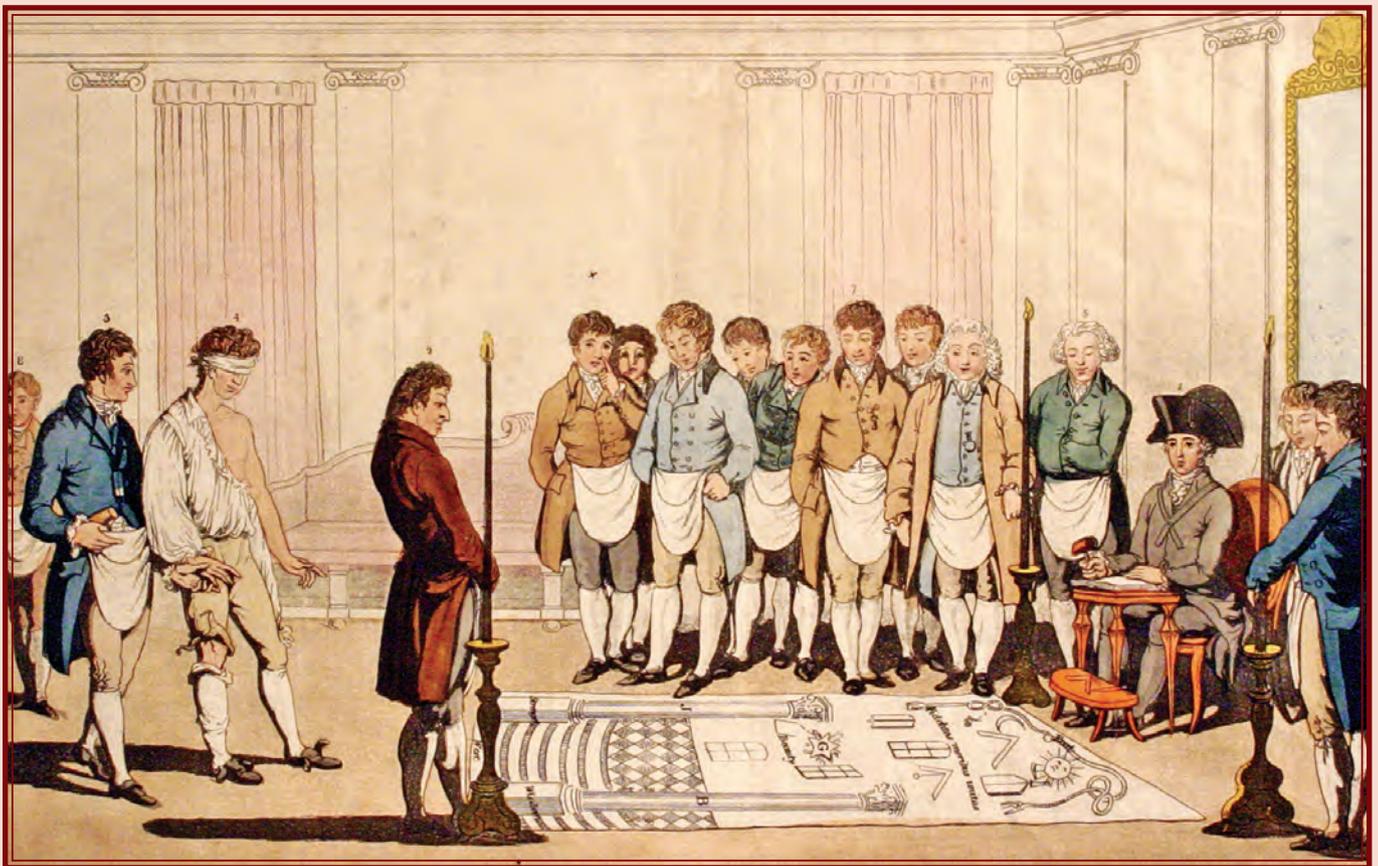


The Northern Light

Vol. 46 No. 3 AUGUST 2015

RITUAL • FRATERNITY • RITUAL • FRATERNITY • RITUAL • FRATERNITY • RITUAL • FRATERNITY

BROTHERHOOD



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The magazine for Scottish Rite Masons of AmericaSM

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THE NORTHERN LIGHT (ISSN 1088-4416) is published quarterly in February, May, August, and November by the Supreme Council, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A., as the official publication. Printed in U.S.A. Periodicals postage paid at Boston, MA, and at additional mailing offices.

POSTMASTER: Send address changes to The Northern Light, PO Box 519, Lexington, MA 02420-0519.

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MAILING ADDRESS:
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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

The Museum & Library at 40

The Scottish Rite Masonic Museum & Library is celebrating 40 years dedicated to Freemasonry and America. This happy occasion is deserving of a look back at the beginning of one of our major charities and a look ahead to its bright future.

Some in our fraternity have asked, “What does the Museum & Library have to do with Freemasonry?” The question is answered when we hear the words of Sovereign Grand Commander and Museum founder George A. Newbury who viewed the institution as an extension of the Scottish Rite. His goal was to “disseminate to a wide spectrum of our countrymen a better appreciation of the things that Freemasonry stands for – faith in God, moral integrity, universal brotherhood of men.” The Museum & Library’s mission is to enhance and to extend the fundamental moral and philosophical traditions of Freemasonry by fostering a deeper knowledge of American history, encouraging patriotism and love of country, and inspiring respect for our flag – themes that resonate in the spirit of every Freemason.

On April 20, 1975, 200 years and a day since the first battle of the American Revolution, the Supreme Council dedicated the Museum & Library. Today, we proudly note that the Van Gorden-Williams Library & Archives is one of the premier repositories in the United States for the study of Freemasonry and fraternalism. Its holdings include more than 60,000 books and over 2,000 cubic feet of archival materials, including seminal founding documents of the Scottish Rite.

The museum’s collection began with a small assortment of items, mostly gifts made to Sovereign Grand Commanders. It is now made up of more than 17,000 objects forming one of the largest collections of American fraternal and Masonic material in the country. Our holdings related to American history include the rare 15-star flag, one of our great treasures. To stand in the presence of this stirring artifact is alone worth a visit. Since 2004, the museum also has managed an

additional 10,000 objects and documents on long-term loan from the Grand Lodge of Masons in Massachusetts.

Our active exhibition program gives audiences the chance to see fine art and historic documents, as well as to learn more about the history of Freemasonry in America. Exhibitions such as “A Sublime Brotherhood: Two Hundred Years of Scottish Rite Freemasonry in the Northern Masonic Jurisdiction,” not only honors the legacy of our fraternity, but also provides a fitting showcase for outstanding Masonic artifacts. Displaying objects like lodge furniture, Masonic decorative arts, textiles, and jewels allows us to take the lofty teachings of the lodge room and present them to the world.

As the Museum & Library looks to the future, plans are underway to enhance and to expand ways to serve the Scottish Rite membership. More resources from the collections will be available online through ongoing digitization projects. Publications and behind-the-scenes videos are readily accessible on the website. Scholarly research on the collection is made manifest through publications such as our new book, *The Badge of a Freemason: Masonic Aprons from the Scottish Rite Masonic Museum & Library*. We hope you stay in touch with the Museum & Library through many other online offerings including popular blog, e-newsletter, and other social media connections.

The founders charged the Museum & Library with telling the “thrilling story” of Freemasonry and of our great country. As we look ahead to the next decade and beyond, the institution will continue to preserve and interpret our great history. We aim to inspire the future as we pay homage to the past. All the while, the “thrilling story” at the heart of the Museum & Library mission will remain strong indeed.

A handwritten signature in blue ink that reads "John Wm. McNaughton".

Sovereign Grand Commander

A Few Good Men –

Photographs of 33° Members from the Past

By AIMEE E. NEWELL, PhD

Among the more than 1,000 photographs in the collection of the Scottish Rite Masonic Museum & Library are several late-1800s portraits of 33° members of the Northern Masonic Jurisdiction. While the membership of men such as Harry Truman and Arnold Palmer is well-known and often celebrated, there have been many members over the years who were pillars of their communities, even though their stories may now be lost, or known only in their local towns.

Curatorial staff members at the Museum & Library have been working to digitize our collection of historic photographs. They can be browsed and searched via our website – NationalHeritageMuseum.org. Go to the collections tab and then to “Online Collections,” and you can search by any term you like.

We present the following four portraits as examples of the photographs in our collection and to share the stories of these men, as well as to demonstrate how valuable these artifacts are for our understanding of many aspects of the fraternity and of American history.

❖ THOMAS A. DOYLE (1827-1886)

Born in Providence, RI, Thomas Arthur Doyle worked as a clerk and later as a stockbroker and real estate auctioneer in that city. In the 1850s he began 18 years of service on the Providence School Committee. In 1857, he was raised a Master Mason in St. John’s Lodge, No. 1, and began a long record of Masonic service. Just two years later, in 1859, Doyle was elected Master of his lodge. Later that same year, he became Grand Secretary of the Grand Lodge of Rhode Island, a position he filled until 1862. From 1865-72, Doyle was Grand Master of Rhode Island.

He was an active member of St. John’s Commandery, Knights Templar, serving as its Commander and later as Grand Generalissimo of



Thomas A. Doyle, 1870-80, Coleman & Remington, Providence, RI.



Mourning Badge for Thomas A. Doyle, 1886, unidentified maker, probably Rhode Island.

the Grand Commandery of Massachusetts and Rhode Island. In addition, Doyle joined the Scottish Rite Northern Masonic Jurisdiction and became the Deputy for Rhode Island.

The Scottish Rite Masonic Museum & Library holds a letter from Doyle, written to Sovereign Grand Commander Josiah Hayden Drummond on Nov. 5, 1873. At that time, Doyle was filling the Deputy role for his state and wrote: “The financial troubles in our corporations will prevent me from

being present at the meeting of the Supreme Council in Chicago next week...on page 52 of last year's proceedings you will observe that Rhode Island is entitled to 1 honorary 33°. I beg to nominate Ill. Frederic Miller, 32°, for the vacancy." Indeed, the 1872 Proceedings included the report of the Committee on Returns, which indicated that "there is standing to the credit of the following named States, the right to nominate for the honorary grade of 33°, as follows." The subsequent list included Rhode Island with one candidate. The "financial troubles" that Doyle refers to were part of the Panic of 1873, which lasted until 1879, and resulted in a serious downturn for the American economy. Despite Doyle's nomination, no one from Rhode Island was awarded the 33° at the 1873 meeting. And, as far as we can tell, Frederic Miller never received that honor.

In June 1864, Doyle was elected mayor of Providence, a position he would hold until 1869; again from 1870-81, and from 1884 to his death in 1886. Between 1881 and 1884, he was elected to state senate. During his mayoral administrations, Providence more than doubled in population and wealth. Doyle was instrumental in a number of projects: constructing city hall, adopting an

innovative sewage system, developing Roger Williams Park, improving the city's water system and molding the police department into a professional, trained force. His obituary in the Proceedings of the Supreme Council noted "He found Providence a city of brick and made it a city of marble."

When Mayor Doyle died in office, there was an impressive outpouring of grief. On the day of his funeral, the city government offices closed. The procession to the cemetery included 173 Knights Templar, 75 Master Masons, and many Grand Masters and other Freemasons. The pall bearers included Samuel Crocker Lawrence, a former Grand Master of Massachusetts and a future Sovereign Grand Commander of the Northern Masonic Jurisdiction. The Museum & Library collection includes a mourning badge from the funeral, which may have been worn by a Scottish Rite member at the funeral. It reads "T.A. Doyle / 33 / A.A.S.R." The Grand Lodge of Massachusetts collection includes four commemorative medals from the funeral, which show Doyle's profile and include his birth date, death date and mayoral dates. Doyle was eulogized as "one of New England's noble sons, lofty and pure in character, brilliant in intellect, rich in culture, full of generous impulses and of pure ambition."

❖ JAMES GORDON (D. 1886)

Of the men in the photographs included here, we currently know the least about James Gordon, who lived in Cincinnati. He is memorialized in the Supreme Council Proceedings after his death in 1886, but without a full obituary. So, while we know he did receive the 33°, there is no information about when he received it or how he made his living.

However, his photo is marked with the name of his photographer, "Howland." Charles W. Howland was active in Cincinnati from 1862-89. In 1880, his son, Edwin A. Howland joined him and continued working in Cincinnati until at least 1900. Exactly which man clicked the shutter on James Gordon is unknown.

In the photograph, Gordon wears his 33° sash. Like all of these men, Gordon's choice to be photographed in his Scottish Rite regalia suggests that the portrait was taken around the time that he received the 33°. The Scottish Rite Masonic Museum & Library holds several 33° sashes in the collection. One belonged to Albert Lewis Richardson. Richardson was an importer of Chinese



**James Gordon,
1870-80, Howland,
Cincinnati, OH.**

and India merchandise, according to his obituary. He was raised at Boston's Mount Lebanon Lodge in 1871, and received the 33° on Sept. 16, 1890, at the Northern Masonic Jurisdiction's annual meeting in Cleveland, OH. The sash is marked with a label from Mrs. Julia E. Marshall's shop in Boston. She established her business in 1873, and continued it into the 1890s, until Rose Lipp succeeded her.

❖ THEODORE E. HASLEHURST (1847-1888)

Of all the men discussed here, Theodore Haslehurst lived the shortest life, dying at the age of 41 in 1888. He was born in New Hartford, NY, in 1847. When he died, he was a member of Cipperly, Cole and Haslehurst, bankers and brokers. According to his obituary, he was "distinguished for his sound business qualities and remarkable executive ability."

Haslehurst was made a Master Mason at King Solomon's Primitive Lodge, No. 91, in Troy, NY, in 1871. As his obituary explains, "His ability and faithfulness merited the confidence of his associates, and he had been honored in all departments of Masonry by official position." He went on to serve as

Theodore E. Haslehurst, ca. 1885, Lloyd, Troy, NY.



Scottish Rite 33° Jewel, 1957, Dieges & Clust, New York, NY. Gift of John H. VanGorden. Photo by David Bohl.

Master of his lodge in 1886. Haslehurst joined Troy's Apollo Chapter, No. 48, in 1871, serving as Captain of the Host from 1873-77. He became a member of Bloss Council, No. 14, in Troy in 1872, serving as Thrice Illustrious Master from 1876-77. Also in 1872, he joined Apollo Commandery, No. 15, going on to be Eminent Commander from 1878-79. He was elected Grand Commander of the Grand Commandery of New York in 1887.

It is no surprise that Haslehurst belonged to Delta Lodge, Council, and Chapter in Troy and to Albany Sovereign Consistory. He received the 33° in 1885, in Boston. This photograph was probably taken around that time. The photographer, James H. Lloyd, established his business in Troy in 1882 (according to an 1886 advertisement). In 1891, Lloyd received a special diploma of merit at the Paris Exposition for his photographs illustrating the Troy Polytechnic Institution.

Haslehurst, like the other men, shows elements of the popular hairstyles of the 1880s. Short hair was stylish, along with beards, mustaches and sideburns – the more creative, the better (as exemplified in some of these photos).

❖ JOSEPH H. DUNN (1849-1905)

Joseph Dunn was born in Brooklyn, NY, and came to Columbus, OH, in 1869, when his father moved his dry goods business there, opening

**Scottish Rite
32° Apron,
1875-1925,
unidentified
maker, United
States. Photo by
David Bohl.**



William G. Dunn Co. William Dunn explained that he “chose Columbus because it was pleasantly and centrally situated with a good prospect for enlargement: also because the dry goods business there did not seem to be overdone.” In 1889, William Dunn retired and Joseph became a senior member of Dunn, Taft and Co.

Joseph Dunn pursued an active role in his community. He was a member of the Broad Street Presbyterian Church, where he served on the board



**Joseph H. Dunn,
1886, Neville,
Columbus, OH.**

of trustees. He was also a director of the Columbus Board of Trade. His obituary described Dunn as “a man of decided opinions upon all subjects, and . . . the courage to act up to his conviction. He was a man whose word was as good as his bond . . .”

Dunn joined Goodale Lodge, No. 376, in Columbus in 1880. In 1884, he joined Ohio Chapter, No. 9, Royal Arch Masonry, and, in 1886, he joined Mount Vernon Commandery, No. 1. Dunn later became a charter member of Scioto Commandery, where he was First Lieutenant-Commander. He served as Thrice Illustrious Master of Columbus Council of Royal and Select Masters. Almost as soon as he was raised a Master Mason in 1880, Dunn became a Scottish Rite member, joining Enoch Lodge of Perfection, Franklin Council, Columbus Chapter and Ohio Consistory. Dunn received the 33° in 1886, and attended every meeting of the Supreme Council until his death in 1905. When he died, he was remembered as “ready to act whenever and wherever Masonic duty called. He was a most careful and painstaking work man, and the degrees which he organized and exemplified were models of fine Masonic work.”

This photograph was probably taken around the time that Dunn received the 33° in 1886. He wears his 33° jewel with its distinctive white ribbon. It is similar to one in the Museum & Library collection from 1957, that was presented to John H. Van Gorden, a member of Binghamton-Otsenigo Consistory. In recognition of Van Gorden’s support in building the Scottish Rite Masonic Museum & Library, the library is named, in part, after him.

These photographs offer a wealth of information to help us understand the past. They give us clues to the appearance of Scottish Rite regalia, as well as an entrée to the life stories of these men. As Otis Cole’s obituary pointed out: “Another faithful laborer, of a generation now almost passed away, has gone to his rest. For his devoted work he is entitled to be held in affectionate memory and enduring veneration.” The same is true for all of these men who also provide a source of inspiration for today’s and tomorrow’s members. **■**

If you have questions, or would like to donate to the Scottish Rite Masonic Museum & Library, please contact Aimee E. Newell, Ph.D., Director of Collections, at anewell@monh.org or 781-457-4144.

Ritual Society or Fraternity?

By BRUCE T. WORK, 33°

There is a major difference between a ritual society and an organization that focuses its goals, values, and activities on fraternity among its members.

First, let's review the role of ritual. Ritual is a well-defined sequence of words and actions designed to focus attention, establish significance, and achieve a beneficial result.

To be satisfying intellectually, every word and movement must be filled with meaning that is clearly understood by the participants and by the observers. When ritual is performed, it should always be conferred in a dignified and impressive manner. If you have to ask "Why are we doing this?" the effect of ritual is lost.

Now let's think about the difference between the components of ritual just described and how we experience fraternity.

There is no doubt that many do not remember the period following World War II when growth in many organizations was rapid and sustained. Why did people join groups then, do you think? Why do they seem much less interested now? To answer those questions we need look no further than to the very definition of fraternity – "the state or feeling of friendship and mutual support within a group; the close ties among brothers."

Organizations today certainly compete for their members' limited time. But an equally important factor that remains undiscussed is the competition organizations face to fulfill the interests and needs of its members. Many of our fraternity's meetings have lost their ability to satisfy our members' wants



A Meeting of Freemasons for the Reception of Apprentices, 1809, Thomas Palsler, London.

and interests for several reasons, and here's my view as to why. Meeting agendas do not reflect issues that are new and different. Agendas steer clear of topics not traditionally addressed even though the issues ignored are matters important to our Brothers. Instead, standard rituals are offered because that's "what's always been done." Ritual is presented for the sake of tradition alone.

But ritual used out of habit displaces meetings filled with camaraderie and fellowship. To go a bit further, it need be said that many of our Valley Ritualists perform for their own personal satisfaction. This may be an uncomfortable truth, but it is a truth we must admit nonetheless. In many cases, it would be far more effective to have a broader and more open-minded view of what would best benefit a class of candidates and Brothers. Remember, the candidates are the audience we are trying to attract.

If you have to ask “Why are we doing this?”
the effect of ritual is lost.

So what’s the fix? The basic tenets that have made the Scottish Rite a great fraternity throughout its history remain the same, and will always be honored. It is the manner in which these “core values” are taught, communicated, understood and passed on to succeeding generations that needs immediate revision. The only true distinction between a fraternity and any other form of social organization is the implication that the members freely associate as equals for a mutually beneficial purpose rather than because of a religious, governmental, commercial, or familial bond. Teaching our principles through personal connection, such as a friendly phone call, picking up a Brother for an appointment, assisting a Brother in need, or just having a social visit with a shut-in are actions that define our fraternity.

There may be a hint of justification for “ritual worship,” but it comes at a cost. Ritual becomes a liability when the personal aspects of our Scottish Rite activities—the fellowship between Brothers—is sacrificed.

Leaders have a duty to organize meetings that are worthwhile, interesting, convenient, and enjoyable. Not all members are looking for deep esoteric meanings of our degrees. Many may not be interested in the historical background of our fraternity.

We are here today because of the feeling of satisfaction that we get out of our fraternity.

When these topics are scheduled, however, attendance should be voluntary, and the presentations need to be treated with the same decorum as our ritual and degrees. A Brother (or Brothers) with clear knowledge of the topic at hand who is capable of answering questions and who maintains a clear beginning and end should be the leader(s) in charge.



Fourteenth Degree Lodge Room
“Fourteenth Degree Lodge Room,” from
*The Rituals of the Ancient & Accepted Scottish Rite of
Freemasonry, 1869, Israel Thorndike Hunt,
Nashua, NH.*

Let’s not kid ourselves, Brethren. We are here today because of the feeling of satisfaction that we get out of our fraternity. All of us know in our hearts that we cannot overstate the importance of the friendships we have made. Opportunities to assist others in need, fill our spirit in a world that can feel cold, disconnected, and uncaring. The accomplishments of our Scottish Rite leadership, the Brotherly support we share with each other, and the overall feeling of satisfaction of being part of this fraternity are what make us proud to be Masons.

While ritual is important, it is only one way of communicating our values. Actions speak louder than words. We need to replace lethargy, apathy, and complacency with excitement, optimism and a new enthusiasm. This is how we will grow and honor our Scottish Rite, the greatest fraternity ever conceived. 

FOUR DECADES DEDICATED TO *America* and *Freemasonry*

From the Beginning

In 1968, the Supreme Council of the Scottish Rite acquired a 21-acre parcel of land in Lexington, MA, for the construction of a headquarters building. Ideas for a broader use of this prime acreage quickly developed. Sovereign Grand Commander George A. Newbury proposed the construction of a national museum and library of fraternal and American history.

Newbury contended that the moral and philosophical traditions of Freemasonry would be enhanced and extended by fostering deeper knowledge of American history, encouraging patriotism and love of country, and inspiring respect for our flag. He also reasoned that since so many prominent Freemasons played a significant role in the founding of our nation, it would be appropriate for the Scottish Rite to sponsor a museum and library. With the nation's bicentennial just a few years away, there was no better time to inaugurate such an institution. The charge was to "tell a thrilling story" – the story of our nation and of the central role so many Freemasons played, and continue to play, in our history.

On April 20, 1975, 200 years to the week since the first battle of the American Revolution, the Supreme Council dedicated the new museum and library.

The Van Gorden-Williams Library & Archives

With more than 60,000 books and over 2,000 cubic feet of archival materials, the Van Gorden-Williams Library & Archives is one of the premier repositories in the United States for the study of Freemasonry and fraternalism. It also serves as the institutional archives of the museum and the Supreme Council, and its holdings include founding documents of the Northern Masonic Jurisdiction. Early acquisitions that formed the current library and archives collections were guided by two Active Members of the Supreme Council, Louis L. Williams, 33°, and John H. Van-Gorden, 33°, for whom the Library is named.

Sovereign Grand Commander George A. Newbury, 33°, and Grand Master of the Grand Lodge of Masons in Massachusetts Donald W. Vose at Museum & Library cornerstone laying ceremony, March 10, 1974.



Staffed by a professional librarian and archivist, the Library & Archives collects, preserves, and provides access to materials related to Masonic, fraternal, and American history. Masons, the general public, the scholarly community, museum staff, and Supreme Council staff all

The Van Gorden-Williams Library & Archives is one of the premier repositories in the United States for the study of Freemasonry and fraternalism.

The charge was to “tell a thrilling story” – the story of our nation and of the central role so many Freemasons played, and continue to play, in our history.



To date, the museum has presented more than 280 exhibitions.

take advantage of the Library & Archives collection and services.

The Collection

Initially the museum held only a small collection of objects, consisting mostly of gifts to the Sovereign Grand Commander. Today, the museum holds more than 17,000 objects forming one of the largest collections of American fraternal and Masonic material in the country. The fraternal collection includes more than 400 aprons, over 2,500 badges and jewelry and more than 1,000 items of regalia. Since 2004, the museum has managed an additional 10,000 objects and documents on long-term loan from the Grand Lodge of Masons in Massachusetts.

The Scottish Rite Masonic Museum & Library seeks to be the historical society for American Freemasonry. The institution builds the collection to help tell a full and engrossing story of American Freemasonry, including

how it influenced the organization and activities of other fraternities, as well as how Freemasonry was expressed in the daily lives of Americans and how it fits into the larger context of American society and culture.

Exhibitions and Public Programs

Exhibitions give audiences the chance to see fine art, decorative objects, and historic documents, as well as to learn more about the history of Freemasonry in America. As the museum’s collection has grown, many exciting presentations have been drawn from that resource, including “A Sublime Brotherhood: 200 Years of Scottish Rite Freemasonry in the Northern Masonic Jurisdiction.” To date, the museum has presented more than 280 exhibitions. This spring you can enjoy “Every Variety of Painting for Lodges” and look forward to selections from our clock collection that will be featured in a new gallery show later this year.

The museum also offers a variety of lectures, family programs and workshops. The current lecture series on World War I marks the 100th anniversary of that conflict.

Today, the museum holds more than 17,000 objects forming one of the largest collections of American fraternal and Masonic material in the country.



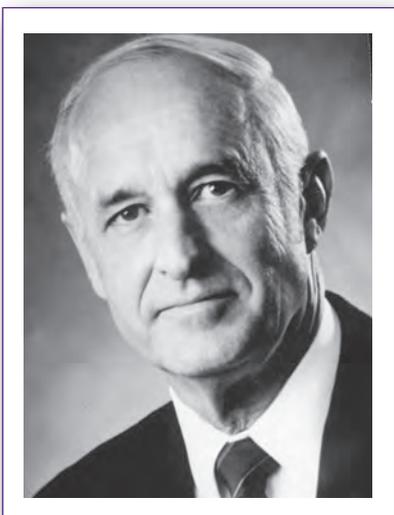
Aimee E. Newell, PhD, director of collections (L), and Maureen Harper, collections manager (R), at work in collection storage.

Looking to the Future – 40 Years and Counting

As it looks to the future, the Museum & Library will continue to tell the story of our nation and of Freemasonry. Resources from the collections are being made available online through ongoing digitization projects and exposure through social media. Scholarly research on the collection is made manifest through books published including *The Badge of a Freemason: Masonic Aprons from the Scottish Rite Masonic Museum & Library*, articles on the blog, and in gallery shows. A series of behind-the-scenes videos on the website take viewers to the heart of the mission. As the Museum & Library moves ahead, the legacy of the founders will stand strong. The telling of a “thrilling story” will continue indeed. 



“A Sublime Brotherhood,” on view at the museum in 2013, explored the rich history of the Scottish Rite.



III. Robert William LaSurs, 33°

1926 - 2015

Ill.∴ Robert W. LaSurs, 33°, an Active Emeritus Member of this Supreme Council for the state of Illinois, died on Thursday, April 2, 2015.

Raised a Master Mason in Collinsville Lodge, No. 712, A.F. & A.M., in Collinsville, IL, on April 18, 1964, and served as Worshipful Master in 1970. He also held honorary membership in Highland Lodge, No. 583; Marine Lodge, No. 355; East Lodge, No. 504, and Gothic Lodge, No. 852.

On Nov. 17, 1948, in Collinsville, IL, he married his childhood sweetheart, Audrey M. Haig, who survives along with two daughters, Kristine and Robin; a son, R. Bruce LaSurs; and four grandchildren.

For the complete balustre on the life of Ill. Robert W. LaSurs, 33°, visit the “Member’s Center” at ScottishRiteNMJ.org.

A Shining Example

by JEN NIVICKY



LEAH GREEN WAS OUR VERY FIRST CAMBRIDGE,

OH, dyslexia center graduate in 2003. She began when she was in the 4th grade and completed about 100 lessons. I remember she came to me saying that reading was easier, and she knew she would always have to work hard, but she would like to give her tutoring spot to someone who needed our help more. I saw this as amazingly mature for a 13-year-old girl.

This May, she will finish her course work at Kent State University in the School of Education's Early Childhood Program. She did work hard and made the dean's list three times. (She sent us a note saying it wouldn't have been possible without our tutoring.) She also held two or three jobs each year to pay for her school expenses.

Again showing unusual maturity, during her sophomore year, she took a semester off while she gave her grandfather one of her kidneys that he needed due to an unusual chronic kidney condition.

Out of the blue several weeks ago, a former KSU faculty member asked the education department to suggest a nanny for her two little girls. One is 19 months and the other is four years old. When told that Leah might be available, a faculty member mentioned that she knew Leah and thought she would be perfect for the job. So next May, Leah travels to Adelaide, Australia to become a nanny.

"Never in my wildest dreams did I expect to be able to experience another area of the world for an entire year." Leah told me. She will have a month-long December break and perhaps she will snorkel on the Great Barrier Reef. Her weekends will be free for shorter outdoor excursions and activities. Equally important, her future resume will be greatly enhanced.

The dyslexia center tutors celebrated Leah's good fortune at our annual Christmas Party and decided there were several things that converged and paved the way for this opportunity: her continued determination in setting goals and her perseverance in achieving them; her caring and compassionate nature that surfaced early in her life, and the Scottish Rite Dyslexia Program that helped her develop her reading abilities.

We are very proud of Leah, and we wish her well as she begins this adventure.

We hold her as a shining example of what can be accomplished with hard work, a wonderful attitude, and some support along the way.

Many other children have been fortunate to have help from the Scottish Rite program. It is truly a blessing to have it in our area.

We thank all the supporters of the Children's Dyslexia Center. You are improving the lives of area children and helping them make a difference in Southeastern Ohio.

Support a Child at a Dyslexia Center Near You

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

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

For information about making a donation, please call the development office at **800-814-1432 ext. 3326.**

Or send a check directly, payable to:

Children's Dyslexia Centers, Inc.

33 Marrett Road
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THE Long Journey OF THE Masonic Camp

By ERIC GINETTE, 33°

IN HIS FAMOUS ORATION OF 1737, Andrew Michael Ramsay declared that the true origins of Freemasonry were not to be found in the associations of operative masons but in the crusades. This oration said “Mankind is not essentially distinguished by the tongues spoken, the clothes worn, the lands occupied or the dignities with which it is invested. The world is nothing but a huge republic of which every nation is a family, every individual a child. Our Society was at the outset established to revive and to spread these essential maxims borrowed from the nature of man. Our ancestors, the Crusaders, gathered together from all parts of Christendom in the Holy Land, desired thus to reunite into one sole fraternity the individuals of all nations.” When these warriors returned to their homelands, he contended they established lodges of Freemasons throughout Europe.

This oration’s history of the early French fraternity of Freemasons sounds the key note of Masonry as an association of princely knights rather than common workmen. This theme reverberated strongly amid his contemporaries, and these ideas lead to the formation of the early Scottish Rite and to the development of the degrees of the Royal Arch, Templarism and a whole host of “Elu” degrees of knighthood. No thought had a stronger impact on early Freemasonry or more lasting consequences.

In the early rite, “haute” degrees were developed that provided a history of Freemasonry that pictured “Grand Elect Masons” at the time of the destruction of the Temple destroying the golden plate of Enoch on which the Sacred Name was carved lest it fall into impious hands, thus sealing the door of the Sacred Vault. They then dispersed throughout Europe to found the first lodges of Freemasons. As time went on these lodges became devoted to the purpose of restoring the Holy Land to the rule of Christians and thus the Templars were imagined as being secret Freemasons setting out to fulfill their ancient oaths. When the Templars were overthrown, the purpose of Freemasonry and its Elu changed to revenge against new European enemies.



Illustration of the Camp from Ritual Book, 1858-1862, Minnesota. Photo by David Bohl.

This idea of an association of knights encamped against opposing forces was clearly behind the creation of the earliest known image of the Camp icon, copied by Henry Francken from a lost degree manuscript of Etienne Morin sometime between 1762 and 1767.

My contacts at the French Supreme Council tell me no earlier example in France is known so it seems a reasonable assumption that this icon was Morin’s creation. This is logical, also, because many feel Morin helped create the earliest forms of the “haute” grades and organized them into a grand chapter of “Sublime Princes of the Royal Secret” in Jamaica in this time period. The Morin degree system was one of 25 degrees with the final degree being styled “Ne Plus Ultra,

called Sovereign Prince of the Royal Secret; or Knight of St. Andrew, and Faithful Guardians of the Sacred Treasure” indicating it was the final revelation of the mysteries of the Scottish Rite. It is to this degree that the icon of the Masonic Camp is central. This image is from the 25° of the Francken Manuscript which records the oldest versions of Scottish Rite degrees to be preserved, and this copy resides in the archives of the Van Gorden-Williams Library at Lexington, MA. It is noteworthy that Francken’s 25° is alone of all those in his manuscript as having no story or history save this drawing and several pages of explanation of the symbols used in it.

We do, however, know the general content of this earliest form of our present 32° from previous degrees in Francken’s manuscript. The grand mythos of the early rite revolved around the seizure of the Knights Templar leadership by King Philip IV of France in 1307. Pope Clement V dissolved the Order and transferred its assets to the Hospitallers and the Knights of Malta, rival orders of warrior monks. Thus the Knights Kadosh of the Rite became the Knights of the Black Eagle with their icon the black eagle conjoined with the former white eagle of the Templars and the sword in its claws the sword of vengeance all Kadosh were henceforth sworn to.

It follows, therefore, that this secret mission of all Freemasons would choose as its representation a military camp where the various parts and bodies were

arranged in an orderly fashion against its enemies, those who overthrew the Knights Templar and those who obtained its possessions – chiefly the Knights of Malta.

Later versions of the Masonic Camp, or Camp of the Princes, were presented in the early days of our rite as a floor cloth candidates viewed or circled. It was a catalog of the powers assembled for their crusade set forth as a series of symbols closely modeled upon the Francken drawing. The outer nonagon of nine sides was said to represent the 1st through the 18th Grades with their pennants and tents.

The heptagon within this is said to be where “the two defensive lines exchange reports.”

Within this the pentagon forms a second defensive line manned by those of the 19th to 32nd Grades.

The equilateral triangle enclosing a circle which in turn contains a point represents the Masons of the 33° with the point being the Sovereign Grand Commander.

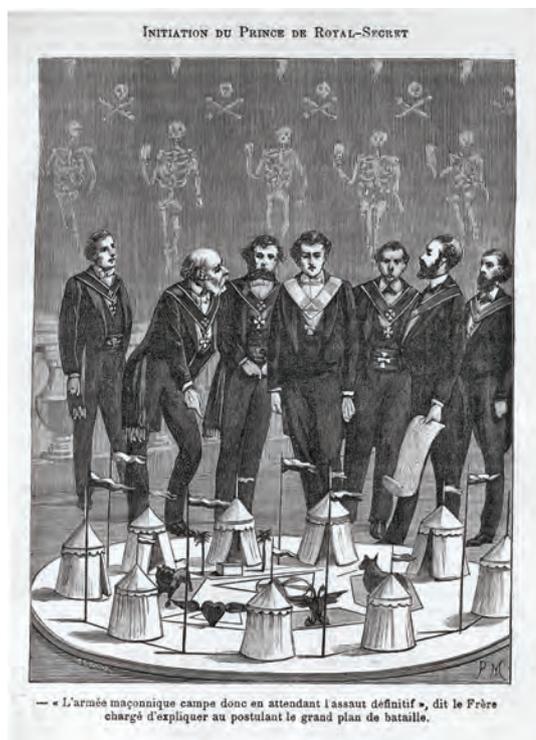
The numbers thus highlighted, 1,3,5,7 and 9 add up to 25 which is the number of the degrees of this early French Rite of Perfection. Each number was assigned a lesson in the early work based upon the ancient traditions of numbers in the Western culture. These traditions, by the old Charges attributed to Pythagoras, are part of the larger body of wisdom derived from the teachings of the Kabbalah which is the foundation stone of Western esotericism. From medieval Jewish roots it was taken up and expanded by Renaissance scholars, particularly Pico della Mirandola, and adapted to the Christian values of the West.

It was this tradition that established the importance of the tetragrammaton, the delta, the two pillars of the symbolic lodges and many other symbolic features which were later on to be incorporated into Freemasonry and the Scottish Rite. Always a “secret” body of wisdom, it was well suited to become part of the hidden mysteries of Scottish Rite.

The symbols shown, the Ark of the Covenant, Lion, Winged Heart, Double Headed Eagle and Ox, refer to the Covenant or obligation of the degree, and respectively Fire, Water, Air and Earth, the ancient elemental designations and reminiscent of the four cherubic animals of the Apocalypse.

The letters arranged about the glyph refer to secrets of the degree as a notariqon of French and Latin sentences. The Templar Cross within the Triangle is a reference to the secret inner meaning of the “sublime degrees” of the Freemasonry of this period.

“Initiation du Prince de Royal-Secret,” from *Les Mysteres de la Franc-Maçonnerie Dévoilés*, ca. 1886. Léo Taxil. Paris, France.



— « L'armée maçonnique campe donc en attendant l'assaut définitif », dit le Frère chargé d'expliquer au postulant le grand plan de bataille.

THE VICTORIAN ERA CAMP

In the early years of the 19th Century the Masonic Camp of the Ancient Accepted Scottish Rite continued as the basic symbol of the 32° but now served not so much as a defensive camp illustrating the secret purpose of Freemasonry as an army arrayed against the enemies of the Templars, but as a grand icon of all of the degrees of the rite together with the three degrees of the symbolic lodge.

Large, sometimes enormous, floor cloths of the Camp icon were created for initiates to walk on. Candidates were lead from tent to tent while explanations were given of the lessons of each degree they had passed through in their progress to the 32°.

The Camp formed a review of what had, or should have been, learned as lessons in each of the degrees. This recapitulation was the essential backdrop for the unveiling of the Royal Secret of the Rite.

Following the War Between the States membership in Freemasonry and in the Scottish Rite soared. It was an era where men, many of whom saw service in the war, enjoyed marching in uniform in elaborate drills and figures as part of the degree work.

At this time the original idea of Freemasonry being a derivative of the ancient Knights Templar was still strong, and the 32° became the military degree of the Rite.

The members of the Consistory marched in uniforms with swords in highly detailed drills around the representations of the Camp before its secrets were revealed to them.

In the Northern Masonic Jurisdiction the later years of the Victorian era introduced a drama based upon the capture of the neophyte by Moslems and his rescue by the uniformed "Grand Masonic Army of Sublime Princes of the Royal Secret." The role of the Masonic Camp icon was further reduced and the plot of a dramatic story occupied the central portion of the degree.

The candidate proves his worthiness of being given the Royal Secret by refusing to renounce his faith in Christ and, after his rescue, is created a Sovereign Prince. This version of the 32° illustrates the deeply religious aspects of the NMJ of the Scottish Rite at that time and an important shift in the emphasis of the work from ritual to dramatic degrees. This coincided with the shift in presentation from lodge room floor to proscenium stage and the emergence of the reunion concept.

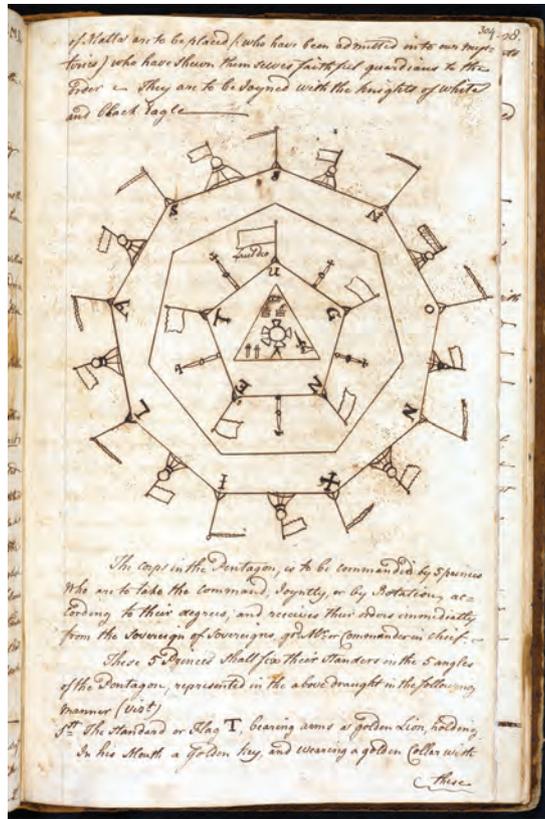


Illustration of the Camp from the Francken Manuscript, 1783. Henry Andrew Francken, Kingston, Jamaica.

THE THOMAS RITUAL OF 1912

In *The Degree Rituals of The Supreme Council, 33°, NMJ, USA*, Ill. C. DeForrest Trexler, 33°, notes that "By the turn of the 20th century, however, the military influence had run its course." Men were no longer enthralled by marching and military dress in the new century that had dawned. Ill. John Lloyd Thomas, 33°, of the Valley of Schenectady, created a new version of the 32°, reducing the focus on the Camp icon into a portion of the ceremonial introduction to the degree. The emphasis was still on knighthood – the Constans story – but was focused now on a personal struggle and personal values all men could strive for rather than external enemies.

In the 32° Ritual of 2011, symbolisms of the outer nonagon and the heptagon were abandoned and the focus placed on the pentagon only. Here it is said each angle of the pentagon represents a division of the Scottish Rite Army, which was still envisioned to incorporate the first three degrees of the symbolic lodges. Although condensed, each angle of the pentagon was said to represent lessons of the different bodies forming the Valleys of the Scottish Rite. The



Illustration of the Camp, from 32me Grade, Royal Secret, ca. 1807. Jean Doszedardski.

triangle, circle and point within the center were not commented upon, and the exemplar proceeds to his obligation with this scant explanation of the icon. It is not remarkable that this abbreviated description of the meaning of the Camp icon made only a slight impression on the candidates of this time. The focus had shifted almost completely to the drama which was often staged with elaborate pageantry reminiscent of the marching formations of the former age.

RETIRING THE CAMP ICON

As the dawning of the 20th Century with its changes in the cultural values of American men demanded a new treatment for the ultimate expression of Scottish Rite values, so the dawning of our present century called for the remodeling of the Thomas degree into a more contemporary form. Ill. James L. Tungate, 33°, accomplished this with the Ritual of 2014. One of the noticeable features of this degree is that the old Camp is no longer present.

We have seen how the meaning of this icon shrank from once being the total of the concluding degree of the Scottish Rite to, by the end of the 20th Century, being only a vestigial nod to the past. It is important to realize that while it may no longer be an official part of the degree structure of our rite nothing can change the historic role it played in the past. It remains one of the beautiful symbols of our rite.

No longer a secret part of ritual it is freed to be used as an icon in itself, expressing the unity of the various parts of our fraternity and our inheritance

of numerical symbolism from the distant past. The fact that the entire glyph seems to emanate from the central point also expresses the ancient Kabalistic concept that all that is emanates from Deity.

The Royal Secret began its journey as a story of revenge against the enemies of the Templars and of princely warriors against the enemies of the church. It summed up the whole meaning of Freemasonry as such a secret battle and expressed this grim purpose in the icon of the Masonic Camp. The consciousness of our civilization has, for most men, advanced far beyond these old concepts and certainly the Scottish Rite is no longer the champion of such external conflicts. This is clearly seen in the struggles of Constans against internal enemies that seek to turn him aside from the path of virtue.

We each have to ask ourselves what is the Royal Secret? The phrase itself is derived from alchemy where it was the secret of the transformation of base metals into gold. And is not that the aim of all Freemasonry to convert by art and personal labor the Rough Ashlar into the Perfect? We do that not by any manual and external labor, but by expanding our knowledge into wisdom. This process is far from combat with foes that disagree with our conclusions about life, far from conquering and subduing. The old concepts men held during the formational years of our rite have yielded to new interpretations of our human task. In the words of Chief Spotted Eagle of our 24°, "I seek strength not to be superior to my Brothers, but to be able to fight my greatest enemy – myself." 

Illustration of the Camp from Graham Collection of Rituals, ca. 1865. Robert McCoskry Graham, New York, NY.





A Special Partnership for Centennial Jubilee

THE ROYAL ORDER OF SCOTLAND will join the Supreme Council, 33°, SJ, USA, to make the Centennial Jubilee – celebrating the 100th anniversary of the dedication and opening of the House of the Temple – one of the premier Masonic events of the year. The significance of this is that Ill. Albert Pike, 33°, was an important leader in *both* organizations – Grand Commander of the SJ from 1859-91 and Provincial Grand Master of the ROS from 1877-91. The current Provincial Grand Master, Ill. James Winzenreid, 33°, in a note to the Grand Commander Ronald A. Seale, 33°, wrote he “could not help but think that . . . Albert Pike would have been pleased that our two organizations would work together on this important occasion.”

For more information about the Jubilee, visit ScottishRite.org.



Photography: Bethany J. Rowe
The Scottish Rite Journal

(Clockwise from middle) Dr. Bill Brunk, 33°, SGIG in NC, looks suitably terrified while Masonic historian & magician Ill. S. Brent Morris, 33°, performs the guillotine trick. *Scottish Rite Has Talent* finalist Flavio Apro, 32°, performs classical guitar. SGC Ronald A. Seale, 33°, sings extemporaneously.

Another Huge Success for CTC!

THE 2015 *Celebrating the Craft* webcast and fundraiser concluded Saturday, May 16, at midnight, EDT, and we're glad to report it was another successful night for the Scottish Rite, SJ – both financially (over \$1.9 million raised for the House of the Temple and our local charities) and entertainment-wise (18 separate acts ranging from single vocalists and rock bands to breakdancing and cowboy-poetry).

This year the show was hosted by Bro. Rusty Garrett, 32°, and Jim Bohannon. Bro. Rusty is the Chief Weather Anchor at CBS affiliate KWTX-TV in Waco, TX, and Jim is the nationally known host of *The Jim Bohannon Show* and *America in the Morning*, both nationally syndicated radio news and talk shows.

Highlights included an impromptu vocal performance by Grand Commander, Ronald A. Seale, 33°, and messages from members around the country who tuned in to support the Scottish Rite, the House of the Temple, and their local charities. Also, new this year, a winner was picked in our annual *Scottish Rite Has Talent* contest. Receiving the most donations in their name – \$52,540 – James Alleva (an 11-year-old trumpet prodigy) and his uncle, Gerald Alleva, 32°, (keyboardist) won bragging rights as Scottish Rite's favorite talent.

After this, its fourth year, CTC continues to be an annual jewel in the crown of the Scottish Rite. And while we are proud of the incredible show, we promise it will only get better. Mark your calendars and get ready to tune your browsers to ScottishRite.org on Saturday, May 21, 2016, at 6 p.m. ET, for the 5th annual *Celebrating the Craft*.



160 Years of Combined Masonic Membership!

Bros. Thomas W. Vann, 32°, Ross Edward Evers, 32°, and James Jones, 32°, (pictured left to right) have over 160 years

School in Plant City, FL. They joined DeMolay in 1947, while they were in high school and went on to become Masons and members of the Scottish Rite.

They kept up with each other over the years and reunited in February 2015 when Bro. Vann



of combined Masonic membership. The three are also graduates of Turkey Creek High

received his 60-year membership pin from Pine Castle Lodge, No. 368, in Orlando.

Ignoring security, OS upgrades, email, blue light



Leigh E. Morris, 33°

People are far more likely to fear flying as opposed to driving. Yet, those same people are far more likely to die in a motor vehicle accident than in a plane crash. That seems odd.

Of course, this isn't the only example of seemingly irrational fear. For instance, most parents fear their children will be abducted by a stranger, yet most abductors are parents, other relatives, caregivers or acquaintances.

From what I have read and experts I have consulted, a basis for such fear is those things we cannot control. Unless we are sitting in the cockpit, we cannot control an airliner, but motorists are in command of a motor vehicle. We also fear the unknown. It is natural to fear the actions of a stranger, but not those of the people we know.

What does all this have to do with the Internet? Plenty.

A recent report from the Pew Research Center found that we Americans are concerned about privacy and confidentiality. Yet, 91 percent of survey respondents said they had not made any changes in their Internet or cell use to avoid tracking or being noticed.

Perhaps this is because we control our Internet and cell phone usage (or think we do). And, of course, the Internet and cell phones are omnipresent.

We know we need to take precautions, but often fail to do so. Bad things happen to other people. Besides, security breaches seem to occur on a daily basis, so we become numb to the threat.

While we can never be completely secure with our Internet and cell use, we can and should take reasonable precautions that have been discussed in this column.

Windows 10

If you haven't yet upgraded to the new Windows 10 operating system, I have two words of advice: Do it.

Windows 10 will be available as a free download until July 29, 2016. In order to get the free upgrade, you need to be running Windows 8.1 or Windows 7 SP1.

Among the changes is a new Web browser called Edge. Windows 10 restores the extremely popular Start menu that had been eliminated in Windows 8. Also, there is a personal digital assistant called Cortana.

Use the Get Windows app when downloading Windows 10. Not only will this app make downloading an installation easy, but it will verify your device can run Windows 10.

As for cell phones using Windows 8.1, the Windows 10 upgrade will be made available later this year, according to Microsoft.

Visit microsoft.com/en-us/windows/windows-10-upgrade for details.

OS X Yosemite

As for Mac users, I recommend upgrading to the new OS X Yosemite (10.10.3) operating system. In order to upgrade, your Mac needs to be running Snow Leopard (10.6.8) or more recent operating system. The upgrade is free.

While not revolutionary, Yosemite offers numerous pleasing refinements, software upgrades (Pages, Numbers and Keynote) and some powerful apps.

Visit apple.com/osx/how-to-upgrade/ for details.

What is winmail.dat?

A number of readers have told me they receive attachments saved as winmail.dat which they cannot read.

This problem seems to occur most often when a person using Outlook sends an email with an attachment to a person with a Mac device; though I've had one report of this happening between Windows machines.

I have found a most effective solution is to stop using Outlook and switch to Mozilla's Thunderbird. It is a free download: Mozilla.org/en-US/thunderbird/download.

If you want to stick with Outlook, send emails in plain text rather than rich text format. That seems to solve the problem.

If all else fails, have the sender create a new email to send you.

Blue light and sleep

If you or family members are having trouble getting a good night's sleep, the blame may lie with the blue light emitted by computers, iPads, Kindles and other electronic devices.

Researchers have found the blue light interferes with the body's ability to produce melatonin. Some experts contend the blue light effect has a greater impact on children, teenagers and those in their 20s.

One solution is to avoid using iPads and other devices for a couple of hours before bedtime.

If that is not a realistic solution, consider software that can block blue light. Check out the f.lux website: JustGetFlux.com.

Drop me a line.

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



SCOTTISH RITE BENEVOLENT FOUNDATION

DEVELOPMENT & PLANNED GIVING

“But For Scottish Rite”

Does My Charitable Gift Benefit the Cause I Have Chosen?

THIS IS THE QUESTION WE MUST ANSWER EACH time we make a charitable contribution – How much does every dollar I give support the charity I have chosen? When we are given the ability to make a difference in our lifetime through charitable actions, we certainly want to make sure our contributions are being used to maximum benefit.

The birth of charities didn't begin in 1917 with the creation of the charitable tax deduction. Voluntary organizations played a significant role in the growth and development of charities in the past. They helped keep communities together and assisted people in need before there was even a semblance of organized philanthropy.

As you read this information, somewhere in the world another new charity is being formed. Almost daily the telephone rings, and we are burdened to listen to a recording asking for money. On rare occasions, an individual calls to ask for your help. It is impossible to watch television without witnessing an emotional plea for a donation of a “few dollars a month.” Even email and Facebook have become avenues for those seeking donors.

Technology has created a shift in charitable giving. Our world has become so focused on dramatic transformation – the next big thing, if you will. This focus is detrimental to the natural evolution of charities that take time to grow into successful programs.

The result of the focus on “the next big thing,” is that charities have become laden with excessive administrative costs placed upon them before the first

dollar is contributed to the cause. We constantly hear of charities within foundations being taken advantage of by officers or founders for their own personal benefit. What a shame.

You can rest assured that every dollar you contribute to one of our charities is used to support the cause of your choice. Not one cent of your contribution is burdened with administrative, marketing or promotional expenses. As a matter of fact, all expenses relating to fundraising are paid by your Supreme Council and not assessed against your contribution.

The Scottish Rite Circle of Giving within your Supreme Council consists of the following:

- The Grand Almoner's Fund
- Children's Dyslexia Centers
- Scottish Rite Masonic Museum & Library
- Leon M. Abbott Scholarship

You can trust that when giving through the blue envelope appeal or through an outright gift, the charities you choose receive every dollar. The Scottish Rite Circle of Giving makes that pledge to you.

The Scottish Rite Northern Masonic Jurisdiction of Freemasonry lives by our mission: ***We will strive to be a fraternity that fulfills our obligation to care for our members.***

And in our charitable giving, we will always remember the power of, ***“But for Scottish Rite.”***

Support the Grand Almoner's Fund

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

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

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

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

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



KING HENRY VII - HENRY TUDOR

is pictured on a stamp in the Newfoundland set released on June 24, 1897, to commemorate the 400th anniversary of John Cabot's discovery of the island. During his lifetime, Henry VII was Grand Master of Masons, and, in 1502, he presided over a lodge held in his palace in London. Without the tiled door he was an absolute monarch. Within that door he was a Brother to all, and all present were his equals.



He won the throne, as the first king of the House of Tudor, when he defeated Richard III in 1485, at the Battle of Bosworth Field and was the last king of England to win his throne on the field of battle. He died in 1509, and was buried in the Chapel in Westminster Abbey, built by him to be his resting place and that of his wives.

JOHN ALEXANDER MACDONALD is pictured on a stamp issued by Canada on June 29, 1927, to commemorate the 60th year of the Canadian Confederation. He received his degrees in St. John's Lodge, No. 758, E.C, Kingston, in 1844, and remained a member of this lodge for the rest of his life. He also affiliated with Civil Service Lodge in 1869. He was also a member of the York Rite Royal Arch and Knight Templar Organizations and in 1886, was appointed to represent the Grand Lodge of England near the Grand Lodge of Canada.

Born in 1815, in Scotland, John MacDonald moved to Canada with his family in 1820. He represented Kingston in the House of Assembly and the House of Commons. He also served as receiver-general, attorney-general, postmaster-general, minister of militia, and minister of justice. After 1856, he



was the acknowledged leader of the Conservative party. He is regarded as the organizer of the Dominion of Canada as he succeeded in uniting Upper and Lower Canada and the Maritime Provinces. The Queen made him a Knight Commander of the Order of the Bath, and, in 1884, he received the Grand Cross of that Order. Many of the improvements in the Canadian government are credited to him. He died June 6, 1891.



CHARLES JOSEPH SYLVANUS APPS

was included in the Canada Post set of stamps released on Jan. 18, 2001, honoring National Hockey League players. He was a member of University Lodge, No. 496, in Toronto.

He won the gold medal at the 1934 British Empire Games in the pole vault competition. After being watched playing football at McMaster University, he was signed to play hockey with the Toronto Maple Leafs. He played for that team for his entire professional hockey career. He retired from the NHL in 1948. He was elected to Canada's Sports Hall of Fame in 1975, and two years later was made a Member of the Order of Canada. He died of a heart attack at the age of 83.

JOSEPH GURNEY CANNON was honored on a stamp released by the Isle of Man on May 23, 2006 as part of a set issued for the Washington 2006 Exhibition. He was made a Mason in Shelbyville, IL, in 1858, and later affiliated with Olive Branch Lodge No. 38, Danville, IL.

Born in 1836 in North Carolina, he moved with his parents to Bloomington, IN, in 1840, and, at the age of ten, his father died leaving Joseph in charge of the farm. He became fascinated with the law and started studying under a lawyer. At the age of 19 he traveled to Cincinnati,



Robert A. Domingue

Ohio to attend a semester of law school and was admitted to the bar in 1858. He served as the state's attorney for the 27th judicial district of Illinois and became a follower of Abraham Lincoln. After Abe's election in 1860, he was appointed as a prosecutor. He went on to be elected to the U.S. House of Representatives. He eventually became speaker of the house, and his speaking style, diminutive stature, and pugnacious manner earned him the nicknames "Uncle Joe" and Czar Cannon." He was defeated in 1912, but returned in 1914, and was re-elected through 1922, when he retired. He died in November 1926, in Danville, IL.



ANTONIO MARIA REGIDOR was honored on a Philippines-released stamp Jan. 21, 1966. He was initiated into Freemasonry in Spain.

Born April 16, 1845 in Manila, Antonio Regidor was the secretary of the High Court of Manila and then president of Public Instruction. He was suspected of having a part in the Cavite Revolt of 1872, and was exiled to Guam. He escaped to Hong Kong and later to Europe. He was a practicing attorney in London, engaged in business, married an Irish woman, and died Dec. 29, 1910, in Nice, France.



Taking Issue: An Anthology of Commentaries About the Practice & State of Freemasonry in North America

by John Bizzack, PhD. Published by Autumn House Publishing and Consulting Group. Available from Amazon.com.

Bizzack has been a Freemason only since 2010, but writes with an in-depth knowledge of the current state of Freemasonry, belying that short-term membership in the craft. In *Taking Issue* his writing is more reflective of knowledge obtained during his 25-year relationship to a business profession in law enforcement where he served under three governors as commissioner of the department of criminal justice training in the Commonwealth of Kentucky. This knowledge serves him well in analyzing some of the issues confronting present day Freemasonry.



Along with a compilation of the commentaries of a number of contemporary Freemasons, the book presents an analysis of their thoughts and writings on what a growing number of young men joining Freemasonry are seeking today. It suggests, according to the author, that “they represent the voice of many Masons today, seeking more than membership status in the fraternity.”

He acknowledges well, how this age of “instant gratification” has impacted Freemasonry with what he refers to as “watered-down standards” to make it easier for men to become Masons resulting in the dumbing down of Freemasonry.

A principal intent of the book is to emphasize the lack of commitment to the need for increased education in Freemasonry, while the practical analysis, although being applied to the Masonic fraternity, could well serve as a guide for all business practices as well. His comparisons of the craft to the similarities of the corporate world is significant. However operational differences cited between the two are just as significant. He observes that the glue of the corporate world is the “bottom line,” while the glue of the fraternity is found within the “core ideologies and philosophies of the Craft.”

Bizzack concludes from his research that men are indeed actively searching for more Masonic education



Thomas W. Jackson, 33°

and information about the fraternity. We have been using the excuse for decades that men of the present-day world do not have as much time as in the past. The author’s observation that men were just as busy centuries ago as they are today is right on.

To paraphrase the author asking the question, Should Masons humbly and blindly adopt the practice of society? “If so, then Freemasonry has stopped its history of being influential on society and has allowed this practice in society to influence Freemasonry,” and concluding, “Masonry, as now organized and employed is for Masonry to lose, by ignorance or neglect, what has been distinctive in its history and genius, and invites degeneration, if not disaster.”

If a Brother belonging to the craft for five short years can make this astute an observation and analysis of it and express it so well, it should expand our thinking and our potential for our future. By reading this book, I garnered more hope for our future.

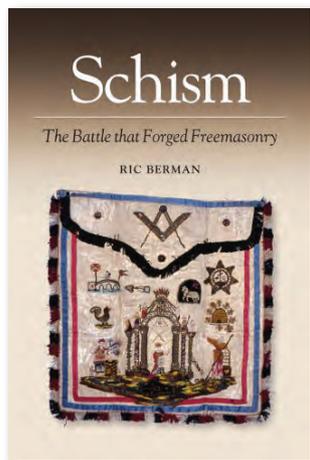
Schism: The Battle That Forged Freemasonry

by Ric Berman. Published in 2013 by, Sussex Academic Press, Independent Publishers Group, 814 North Franklin St., Chicago, IL 60610.

Ric Berman has emerged recently as an author who dedicates much time and energy to thorough research of Freemasonry. In *Schism*, he examines and details the creation and progress of the “Ancients” Grand Lodge. Although it is an examination of the Freemasonry of the British Isles, it provides considerable information relative to the growth of Freemasonry in America.

Schism questions what (ritual) is generally accepted as the cause of the separation of British Freemasonry. Berman observes that economic, political and social factors were more important and qualifies his conclusions based upon extensive research. He also acknowledges that “Ancients Freemasonry was integral to the economic and social development of both the London Irish and a significant minority of the urban working class and lower middling.”

He observes that early British Freemasonry that became the Moderns, existed as a “relatively exclusive secular fraternal club for the more affluent.” His studies of the membership rolls of those lodges that comprised the Ancients, were made up of the less affluent of British society. The book contains numerous rolls of these lodges, listing both the occupations and the addresses of the membership. It places much of the membership in the poorest sections of the cities.



A large percentage of the composition of these lodges were made up of Irish immigrants who migrated to England to escape the poverty in their own country and consequently settled in the slum areas of England. These included Irish Freemasons who were rejected by the original Grand Lodge of England.

Berman examines the political differences of the day, along with the anti-Catholic attitudes that tended to separate the composition of the two grand lodges and contributed to the hostility of the London Irish. This rejection of the working class was a primary factor leading to the creation and expansion of the “Ancients” Grand Lodge.

The information contained in this book caused me to rethink the relationship between the moderns and the ancients.

Scouting & Freemasonry: Two Parallel Organisations?

by Tony Harvey. Published in 2012 by Carrfields Publications, Carrfields House, Long Eaton, Nottingham NG10, England. Available from prestonian2012.org.uk and Amazon.com.

I discovered this small book in a Masonic supply house in London last November. It is a publication of the Prestonian Lecture presented by the author for 2012. I was immediately attracted to it by its cover showing a gentleman in a scout uniform. As an Eagle Scout and a Freemason I have consistently recognized a parallel between the Boy Scouts and the Freemasons. Consequently, it was a book I needed to read.

There has been much speculation over the years that Lieut. Gen. Robert Baden-Powell (the scouting movement founder) was a Freemason and indeed, there are many Masonic lodges around the world that are named for him. However, there is no evidence that supports his membership in Freemasonry, and the author consistently says that he was not a member.

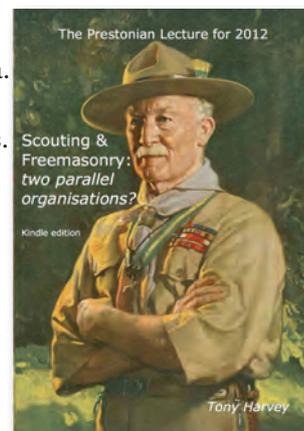
There are many parallels between the Boy Scout movement and the philosophical precepts of Freemasonry. For example both require the belief in a Supreme Being, but neither requires belief in a specific religion. Both organizations teach service to others. Both require developing oneself and to show respect for others. Both refer to themselves as brotherhoods, (although scouting today admits females at some level). There are many other parallels, but the end impact on the participant is much the same.

It is the intent of the author to generate support of Freemasons for the Boy Scout movement while, at the same time, emphasizing the need to keep them as separate organizations with no dominating influence on the other. He defines the support Masons have given to scouting but points out that Freemasons are in a minority within the scouting movement.

The majority of the context of the book relates to British Freemasonry and British scouting. Lodges referred to as “Kindred” lodges exist that are composed of Freemasons with an interest in scouting and other voluntary youth organizations. Currently there are 36 craft lodges in the UK primarily formed from those interested in the Boy Scouts and other youth organizations. There are also lodges in Australia, New Zealand and Canada based on like membership.

The author also presents information on scouting and Masonic organizations in other parts of the world including the National Association of Masonic Scouters in the United States and the Daniel Carter Beard Masonic Scouter Award administered through the Grand Lodge of Pennsylvania.

The book also contains many interesting photographs. It would definitely be of interest to those related to both organizations. As the author states, “While no formal link between the two organizations can – or should – exist, both face a similar challenge.”



Calorie-count rules

The U.S. Food and Drug Administration is “making a list and checking it twice.”

The FDA is finalizing plans to require food calorie counts for chain restaurants, movie theater snacks, and vending machine products. The businesses will have to show them to the public by the end of this year. Vending machines are getting an extra year to comply.

The Affordable Care Act required that the counts be shown by the end of 2011, but the rule was delayed for three years because of industry opposition.

Restaurants with 20 or more outlets, cinema concessions, amusement parks, and prepared foods sold in supermarkets, such as sandwiches and salads, must have the calorie counts on the packages by the end of this year.

Nutritionists at Tufts University say alcoholic beverages listed on restaurant menus must show calorie counts, but mixed drinks sold at the bar do not.

Exercise has big benefits

Some doctors say the diet industry and popular culture overemphasize weight loss and underemphasize the benefits of exercise for people of any size and weight.

Health clubs and fitness studios advertise images of people with lean bodies, so many people stop exercising if they're not losing weight, doctors say.

One recent study shows that there are significant health benefits for overweight or obese people being physically active, even if they don't lose a pound. Researchers followed 334,000 Europeans during 12 years. They found twice as many deaths were due to a lack of physical activity than were caused by being overweight.

The American Journal of Clinical Nutrition backs up research about the value of exercising for improving health. It found that as little as a brisk, daily 20-minute walk can extend life expectancy.

Greg Degnan is medical director at ACAC, a chain of fitness and wellness centers in Virginia and Pennsylvania

that offers medical guidance. He says it's no secret that being significantly overweight increases risks for heart disease and other conditions. “But the medical community has focused too long on diets.”

“Exercise can improve blood pressure, lower cholesterol and improve circulation in overweight people. It's also more palatable than slashing calorie content,” he says.

Jeanette DePatie, author of *The Fat Chick Works Out*, focuses on exercises she has enjoyed for more than 16 years, including dancing, walking, hiking and yoga. DePatie now teaches dance-based exercise classes three or four days a week. She says she has more stamina than ever, sleeps better, has stable moods and gets sick less often.

When people ask why she exercises if she doesn't lose weight, she tells them: “The last time I was thin was in the second grade. I am who I am.”

Caring for dry skin

Humidity helps skin, especially aging skin, which can become flaky, itchy and cracked.

You can help your skin by moisturizing. According to the Mayo Clinic, a good moisturizer holds water in the skin. Experiment with several types to find the one that works best.

After a shower or bath is the best time to moisturize. Take warm showers, not hot ones, and keep the

showers brief. A 10-minute bathtub soak is also helpful. Avoid bath products such as salts and oils.

Unscented and gentle soaps and skin care products are best for dry skin.

Treating the upset tummy

It's usually not a life-threatening problem, but it can be a miserable one: An upset, nauseous stomach.

According to the Mayo Clinic health letter, most upset stomachs are due to a virus and can last a few days. In the meantime, you can endure the episode using these tips:

- Avoid solid foods for a few hours if your stomach feels queasy.
- Suck on ice chips or sip weak tea or broth to help prevent dehydration if you are vomiting.
- Try a ginger candy or simmer fresh ginger in water. Some studies show this helps relieve nausea, especially after surgery or chemotherapy.
- Add back foods slowly. Small bites of crackers, toast and broths will be good. Move on to bananas, rice and noodles.
- As you recover, you probably won't have to be told to avoid spicy foods. But if there is any doubt in your mind, then avoid them.
- Avoid alcohol and caffeine, too.

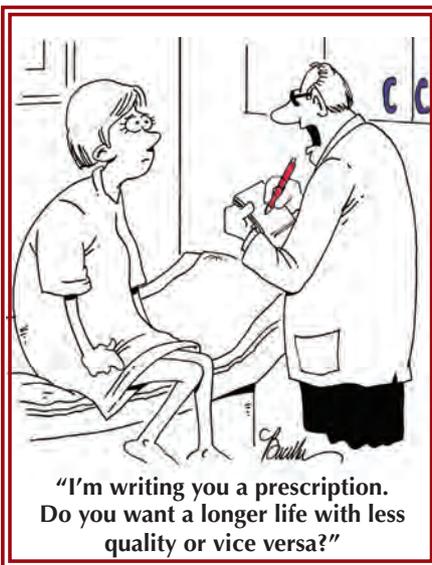
Sit less and move more

People who sit less, stand and move around more have a lower risk for such conditions as heart disease, diabetes and various cancers.

Just standing more often makes a difference in health and quality of life, say professors at Kansas State University. Sitting for a length of time means less muscular contraction is going on in the body.

Writing in *BMC Public Health*, professors Sara and Richard Rosenkranz recommend a sit-and-stand desk for office workers.

For people age 60 and over, Northwestern University's Feinberg School of Medicine found that every additional hour a day spent sitting is linked to an increased risk of becoming disabled. This was true even in individuals who also exercised moderately.



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VIEWS FROM THE PAST

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

UNITED MASONRY NEEDED

THESE are grave days: days of emergency. In every direction distress shows. We have seen systems of government which have destroyed earlier ideals wherein the happiness of the individual was the paramount consideration, substituting rule based on passion and prejudice, putting into effect repression of liberal institutions by means of force. The whole structure of an enlightened society is being subjected to a strain which threatens its existence.

An agency for more than 200 years functioning with its motivating mission the attainment of harmony through the inculcation of ideals based upon the Fatherhood of God and the brotherhood of man is Freemasonry.

Whatever its critics may say of it, Freemasonry has wielded a unifying force which has been of inestimable benefit to people in countries in which it was organized and functioned. Yet in some of these countries the influence of the fraternity has been construed as mysteriously sinister; a variety of crimes – mostly political – have been attributed to it. As a natural consequence during days while dictatorships flourished, the organization has been suppressed, even destroyed there.

Because “public opinion” built up by false propaganda was directed to the secret character of Freemasonry and in consequence difficult publicly to combat the odds have been against successful refutation of gross libels charged against it – and the dictators have won.

Today Freemasonry flourishes and its strength exists principally in the English-speaking and Scandinavian countries. The United States, operating under 49 sovereign jurisdictions, has many different councils, which, although actuated by common impulse, has no single voice through which to express its purposes and policies.

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There has existed in the past, among other things, a disinclination on the part of some Masons in this country to infringe upon the independence of other jurisdictions even in any small way and while these Brethren were doubtless sincere in their convictions they have failed to note the fact that a false concept of Freemasonry is inevitable when the “man in the street” gets a confused or contradictory view of the worthy purposes of the craft. This is to be deplored.

No one questions the advantage and merit of unified action, and we submit that in the present world situation the proper functioning of Freemasonry is jeopardized and its labors to a certain extent curtailed or nullified by misconception. Authoritative information on behalf of the fraternity is eminently desirable.

This can best be effected by a supreme or central authority speaking on behalf of all the membership rather than by the disconnected utterances of 49 individual units. The sooner such an authority is established the sooner will people universally understand just what Freemasonry is – and respect it.

– Alfred H. Moorhouse,
Masonic Craftsman, Dec. 1938



NO SECRECY

It has always seemed inconsistent and poor economy to shroud the Masonic Order with a veil of secrecy. If the people of the world could only be made to understand the high ideals by which Masons are bound together it would be a great blessing to humanity. The influence of millions of men, banded together, sworn to right living, to liberty, to square dealings with each other and with the rest of the world, would and should be a great motivating force for right against wrong – for the elimination of oppressors of all sorts and kinds. There is no secrecy in our ideals for love of country and right living. We should employ all the betterment of mankind, for the strength of our Order, for the country and our homes.

– Elbert Bede, *The Freemason*, Feb. 1965

Brotherly Love

Freemasons are bound together not by ties of blood, but by bonds of mutual interest, mutual helpfulness and mutual affection. That broad charity and common justice which impel us to be good men and true in the community is, in our association, developed into that Brotherly love which inspires us to spend and be spent for those who are joined with us.

Linked together in fraternal sympathy we may help each other in the active exercise of the virtue of charity, which promotes the good of all men.

To that general sense of justice which compels the recognition of the equality of all men and the preservation of all rights Brotherly love adds the peculiar influence that makes us willing to yield more than is just to our Brother, to minister to him in his needs, to comfort him in his sorrows, to succor his weakness and cheer him in his despondency, and join with him in his song of triumph. May the bonds which unite us in this Brotherly love grow stronger and stronger until every discord is banished and a unity of hearts is formed which no opposing power can break.

— *John Lloyd Thomas, Brotherhood, Aug. 1916*

THE MASONIC PRESS

Time was when the principles and ideals of Freemasonry were spread by word of mouth, but the great progress and growth of the craft has required more than this. Masonic literary gems have contributed much to the expansion and advancement Freemasonry has enjoyed for over two centuries.

Few organizations have withstood the test of time as has Freemasonry, steeped as it is in the ancient legends of the operative craft whose traditions and fundamentals we have had the good fortune to inherit.

Freemasonry can well count among its members great leaders in science, art, industry, church, and state. All have contributed to the sum total of Masonic culture and knowledge, but without the medium of the Masonic press, the teachings and philosophies of our learned Brethren would have remained unknown, save to a few of their choice associates.

The Masonic press, beyond all doubt, provides a wonderful means by which the wealth of cultural material may be broadcast and absorbed by Freemasons seeking more light in our great fraternity.

— *Alphonse Cerza, Masonic Temple Topics, Jan. 1960*

QUOTABLES

It's not what you say out of your mouth that determines your life, it's what you whisper to yourself that has the most power.

— *Robert T. Kiyosaki*

He that plants trees loves others beside himself.

— *Thomas Fuller*

The most incredible thing about miracles is that they happen.

— *Phillip C. McGraw*

When you are grateful, fear disappears and abundance appears.

— *Anthony Robbins*

You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you.

— *James Allen*

You can always become better.

— *Tiger Woods*

There is no such thing as can't, only won't. It all comes from your mind.

— *Jan Ashford*

Confidence is preparation. Everything else is beyond your control.

— *Richard Kline*

The way you treat yourself sets the standard for others.

— *Sonya Friedman*

Win as if you were used to it. Lose as if you enjoyed it for a change.

— *Eric Golnik*

The practice of forgiveness is our most important contribution to the healing of the world.

— *Marianne Williamson*

If I have learned one thing in this life, it is that God will not tie my shoes without me.

— *Doug Boyd*

For dads, family time brings job satisfaction

A new study shows that fathers feel greater job satisfaction and less work-life conflict when they spend more time caring for their children.

The study published in the *Academy of Management Perspectives* shows that before increasing child care time, men spent only less than an hour per day with their kids. The Bureau of Labor statistics showed women spent 1.86 hours per workday on child care.

Men spending an average of 2.65 hours a day with their children on weekdays were more satisfied. Up to a certain point, the more time they reported spending with their children, the more likely they were to think their work enriched their home life. They agreed with statements like "my involvement in my work helps me be a better family member."

Those who were more involved with their children were also less likely to quit their jobs.

Don't retire – refire

When Ken Blanchard, author of *The One Minute Manager*, happened to meet up with his old friend, psychologist Morton Shaevitz, they talked about how people approach getting older.

Blanchard, 75, said he used the term "refire" to describe the attitude of approaching life with gusto. He and Shaevitz, 79, agreed that refire is a way of seeing each day as an opportunity.

Together they wrote *Refire! Don't Retire: Make the Rest of Your Life the Best of Your Life*. It tells about a fictional couple who worked with others to evaluate different aspects of their lives, emotionally, physically and spiritually. Shaevitz says people who are going toward something have the opportunity to live fuller lives. Quoted in *USA Today*, Blanchard's best advice is, "Get out of your comfort zone. Take a class at a local college, which will put you into a new setting with different people."

The two of them have formed The Last Minute Gang, an informal group of people who have agreed that, at

the last minute, if someone calls and invites you to do something, unless you're previously committed, you'll say yes.

Moneywise

Everyone has advice on how to plan your financial future.

To make it all easier, financial advisors for *USA Today* recommend this road map for retirement.

In your 20s: Put small amounts into your IRA or a 401 (k) as you lay the ground work for your future. At this point, your mission is to get out of credit card and college debt.

In your 30s: Increase your savings, maybe to as much as ten percent of your net income. Save for a down payment on a house, if you haven't already. Most people marry in their 30s and children might be on the way. Avoid debt.

In your 40s: These are the peak years for earning and saving. Coordinate your plans with your spouse and put salary increases and bonuses into your savings. Start calculating how much you will need for retirement. Invest in a Roth IRA so you'll have money you won't have to pay taxes on.

In your 50s: Try to save more than 20 percent of your income. Consider downsizing your home if it's too big. Decide when you want to start taking Social Security. Try living on a fixed income.

What then? If you've planned and saved well, you can retire in your 60s. If not, you can work a little longer.



Coping with sundowning

Agitation, even aggression, that begins or gets worse in the late afternoon, is called sundowning and it's a common problem for caregivers.

Late afternoon aggression is thought to be the result of stress and fatigue, according to the National Institutes of Health.

A dementia patient who isn't sleeping might not be able to settle down in the afternoon and the behavior can become aggressive as the evening approaches.

To decrease the severity of sundowning, the NIH recommends that patients eat the largest meal of the day at lunch with a smaller snack in the evening.

As the afternoon approaches, caregivers should be sure the house is brightly lit and quiet. There should be no excitement in the afternoon.

Calm, soft music or a familiar, favorite movie may help.

Most patients have different triggers for agitation and aggression. Caregivers should make note of the apparent triggers and try to set the stage of an afternoon of serenity.

Parents who delay vaccinations

People who don't have their children vaccinated have been the focus of the measles outbreaks, but experts say vaccine delayers compose a larger, more dangerous and growing group.

The large number of delayers also threatens the concept of herd immunity. That requires that the vast majority of a population be vaccinated to order to protect those who can't take vaccinations, such as newborns and those with serious health conditions.

According to the Centers for Disease Control and Prevention, children should be vaccinated for 14 diseases by age six. That can take up to 29 shots with as many as six taken at a time.

While 1.5 to two percent of children nationwide aren't vaccinated at all, the delayers are a group of ten to 20 percent.

MORE THAN JUST BOOKS

Van Gorden-Williams Library & Archives

The Northern Masonic Jurisdiction's News-Letter (1942-1969)

Jeffrey Croteau

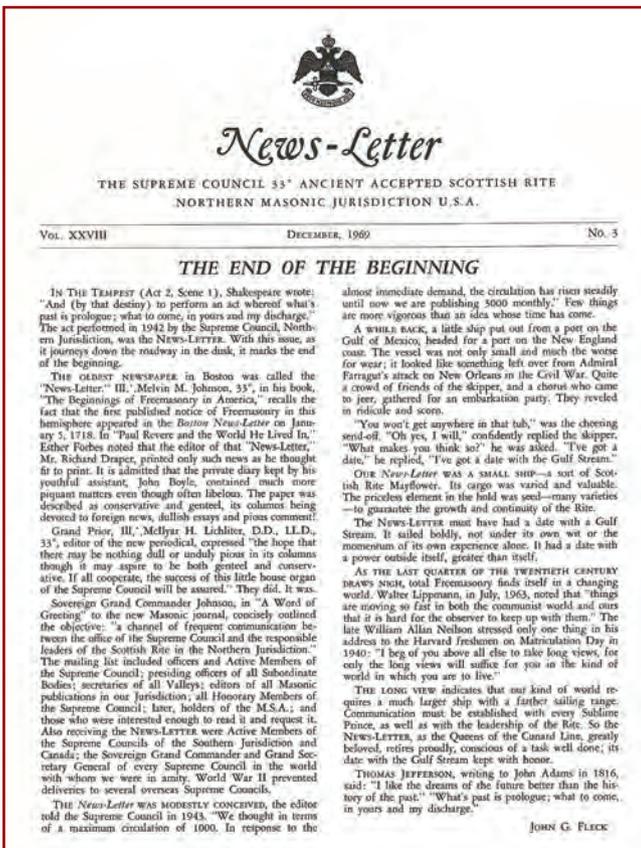


BEFORE *THE NORTHERN LIGHT* BEGAN PUBLISHING

in 1970, the Supreme Council, Northern Masonic Jurisdiction distributed a four-page pamphlet called *News-Letter*. The publication was named after the first continuously published newspaper in North America, the *Boston News-Letter*, which was first published in 1704. The Supreme Council's *News-Letter* debuted in October 1942 and was published ten to 12 times per year for 27 years. The last issue came out in December 1969 and was followed by the first issue of *The Northern Light* in January 1970.

Although *The Northern Light* has always been distributed to all members of the Scottish Rite's Northern Masonic

Front cover of the final issue of the *News-Letter* (December 1969).
Scottish Rite Masonic Museum & Library, Serials Collection.



Jurisdiction, *News-Letter* had a much smaller circulation. Melvin M. Johnson, the Sovereign Grand Commander who launched the *News-Letter*, intended it to be “a channel of frequent communication between the Supreme Council and the responsible leaders of the Scottish Rite in the Northern Jurisdiction.” Initially, only 3,000 copies were distributed, among an NMJ membership that numbered 209,127. *News-Letter* was sent to all Active and Honorary Members of the NMJ's Supreme Council, officers and former officers of subordinate bodies, as well as to other Masonic journals, “a miscellaneous list of 32° members,” and to Active Members of a number of other Supreme Councils throughout the world. Ten years later, in 1952, the Supreme Council expanded the distribution of its official house organ to include Grand Secretaries of all the Grand Lodges in the United States and, perhaps more significantly, any member who requested a copy.

News-Letter was published during a quarter century of significant global and domestic change. To get a sense of the world that *News-Letter* first appeared in and the one that it last appeared in, consider this: the first issue was published not long after the U.S. had entered World War II, and the last issue came out while the U.S. was still deeply involved in the Vietnam War. Looking at *News-Letter* today, researchers can read articles whose titles alone give a strong sense of a time and place: “Communism is Masonry's Battle” (March 1948), “TV, Radio, Ritual” (April 1954), and “Freemasonry in a Space Age” (March 1958), to name just a few. In addition to such “big idea” articles there is also plenty of shop talk about ritual revision, annual meeting, and other topics more narrowly focused on the fraternity.

The Scottish Rite Masonic Museum & Library's Van Gorden-Williams Library & Archives has a full, indexed run of *News-Letter* in its collection.

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

Willing to Help

I am writing to comment about the fine article written by Ill. Ron Beebe, 33°, (How Bay City Does It, *TNL*, Feb. 2015). I have been chairperson for our Valley's Annual Childrens' Dyslexia Center Walk for the past three years. I have seen up close the awesome leadership and dedication that Bro. Ron has shown for our center. He has been totally committed and has spent countless hours over the past 15 years ensuring the unsurpassed vitality of our very successful center, especially from a financial standpoint.

We wish to share our experiences of what works and what does not work with other Valleys. Our center website at dyslexiabaycity.org is available online, and I am very willing to share my "walk" thoughts which include potential sources of income, plan timelines, and conclusions. We have raised over \$50,000 per year for each of the last three years, and as a Valley we are very proud of our efforts to serve children with dyslexia.

Jim Carlson, 33°, Valley of Bay City

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.

Stamp of Approval

I have been enjoying Bro. Robert Domingue's Stamp Act articles in *The Northern Light* since 1993. Thank you.

Charles W. Parkinson Jr., 32°, Valley of Pittsburgh

A New Approach

Sovereign Grand Commander McNaughton's commentary on memorized ritual (*TNL*, Feb. 2015) should be taken to heart by all who wish to enhance the quality of Freemasonry.

As a step in that direction, I suggest a new approach to candidate instruction and examination. We should eliminate standard prompts and responses. Instead, ask the candidate a few thought-provoking questions and encourage him to answer in his own words. Surely, this would be a more meaningful exercise for all concerned.

Ritualistic systems are always evolving. It is time for American Masonry to embrace the 21st century.

John A. Staples, 32°, Valley of Portsmouth-Dover

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.



This photo was taken at the Four Chaplains Memorial located at St. Stephen's Church in Kearny, NJ. Father John P. Washington, one of the chaplains, had his last assignment here before he joined the Army.

*Harry H. Grossbard, 32°
Valley of Northern New Jersey*

This past summer I was on a family vacation to Northern Ireland to visit cousins. After a morning touring the amazing Giant's Causeway we took a lunch break at the first play ground we found to allow our kids a chance to blow off some steam. I took advantage of this down time to stroll into the little village of Ballintoy (this is where they film *Game of Thrones*). I came across a great looking lodge building. I guess we do have a "Friend in Every Town."

*Rev. Henry (Hank) Peirce, 32°
Valley of Boston*



Museum's Video Library Growing

The Scottish Rite Masonic Museum & Library is expanding its collection of videos available at its website, NationalHeritageMuseum.org. This is an ongoing project designed to introduce various faces of the institution to Scottish Rite members and the public at large. Called "All-Access Video Pass to the Museum" it presents a fascinating mosaic of the people, collections, exhibitions, and programs of the Museum & Library.

The latest edition tells the story of the museum's 15-star flag. In three minutes, 34 seconds, Dr. Aimee E. Newell, director of collections, explains its history. Other presentations at the site speak of the museum's 40th anniversary, the heart of the mission, and an overview.

Late Summer Reading

Check out the Scottish Rite NMJ Shop where you'll find all sorts of reading material on your fraternity.

The Book of Wisdom, subtitled "Freemasonry through the veil of an ancient French manuscript," was painstakingly translated by Ill. Kamel Oussayef, 33°, from a volume compiled by Jean Fredrick Doszedardski. Bro. Oussayef says that "*Book of Wisdom* is a combination of Masonic rules and history, written in Doszedardski's own hand." It also contains references to the political situation in France at the time of its compilation. It also describes how the fraternity burgeoned in the Caribbean Sea. The edition of *Book of Wisdom* contains both the translation and matching images of the original text.

A Sublime Brotherhood, a history of the Northern Masonic Jurisdiction, was published last year in commemoration of the 200th anniversary of the Northern Masonic Jurisdiction. The 200-page lavishly illustrated work traces the story of the rite from 1813 to the present.

Finally, *American Freemasons*, written by Ill. Mark A. Tabbert, 33°, and edited by the late Ill. Richard H. Curtis, 33°, is available.

The Gourgas Medal eBook

The Gourgas Medal, named for Ill. John James Joseph Gourgas, 33°, is the most prestigious award conferred by the Supreme Council. It is given in recognition of "notably distinguished service in the cause of Freemasonry, humanity, or country."

Although only 38 people have received the award since its inception in 1938,

the list of recipients includes many well-known people. Among the honorees are judges, presidents, kings, astronauts and professional athletes. You can read about these inspiring Masons via an eBook available online at ScottishRiteNMJ.org in flip-book format.

The Better Angels of our Nature

The Grand Almoner's Fund works behind the scenes to help our Masonic Brethren and their families when crisis hits. *Here are just a few of the responses we have received from fellow Masons:*

THE DIFFERENCE BETWEEN HOPE AND DESPERATION

The help from the Grand Almoner's Fund made the difference between hope and desperation for my family.

HELPING A FAMILY GAIN PRECIOUS TIME

The last couple of years have not been easy for us. We've been barely keeping our heads above water. When I was let go from my job, we really did not know what we were going to do. The money sent from the Scottish Rite will help us gain the precious time my family needs to get back on track.

THEY ARE MY MASONIC FAMILY

After receiving your incredibly generous check from the Grand Almoner's Fund, my wife commented, "They did more for us than anyone in our family." I was proud, humbled, and a little choked up when I replied, "They are my Masonic family." Thanks to your compassion and generosity of the Scottish Rite, my family will be able to keep our home. I never expected such generosity.

To learn more about the Grand Almoner's Fund Campaign, visit "The Better Angels of Our Nature" at ScottishRiteNMJ.org.

Alan E. Foulds, 32°
editor



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

Scottish Rite Freemasons



Committed to Caring
for Each Other.

Find Valley Meeting Dates at:

ScottishRiteNMJ.org