiet room, free from distractions. Be close. Take the patient's hand.

Tell the news simply and honestly. Use direct language: Mom, Steve has died.

Losing your spouse to exercise

It may feel as though your spouse is having an affair, and he or she is. Sort of.

But it is an affair with the gym not Jim. This is the type of affair that, in our health conscious world, is hard to criticize.

According to *The Washington Post*, fanatical obsessions with fitness nonetheless usually leave one spouse complaining about eating alone, cold sheets and no fun.

What to do? The obvious answer would seem to be in the old adage "if you can't beat them, join them."

Exercising with your spouse can give you a common interest as a couple and give you topics to talk about. It could be a win win.

Not everyone thinks so.

According to Jenna Bergen Southerland, writing in *Prevention* magazine, exercising is a lovely personal space that often isn't fun to share with your spouse. Then there is the competition angle, when he tries to run faster than her or the opposite.

But one of the most important points is that couples might like to exercise differently. Men might prefer weightlifting to aerobic dance. Women might prefer yoga to push-ups.

If you are competing with your spouse's gym, try using the time to make your own space in the exercise world. You will still share an interest and you will get to do something you like.

Beards are in

Beards are sprouting everywhere, especially among men ages 18–24.

About 39 percent of these young men have beards today as opposed to a year ago, when only 15 percent had beards.

According to Simmons Research, 20 percent of all men are not shaving.

Mens grooming products are up 15 percent, according to Euromonitor. Sales should rise another 16 percent to \$9.8 billion by 2020.

Planning an Inverse Vacation

When people plan a vacation, they probably have a particular destination, like Disney World, in mind from the beginning. From that point, they will try to find the best deal available for that location, but they will always be limited to deals surrounding that choice.

Trent Hamm at *The Simple Dollar* explains that for people who want to vacation on a budget they should be looking at things backward. Find the deal, then consider going there.

This approach is like browsing the clearance racks at a department store. People are not usually looking for something specific there, but often a great deal will suddenly appear. Clearance shopping is a very gratifying experience for many because they receive a great deal and the unexpected thrill of surprise.

Get started by keeping your eyes open for deals. Visiting family across the country, taking advantage of a friend's unused cabin or stumbling upon a program that offers free tickets and discounts to students are all ways to turn something that looked uninspiring on the surface into a meaningful family vacation that everyone could enjoy.

Travel is often the largest expense for far-away destinations, and searching for flights well in advance can reveal incredible discounts if a person does not already have an endpoint in mind. If a family is not considering an international trip for its holiday, discovering insanely cheap tickets might spark its interest.



MORE THAN JUST BOOKS

Van Gorden-Williams Library & Archives

Conservation Work on Rare Masonic Document

Jeffrey Croteau



Last year, after purchasing the 1828 Certificate of Appointment for Giles Fonda Yates, 33°, the Library & Archives staff looked into the possibility of having conservation work done on the document because its rippled surface made it hard to read. The patent documents Yates's admission to membership in the Supreme Council, Northern Masonic Jurisdiction. When Yates joined the NMJ's Supreme Council in 1828, he was its twelfth member since its founding in 1813. His certificate was made from parchment (animal skin); the text was written with black ink and iron gall ink. While durable, parchment is also susceptible to fluctuations in humidity. These changes cause it to expand and contract. Although the document is now housed in our climate-controlled vault with both stable temperature and relative humidity, the parchment's wrinkled appearance suggests that past owners likely stored it in places with variable humidity levels. Interestingly, a 1914 photograph reveals that—even a hundred years ago—the document showed significant signs of buckling.

Staff contacted Bryan Owen, a professional paper conservator who the Museum & Library has worked with before, to ask how this document could be treated so that it's

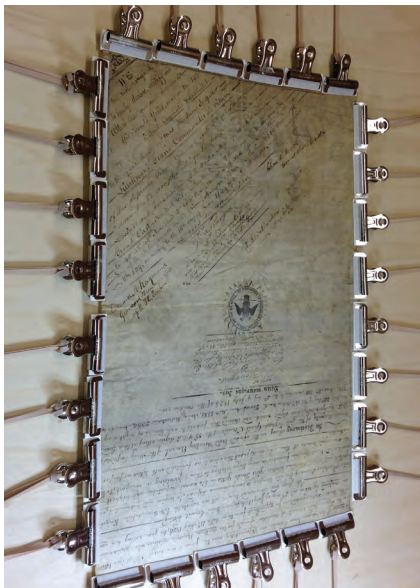
appearance might more closely resemble how it would have looked when it was created. Owen stated that parchment like this could, in fact, be stretched and flattened, without loss to the text or compromising the integrity of the object. To undertake this work, he placed the document in a sealed chamber to allow it to slowly absorb moisture. Once the document had acquired sufficient water vapor and became more elastic and relaxed, Owen bound the item at the edges with clamps and put tension on them. Over time, he made small adjustments. The document assumed a form closer to its original state and was stable enough for the clamps to be removed. Owen then placed it between weighted blotters and boards for one week. The process was repeated until the item reached the desired form.

As shown here, conservators sometimes use ingenious, low-tech tools to achieve results. With pushpins, elastic bands, binder clips and a thick cotton blotter between the clips and the document, plus skills and experience, Owen was able to slowly stretch the parchment and bring it back closer to its original appearance. It looks deceptively simple – but don't try this at home.

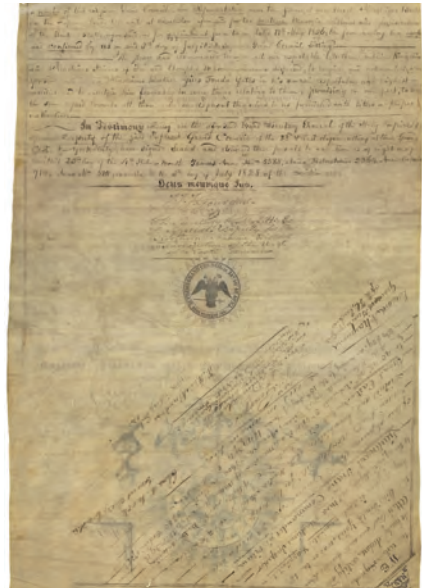
Certificate of Appointment for Giles Fonda Yates, 33°, to the Supreme Council, Northern Masonic Jurisdiction, 1828, before treatment.



Certificate of Appointment for Giles Fonda Yates, 33°, to the Supreme Council, Northern Masonic Jurisdiction, 1828, during treatment. Photo by Bryan Owen.



Certificate of Appointment for Giles Fonda Yates, 33°, to the Supreme Council, Northern Masonic Jurisdiction, 1828, after treatment.



MASONICMOMENTS

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

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.



- ◀ While traveling in Vienna, Austria this past September I went to the museum of Vienna where I came upon this painting. The museum of Vienna is a must see. Not often written about the museum of Vienna merits a visit for all traveling to this venerable city.

Randy P. Rowe, Valley of Reading

- ▼ In May 2015, we visited Tomar in Portugal. Tomar was the seat of the Order of the Knights Templar in Portugal. The castle and Knights Templar chapel were built in the 12th century.

George P. Bohnert Jr., Valley of Cleveland



- ◀ While on a recent trip I noticed this doorway for a Masonic Lodge in Chicago's China Town.

Michael S. Franck, Valley of Detroit

ET CETERA,

et cetera, etc.

Who Are the Widows Sons?

Bro. Herman Guy, of the Valley of New York City sends along information about a Masonic organization he belongs to. "The Widows Sons is an International Masonic Motorcycle Association comprised of Freemasons who have a love for motorcycles and enjoy riding. The purpose of founding the Widows Sons was to provide a social and fraternal outlet for Freemasons who ride and desire to socialize with (and travel the open roads with) their Brethren. The primary focus of Widows Sons is to follow the tenets of Freemasonry and share its love of riding. Over the years, the group has held steadfast to those tenets, including community volunteering, charity opportunities, supporting blue lodges and other concordant bodies." He continues "Widows Sons International Riders Association is accepting applications. Our riding association is currently in 45 states and 15 countries, and has over 15,000 members." For applications and questions, reach out to Herman Guy at (347) 691-0469 or EducationWiz@gmail.com. Website: IlluminatiWidowsSonsNY.com.

Previous Editions of *The Northern Light*

As a reminder, all issues of *The Northern Light*—dating back to its first appearance in 1970—are available at your fingertips. Just visit ScottishRiteNMJ.org, click on Member's Center (on the top banner), and scroll down to The Northern Light. It's a great tool for research or simply a down memory lane. You'll find the latest edition on the left vertical banner.

Exploring the Museum's Photograph Collection

The Scottish Rite Masonic Museum & Library is expanding its collection of videos available at its website, SRMML.org, as part of an ongoing video project designed to introduce various faces of the institution to Scottish Rite members and the public at large. Called "Video Gallery" it presents a fascinating mosaic of the people, collections, exhibitions, and programs of the Museum & Library. The site currently features a 3 minute, 25 second overview called "Exploring Our Photograph Collection." The museum has more than 2,500 images. Also, you can find the museum on Facebook, Twitter, Historypin, Flickr, and Youtube.

Pay Your Dues Online

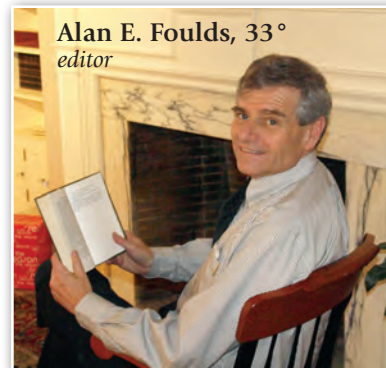
Paying your dues has never been easier. Just have your Scottish Rite member number handy, together with your address associated with your membership, and visit our ScottishRiteNMJ.org. Follow the simple instructions and you will be all paid up in no time.

A Letter from the Editor

For the past 13 years here at Supreme Council I have been the luckiest magazine editor. I had Beth McSweeney as my graphic designer, *de facto* assistant editor, confidant, and close friend. In early April, I lost—no we all lost—her as she succumbed to the deadly disease that she fought so hard against this past year. Each day since then I discover some new task that I never worried about because she calmly and expertly handled it before it ever reached my desk. I hear the same from all the staff here at headquarters. First and foremost Beth worked to make sure every detail was covered, whether or not it was within the duties of her position. She touched us all with her work ethic, but more importantly, she touched us with her bright and positive attitude on life in general. My heart goes out to her husband Paul as well as to her four children—all of whom I've met and feel that I know. Beth was so proud of all of them, and I got almost daily reports on their journeys to adulthood. Even they might not realize how much I've been able to keep up with their major life milestones. I think most people in the office can say the same thing, some of whom have known Beth since her time in Rainbow. In her last days Beth felt satisfied that she was able to see each one of her children "launched" as she called it, as each found their places in the world.

On a practical note, Beth's passing left a gaping hole in an already small staff. It seems, at times, impossible to tie all the strings together again, but I am confident that we will. What is harder is to replace is Beth, the person. That cannot be done. She was so much more than a member of the staff. Beth felt like family.

The Roman philosopher, Seneca, once said "The comfort of having a friend may be taken away, but not that of having had one."



Alan E. Foulds, 33°
editor



The Northern Light
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