

The Northern Light

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“Good Evening,
Everybody”

– page 12



The Northern Light

The magazine for Scottish Rite Masons of AmericaSM

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

Freemasonry: Enlightenment and Liberty

For some years now, the editorials of *The Northern Light* have noted the emphasis of the Masonic fraternity on the pursuit of memorized ritual above all else. Our members have been routinely neglected in favor of this irrational devotion to esoteric ritual. Why? Because it provides a simple mechanism for officers to control the behavior of members. Masonic leaders continue to stay the course, while membership and influence continue to decline.

In June of 1915, Past Grand Master Delmar Duane Darrah of Illinois noted:

"Ritualism is too frequently mistaken for Masonry. There is no greater error than to confuse the two, for they are as widely different as day and night. Ritualism is merely the vehicle by means of which the sublime truths of Masonry are conveyed to the hearts and minds of men. Passing through the ceremonies of the several degrees does not make Masons. If the forms and ceremonies through which the candidate passes fail to work a change in his heart, and to lift him to higher conceptions of life, of duty, of love, then they are no more than the tinkling cymbal and the sounding brass."

And in 1961, Jeremy Ladd Cross wrote:

"The ritual is 'parrot' talk and requires no understanding of substance, if, indeed, any attempt to philosophize would not be disastrous. What scholarly attainments would a man want or need who intended to spend the rest of his life tirelessly repeating approximately a thousand times a year a Masonic ritual much older than himself, one that he did not write, one that he could not change, one which neither he nor any other person can be sure he understands, because there is only one official interpretation or meaning." (Coil's Masonic Encyclopedia)

Many years ago, Freemasonry in America represented an organization of free thinking men who believed in enlightenment. Bound to each other by a unique obligation and their sacred honor, these men went on to change the world.

Gradually, the concepts which formed the basis of the craft were overlooked and forgotten. No longer were lodges advocating the concepts of liberty and Brotherhood. Members forgot the importance of each other. The priorities changed and today revolve around how well participants recite ritual. This preoccupation with memorized ritual is nothing more than the behavior control of members. Some might even suggest that Freemasonry has evolved into a ritual society controlled by . . .

Stop thinking for yourselves! Let US think for you and tell you how this should be done. Don't change what we put on paper because that might allow you to think for yourselves and recognize that we are controlling you.

The Northern Masonic Jurisdiction is certainly not the first Masonic institution to understand the attempt to control the behavior of members. Will it be the last?

All of which, once again, leads us to a simple yet profound question:

Are we a ritual society on the verge of collapse or a fraternity in which members really care about each other?

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

Sovereign Grand Commander



The Rituals of the Antient & Accepted Scottish Rite of Freemasonry, 1869, Israel Thorndike Hunt (1841-1905), Nashua, NH. Photo by David Bohl.

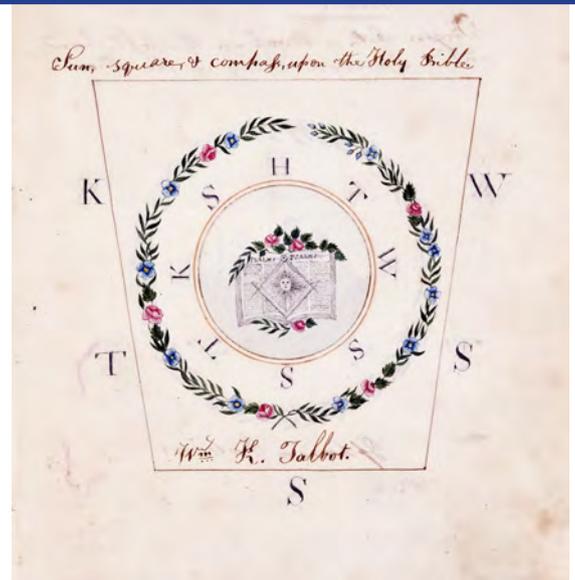
would be remembered as a Freemason for as long as the portrait endured.

Freemason J. Hull sat for his portrait in the early 1800s wearing his Masonic apron, sash and medal. Hull's apron resembles the one designed by Abner Reed of Connecticut. It is difficult to make out the details on Hull's medal, but it may be a mark medal. In the Mark Master degree, members chose an individual symbol to represent themselves. Hull chose to have his portrait painted with his wife, who wears a red shawl.

The visual nature of Freemasonry's lessons has resulted in numerous examples of drawings and paintings of Masonic symbols and scenes being produced for lodge and home decoration, as well as for private reflection. Born in Poland, Jean Doszedardski produced a group of manuscript booklets with French versions of Masonic degrees, records and regulations. While his booklets

primarily consist of handwritten pages, he did add a few illustrations. Included in the exhibition is the booklet that he illustrated with a portion of a print showing several Masonic jewels. Doszedardski pasted the print to a page and then added watercolors, along with his name.

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King Hiram Royal Arch Chapter Mark Book, 1825-1838, Martha S. Harding (1813-41), New Salem, MA. Photo by David Bohl.

'Every Variety of Painting for Lodges': Decorated Furniture, Paintings and Ritual Objects provides a glimpse into the colorful world of the 1800s and the many ways that ordinary people used art to articulate their connection to Freemasonry. The Scottish Rite Masonic Museum & Library is located on Route 2A in Lexington, MA, and is open Wednesday through Saturday from 10 a.m. to 4 p.m. Make plans now to come see this fascinating exhibition.

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‘EVERY VARIETY OF PAINTING FOR LODGES’:

DECORATED FURNITURE, PAINTINGS AND RITUAL OBJECTS FROM THE COLLECTION

By AIMEE E. NEWELL, PhD

Historian Steven Bullock estimates that there were about 5,000 Freemasons in the American colonies by the 1770s. From this beginning, Freemasonry grew rapidly in the late 1700s and 1800s. New lodges needed tracing boards, furniture and ritual objects to undertake their work and to “fit up their hall in Masonic style.” Established lodges sought to keep their lodges attractive and up to date. These combined needs drove commissions of paintings and decorated objects. More than 50 paintings, sketches and drawings, as well as Masonic aprons and decorated furniture from the Scottish Rite Masonic Museum & Library collection, are featured in the new exhibition, ‘Every Variety of Painting for Lodges’: Decorated Furniture, Paintings and Ritual Objects, which opened in November 2014 and will run through the fall of 2015 (check nationalheritagemuseum.org for updates).

Skilled painters and artisans fashioned and decorated all kinds of ritual objects for lodges. They understood not only their clients’ wishes, but also knew the tastes of the day. Their Masonic clients lauded these artists’ work and took pride in what they commissioned, describing some of the results as splendid, valuable and elegant. Exploration of lodge histories and records give a hint of the visually exciting settings that Freemasons created in the 1800s. Many lodges had their walls ornamented with large renditions of Masonic symbols, others commissioned painted multiple transparencies to illustrate Masonic lectures, yet few of these objects survive. Shifting tastes, changing traditions and ebbs and flows in membership – as well as wear and fire – have taken their toll on these and the tracing boards and lodge furniture Masons commissioned in past centuries.

Union Lodge of Dorchester, MA, donated its painted tracing board to the Museum & Library in 1975. Members used this painting for decades. It appears on periodic property inventories made from 1796 through 1820. Tracing boards are derived from the chalk construction plans that master stonemasons drew on slate



Masonic Armchair, 1780-1800, unidentified maker, England or France, Collection of the Grand Lodge of Masons in Massachusetts. Photo by David Bohl.

to instruct and coordinate the workers. In Freemasonry, tracing boards are used to educate initiates about the symbolism of Freemasonry and to teach moral and philosophical lessons.

Early records from English lodges refer to “drawing the lodge” – tracing a diagram for the ritual on the floor of the lodge, then erasing it when they were through to protect their secrecy. These drawings transformed the meeting place into a representation of Solomon’s temple. At one point known as “Master’s carpets,” lodges eventually started to purchase painted tracing boards or floorcloths that could be covered up or put away when not in use. At some point, probably in the early 1800s, Union Lodge members decided to attach their tracing board to a wood panel. This change allowed the tracing board to be

hung on the lodge room wall during meetings, and then to be taken down easily for storage.

In the 1700s, some American artists who produced Masonic charts and decorative works for a Masonic audience relied on English prints as models for their own work. The well-known engraving, *A Free Mason Form'd out of the Materials of his Lodge*, uses Masonic symbols to depict a Freemason. The sun that forms the figure's face is the emblem of the lodge Master. The level that makes the neck symbolizes equality, the squares of the arms signify virtue, and the Bible forming the figure's chest represents the divine will of God. In the midsection, terrestrial and celestial globes rest atop legs formed from pillars. The figure holds compasses and a plumb line, wears a Masonic pendant (resembling a Past Master's jewel) around his neck and an apron at his waist and stands on a floor of black-and-white tiles known as a mosaic pavement. Additional symbols appear at the sides.

The fraternity uses more than 90 symbols to teach its first three degrees, including iconography drawn from Biblical descriptions of the building of King Solomon's Temple. Much of the specialized knowledge that operative stonemasons needed for building projects required an understanding of geometry, so Freemasons held the field in high esteem. Enlightenment-era philosophy, which privileged a belief in science and reason over faith and superstition, also inspired the fraternity's symbolic language.

Unfortunately, almost nothing is known about "A. Slade," the artist of this image. He may be the Alexander Slade who wrote *The Free Mason Exam'd*, a spurious book of Masonic rituals in 1754, although there is no conclusive link between the book and this engraving. Publisher William Tringham produced other Masonic prints and also worked as an engraver, printer and printseller in London.

In 1847, Boston ornamental and decorative painter Thomas Savory advertised in the *Freemasons' Monthly Magazine* that he made "Banners, aprons, and every variety of painting for Lodges, chapters & c..." with "neatness and dispatch." Savory, like many painters, saw a business opportunity in serving the Masonic community. As a member of Boston's St. John's Lodge, Savory was familiar with Freemasonry's symbols, rituals and governance. Not every artist who painted tracing boards, aprons or furniture for lodges was a Mason. Some joined, in part, to be better able to attract Masonic customers.

Unfortunately, few of the pieces of painted furniture in the Museum & Library collection are signed by their artist. The same is true of a well-executed chair in the

Grand Lodge of Masons in Massachusetts collection, currently on loan to the Scottish Rite Masonic Museum & Library. The Grand Lodge purchased this elegant armchair in 1938 from a "non-Masonic source." With the striking arrangement of Masonic symbols on the back, it is possible that it may have been used as a Master's chair in Europe or America at some point. At the center, below the all-seeing eye, a hand holds a pair of compasses spanning the globe and reminding all Masons who see it to "keep within compass." This message of self-control was widely understood throughout late 18th century society, well beyond the lodge; similar images appear on non-Masonic prints and ceramics from the era.

The painting on the back of the chair bears similarities in content and style to eighteenth- and nineteenth century tracing boards. The chair demonstrates classic elements of Hepplewhite style, developed in England during the late 1700s by George Hepplewhite, a London cabinetmaker. It was probably made in England or France. This style is characterized by tapered square legs and oval or shield-shaped chair backs. As the style gained popularity in America, it became known as part of the Federal style, since its vogue overlapped with the early years of the American republic.

Entered Apprentice Tracing Board, 1796, unidentified artist, Massachusetts, gift of Union Lodge, Ancient Free & Accepted Masons, Dorchester, MA. Photo by David Bohl.





A Free Mason Form'd out of the Materials of his Lodge, 1754, A. Slade, artist, William Tringham (1723-70), publisher, London, Collection of the Grand Lodge of Masons in Massachusetts. Photo by David Bohl.

Along with professional artists who earned their living executing different types of painting for lodges and chapters, many amateur artists helped express ideas and concepts in Freemasonry. Some had a close association with a member of the fraternity, like schoolgirl Martha Harding, whose father belonged to Golden Rule Lodge. The mark book for King Hiram Royal Arch Chapter shows many pages with exquisite drawings, several signed “M.S. Harding.”

Born in 1813, Martha S. Harding was the daughter of Alpheus Harding and Sarah Bridge of New Salem, MA. Her father was a member of King Hiram Royal Arch Chapter, which was established in Greenwich, MA, in 1815. Those who know Massachusetts history will recognize Greenwich as one of the towns submerged in the 1930s to create the Quabbin Reservoir. Alpheus Harding, the pastor of New Salem Congregational Church, chose a mark that reflects his vocation – a lamb holding a Christian cross.

Alpheus also served as a preceptor at New Salem Academy. School records show that his children, including Martha, who was a pupil from 1822-29, attended. It is possible that Martha learned to draw and paint while at the academy; perhaps she even made

the mark book while she was a student. When she was 25, in 1838, Martha married Asarelah M. Bridge, who was a student at New Salem Academy in 1830. Sadly, Martha contracted consumption soon after her marriage and died in 1841, at the age of 27. However, her drawings live on in the pages of this mark book, allowing us to admire her artistic skill.

Some of the artists featured in the exhibition were Freemasons, such as Israel Thorndike Hunt who illustrated his compilation of Scottish Rite rituals in 1869, with drawings of men in the appropriate regalia for each degree. Hunt was born in Nashua, NH, in 1841, the son of Freemason Israel Hunt Jr., who was a charter member of Nashua’s Rising Sun Lodge No. 39, in 1822. The senior Hunt served as Grand Master of New Hampshire in 1838 and 1839 and received the Scottish Rite’s 33° in 1865. The younger Israel Hunt created his book of rituals after his service during the Civil War under Sherman in Florida. Despite his presumed familiarity with the fraternity to be able to produce these detailed illustrations, no record of the younger Hunt’s membership in Freemasonry can be located in New Hampshire or Massachusetts. Israel Thorndike Hunt was a physician in Boston, where he was living when he died in 1905.

Over the years, many men have taken pride in their association with Freemasonry. In the 1800s, some Masons commissioned portraits of themselves and wanted to be presented as members of the fraternity, wearing jewelry or regalia that identified them as Masons. In presenting himself as a Freemason, a portrait’s subject proclaimed his affiliation with the fraternity as a valued part of his self-identity. He also guaranteed that he

Mr. and Mrs. J. Hull, ca. 1800, unidentified artist, probably Connecticut. Photo by David Bohl.





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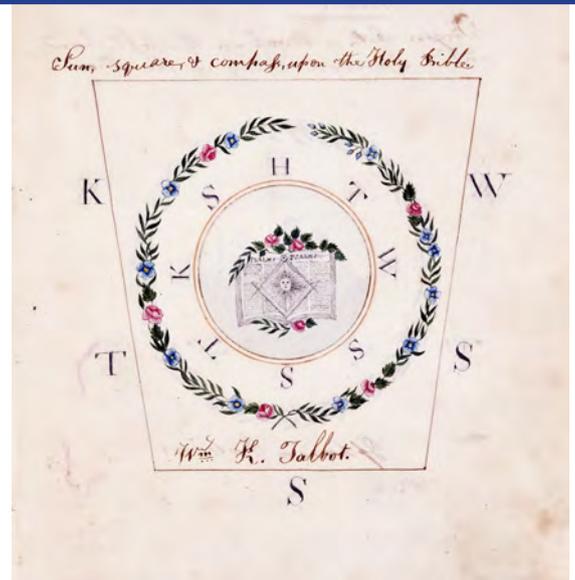
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A Lifesaver

By ALEXANDER J. "GUIDE" SOBECKI, 32°

This speech was delivered at the
2014 Illinois Council of Deliberation
on June 28, 2014

I stand here today speaking to you because of a program called the Junior Reserve Officers Training Corp, better known as JROTC. When I say that, I must clarify that I am not speaking on behalf of an initiative or committee regarding the Scottish Rite's support of the JROTC program. I am standing in this room speaking to you because the JROTC program saved my life.

By the time I was 15 and began high school, I was one of the worst disciplinary cases the school system had ever handled. While everyone else was getting written up for sleeping in class or cheating on a quiz, I was classified as physically dangerous. Not only was I marked a threat, I quickly found myself failing nearly every class I took. I was told that it was unlikely that I would graduate, and it was in my best interests to look into a GED or going straight into the workforce. To keep me in line until I eventually dropped out, I was not allowed into gym classes and was instead directed into the school's JROTC program to keep me out of the general population.

Students are educated on American and international history, leadership science, military culture, community service, applying for employment, and continuing their education with a college degree whenever possible. While most other after-school activities are known for requiring families to pay for equipment, lessons, rental fees, and travel expenses, JROTC is funded by each branch of the military and insists that no cadet nor their family be held back from participating because of financial duress. Even though they'd been warned, this program still took me in at their own risk.

From the day I was initiated into JROTC, I went the rest of my high school career without a single disciplinary incident of any kind. Within a few months, my grades slowly rose from failing, to passing. By my sophomore year, I was spending my spare time volunteering, competing on

our drill team, and teachers recorded that I was unusually polite and professional. By junior year, I was mentoring younger cadets, coordinating a small department, stocking inventory shipments, and was editor on the school paper. My senior year, I was selected as one of the top ten cadets in the nation. The same school that had once told me I would not graduate, was now asking me to make special appearances and pose for photos with local politicians wearing my uniform. But I never forgot where I came from. My sergeant, and the corps he commanded, gave me a chance when no one else had, and I devoted the rest of my life to helping those in need and giving them the chance they deserve.

Over the last few years of college and graduate school, I've achieved bachelors degrees, certificates, and other pieces of paper that take up room in a drawer. The only thing hanging on my wall is my high school diploma. Hanging above it, is the name tag from my JROTC uniform. I was told it was impossible, until JROTC showed me that nothing was impossible.

We spent our Friday nights and weekends training, practicing, and rehearsing. The highlight of every year was a banquet held right before graduation where we gathered for one night to celebrate what we'd accomplished that year and receive awards from patriotic organizations who took the time to thank us. I remember one year I was arranging the awards table and picked up a medal with a strange two-headed eagle on it. I wasn't sure why the Freemasons cared about what we did, but years later when I first heard about a Masonic lodge over on 4th Street, I remembered that medal. This morning when I put on my Scottish Rite jewel, I still remembered that medal.

Earlier this year, my sergeant contacted me with terrifying news. The school board had announced that due to recent budget cuts, the JROTC programs at four different high schools were being terminated, including mine. We were told that these programs simply weren't worth the cost to the school. When my sergeant was told, I was the first person he called. He believed that the school board needed to hear the story of a misguided, dangerous delinquent, who was now working in a city hall.

“I am proud to humbly don the mantle of the Scottish Rite.”

When I arrived at that school board meeting, I realized I was not as exceptional as my sergeant thought. That school board meeting was attended by more than 150 people who had come to defend JROTC. Alumni came forward and spoke of how the program was there for them when they struggled with drug abuse, suicidal thoughts, and domestic violence. Cadets spoke of their instructors not as faculty, but as parental figures. Families who had been dumbfounded by the transformation of their teenagers begged the officials to allow future students to have the same chance their children had. A week later, the school board quietly released a statement reporting that their decision had been reconsidered, and the program was saved. Not long after, I went to the Valley of Chicago and told my story.

Every day, thousands of low income, at-risk teens fall victim to overwhelmed school systems, addiction, criminal behavior, and self-replicating poverty. These teens are told that this is all they will ever have and to settle for the future that has been laid out for them; just as I was. But the JROTC program has not given up. Hundreds of thousands of students are enrolled in programs throughout the

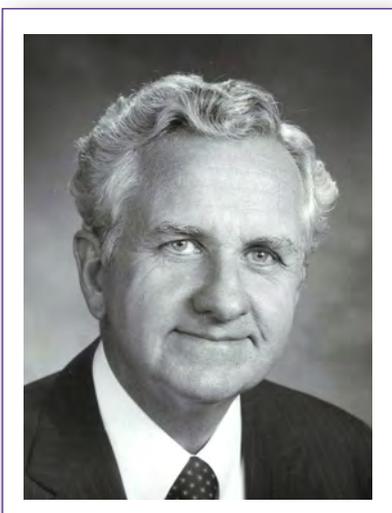
country. They come seeking a diploma, a family, or a way to serve their country. They wear the uniforms of every branch of the military. They can be found in the inner city as well as the rolling farmlands. They go on to become tomorrow's soldiers, teachers, police officers, and business owners, all with the same devotion to country and community. They learn not to work for a paycheck or a promotion, but to work toward the greater good and help those in need. Throughout both the Northern Masonic and Southern Jurisdictions, the Ancient Accepted Scottish Rite takes the time to recognize these cadets for their amazing progress and the noble choices they have made in their young lives. While so few know of their struggles and miracles, we have not left them behind.

Looking back at my journey as a cadet, I am overcome with an emotion I rarely allow myself to express – pride. I am proud to have become something that I was told I would never be. I am proud to have learned to respect this country and serve my community. I am proud to have wanted to continue serving mankind by becoming a Brother of the world's greatest fraternity. I am proud to humbly don the mantle of the Scottish Rite and thank these cadets for their efforts to improve not only themselves, but our country.

Wherever they gather, the Scottish Rite should know of these cadets, who they are and what they strive to do. We should not only be proud of these young patriots but be proud that we as Masons are one of the few organizations that has vowed to honor their struggles and remind them of how amazing and exceptional they truly are. **■**

III. Frank Feeley, 33°

1928 - 2014



III. Frank Feeley, 33°, was an Active Emeritus Member of this Supreme Council for the state of Ohio, died on Monday, November 24, 2014, at Delmar Gardens of Gwinnett in Lawrenceville, GA.

He was raised a Master Mason in St. Alban's Lodge, No. 677, F& A.M., Youngstown, by his brother, Jack, on June 26, 1950, and served as Worshipful Master in 1958.

He was united in marriage to Dorothy Doughton, who predeceased him in October 2009, after sharing 61 years of marriage. He is survived by his daughter, Mrs. Allison Edwards of Alpharetta, GA; two grandchildren, Matthew and Megan, and five great-grandchildren: Jacob, Owen, Ansley, Phoebe and Jack.

For the complete balustrade on the life of III. Frank Feeley, 33°, visit the "Member's Center" at ScottishRiteNMJ.org.

How Bay City Does It

By RONALD W. BEEBE, 33°

A young man was introduced to my wife, a Scottish Rite trained Orton-Gillingham tutor, to see if she could assist with his reading skills. He was in the 9th grade and was reading at a 2nd grade level.

When others made fun of his reading ability his response was to get physical. He was a hockey player and it fit his personality well. Over the course of two years of intensive one-on-one tutoring his reading improved to grade level and he started his junior year of high school in regular classrooms.

In the spring of his senior year, his parents shared with us that he had been accepted into the electrical engineering program at Michigan Technological University. His achievement and success alone is worth every dollar and every hour we have spent supporting the children's dyslexia center, but that is only part of the story. The Bay City center has graduated 125 children and trained 54 certified Orton-Gillingham tutors.

In 1999, a small group of Scottish Rite Masons from the Valley of Bay City met with then Sovereign Grand Commander Robert O. Ralston to learn about his vision to assist in remediation of inherited dyslexia affecting children in the Northern Masonic Jurisdiction.

Not long after, the Valley agreed to open a children's dyslexia center, and the work commenced. During that time \$140,000 was raised to remodel the Valley Masonic Center to provide a facility, \$500,000 in pledges was obtained to start a permanent fund, and an operating staff was hired

and trained. A local board of governors was formed by these Masons and others in the community with a passion for children born with dyslexia.

The business side of operating the dyslexia center has progressed down a bumpy path. Over several years, the shine associated with the "new venture" wore off.

Ten years ago, the Bay City board of governors determined to become more self-sufficient in part to assume more financial responsibility for the dyslexia center operations and to provide a rational path toward increased self-governance.

Tactics to achieve this goal have included participation in corporate-sponsored programs. The most significant of these has been adoption of an annual "Walk for Dyslexia," which, in ten years, has raised \$400,000. This annual event has become a popular year-round opportunity for Scottish Rite Masons to come together for fellowship and fun.

Over the same period, the Valley has hosted annual Valentines Parties. They are an opportunity to support the Children's Dyslexia Center and have been fun fundraising successes for all involved, raising \$2,500 per year.

Each of the last four years, the center has co-hosted a Bowl-a-thon with the Saginaw Spirit, a minor league hockey team. This fundraiser matches the children from the center with a hockey player for bowling. Participation fees, auction and corporate sponsors funds generate about \$2,500 each year. This event is a great deal of fun for everyone; even the hockey players.

Another annual event is the Honors Night Picnic where the graduates of the center are honored for their achievements, and the tutors, board, and others involved in the center are recognized for their efforts.

In 2014, the Bay City Children's Dyslexia Center was selected to participate with "Swingshift and the Stars", a fundraising program roughly based on a popular TV show. This four evening event raised \$49,000 for the dyslexia center.

The outcomes of these events, coupled with annual corporate stipends and individual monthly giving, have permitted the Bay City Children's Dyslexia Center to operate at full capacity for the past ten years and increased the permanent fund by \$400,000.

Today, the Bay City Dyslexia Center is well positioned to serve children in the Central Michigan region, both at the Center through intensive tutoring and in school classrooms by center-certified Orton Gillingham educators as well as through private tutoring.

Support a Child at a Dyslexia Center Near You

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

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

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

Or send a check directly, payable to:

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

33 Marrett Road
Lexington, MA 02421



Introducing

The New Active Members

At the executive meeting, six new members were elected to the governing board of the Supreme Council



III. George Nakonetschny, 33°, of Perkasio, PA, is retired from the military and aeronautics field. He was Master of Southampton Lodge, No. 806. In Grand Lodge, he was appointed Grand Steward for 2008 and 2009, and he has been serving as Aide to the Grand Master since 2010. For Scottish Rite he was Most Wise Master of Bethlehem Chapter and Commander-in-Chief of Lehigh Consistory in the Valley of Allentown. He received the 33°, in 1997, in Grand Rapids.



III. Kevin J. Hecht, 33°, of Southington, CT, is a practicing attorney. He served as Master of Friendship Lodge, No. 33, in Southington. On the Grand Lodge level he served as judge advocate and was a member of its trial commission. Bro. Hecht Joined Scottish Rite in the Valley of Hartford and has been Thrice Potent Master of the Charter Oak Lodge of Perfection and Commander-in-Chief of Nathan Hale Consistory. He was crowned an Honorary Member of the Supreme Council in 1998, in Cincinnati.



III. Gregory N. Jordan, 33°, was raised a Master Mason in Mystic Tie Lodge in Indianapolis. He served as Thrice Potent Master in the Valley of Indianapolis. He received the 33°, at the Annual Meeting of 2000, in Pittsburgh. He currently consults with Indiana elected county officials on property and financial matters.



III. Donald R. Heldman, 33°, together with his wife, is the owner and manager of an oil and gas production company. He served as Master of Cambridge Lodge, No. 66, (now known as Guernsey Lodge, No. 66). He was Thrice Potent Master in the Valley of Cambridge, OH for the Cambridge Lodge of Perfection. He received the 33°, in 2005, at the annual meeting held in Grand Rapids, MI. Bro. Heldman is also a charter member of the Valley of Gallipolis.



III. Robert J. Bateman, 33°, retired from the Upper Darby School District, in Pennsylvania. He is also a life member of the Upper Darby Fire Company. He is a Past Master of Springfield-Hanby Lodge, No. 767, and served as District Deputy Grand Master. In the Valley of Philadelphia he is a Past Most Wise Master. He received the 33°, in 2009, at the meeting in Boston.



III. Michael T. McIntosh, 33°, is from Cincinnati and currently works as a litigating attorney. He was raised a Master Mason at Harry S. Johnson Lodge, No. 641, where he served as Worshipful Master, Treasurer, and Chaplain. In the Valley of Cincinnati he was Commander-in-Chief and Trustee. He received the 33° in 2012, at Cleveland.



PHOTO: JAMES A. CANNAVINO LIBRARY, ARCHIVES & SPECIAL COLLECTIONS, MARIST COLLEGE, USA.

“Good Evening, Everybody”

By JEFFREY L. KUNTZ, 32°

“GOOD EVENING, EVERYBODY” WAS HOW LOWELL Thomas opened his nightly CBS radio newscasts and is just one thing for which he is well remembered. As a young boy I remember my mother mentioning something about him, but don’t recall whether I had ever actually listened to the popular radio personality. At that time, of course, I had no idea I would eventually meet the great journalist and adventurer.

When in the seventh grade, I was already playing trombone in the high school dance band. One of the pieces we performed quite frequently was an arrangement of the theme from the movie *Lawrence of Arabia*. That tune still occasionally runs through my head, and I remember that, in a passage or two of the

arrangement, the trombone section carried that catchy melody which had a typically exotic Arabian flavor to it. I don’t remember, even then, knowing of Lowell Thomas’ adventurous association with T. E. Lawrence which made that mysterious British military leader of the Arabs against the Ottomans during World War I more famous than himself.

Lowell Jackson Thomas, one of the most remarkable Americans, certainly, at least, in the fields of journalism and adventure, was born on April 6, 1892, in the small village of Woodington, OH. Both his parents were country school teachers, but family life was occasionally somewhat of a struggle. His father, Harry, attended medical school off and on, depending on how

the money held out. Eventually Harry began practicing medicine, but it was not easy calling on patients on horse and buggy in all kinds of weather. The Thomases did eat well, however, since a good many patients paid their doctor bills in the form of produce.

Dr. Thomas had an older brother, Cory, who was chief engineer of a large gold mine in the Rockies in central Colorado near a small town called Cripple Creek, established after the gold discovery of 1891. Cory wrote Harry emphasizing the great opportunities in gold mining and the dire need for doctors out there. So, the Thomases moved to Victor, CO, a few miles from Cripple Creek.

In that mining area in those days, it was common for boys of Lowell's age to own a burro. While only in the sixth grade, Lowell decided he wanted one. He dropped in at the *Victor Daily Record* where he acquired his first job – delivering newspapers. He saved his money in a can labeled “burro” until he had the 15 dollars needed to buy one. That first job taught young Lowell about earning his way by hard work. He would arise at 3:00 a.m. and run over to the *Daily Record* to fold papers. By daybreak, he would be tossing them at the doors of locked houses.

Lowell's parents, whom he called “paragons of rectitude” in his autobiography, kept a close eye on him, perhaps being more innocent than most other boys his age, considering the difference in temperament between people in the area where they lived then and those in Ohio. Lowell was developing more culturally, too. His father gave him elocution lessons, believing life is enhanced by being able to speak well. Lowell's friends called him “Windy.”

His mother was a very strict church-going Christian. He considered his father an “open-minded agnostic,” although Harry was a devoted student of the Bible, who also attended church regularly, but usually arrived late and sat in a back row and left early if the sermon tended to get boring.

During his senior year at Victor High School, Lowell started and edited his first school paper, and graduated from there in 1910. He then began a remarkably thorough advanced education after being accepted at Valparaiso University in Indiana, graduating from there the next year with bachelor's degrees in both education and science.

The year after that, he earned a B.A. and M.A. from the University of Denver.

Thomas went to work for the *Chicago Journal* and joined the faculty of Chicago Kent College of Law teaching oratory. He then went to Princeton University to study, while again teaching oratory, and graduated with a master's in 1916.

Already possessing a strong yen for travel and adventure, young Thomas was especially fascinated with the railway and made deals with railroad companies to allow him to ride free around the country in exchange for writing articles promoting them.

He then took a memorable steamboat trip to Alaska, where he conceived the idea of the travelogue filming of faraway places. He practically fell in love with that territory and vowed to return there.

Europe was at war early in 1917, so tourism in that part of the world was brought to a halt.

Thomas received an invitation from Secretary of the Interior, Franklin K. Lane, to help promote national parks and other tourist attractions across the United States. There was to be a certain amount of public speaking involved, so, despite his solid oratory training, Thomas searched for a speaking coach, mainly to help him keep his presentations trimmed down and concise. He found one in New York by the name of Dale Carnegie. Apparently, Lowell's sessions with him were worthwhile as his talks were very well

Thomas did his first radio broadcast in 1925.



PHOTO: JAMES A. GANNAVINO LIBRARY, ARCHIVES & SPECIAL COLLECTIONS, MARIST COLLEGE, USA.

received, especially for a 24-year old. He and Dale would be lifelong friends.

While attending the University of Denver, Lowell had met a nice young lady by the name of Frances Ryan, whom he married on April 4, 1917. Two days later, which happened to be Lowell's 25th birthday, the United States declared war on Germany. Secretary Lane called him to Washington to inform him the promotional project was out, at least for a while, but asked him to go on a trip to Europe. Entering the war was unpopular with Americans, but government officials thought they would gain support if the people were kept well informed about it. Thomas believed filming events of the war was equally necessary as writing about it. He went on a talent search for the best cameraman he could find who turned out to be one Harry Chase, a "soft-spoken veteran," as Lowell called him.

In the meantime, there was the matter of raising the money to cover the costs of such a project, for which the government would allot nothing. Thomas estimated around \$75,000 would be needed. He went to Chicago to solicit contributions from businessmen with whom he became acquainted in his earlier days there. One was a meat packer for whom Thomas did a big favor by skillfully exposing a blackmailer without publicly revealing the details of the story. Neither that company nor any of the other ones he approached turned him down.

Harry Chase, whom Thomas also called a "mechanical marvel," packed his camera equipment, while Thomas went to Washington to acquire their credentials and make final arrangements with Secretary Lane and President Wilson. Soon thereafter, Lowell, Fran, and Harry and his trunks of gear – together with over 1,000 soldiers and civilians – headed for France to serve as American war correspondents. They traveled over a wide area of Europe filming largely in France and Italy.

Thomas received word that General Edmund Allenby, who won a reputation for his skillful fighting in France, was appointed field marshal to lead the British Army in Egypt and decided to attempt to catch up with him and his Egyptian Expedition Force. The war in Europe was well covered, but little was known about the British campaign against the German-allied Ottomans

who overran much of the Near East. With help of the British government, arrangements were made for him and Chase to board a converted destroyer and sail across the Mediterranean. After kissing Fran goodbye, he was off on what he called "the most profoundly affecting experience" of his life.

Arriving in Cairo, they found the streets there teeming with French, British, and colonial troops, but General Allenby had already been in the Sinai Desert pushing back the Ottomans. By December, the British had taken back Jerusalem, and defeating the Ottomans appeared to be a strong possibility.

Allenby was rather disturbed to learn that some American reporter and his photographer were in Cairo waiting to be granted permission from the Foreign Office in London to go to the front and expressed strong concern that a plethora of journalists and religious zealots would create a burden to the war effort. The Foreign Office convinced him that the world was entitled to know of his successful campaign in the Near East and that no other correspondents would be allowed there without his approval.

Meanwhile, Thomas had the chance to interview many who had served on the front, a few of whom mentioned something about a mysterious young Englishman who was leading the Bedouins against the Ottomans. None of the interviewees were either able or willing to give

Lowell Thomas upon returning from Tibet, reporting on his nightly CBS News in 1948.



PHOTO: JAMES A. CANNAVINO LIBRARY, ARCHIVES & SPECIAL COLLECTIONS, MARIST COLLEGE, USA.

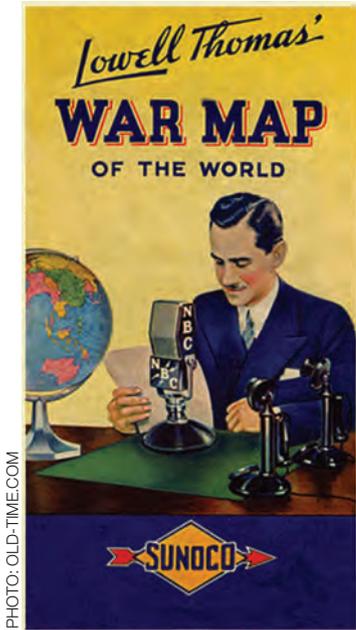


PHOTO: OLD-TIME.COM

many details about the man.

Another interesting anecdote of which Thomas wrote was, while also waiting to leave to catch up with Allenby, when he persuaded a pilot of the Royal Flying Corps headquartered near Cairo to take him on his first airplane ride.

Looking down on thousands of years of history, the pilot took him through daring acrobatic maneuvers, repeatedly looping and looking upside down on the pyramids and seeing the sphinx's head swirling at him as the plane whirled toward it in a tail spin. After landing, the pilot asked Thomas if he was all right. "Yes," he replied. "When can we go up again?"

Thomas and Chase were finally flown to Jerusalem which had been under Muslim rule for over a thousand years, but General Allenby outflanked the Ottomans and marched into the city without firing a shot. The German general was awoken in the early morning and fled in his pajamas.

Lowell continued to hear rumors about that rather arcane British soldier associating with the Bedouin fighters. He did notice a blue-eyed light skinned man walking the streets of Jerusalem in Arab garb accompanied by Bedouins appearing to defer to him like puppy dogs. Thomas visited the military governor, Sir Ronald Sporr, to express his interest in the mysterious figure. Sporr opened a door to an adjoining room in which sat the Briton still wearing his Arabian attire.

Thomas Edward Lawrence and Sporr attended Oxford together. Lawrence studied archaeology and originally traveled to the Near East to study the crusader castles. Later they went on a mission together in order to persuade the Arabs to support the British in that region. Rejected for military service, at first, Lawrence became the legendary

leader of the Bedouin revolt against the Ottomans before his 30th birthday.

As Thomas wrote in his autobiography, Lawrence was reluctant to talk about himself, but it was evident he was a man "possessed of a clear and penetrating intellect." He appeared to have sway over the Bedouins and gained their respect and trust.

As eccentric as he might have been, T. E. Lawrence, as he preferred to be called, was a brilliant tactician, and as Thomas also wrote, he was able to piece together "an account of his astonishing desert campaign from his comrades-in-arms." These achievements were ultimately published in Lawrence's book, *Seven Pillars of Wisdom*, the title of which was taken from the ninth chapter of the Book of Proverbs.

Thomas skillfully produced a series of dramatic lecture films about the exploits of Lawrence using Harry Chase's films, his own scripts, photographs, and even various live performers. He started in New York City, then took the show to England where Lawrence was said to have seen it a couple of times. He then continued by touring other parts of the world narrating his film, *With Allenby in Palestine and Lawrence in Arabia*, making both T. E. Lawrence and Lowell Thomas household names in the process. In 1924, he wrote *With Lawrence in Arabia*, the first of more than 50 books telling of his many and varied adventures.

In the 1920's, Thomas worked as an editor, but still had aspirations for movies and radio, as well as for adventure. Also in that decade, he was inspired to pursue yet another form of travel by way of Freemasonry. He was raised in St. John's Lodge in Boston on Feb. 2, 1927, and later affiliated with Kane Lodge No. 454, in New York City, also known as "Explorer's Lodge."

In his long radio broadcasting career, Thomas worked for both CBS and NBC, giving nightly news reports. He hosted the very first television news report in 1939. In the summer of 1940, he anchored the first television broadcast of a political convention, the Republican National Convention in Philadelphia. Although he preferred working in radio, he is well remembered for a PBS TV series in the 1970's, *Lowell Thomas Remembers*. In February 1975, Fran, his wife of 58 years, passed away. He retired from his 40-year-plus radio career in 1976.

In 1977, I was playing trombone in the Scottish Rite Imperial Teteque (pronounced tee-tee-kyoo) Band of the Valley of Williamsport, PA, (*TNL*, Nov. 2006). Our feisty business manager and concert moderator was H. Carlton Sweeley, the son of Charles C. Sweeley, a prolific composer of band marches (*TNL*, May 2012), some of which were written for Masonic purposes. For our spring concert that year, Carlton chose a musical selection that had some relevance to Lowell Thomas's career, although I have long forgotten what the piece was. Thomas was honeymooning in Alaska with his new wife, Marianna Munn, when Sweeley sent a blank cassette tape to him to record a greeting to the band to be played over the sound system so the concert audience could also hear it. What I remember about the taped message was that Thomas drew out the word Teeeteekyoo. Apparently, Sweeley emphasized the "correct" pronunciation of the rather unique name.

In September 1979, at a Monday evening rehearsal of the Williamsport Consistory Choir of the Valley of Williamsport, I was seated at my place in the first bass section when a member of the choir, who was a member of Supreme Council, stood up to give a report of the session of Supreme Council held in Chicago. He announced that Lowell Thomas had received his 33°. He told us that, at the banquet of the final session, a monsignor who was pastor of one of the Roman Catholic parishes in Chicago, gave the benediction and ended it by saying, "And so long until tomorrow," for which Thomas was well-known for closing his popular evening radio broadcasts.

In the summer of the next year, Woolrich, Inc., the manufacturer of outdoor woolen clothing located in Woolrich, PA, some 20 miles west of Williamsport, celebrated its 150th anniversary in beautiful Woolrich Park. Lowell Thomas was invited to speak at the event, being chairman of the board and a charter member of the Outdoor Hall of Fame. He credited Woolrich, Inc. for helping to save his life by keeping him warm after an injury due to a mishap high in the mountains of Tibet.

The Imperial Teteque Band was also invited to take part in the Woolrich celebration. On the bus ride to Woolrich Park, Carlton Sweeley announced to the band members that he would introduce them to Thomas. The band was set up



PHOTO: JAMES A. CANNAVINO LIBRARY, ARCHIVES & SPECIAL COLLECTIONS, MARIST COLLEGE, USA

some distance from the speaker's podium and the pavillion where Thomas was seated, so Sweeley's intended meeting with him would have been very difficult to arrange. During a break in the day's activities, being somewhat the hobnobber I am, I made up my mind to introduce myself to this famous world traveling journalist. It was only about a year after that when I heard that Illustrious Brother Thomas passed away at his home in Pawling, NY at age 89.

When I told my mother, who is now 91, I was going to write this article, she asked, "Wasn't he the one who always told the truth?"

III. Norman Vincent Peale, 33°, Lowell Thomas's friend and neighbor, delivered the eulogy at his funeral. Rev. Dr. Peale told how Lowell had expressed his wish to be the first reporter to broadcast from the moon, but instead, he went to heaven, perhaps to explore there, and ended the tribute by saying, "We shall miss you here until we meet you over there. It is not good-bye, but in your own words: 'So long until tomorrow.'" ■

Organizational Culture

PERCEIVED OR REAL?

By BRUCE T. WORK, 33°

“Culture is the values and practices shared by the members of the group.”

Let's begin with values, principles and practices. These communicate what we believe in and form the basis for our identity. Next, we need to decide on our messaging. This is what we tell the world about our organization and who we are. Though we may share common values, practices, and principles with other organizations, our messaging is what will make us stand out. Remember, values are the foundation which we are built on. From values, principles emanate and form our practices.

An organization's culture is something that you cannot define, but you know it exists when you see it. It is intangible, a state of mind, a feeling and a system of shared meaning infused in members, but several peripheral issues revolve around it. Culture shows up in both visible and invisible ways. Some expressions of culture are easy to observe. They can be seen in dress codes, environment, hours of operation, and hierarchy of management. These are only the surface layer of culture.

The far more powerful aspects of culture are not easily seen. At the core of the culture are the beliefs, standards, perspectives, attitudes, as well as the internal and private conversations of those involved. These attributes become the foundation for all actions and decisions within a lodge, body, or Valley. Only then, as the organization grows, can culture exert its powerful effect on people by steering them to act or to behave in a certain way when the path is otherwise unclear. Culture unifies, it guides, it inspires loyalty; it provides a sense of purpose for its members. An organization's culture is its personality, principles, values, standard operating procedures and practices. It captures beliefs and attitudes. It describes the fabric of its being. It should be the most obvious thing to our members.

Organizational cultures evolve and change over time. As management and leadership change, the culture will change, at least a little. As the environment in which the organization operates changes, the organization culture may also change. Creating and sustaining a healthy, vibrant organizational culture requires reinforcement of the core values, purpose and principles through daily and proactive conversations and communications with all of its members.

Great organizations that have strong leadership culture from the boardroom to the boiler room realize a

sustainable competitive edge. I submit that our culture should be and is focused on customer service. “We will strive to be a fraternity that fulfills our Masonic obligation to care for our members.” Providing exceptional customer service is not optional. It's paramount to our success. When you have great customer service and have a great product, people aren't as price sensitive. Initiation fees and dues are the investment members will make for great customer service. This may be why Starbucks can charge so much for their coffee. People flock to Starbucks for the “experience.” They have a comfortable setting and are valued on a personal level. It's a positive experience.

Do we value our members on a personal level? Do they receive a positive experience with each visit to our Valleys? Are we just all about the ritual, the dues notice, and the occasional trestleboard or newsletter? If men like ritual so much, then why do we get such poor attendance at our meetings? By ritual I include the business of the Valley. The reason for this is that we repeat the business over and over. It is always the same (with some very minor aberrations). If you look at your Valley's minutes from 50 years ago, they will read similarly to your minutes of today. We have been doing the same thing for 200 years.

At our meetings, are we welcoming, genuine, and considerate toward our members who have taken time out of their busy lives to attend? Do they feel as if we are wasting their valuable time? Have we taken the time to get to know our members' needs, their interests, or how we could potentially get them more involved in our Valleys? Put yourself in our members' shoes. What would we like to see? We should not just assume they want degree after degree after degree.

People crave to be part of something bigger than themselves. Humans are wired that way. When a clear sense of identity is missing in our organization, we are missing an opportunity for our members to invest in and engage in our organization. Additionally, we are missing an opportunity for our potential customers to join us. How can they join us if they do not understand who we are or what we stand for? Remember, Brothers, today's customer/member is more demanding than ever and will decide to what extent an organization will succeed or fail. ■■■



Welcome to *The Tyler's Place* A New Podcast by Brothers for Brothers

THE SUPREME COUNCIL, SJ, has launched a new podcast series, *The Tyler's Place*. The host is Bro. Maynard Edwards, 32°, a radio broadcaster in the Baltimore area since 1993. The goal is to tell those touching and interesting stories about Masonry by Brothers for Brothers.

Bro. Edwards had this to say about the new series:

"Podcasting is pretty much radio for the 21st century. It's a pre-recorded radio show, and usually podcasts focus on one topic specifically. It could be anything from cooking to sports to (of course) Freemasonry. When the podcasting phenomenon started about a decade ago, I became a heavy listener of many shows. I love being able to tune into what I want anytime. A few clicks on my smartphone and BOOM, I've got a way to make the drive to work go by a little quicker, or I have a way to liven up mowing the lawn or washing the car.

"The show has been downloaded nearly 200,000 times. This is an amazing number, but it also affirms that we all want to hear the stories of our fellow Masons. We want to share the extraordinary and the everyday struggles and be a part of each other's lives. While technology may have robbed us of some of life's simpler pleasures, it has allowed us to enjoy this fraternity in ways we could have never imagined only a few years ago."

► *The Tyler's Place*: <http://scottishrite.org/about/media-publications/tylers-place/>



Photography: Elizabeth A. W. McCarthy, *The Scottish Rite Journal*



VMAP Takes Flight

THE VALLEY MEMBERSHIP ACHIEVEMENT PROJECT (VMAP) grew out of the SJ's 2014 regional workshops. The project recognizes that the degree work, education, and member activities of the Ancient & Accepted Scottish Rite represent the heart, soul, and product of our great international body of Freemasonry. The intent of VMAP is to help each Valley carry out its service to the Scottish Rite by providing the very best experience for its members. SJ Valleys choose to enroll in VMAP and strive to achieve specific goals in each of ten areas, which cover the full scope of the Scottish Rite experience:

1. Membership Recruitment
2. New Member Engagement
3. Degree Conferral Proficiency
4. Reunion Experience
5. Scottish Rite Education for Candidates
6. Scottish Rite Education for Members
7. Officer Responsibilities & Engagement
8. Philanthropy & Public Image
9. Membership Retention
10. Valley Organizations

Participating Valleys that reach specific thresholds in each of the above areas will receive a VMAP Achievement Award plaque along with VMAP Achievement lapel pins for their members. It is important to note that VMAP *is not a competition between Valleys*, and it runs for 12 months at a time, aligned with the calendar year. For more information, visit <http://scottishrite.org/> and check out the video introducing VMAP or download the PDF of the VMAP Workbook.

Website Potpourri



Leigh E. Morris, 33°

No weighty issues this time around. No product recommendations or lectures on electronic security.

Instead, I'm responding to numerous requests by devoting this edition to a somewhat eclectic collection of websites. My hope is you'll find a gem or two.

Bro. Mark Twain observed, "Climate is what we expect, weather is what we get." So, let's begin with the weather. My choice is the good ol' National Weather Service (weather.gov). Here you can get a customized seven-day forecast for your home area plus current weather conditions or anywhere in the U.S.

Tired of scientific-based weather forecasts, discussions of polar vortexes and wind chill factors? Granny Miller (granny-miller.com) has the answer. Check out the Folk-Wisdom menu for 50 old-time weather proverbs and signs. Granny has a lot of other interesting advice, including the best time to make sauerkraut.

It seems like everyone is taking photos these days. Sadly, most of those pix aren't all that good. Learn how to improve your skills or get advice on the right camera from Ken Rockwell (KenRockwell.com). As for purchasing cameras online, check Adorma.com and RitzCamera.com.

There's great practical financial advice on Dave Ramsey's website (DaveRamsey.com). Ramsey covers a wide-range of financial subjects from getting out of debt to planning for retirement. However, I must warn you that Ramsey often takes a tough love approach. Financial help also is offered by the ever cheerful Clark Howard (ClarkHoward.com).

Interested in getting the biggest bang for your consumer dollars? My go-to site is Consumer Reports (ConsumerReports.org) for everything from vacuum cleaners to insurance.

Then go looking for bargains on DealNews.com. The site offers a vast assortment of products as well as feature articles for consumers.

I'm a calendar aficionado. I'm talking about traditional wall calendars that are as much (or more) about the art as the dates. If you agree, visit Calendars.com.

Many of you fly Old Glory not just on holidays, but everyday. [Uncommon USA \(UncommonFlagpoles.com\)](http://UncommonUSA.com) has the American made products for you. In addition to Old Glory, they offer state, sports, religious, advertising, historical and other types of flags as well as telescoping flag poles.

Did I hear American made? You'll find American made products at MadeInUSA.org. The vast selection may surprise you.

Historians tell us the election of John F. Kennedy marked the decline of men's dress hats. In case you haven't noticed, those hats are making a comeback. Check out MillerHats.com for an amazing array of American made hats.

Do you ever look up as a plane passes? Ever wonder where it came from and where it is going? Check PlaneFinder.net for the answers. The sky is rather crowded.

Personally, I prefer railroads. If you share the fascination, head to the [Illinois Railway Museum \(IRM.org\)](http://IllinoisRailwayMuseum.org). I.R.M. is the nation's largest railway museum with a collection that includes interurbans, streetcars, steam, diesel and a vast array of passenger and freight equipment.

You'll also want to visit the [Trains magazine website \(trn.Trains.com\)](http://TrainsMagazine.com). Be sure to sign up for the free electronic newsletter.

Speaking of transportation, GasBuddy.com is an especially helpful site when you are traveling by automobile. Enter the name of a city or

zip code to find the locations of service stations and their current per gallon price.

And for those who prefer maps over GPS, MapQuest.com is always a good choice. Need a map? Get free state highway maps at heyitsfree.net/free-state-maps.

Perhaps you are looking for a quotation for that speech you will deliver, a paper you are writing or just for your own amusement. You most likely will find what you need at BrainyQuote.com.

Before wrapping this up, we need to mention a couple of Masonic sites. Our own Northern Masonic Jurisdiction hosts one of the best sites (ScottishRiteNMJ.org). And don't overlook the Southern Jurisdiction (ScottishRite.org), where you can take the virtual tour of the House of the Temple.

A fascinating and educational Masonic website is maintained by the [PhoenixMasonry Masonic Museum and Library \(PhoenixMasonry.org\)](http://PhoenixMasonry.org). The museum's mission "is to clarify the present through appreciation of the past."

As many of you know, my passion is history. So, a website list would not be complete with at least one history site. Reacquaint yourself with Thomas Jefferson at Monticello.org. Once there, begin with "Jefferson" in the menu bar.

I will also recommend the [Abraham Lincoln Presidential Library \(alplm.org\)](http://AbrahamLincolnPresidentialLibrary.org) and TheLincolnLog.org, which provides a daily chronology of Lincoln's life.

And a word of explanation. Website addresses are not case sensitive. I added capitals to some addresses for the purpose of clarification.

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"

Preserving Your Wealth While Supporting Our Charities

A Gift That Lives With You!

With interest rates at record lows people are looking for ways to increase income while receiving a tax benefit and still supporting a charity of their choice. Masons have found a charitable gift annuity as the opportunity they have been seeking. You chose Scottish Rite as a part of your Masonic experience, so why not select one of its charities as a beneficiary while you enjoy increased income and a tax benefit during your lifetime?

Benefits:

- Lifetime payments that may be partially tax-free or taxed at lower rates.
- Income, gift and estate tax savings
- Favorable treatment of capital gains
- Meeting your financial needs during your lifetime
- Meeting the needs of a Scottish Rite Charity after life

What is a Gift Annuity?

A gift annuity is an agreement between you and a charitable organization or institution.

Can I Give Stocks, Bonds or Other Securities Rather Than Cash to Fund a Gift Annuity?

Yes. If you give a low-yielding asset to fund a gift annuity, you may also be able to increase your income, since a gift annuity may pay more and be taxed more favorably than other income. There can be additional tax benefits if the securities have increased in value because you avoid the tax on a portion of the capital gain in the asset.

Will a Gift Annuity Be Part of My Estate?

Not generally. If payments are made to you only, the gift portion goes directly to the charity, thus avoiding estate taxes and probate costs. Some gift or estate tax may be due if income payments are made to a person other than a spouse.

How Can I Establish a Gift Annuity?

A gift annuity can be created with a minimum of effort. Contact our office for an precise explanation of benefits for a person your age.



To receive more information about our Scottish Rite Charitable Gift Annuity program please call 1-800-814-1432 x3326.

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.



JOHN WILLIAM CHARLES, a famous footballer known as “The Gentle Giant,” standing at 6 ft. 2 in., was featured on a new stamp issued by Great Britain on May 9, 2013. He was initiated in 1968 in Services Lodge, No. 7139, in Penarth, Wales.

While John Charles was still in school he joined the boys section of the local Swansea Town team which later became Swansea City. Shortly after leaving school at age 14, he was scouted by Leeds United and given a trial in Sept.



1948; he was signed up at the age of 17. He made his first team debut in a match on April 19, 1949, and is best remembered for his career with Leeds United and the Italian club, Juventus. He was never cautioned or sent off during his entire career due to his philosophy of never kicking or intentionally hurting opposing players. He was included in the Football League 100 Legends and the English Football Hall of Fame. He died in 2004.

FREDERICK AUGUSTE BARTHOLDI

was honored with a stamp released by France in June 1959. One of the early members of the Lodge Alsace-Lorraine in Paris which was composed of prominent intellectuals, writers and government representatives; he was initiated on Oct. 14, 1875. When his famous statue Liberty Enlightening the World was completed he convened his lodge to review it, even before the statue was shown to the U.S. committee. The members went as a body to review the masterpiece that was to be the gift of the French people to the United States.



Bro. Bartholdi studied architecture and painting in Paris, and after a trip to Egypt returned to Colmar, his birthplace, to become an architect but soon switched his emphasis to sculpture. He enjoyed a great deal of success in Alsace and in 1879 was awarded a design patent for the Statue of Liberty. This patent covered the sale of small copies of the statue which helped raise money to build the full statue. He died of tuberculosis in 1904 and is buried in Paris.

SIR ISAAC ALFRED ISAACS is pictured on an Australian stamp issued in May 1973. Bro. Isaacs was a member of Australian Felix of Hiram Lodge, No. 4, of Melbourne. He became the first Grand Registrar of the new Grand Lodge, serving from 1889-90.

Born in 1855, he worked as a clerk with the Crown Law Department while studying part-time for a law degree at Melbourne University and was admitted to the bar in 1880. As a barrister he won respect and in 1899 was appointed a Queen’s Counsel. He was elected to the Victorian Legislative Assembly in 1892, and was one of the most influential delegates to the 1897 Convention of Federation becoming attorney general and later one of the five High Court judges and then chief justice of the High Court. In 1931, he was the first Australian-born citizen to be sworn in as governor general of the Commonwealth of Australia.



ENRICO FERMI is pictured on a stamp issued by Italy on Sept. 29, 2001, to commemorate the 100th anniversary of his birth. He received his degrees in 1923 in the lodge “Andriano Lemni” located in Rome, Italy.

He received his undergraduate and doctoral degrees at the Scuola Normale Superiore in Pisa and published his first important scientific work in 1922, his year of graduation.

Robert A. Domingue



He took a professorship in Rome at the age of 24 and became well-known for his simplicity in solving problems. He remained in Rome until 1938 when he won the Nobel Prize in Physics. He and his family emigrated to New York and upon the discovery of nuclear fission, he went to the University of Chicago to construct the first nuclear pile. His studies and work on the development of the first nuclear reactor contributed significantly to the Manhattan Project. He moved to Los Alamos to serve as a general consultant and later as an inspiring teacher at the University of Chicago.



DOUGLAS FAIRBANKS SR. was recognized by the United States with the issuance of a stamp on May 23, 1984. He was a member of Beverly Hills Lodge, No. 528, in Beverly Hills, CA, having been initiated on Aug. 11, 1925. He was also a member of the “233 Club” whose members were Freemasons of the movie colony.

He went to New York where he was employed by a brokerage firm and as a hardware salesman in between efforts to establish a career on the stage. He was a Shakespearean actor for 15 years before going to Hollywood in 1915 where his famous smile and feats of daring made him a favorite. In 1917, he established his own production firm and, in 1919, helped form United Artists Corporation. By 1920, he had completed 29 films and the following year helped organize the Motion Picture Fund. He retired from the screen in 1934 and founded Fairbanks International in London.



The Lewis Guide to Masonic Symbols, The Role of Freemasonry in Understanding Human Symbols

by Robert Lomas. Published in 2013 by Lewis Masonic an imprint of Ian Allen Publishing Ltd, Hersham Surrey KT12 4RG, England.

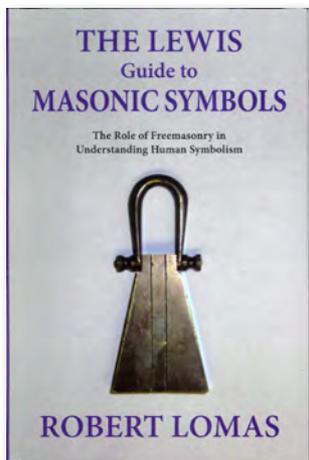


Thomas W. Jackson, 33°

I first reviewed a book co-authored by Robert Lomas and Christopher Knight, *The Hiram Key*, in 1996. Since that time I have reviewed two additional books authored by Lomas and Knight and several others authored by Lomas alone. I have reviewed more books written by this author than any other. Since 1996, I have developed a greater appreciation for his writings.

In my review of *The Secret Science of Masonic Initiation* (2010), I made the observation that he has become an enigma to me as a result of the different approaches he takes in analyzing and writing on Freemasonry.

Now with *The Lewis Guide to Masonic Symbols* he becomes a greater enigma as a result of his personal views relative to the symbols of Freemasonry. I get the feeling that irrespective of his scientific background and training (He holds a PhD in solid-state physics) there exists somewhere within him the soul of a poet.



He states in the introduction, “The purpose of this book is to provide an authoritative guide to the secret symbology of Freemasonry.” He gives extensive credit to Freemasonry for attributing power to symbols. He says for the last 500 years their work with symbols “helped invent modern science and forged the republics that brought freedom to the masses.” He defines a symbol as a “pictorial device that evokes a concept in its entirety.”

Lomas traces the origin of the use of symbols back 70,000 years where utilizing them served as a counting procedure for information that evolved into writing, resulting in social change.

It is his proposition that the first Freemasons were skilled men involved in carving symbols in stone who lost their employment due to the failure of William Sinclair in his battle to seize the crown of Scotland. This supposition will probably cause consternation in some circles and

perhaps be looked upon as a reversion back to a style of his earlier writings that may stretch probability.

He continues to confound me with some observations such as, “U.S. presidents make a Masonic sign during their inauguration because the first president was a Freemason who deliberately introduced key items of Masonic symbolism into his inauguration.” If this is fact, I fail to understand why we do not hear of it in the U.S.

It is his proposal that following restoration of the British monarchy in 1660, “a group of Freemasons...tapped into a completely new set of symbols that unleashed the power that completely changed the world.” These were the symbols of modern mathematical science.

This is perhaps true, but it was not done in the name of Freemasonry, thus the credit belongs not to the craft but to men who were Freemasons. It is to Lomas’ credit that he can see them as being stimulated by Masonic symbolism.

Part one of the book concerns the considerable impact of symbols including a major transition of converting humans who hunted into humans who farmed, how they were involved in creating kingdoms, how they created Freemasonry and eventually political stability.

Part two of the book deals specifically with the symbols of Freemasonry. It is important to the book that following an explanation of the symbol he offers his “personal view” of the meaning of that symbol. It is in this “personal view” that he reveals a more non-scientific writing style.

The book contains many illustrations of examples denoting symbols of early origin as well as Masonic symbols of today. In one of his personal views he perhaps envelops one of the great challenges of current Freemasonry with the observation, “The symbolism of death is not the physical death of the body but the mystical death of the ego. Only when the craft has taught the Mason’s ego how to die does his spirit obtain freedom.”

Lomas has a tendency to see more broadly the impact of the craft and its possible contributions to evolving societies than most, and he may be correct. If he is, then we tend to underestimate just how important we have been to the world. If he is incorrect, it does us no harm. A concern with this writing, however, might be unsubstantiated conclusions.

Recognizing Prince Hall, An Eleven Year Journey to Honesty

by Dan Wetherington. Published in 2010. Available from Amazon.

The author has written a book that for historic purposes probably needed to be written, documenting an eleven year struggle to achieve an acknowledged racial equality within the Masonic fraternity in the state of North Carolina.

He has been active on a Grand Lodge level and was a forceful supporter for change in Grand Lodge policy.

It is a book, although crass in some detail, that will serve to record the true depth of feeling that had to be overcome to reveal the meaning of Masonic Brotherhood in the environment of the south.

It is a first-person account of not only this stressful period in the Grand Lodge's history but in the history of his early life growing up in a racially divided south.

Wetherington has authored three other books with which I am not familiar, so I do not know his style of writing, but this book expresses quite forcibly the opinions and expressions of those who both opposed and supported recognition of the Prince Hall Grand Lodge. He gives names which I think would be irritating to some of those involved.

I personally appreciated the author's feelings concerning racism.

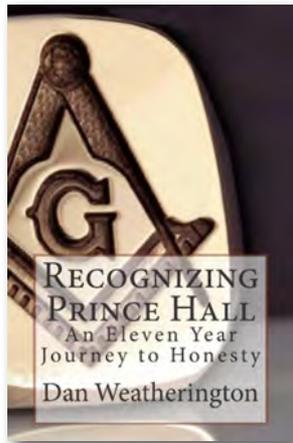
I became a Freemason as a result of one of my best friends 52 years ago saying to me, "Tom, you should be a Freemason." This man was a Prince Hall Freemason.

He is in error when he states, "clandestine means unrecognized, recognized means regular."

Clandestine means not entitled to be recognized (although some are) and many regular Grand Lodges are not recognized.

Freemasonry is known as a Brotherhood of man and, therefore, must transcend that which does not promote Brotherhood.

This book reveals the successful eleven year struggle for transcendence in one Grand Lodge.



The church of the Knights templars in London

by George Worley. First published in 1907. Published by Masonic Publishing Company in 2006. 30 Loanbank Quadrant, Glasgow G51 3HZ, Scotland. Available digitally through Google Book Search.

Although this is not a book concerning Freemasonry, it was edited by Robert L. D. Cooper, curator of the Grand Lodge of Scotland Museum and Library and published by a Masonic publishing company.

In the forward the author points out that Dan Brown's, *The Da Vinci Code* created a considerable amount of interest in the sites mentioned in the book, including the Temple Church, also the Knights Templar, Rosslyn Chapel and Scottish Freemasonry.

He also points out in the brief introduction, some of the misconceptions regarding both the Temple Church and Rosslyn Chapel.

The Temple Church is one of the churches with a circular design that has been incorrectly credited to the Knights Templars.

The author notes that there have been round churches built by other orders as well as by builders with no connection to the Crusades.

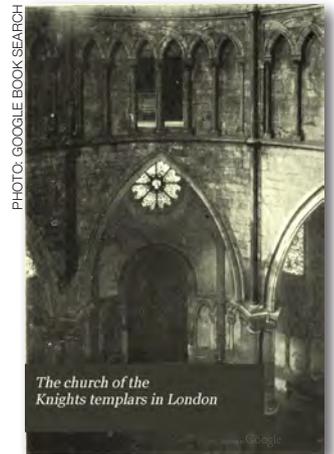
The first chapter presents a concise history of the Knights Templar, while the remaining chapters relate to the structure and history of the church.

It contains numerous photographs of both the interior and exterior of the church as well as effigies of Templars entombed there.

I do not recall where I obtained this book, and although I have been in London on numerous occasions and was aware of the churches existence, I have never taken the opportunity to visit it.

This book has stimulated me to do so the next time I am in London.

I found the book to be extremely interesting and should be of interest to most Freemasons and especially to Knights Templars.



Try running a mile

Since 1999, the number of mile races has more than doubled to 700, according to *Bring Back the Mile*.

The organization promotes the distance that scientists once claimed was impossible: The 4-minute mile. Not only were scientists wrong, they were wrong by more than a dozen seconds and, today, you don't even have to be a superstar to beat the 4-minute mark.

But you do have to be fast. Very fast. You have to run the equivalent of 15 mph just as Roger Bannister, the first man to run faster than four minutes. Jim Ryan was the first high-school athlete to do it.

The recent Fifth Avenue Mile Race in New York drew a field of 5,000 runners. Signing up were children, retired marathoners and other athletes who want to finish a race in a few short minutes rather than hours.

Healthwise, a new research paper published in July in the *Journal of the American College of Cardiology* says milers enjoy the same benefits as marathoners.

The study of 56,137 adults over a 15-year period shows that those who ran one hour or three hours a week lived three years longer than non-runners.

The study shows short bursts of exercise may produce fitness benefits equal to that of endurance workouts.

America is heading toward a diabetes crisis

As U.S. citizens get heavier and older, the country could be approaching a diabetes crisis. About half of adults have either diabetes or pre-diabetes which raises their risk of heart attacks, blindness, amputations and cancer.

More than 12 percent of Americans 20 and older have diabetes, either diagnosed or undiagnosed. About 37 percent have pre-diabetes, a condition marked by higher-than-normal blood sugar.

A decade ago it was 27 percent. An analysis of 16 studies of individuals worldwide published in the journal *Diabetologia*, shows that pre-diabetes not only sets the stage for diabetes

but increases the risk of cancer by 15 percent.

What we have, reports *USA Today*, is a perfect storm of an aging population, a population that's becoming more obese, less inclined to be active, and regularly eats high-calorie fast food, according to the Brown Diabetes and Obesity Center at the University of Kentucky.

Without lifestyle changes, the Centers for Disease Control and Prevention says up to 30 percent of people with pre-diabetes will develop type 2 diabetes within the next five years. But lifestyle changes can reduce the risk by almost 60 percent, saving lives and money.

Joint replacement linked to cardiovascular health

Researchers recently presented new findings to the American Academy of Orthopaedic Surgeons. They show that joint replacement for the hip or knee may lower the risk of a heart attack or stroke by as much as 40 percent.

They analyzed adults age 55 or over who had osteoarthritis (OA) in the hip or knee and had the joint replaced.

During the next 15 years, study subjects exercised more and were more active since the surgery. And they were less likely to have depression, which is also linked to the risk of heart problems.

Sleep keeps brain young

When your eyes finally close and you drift into sleep, your brain springs into action.

There's chemical housekeeping to be done, information to be processed filed, or discarded, and diagnostics to be completed.

Specialized parts of the brain get busy when we sleep.

Scientists quoted in *Time* say sleep rejuvenates bones, skin, muscles -- and the brain itself.

Researchers at the University of Pennsylvania say there is evidence that chronic sleep deprivation ages brains. A sleep-deprived 20-year-old has a brain that works like a much older person.

Getting seven to eight hours is basic for all of this to happen. Sleep can improve your concentration, sharpen planning and memory skills and maintain fat-burning systems that regulate your weight.

But sleep only works well if we get enough of it. According to the CDC, insufficient sleep is emerging as so potent a factor that's becoming a public health epidemic.

Can you grow new teeth?

Maybe some day soon.

No more root canals? Maybe no dentures. Maybe no more tooth implants.

Could be. A new study shows how dentists might use laser therapy to regenerate tooth structure.

The laser therapy can prompt human stem cells to form dentin, the calcified tissue that provides most of a tooth's core structure, according to Duke University.

The new approach (detailed in *Science Translational Medicine*) could eliminate the need for procedures such as root canals.

The technique uses a low-power laser to stimulate a natural growth factor already present in the dentin and pulp of the tooth. Once activated, the growth factor appears to cause stem cells to form dentin.

Human trials are underway, but currently the best way to preserve teeth is to brush and floss regularly.



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FINANCIAL

VIEWS FROM THE PAST

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

Intelligence Wanted

In our endeavor to ascertain just how physically perfect the novitiate should be, we are apt to forget that he must know something. A man may be a splendid specimen of physical manhood, a pleasant and companionable associate and yet be entirely incapable of comprehending the beauties of Masonry. Masonry is a study, a science. It requires an intelligent being to realize its depth of meaning and its full import. Without such a realization there can be no adequate comprehension of Masonic duties and no proper conception of Masonic ideals. Masons who lack the necessary intelligence live on from day to day endeavoring to follow the ideals in their own mind but knowing nothing of the teachings of Masonry. They are entertained but not instructed in the lodge-room. They may strive in an upward direction but they have no fixed goal. Masonry means little or nothing to them. They are following a blind path which leads them nowhere. They never can be true Masons since they do not comprehend the principles of the order. We need men with minds. Masonry cannot inculcate a knowledge or its deeper meaning in a brain incapable of receiving it. It is a useless task which has been attempted much too often for the good of the fraternity.

— John S. Boyd, 32°,
The American Tyler, Oct. 1, 1900

The Will to Confer

What makes the clash of opinion wholesome and constructive is the will to confer. Conference is the dynamic of democracy. There are few important differences of opinions between individuals, or between groups, or between various branches of Freemasonry which cannot be ironed out around a table. This does not mean that there will always be full mutual agreement on matters of policy. It does mean that there will be complete mutual understanding. If this understanding is based upon a sincere respect for the opinions of others, men can agree to differ and remain friends. And they can find a common program. Whatever may divide us whether it be divergent policies, or differences between leaders,



Doing Him a Favor

As you enter the Scottish Rite Cathedral you see on the blackboard the announcement, "Get your Petitions for the Spring Reunion April 26-27."

There's nothing like getting an early start – and if you know an eligible brother Mason who hasn't advanced beyond the third degree, now is the time to start working on him.

He may not realize it, but you're doing him a favor – because invariably when the magnificent 32° winds up the reunion, the candidates will say "Why didn't I do this years ago?"

— Leo Fischer,
Masonic Temple Topics, Jan. 1963

or the clash of institutional loyalties they must give way before the overwhelming need for Masonic unity in the postwar world. No tension between corporate groups of Freemasons must be allowed to obstruct progress. After all, we are not competitors, we are brothers!

Let us not deceive ourselves. If Freemasons fail to achieve this mutual understanding in spite of divergent views; if the various branches of Freemasonry do not march together in a common effort to help rebuild a broken and chaotic world -this glorious and historic brotherhood of ours will face the sunset.

— McIlyar H. Lichliter, 33°,
Chicago Scottish Rite Magazine, June 1945

Mysticism in Masonry

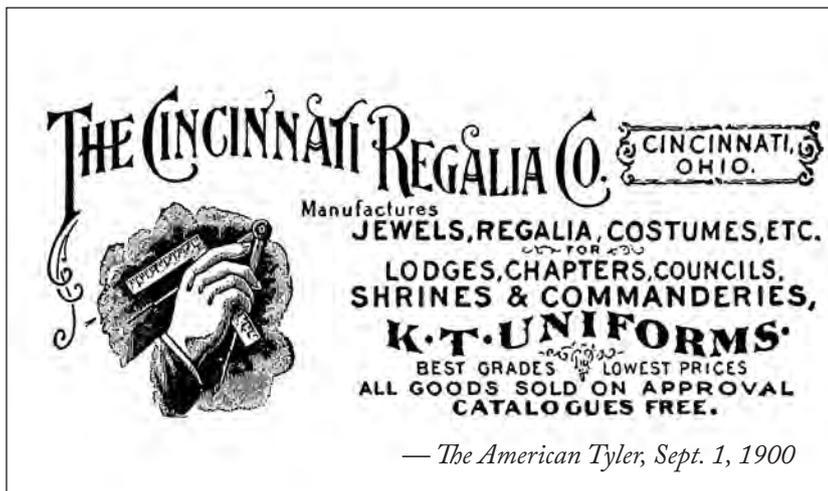
Masonry is mystical as music is musical-like poetry, and love, and faith, and prayer, and all else that makes it worth our time to live; but its mysticism is sweet, sane, and natural, far from fantastic, and in nowise eerie, unreal, or unbalanced. Of course these words fail to 'describe' it, as all words must, and it is therefore that Masonry uses parables, pictures, and symbols.

— Joseph Fort Newton, *Grand Lodge Bulletin (Iowa)*, March 1967

Success

If you want to succeed in the world, you must make your own opportunities as you go on. The man who waits for some wave to toss him on dry land will find that the wave is a long time coming. You can commit no greater folly than to sit by the roadside until someone comes along and invites you to ride with him to wealth and influence.

— John B. Gough, *The Freemason*, June 1964



Theodore Roosevelt, Circa 1904

A quotation from the biography, "The Roosevelt Family of Sagamore Hill," by Hermann Hagedorn:

The President appreciated his membership in the local Masonic Lodge because it afforded him an opportunity to meet some of his fellow townsmen at closer range. The Master of Matinecock Lodge was the gardener on the estate of one of his cousins, Emlen, and he liked to maintain contact with him. As President, he could obviously not call upon this "most excellent, public-spirited citizen," as he once described him, without embarrassing him; nor could the gardener call upon the president without embarrassment. "But, when I visit the lodge," Roosevelt said to the pastor of the local Presbyterian Church, Alexander G. Russell, "he is my boss, and I must stand up when he orders me, and sit down when he tells me, and not speak unless he allows me. That's good for him and good for me."

— Herman Hagedorn, *Knight Templar*, Jan. 1971

QUOTABLES

Appreciation is a wonderful thing: It makes what is excellent in others belong to us as well.

— Voltaire

There are no such things as limits to growth because there are no limits on the human capacity for intelligence, imagination and wonder.

— Ronald Reagan

A mind, like a home, is furnished by its owner, so if one's life is cold and bare he can blame none but himself.

— Louis L'Amour

If you do not hope, you will not find what is beyond your hopes.

— St. Clement of Alexandria

Never stop investing. Never stop improving. Never stop doing something new.

— Bob Parsons

The more difficulties one has to encounter, within and without, the more significant and the higher in inspiration his life will be.

— Horace Bushnell

Doing the best at this moment puts you in the best place for the next moment.

— Oprah Winfrey

Procrastination is opportunity's assassin.

— Victor Kiam

To succeed in life, you need three things: A wishbone, a backbone, and a funny bone.

— Reba McEntire

Don't wait for extraordinary opportunities. Seize common occasions and make them great.

— Orison Swett Marden

What is the difference between an obstacle and an opportunity? Our attitude toward it. Every opportunity has a difficulty, and every difficulty has an opportunity.

— J. Sidlow Baxter

Talk Less, Listen More

In her *Wall Street Journal* article, Elizabeth Bernstein speaks of a friend who was despondent after the loss of a loved one.

She also tells of a veteran friend who confided that he was suffering from Post Traumatic Stress Disorder. Bernstein advises that emotional support after a loss or during depression can be an essential element in the healing process.

Here are some ways to be somebody a person can lean on:

- Start by asking the person how he or she is.
- Listen. Don't say what you think is wrong.
- Don't wait for your friend to contact you. Send texts or leave a message.
- Tell your loved one she can trust that you will be there to talk.
- Don't offer help if you aren't willing to really be there for the person.
- It's important to ask your friend if he has thought about hurting himself. If he says he's had suicidal thoughts, don't keep it to yourself. Call a doctor or the emergency room. Never leave it to the depressed person to call.

Work is good for you

No one is saying your job is easy, but it does have some nice features.

You get paid for it. You get praised for it. You get to talk with co-workers. That's a recipe for lower levels of stress.

In a new study published online at Social Science & Medicine, researchers at Penn State University found significantly and consistently lower levels of cortisol, a hormone released in response to stress, in a majority of subjects when they were at work compared with when they were at home. It was true for men and women, parents and people without children.

Most subjects had lower levels of cortisol at work. It made no difference what their occupation was, whether they were single or married, or even if they liked their job or not. But for those who made \$75,000 a year or more, their stress levels were about the same in either place.

Work-at-home tips

Working remotely has obvious advantages in addition to saving the time and cost of driving to work. You can wear your super-casuals all day, and you're less likely to catch cold from your co-workers, to name a few.

One problem with working remotely is with old-school managers who are more likely to describe in-house people as "committed" or "dedicated." The best way to counteract a negative perception is to make regular status reports and to be immediately available when they call your home office.

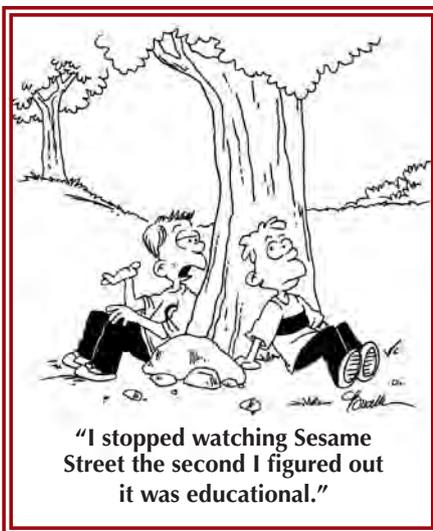
Make a point of being available to collaborate virtually. Let them see that the success of your work could make flexible work arrangements more widespread. Be business-like but pleasant when you have to visit their office.

Advisors at Kiplinger's Personal Finance recommend setting boundaries between your work and home life by actually dressing for success. When you dress in your work attire, friends, neighbors and family, who think working at home is not working at all, will not interrupt you as frequently.

Changing into your sweats and slippers at the end of the workday help set the boundary between work and home.

Fun activities for seniors

Maybe you're a person who would like to put more fun into your life. It



could be time to reach out and find interesting, and free, entertainment. Ask a friend to join you or just go and meet new people.

Free nights at museums: Many offer free admission at least one night each week.

Volunteer to usher: Professional theater, opera and dance companies use volunteer ushers to help stretch tight budgets.

Literary readings: When authors go on tour to promote their books, they may be heading to a bookstore near you. Check your local newspaper and public library for information about upcoming readings, where you'll have a chance to meet the authors.

Free lunchtime concerts: During nice weather, many communities offer free lunchtime concerts in pleasant locations.

Join a book club or discussion group: Whether you organize your own with a small group of friends or discover an established group through your local library or bookstore, it's a great way to exchange ideas, gain insights and meet new people.

How to spend down?

Most new retirees face the question of how to spend down their assets.

One plan is to spend only portfolio interest and dividends. Another is to withdraw four percent of the initial retirement balance and adjust the amount to keep pace with inflation.

New studies show a third option is more beneficial. It bases annual spending on the required minimum distribution rules that apply to IRAs.

But rather than relying on a simple rule, they should know that any strategy should keep expenses covered and minimize the risk of running out of money. It should fit with the retiree's goals, which may include leaving money to heirs.

A spend-down strategy based on required minimum withdrawal (RMD) begins after age 70 1/2. The amounts are calculated by dividing the year-end portfolio balance by the life expectancy for their age. See IRS publication 590.

In a recent study, the RMD strategy outperformed the four percent rule.

MORE THAN JUST BOOKS

Van Gorden-Williams Library & Archives

New Acquisitions:

Contextualizing the Lives of Early Jewish Scottish Rite Masons

At the Scottish Rite Masonic Museum & Library, we are conscious of the fact that Freemasonry does not take place in a vacuum. It is, and always has been, a part of a person's life. Freemasonry is one of many groups that a man belongs to – one that might overlap with family, business, religion, or friendship. To look at Freemasonry in its historical context then, is to understand how it fits into a person's life.

Last year marked the 200th anniversary of the founding of the Scottish Rite's Northern Masonic Jurisdiction. On Aug. 5, 1813, the jurisdiction's first Supreme Council was formed by Emanuel De La Motta, in his capacity as the Southern Jurisdiction's Grand Treasurer General. The Council consisted of six members: Daniel D. Tompkins, Sampson Simson, John James Joseph Gourgas, Richard Riker, John Gabriel Tardy and Moses Levi Maduro Peixotto.

Of these six men, three were Jewish – De La Motta, Simson, and Peixotto – and, just as Riker and Tompkins were politically associated outside of Freemasonry, these three men were culturally and religiously connected through their faith. For example, Simson and Peixotto were both members of New York's Congregation Shearith Israel. Is it possible to learn more about the communities that these men lived in and how their faith may have played a role in their lives?

In addition to De La Motta, Simson, and Peixotto, other prominent Jews involved with the establishment and founding of the Scottish Rite include Moses Michael Hays, as well as three of the Southern Jurisdiction's founding members: Abraham Alexander, Israel Delieben and Moses Clava Levy. The library recently acquired the books below in an effort to help researchers contextualize the lives of Jewish men who played key roles in the founding of the Scottish Rite.

James William Hagy. *This Happy Land: The Jews of Colonial and Antebellum Charleston*. Tuscaloosa: University of Alabama Press, 1993.

I was surprised to find that, although published 20 years ago, this book was not yet in our collection. Four of the first Supreme Council members of the world's first Supreme Council, founded in Charleston, SC, in 1801,

were drawn from its Jewish community. This book is a great genealogical resource. For example, it led me to an obituary for Emanuel De La Motta that I have not seen referenced elsewhere. Although Freemasonry is only mentioned on two pages, the author notes that "Perhaps the best example of Jewish participation in life in Charleston is provided by the Masons."

Jeffrey Croteau



Michael Hoberman. *New Israel/New England: Jews and Puritans in Early America*. Amherst: University of Massachusetts Press, 2011.

In addition to contextualizing the lives of Jews and Puritans in early America, this book devotes an entire chapter to Moses Michael Hays. Hays is remembered for many important roles that he played – both within Freemasonry and without. Within Scottish Rite Freemasonry he is best remembered as having been deputized by Henry Andrew Francken to spread the Order of the Royal Secret, which eventually led to the founding of the Scottish Rite.

Laura Arnold Leibman. *Messianism, Secrecy and Mysticism: A New Interpretation of Early American Jewish Life*. Edgware: Vallentine Mitchell, 2012.

In addition to containing information about Freemasonry, this book also features analysis of how symbols shared between Freemasonry and Judaism might have been viewed by Jewish Masons in the 18th century. It also contains interesting speculation and analysis about the use of the Mosaic pavement (black and white checkered floor) in Sephardic synagogues and homes in the colonial Caribbean and the relationship to its use within a Masonic context.

This article appeared in a slightly different form on the Scottish Rite Masonic Museum & Library's blog. Find more at nationalheritagemuseum.typepad.com. The Van Gorden-Williams Library & Archives is located just off the main lobby of the Scottish Rite Masonic Museum & Library and is open to the public 10-4, 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.

Kudos to Museum staff members

I want to share with you how proud I am of Aimee Newell, Hilary Anderson Stelling, and Catherine Swanson on being presented the Annual Book Award by Historic New England at the Lyman Estate in Waltham. (*Etcetera*, *TNL Nov. 2014*). It was an honor for my wife and me to be invited to attend this event by the authors. The award ceremony and Aimee's acceptance speech were informative and inspiring. Those present were very impressed with the professional way she presented the material and told the story of their long journey to complete the book.

Many long hours and creative thought were invested into this work. The outstanding result was recognized by Historic New England by awarding them with their 20th Annual Book Award.

The attendees asked numerous questions about the book, the Grand Lodge collection and about Freemasonry. I do not know how many books were sold and signed by them, but I do know that this honor received by them deserves special recognition for their work by the Scottish Rite and the Museum.

"Bravo!," to Aimee, Hilary, and Catherine.

Jeffrey L. Gardiner, 33°, Valley of Boston

Past Grand Secretary for the Grand Lodge of Massachusetts

[Joseph] Warren Avenue?

I want to write and tell you how much I enjoyed your article about Joseph Warren (*TNL Nov. 2014*). I enjoy history, and since I have lived on Warren Ave. in Rockford, IL, for 46 years, I also enjoyed learning who (possibly) is the namesake of our street.

My grandson is very interested in history and I sent to him this article since it most clearly explains the circumstances leading up to the Revolutionary War.

Robert W. Kruse, 32°, Valley of Freeport

We welcome letters and emails from our readers in response to articles appearing in *The Northern Light* and will reprint them as space permits. Letters must be signed, should be brief, and are subject to editing.

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

A Long Strange Trip

Bro. **Steve Carrobis**, from the Valley of the Hudson, was on a trip to Rochester to see the campus of R.I.T., where his son planned to attend. He and his family stopped at T.G.I. Fridays for dinner. While seated at the booth, Bro. Carrobis looked at the various pieces of memorabilia that festooned the walls of the restaurant. One particular item caught his eye. Mounted not too far from the main entrance was a framed portrait of 47 Scottish Rite Brothers surrounding a double eagle. Upon closer examination he discovered that it was from a 1913 reunion and bore the title "City Masons." When the waitress arrived, Carrobis asked if she knew where "the stuff on the wall comes from?" She did not, but she got the manager for him. His reply was similar. He said "from our warehouses." He elaborated by stating he thinks they might be purchased at estate sales. Steve Carrobis told him of his connection to the fraternity and asked how he might obtain the portrait. The manager said "Make me an offer," to which Carrobis said "\$25." The manager countered with "\$20" and the deal was finalized.

When he got home Bro. Carrobis did some digging and found that the photos in the frame were taken by a firm in Indianapolis. He contacted the Scottish Rite Cathedral in Indianapolis and verified that it was from that Valley. While working in Ohio a few months later, Carrobis took a five-hour road trip to the cathedral and arrived with the picture in time for the Valley's 2014 reunion — 101 years to the month from when the photo was created. How it made its way from Indianapolis, to Rochester, is unknown, but the end result is that the 1913 Valley of Indianapolis photo is now back home, more than a century later.



MASONIC MOMENTS

ET CETERA,

et cetera, etc.

Clement Silvestro

Ill. Clement M. Silvestro, 33°, founding director of the Scottish Rite Masonic Museum & Library, passed away at the age of 90. In 1974, Dr. Silvestro was invited by the Northern Masonic Jurisdiction to create the Museum & Library at Supreme Council headquarters in Lexington, MA, to be the home of one of the country's finest collections of artifacts related to American Freemasonry and the American Revolution. At the time of his appointment, he was chairman of the National Advisory Council for Historic Preservation, appointed by the president. He served as museum director until 1992.

Museum & Library Video Tours

The Scottish Rite Masonic Museum & Library invites you to explore its growing collection of videos designed to introduce all facets of its institution. The videos present a mosaic of the people, collections, exhibitions, and programs that make up what the Museum & Library has to offer. You can enjoy a tour led by Executive Director Richard V. Travis, or let the knowledgeable and dedicated staff introduce you to what it takes to manage the collection, curate an exhibition, and care for the more than 60,000 volumes in the library.

Upcoming videos will present a wide range of topics from the scholarly, to the inspirational, to the patriotic. Check back often at ScottishRiteNMJ.org.

Bro. Domingue a Blue Friar

Bro. Robert A. Domingue, known to the readers of *The Northern Light* as author of the long-running "Stamp Act" column, was chosen to become a member of the Society of Blue Friars.

His entry into the society was slated to take place in January, during Masonic Week in Reston, VA.

Bro. Domingue is also author and editor of *The Philatelic Freemason*. Congratulations, Bob, from the staff of *The Northern Light*.

Two Books Available

The latest Masonic volume published by the Supreme Council is *Book of Wisdom*, subtitled "Freemasonry through the veil of an ancient French manuscript." Since 2004, Ill. Kamel Oussayef, 33°, has volunteered at the Scottish Rite Masonic Museum & Library, located at Supreme Council headquarters in Lexington, MA. During his work, he

took on the task of translating one of the manuscripts. For that portion of his project he chose *Book of Wisdom*, compiled by Jean Fredrick Doszedardski, because of both its beauty and content.

Also for sale is *A Sublime Brotherhood*, a history of the Northern Masonic Jurisdiction, written as part of the jurisdiction's bicentennial celebration of 2013. The 200-page lavishly illustrated work traces the story of the rite from 1813 to the present. Both books are available at the Scottish Rite NMJ Shop at ScottishRiteNMJ.org.

Passports

As a reminder to our members, the passport recognition program underwent a few changes last year.

The program still requires each member to have his passport stamped when he has witnessed a degree in any one of the Northern Masonic Jurisdiction Valleys.

A member who has witnessed all 29 degrees of the Northern Masonic Jurisdiction should have his Valley Secretary certify the completion of the passport. The secretary then submits the certified passport to Supreme Council for recognition and certificate.

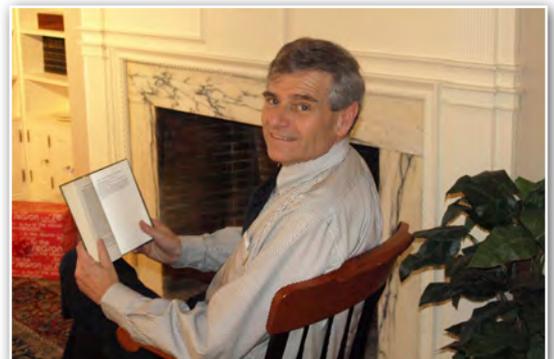
The changes that have been made do not affect how the program works, simply the recognition items.

The certificate has been updated to be more in line with other Supreme Council certificates, and Supreme Council is now issuing a gold passport to the member as recognition that he has completed the cycle at least once.

For those members who have already completed a passport and would like to have the new certificate, simply ask your Valley Secretary to forward your request to Supreme Council for action.

If you are working on a second passport and would like a gold passport issued, present your current passport to your Valley Secretary. Once verified, a new passport will be issued.

Alan E. Foulds, 32°
editor



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