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The Northern Light

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

Red

Two times a week, my wife and I go to a nice restaurant, have a little beverage, good food, and companionship. She goes on Tuesdays, I go on Fridays.

If by chance some day you're not feeling well and you should remember some silly thing I've said or done and it brings back a smile to your face or a chuckle to your heart, then my purpose as your clown has been fulfilled.

Clowns? Some of us fear them, some love them. But in the case of our own Scottish Rite clown, Ill. Richard "Red" Bernard Skelton, 33°, there is and has been a long-standing love affair with this giant of an entertainer. Just the mention of his name some 18 years after his death evokes a smile and many memories.

Many of us still remember and smile at the antics of the timeless characters that our rubber-faced master of timing and imitation portrayed in the likes of Clem Kadiddlehopper, Bolivar Shagnasty, The Mean Widdle Kid of "I dood it" fame, Deadeye, San Fernando Red, Cauliflower McPugg, Willy Lump-Lump, Freddie the Freeloader, etc.

Versatility, resiliency, drive and talent among other attributes characterize and immortalize our Indiana Brother. Red Skelton was a member of Vincennes Lodge No. 1, in Indiana. He was a member of the Valley of Evansville and for his accomplishments and humanitarianism was coroneted a 33° Honorary Member of the Supreme Council at the annual session held in Boston, on September 24, 1969. On July 14, 1995, the Supreme Council was honored to present Ill. Bro. Skelton with the Gourgas Medal at ceremonies in Reno, NV. Sovereign Grand Commander, Robert O. Ralston, 33°, said, in presenting the medal, "I am proud and happy to present this, our highest decoration, to you as a token of our appreciation of the notable distinguished service which you have rendered to our fraternity, to our country, and to humanity."

Our Illustrious Brother will always be remembered as a radio and television personality whose career began

most likely at the age of 15. Even beyond the media, Bro. Skelton was a prolific author, accomplished artist and script writer for many films. For us at this writing, we are honored to pay tribute to him not as a stand-up clown, but as a stand-up and be counted patriot.

Ill. Todd E. Creason, 33°, in his highly readable and well-researched two volume work, *Famous American Freemasons*, (v. II, p. 211) informs the reader that Bro. Skelton recorded a significant monologue in 1969 in which he presented the Pledge of Allegiance phrase by phrase commenting in a deeply moving and inspirational manner just what our pledge to the flag of our great and free country meant to him. He did not want to see the phrase "under God" removed from it as did several parties at that time.

Your Supreme Council has had the pleasure of sharing this film segment with members on several occasions. The message is so beautifully presented and articulated and meaningful that it must never be set aside. Therefore, we invite all of our members to witness this historical piece on our Supreme Council website: ScottishRiteNMJ.org.

May we all take time to reflect on Bro. Skelton's many and varied artistic accomplishments; but may we never let ourselves remove God from our country's pledge and from our daily lives.

Good night, Red, and may God bless.


Sovereign Grand Commander

“Solemn Strikes the Funeral Chime:”

Masonic Mourning and Memorial

By Ymelda Rivera Laxton

Often during this time of year we reflect on the cyclical nature of the seasons and in turn the cycle of life and death. With the passage of time and the fast approaching winter it is not uncommon to think of those who have passed before us and memorialize their lives. The Scottish Rite Masonic Museum & Library collection includes a number of objects associated with Masonic mourning rituals. Mourning describes not only how we grieve but also the complex cultural traditions and rituals created to remember and honor the dead. Elements of ritual and drama, specific dress, recitations, music, and ceremony are all aspects of cultural mourning tradition. These elements and traditions of mourning are embedded within the fabric of Freemasonry and fraternalism, organizations whose cultural foundations are entwined with ideas of memorial, death, and immortality.

Mourning Traditions

References to Masonic funeral and burial rituals didn't start appearing until the late 1700s. The first mention of funeral or burial rituals in Masonic documents was in the mid-1600s and specific only to Brethren being fined for failing to attend a Masonic funeral. In a 1723 burial notice for actor and singer Matthew Birkhead, often credited as the author of the “Entered Apprentice’s Song,” there is a description of Masonic Brethren wearing white aprons at a burial. In the 1754 Grand Lodge of England Book of Constitutions, reference is made to the burial of Masons with a notice prohibiting any Mason from attending a public procession wearing any jewels or clothing of the craft.

In 1775, Masonic ritualist William Preston outlined a ceremony to be observed at a funeral. The outline and instruction was eventually adopted as general practice by many lodges. “No Mason can be interred with the formalities of the Order unless by his own special request communicated to the Master of the



Masonic funeral procession, 1916, unidentified maker, Taunton, MA.

lodge, of which he died a member; nor unless he had been advanced to the Third Degree of Masonry. All brethren walking in the procession should observe an attitude of decent mourning, and uniformity in their dress while clothed in white stockings, gloves, and aprons . . . No person ought to be distinguished with a jewel, unless he be an officer of one of the lodges invited to attend.”

Although memorial and funeral rites can vary slightly due to a Mason’s religious affiliation or lodge, there is a general order and instruction that exists in most, if not all, lodges. In several Masonic manuals and texts from the 1800s, including an 1812 *Freemason’s Manual* and 1902 *Masonic Trestle Board*, there are brief instructions on how to conduct a Masonic funeral procession and burial. The guidelines, with the proceedings, comprise three sections: procession, burial, and lodge. In the *Freemason’s Manual*, a diagram outlines where the coffin is placed in the lodge and where officers and family members stand during the ceremony.

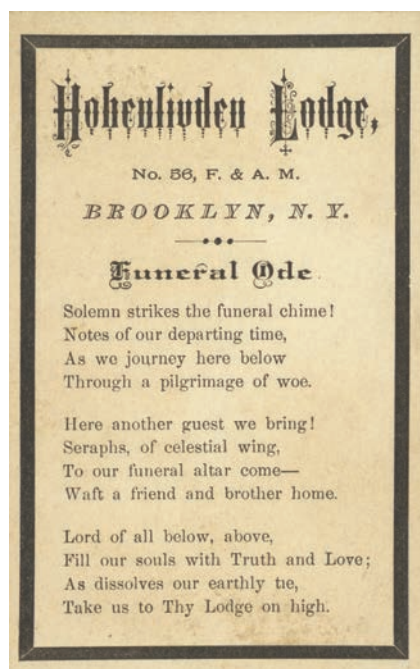
The manual also includes the Master Mason or Chaplain recitations, officer responses, and hymns that can be used at different points throughout the ceremony. It similarly describes the process of “depositing the evergreen” onto the body or into the grave of the deceased Brother. In earlier accounts of Masonic burial rites, a sprig of acacia is deposited instead of evergreen. Both acacia and evergreen represent a faith in the immortality of the soul in Freemasonry.

The Lodge of Sorrow

Lodges of Sorrow, not commonly practiced in the present day, were special lodges held once a year to commemorate departed members and honorary friends of the lodge. In the Lodge of Sorrow, a lodge is outfitted in black drapery and decorated with emblems of death. A catafalque, a wooden framework used to support a casket, is decorated with funeral symbols representative of a tomb or cenotaph. Hymns, eulogies, funeral dirges, and solemn music are included in the memorial. One of the most famous Lodges of Sorrow was held for assassinated President James A. Garfield in 1881. On April 14, 1866, Columbus Lodge No. 5, in Columbus, MS, held a Lodge of Sorrow for those killed during the Civil War. Reverend A.S. Andrews conducted the funeral oration stating that after the bloodshed of the Civil War, “the whole land is draped in mourning, and every house is a ‘Lodge of Sorrow’.”

Funeral Ode card, ca. 1880, unidentified maker, Brooklyn, NY.

**Gift of
Anthony C. Becker.**



Zachary Taylor Masonic mourning ribbon, 1850, unidentified maker, United States.

Ladies Society of the Brotherhood of Locomotive Firemen and Enginemen ribbon, ca. 1895, Gift of Jacques Noel Jacobsen Jr.

In Memoriam

Obituaries, photographs and grave markers are all examples of how we memorialize the dead. The Museum & Library holds a selection of items and photographs related to burials, funeral processions, those lying in repose, and groups gathered for memorials. In one 1886 black and white photograph, Masons from Massachusetts are gathered in Taunton, MA, for the funeral procession of Alden Hathaway Blake. Bro. Blake was a carpenter, Civil War veteran, and member of King David's Lodge in Taunton. He was also a Commander with the William H. Bartlett Post No. 3, of the Grand Army of the Republic. The photograph shows the Masonic catafalque, horses draped with Masonic mourning blankets, and Freemasons wearing white aprons and sashes. In another sepia-tone photograph, a Loyal Order of the Moose member lays in repose at his wake surrounded by floral wreaths with his lodge number and kinship names. Photographing the dead was a popular custom in the Victorian era. Although the identity of the man is unknown, it is believed that he was a member of Moose Lodge No. 679, in Springfield, VT.

Aside from newspaper announcements and obituaries, there are many examples of Masonic funeral notices, such as a 1793 notice for the funeral of John Lowell, Past Deputy Grand Master of the Grand Lodge of Massachusetts. The notice invites Brothers to Lowell's memorial service at Boston Concert Hall, a common meeting place for the Grand Lodge of Massachusetts. Lowell, a doctor from Marblehead, was the first Worshipful Master of Philanthropic Lodge in 1760, the year it was chartered by St. John's Lodge, No. 1, under the Provincial Grand Lodge of Massachusetts. Philanthropic Lodge, once known as "the Marblehead Lodge," is the third oldest lodge in Massachusetts, and the 19th oldest lodge in the country.

Another memorial object, the gravestone, is the most ubiquitous monument to a person's life and death. For the past century or so, people have made gravestone rubbings to preserve the art and cultural significance of gravestones and burial grounds. One of the examples in our collection is a massive gravestone rubbing taken from the gravestone of Major John Farrar from Trinity Lodge in Lancaster, MA.

Like Freemasons, fraternal organizations practiced specific funeral and burial rituals and made and used a variety of mourning items. Funeral badges, double-sided ribbons, and other funerary objects, such as casket clips, handles, and grave markers, were advertised in Masonic and fraternal regalia catalogs. It was common to find double-sided Masonic and fraternal ribbons, and badges from the 1800s, with one side in black for mourning.

**Watch papers with
Masonic symbols,
ca. 1825,
unidentified
maker.**



**Gift of
Gertrude W.P.
Godshalk.**



Mourning picture, 1800-1810, unidentified maker, United States.

Mourning in Art

Artistic expressions of mourning have existed in our society for hundreds of years. Mourning art was especially popular in America in the early half of the 19th century. There are many theories about why mourning art was popular in that era, including influence from the "late 18th and early 19th century continental European and English practices of memorializing public figures in textiles, ceramics and prints." The popularity of mourning art in America is also attributed to the death of George Washington in 1799, and subsequent creation and sale of memorials in his name.

One type of mourning art includes silk embroidered pieces, popular in the early 1800s. These pieces allowed individuals, namely women, to memorialize deceased loved ones. Mourning samplers often featured common motifs including weeping willows, urns, tombs, mourning figures, and names, and dates of departed loved ones. This early 1800s framed embroidered mourning picture features a classical temple with six columns and black and white steps with black block-pattern flooring. Although not Masonic, this embroidery is an example of how a Freemason's family may have expressed grief, mourning, and memorial.

Jewelry and watches created with mourning imagery, and/or pieces of hair from a deceased loved

one, were commonly made and worn in the 1800s. A set of watercolor watch papers in the Museum & Library collection includes Masonic and memorial designs including a square and compasses and a central circle with an urn, willow, and plinth, reading “C. E. / May Angels guard / her sleeping dust.” Watch papers were round decorative papers placed between the inner and outer case of a pocket watch. The papers protected the inner workings but also served as advertisements for watchmakers and included names and addresses along with elaborate designs. Popular iconography included Father Time, Masonic symbols, hourglasses, clocks and eagles. Most of the papers are engraved, although a few are letterpress printed. Often times, bookplate engravers also engraved watch papers.



“Memento Mori” apron, 1780-1800, unidentified maker, Massachusetts, The Grand Lodge of Masons in Massachusetts collection.

“The Long Farewell”

Some of the most elaborate and public displays of Masonic mourning occurred after George Washington’s death in December 1799. Washington, arguably the most famous Freemason in American history, died of complications from an infection at the age of 67, at his home in Mount Vernon, VA. Masons participated in the many public funeral rites held for Washington throughout the country during the 69-day mourning period following his death. The Grand Lodge of Massachusetts organized one of the most

remarkable funeral processions to honor Washington in Boston, on Feb. 11, 1800. Over 1,600 Freemasons marched in the funeral procession, starting at the Old State House, and moving through several of the major streets of Boston to the Old South Meeting House. Freemason Timothy Bigelow, of Groton, MA, delivered the eulogy at the Masonic service held at the meeting house.

The book *The Long Farewell: Americans Mourn the Death of George Washington*, by Gerald E. Kahler, includes detailed funeral procession descriptions from local newspapers. An excerpt from *The Columbian Centinel and Massachusetts Federalist* states, “...Nine daughters of Masons, also dressed in mourning, carried baskets of flowers. A full band of music preceded the masters of the three oldest lodges, bearing three candlesticks with candles, the right one extinguished...An elaborate symbolic representation of the body of the deceased Brother Washington came into view...Six pallbearers including Brother Paul Revere, a past grand master of Mass grand lodge, supported a funeral urn.”

The Grand Lodge of Massachusetts owns a mourning apron thought to have been worn at the procession. The apron bears the motto “Memento Mori,” Latin for “Remember You Will Die” and is believed to have been owned by a William O’Brien [or O. Brian] of Marblehead, MA. O’Brien, a member of Philanthropic Lodge in Marblehead, died in Bilbao, Spain in 1784, while captain of a ship from Newburyport. Given his death date, O’Brien himself could not have worn this apron in the 1800 GLMA procession, but it could have been worn by one of his eight brothers.

Public Masonic memorials were also held for Presidents James Garfield and William McKinley. The physical public memorial to American Revolutionary leader and Freemason, Dr. Joseph Warren, still stands at the Bunker Hill monument in Boston, MA.

“As dissolves our earthly tie, Take us to Thy lodge on high.”

– *Excerpt from The Masonic Dirge, 1813*

Would you like to share your stories about a memorial to deceased Brethren? Does your lodge still hold Lodges of Sorrow? Do you have familial objects of mourning? Let us know. For comments or questions please contact Ymelda Rivera Laxton, assistant curator, at ylaxton@srmml.org or 781-457-4123. ■

Supreme Council Convenes at Lexington

In 2014, at the August executive sessions, the Supreme Council embarked on a new method of renewing itself annually. In the past – since 1813 – the governing body of the Northern Masonic Jurisdiction met every year, inviting all Honorary 33° Masons. The meeting moved throughout the jurisdiction, being held in a different city each year.

Today, that form of Annual Meeting takes place only every other year. Because laws governing corporations dictate that an annual meeting must be held, in the opposite years only an executive session of the Supreme Council is to take place. The odd-numbered years focus on the jurisdiction, with Honorary Members joining the Supreme Council in general session. As in the past the 33° is conferred on candidates. This meeting will continue to be held in various cities. Even-numbered years, such as 2016, focus on the Valleys. The 33° is not conferred in the even-numbered years.



Deputies

Ill. Steven E. Smith, 33°, was elected Deputy for Rhode Island. He replaces Ill. Robert F. Ogg, 33°, who remains an Active Member. For Michigan, Ill. Walter F. Wheeler, 33°, becomes Deputy. He replaces Ill. David R. Bedwell Sr, 33°, who recently passed away.



Active Members

Five new Active Members were elected to the governing board of the Northern Masonic Jurisdiction.

NEW DEPUTIES



Steven E. Smith, 33°
Rhode Island



Walter F. Wheeler, 33°
Michigan

Ill. William George Basso II, 33°, of Mount Tabor, VT, does litigation support work and is town clerk, town treasurer and constable in Mt. Tabor. He is Senior Warden, Assistant Treasurer and Secretary, in Marble Lodge No. 76. He is a member of both the Valleys of Rutland and Burlington.

Ill. Steven Christopher Stefanakos, 33°, of Massapequa Park, NY, is a detective for the New York City Police Dept. In that role he was awarded a commendation medal due to

NEW ACTIVE MEMBERS



William G. Basso II, 33°
Vermont



Steven C. Stefanakos, 33°
New York



David G. Boring, 33°
Michigan



Randall R. Milone, 33°
Illinois



Laurel A. Humphrey, 33°
Wisconsin

the events of September 11. He is a member of Hellenic-Plato Lodge No. 1129, where he served as Steward, Sr. Master of Ceremony, and Jr. Deacon. In the Valley of Rockville Centre, Bro. Stefanakos is a Past Sovereign Prince and Past Commander-in-Chief.

Ill. David Graham Boring, 33°, of Grosse Point Park, MI, is a retired certified public accountant. He is Past Master of Composite Lodge, No. 499, in Roseville, IL. He is a member of the Valley of Detroit where he is Past Most Wise Master and Treasurer.

Ill. Randall Ross Milone, 33°, of Effingham, IL, is a captain and district commander in the Illinois State Police. He is a Past Senior Deacon in Washington Lodge No. 55, in Nashville, IL. He is a member of the Valley of Southern Illinois where he was Senior Warden and Captain of the Guard.

Ill. Laurel Arby Humphrey, 33°, of Poplar, WI, is a postmaster. He is Past Master of Acacia/Itosca Lodge No. 329 and Barnes Lodge No. 365. In the Grand Lodge of Wisconsin he is Past District Deputy Grand Master and is currently Grand Orator. He is a member of the Valley of Eau Claire.



Active Emeritus Members

Retiring as Active Members and becoming Active Emeritus Members are Ill. Eric Ginette, 33°, of Cabot, VT, and Ill. P. Michael Nielsen, 33°, of Jamestown, NY. Elected as Active Emeritus Members were Ill. David L. Sharkis, 33°, of Waterbury, CT, and Ill. Richard L. Swaney, 33°, of Vienna, IL.



Other Elections and Appointments

Ill. George Nakonetschny, 33°, is the new Grand Keeper of the Archives, replacing Ill. Michael A. DeWolf, 33°, and Ill. Bruce T. Work, 33°, was appointed as the Grand Standard Bearer, replacing Ill. David P. Spencer, 33°.



Next Meeting

For 2017, a full Annual Meeting will be held. The Supreme Council reconvenes Aug. 24 – 29, in Rochester, NY. 

David A. Glattly, 33°

to be Next Sovereign Grand Commander

IN AUGUST, SOVEREIGN GRAND COMMANDER John Wm. McNaughton announced to the membership that Active Member, Ill. David Glattly, 33°, will succeed him as leader of the Northern Masonic Jurisdiction upon his retirement in August 2017.

“To our valued members and Brothers,” said Grand Commander McNaughton, “I could not be more pleased to inform you that the Supreme Council’s nominating committee has named David Glattly to be your next Sovereign Grand Commander. Bro. Glattly has been an active and honored Freemason for more than 40 years and a member of the Scottish Rite for nearly three decades. Our fraternity will be led by a good man who serves from his heart. He will shoulder great responsibility with intelligence, experience, dedication, and grace.”

The appointment of Bro. Glattly marks the first time a new Scottish Rite leader has been named a year prior to taking office. “These are challenging times for Freemasonry,” said Grand Commander McNaughton. “Your Scottish Rite leadership and I feel it is important to have a thorough and seamless transition for our fraternity.” Grand Commander McNaughton and Bro. Glattly will consult together over the next 12 months to continue the work “we began a decade ago – shifting the priorities of Northern Masonic Jurisdiction back to caring for our members, and bringing compassion to the forefront of our fraternity,” he said.

Said Bro. Glattly, “I am extremely proud and humbled to be named as the Northern Masonic Jurisdiction’s next Sovereign Grand Commander. It is truly the honor of my lifetime. From my time as a young man in DeMolay, the ideals and ageless standards of our craft have been central to my life. I can vow to all members that I will work to my highest abilities to serve you, and champion the future of this vibrant, historic, and vital organization.”

Bro. Glattly began his Masonic career by joining Clifton Chapter, Order of DeMolay in 1970, eventually serving as State Master Councilor of New Jersey. He was raised a



Master Mason in Clifton Lodge No. 203, Clifton, NJ, in 1975. He served as Worshipful Master in 1995, and as the Grand Marshal of the Grand Lodge of New Jersey in 1998. He became an Active Member of the DeMolay Supreme Council in 1994, and was executive officer in New Jersey from 1999-2004. In New Jersey Freemasonry, he was awarded the prestigious Daniel Coxe Medal for distinguished service to the craft.

Glattly completed the degrees of the Scottish Rite in 1987. He was created a Sovereign Grand Inspector General, 33°, Honorary Member of the Supreme Council in 2000 at Pittsburgh, PA. He was crowned an Active Member at Boston, in 2002. He is also a member of Salaam Temple, AAONMS; Hugh DePaynes Commandery No.1, St. Joseph Conclave, Red Cross of Constantine, among numerous other Masonic organizations.

He and his wife Monica live in Hawthorne, NJ. They have two children, son Matthew and daughter Jessica.



Two Tompkins Medal Recipients Named

Sovereign Grand Commander John Wm. McNaughton announced that the Daniel D. Tompkins Medal has been awarded to III. Jeffrey L. Hodgdon, 33°, (left) and III. Jeffrey W. Coy, 33°, (right).

The medal is named for III. Daniel D. Tompkins, 33°, the first Sovereign Grand Commander of the Northern Masonic Jurisdiction. Additionally, Bro. Tompkins served as Vice President of the United States, under President James Munroe. It is bestowed at the discretion of the Sovereign Grand Commander upon any member of the Supreme Council who has demonstrated continued support of the Supreme Council, the nation, and society in general, even well beyond the term of his mandate. The Grand Commander may also bestow this medal on any Freemason in the United States.

III. Jeffrey B. Hodgdon, 33°, is a member of the Valley of Boston, where the 32° was conferred upon him in 1982. He received the 33° in 2006. Bro. Hodgdon is a member of Simon W. Robinson Lodge in Lexington, MA, where he was Worshipful Master in 1986. In the Grand Lodge of Massachusetts he was Junior Grand

Deacon in 1988, Deputy Grand Master in 1989, and Grand Master, 2005-07. He received the Henry Price Medal in 1989 from the Grand Lodge of Massachusetts, the Legion of Honor, from the Order of Demolay in 1989, and the Grand Masters Award from Simon W. Lodge, in 1987. Bro. Hodgdon also belongs to the Royal Arch and Shrine. In his professional career he was CEO of an auto dealership, and currently, he is human resources director for the Supreme Council.

III. Jeffrey W. Coy, 33°, is an Active Member of the Supreme Council, for the Commonwealth of Pennsylvania. He received the 32° in the Valley of Harrisburg in 1976, and he received the 33° in 2001. Bro. Coy belongs to Cumberland Valley Lodge, No. 315, in Shippensburg, PA, where he served as Worshipful Master in 1984. He was elected as an Active Member of the Supreme Council in August 2007. Bro. Coy is also a member of the York Rite and the Shrine. His professional life includes many public service positions including terms in the Pennsylvania state legislature, where he served as speaker pro tempore and majority caucus chairman.

The Shortest Day

By Alan E. Foulds, 33°

The Winter Solstice, throughout history, has been met with mixed emotions. Summer is long gone, and now autumn is over as well. The trees are bare, it gets dark early, and many of us are relegated to the indoors to stay out of the cold – unless of course we need to go out and shovel the driveway.

On the other hand, though, it has always signaled a happy season. Christmas, Chanukah, and New Year's Eve cause us to brighten up the landscape with decorations and good cheer. Even Freemasons celebrate St. John the Evangelist Day about a week later. The solstice may be the shortest day but also, it signals that the Sun will be out longer and longer from then on. Almost paradoxically winter begins that day, and it is the beginning of the end for it. Wrap your head around that for a minute.

Just what is the Winter Solstice, exactly? The word comes from two Latin words meaning “Sun” and “stand still.” Back when society was more agrarian and we spent much more time outside – and, of course, there were no streetlights – astronomical events were more noticeable. The ancients saw that the Sun set farther south each day until late December when it appeared to stand still for a couple of days before setting a little farther north every afternoon. Well, thinking back to your high school astronomy class you might remember that the Earth's axis – the imaginary line running through the planet at its poles – is tilted 23.5 degrees when compared to the Sun. In its orbit, it is tilted so that for part of the year the sun's rays are pointed at the southern hemisphere, and for part at the northern. It was probably demonstrated to you using an apple and an orange. The Winter Solstice is that moment in the orbit when the Sun's direct rays are farthest from



us. Immediately, though, beginning the day after the solstice, the direct rays begin moving back toward us. According to *The Old Farmer's Almanac*, this year that exact moment comes at 5:44 a.m. eastern time and 4:44 a.m. central on December 21.

The event is observed by some as a religious or spiritual moment, and it is celebrated by many others with song, dance, and feasts, for the same reasons that their long ago ancestors did. The days are stretching out, and the darkness is shrinking away.

Some of the more well-known locations for marking the solstice are, of course, Stonehenge, in England, and Newgrange, in Ireland. Right here in the Northern Masonic Jurisdiction, however, the day is marked as well. For instance in New York City Paul Winter's Winter Solstice Celebration has brightened the Cathedral of St. John the Divine for 37 years. It brings musicians

The solstice may be the shortest day but also, it signals that the Sun will be out longer and longer from then on.


together from around the world. The website lists “everything from raucous Russian choruses and party-ready samba bands to powerfully contemplative performers ...” Wappinger’s Falls also has held a Solstice Celestial Celebration. A little south in Tom’s River, NJ, a Solstice Celebration is “fun-filled for families with guided nature walks, winter themed games, arts and crafts, and refreshments.”

At Harvard, this year the theme of the well-known Christmas Revels performance is an “Acadian-Cajun Celebration of the Winter Solstice.” Meanwhile, in Maine, the Portland Unitarian Universalist Church celebrates the return of light. You can find similar events from Delaware to Michigan.

Although Stonehenge may be too far away for us to visit, there are a couple of locations on this side of the Atlantic where people traditionally gather to mark such occasions. One – in Salem, NH – is actually called “America’s Stonehenge.” It has no connection to the original but is just as

mysterious. In the forest, not too far out of the center of town are strange rock formations and markings that many believe are man-made and ancient. The site has cropped up in popular culture. It is rumored that horror writer, H. P. Lovecraft, who is known to have visited the site in the late 1920s, used it as the inspiration for *The Dunwich Horror*. On television it has been featured on the History Channel; *Secrets of the Ancient World*; *In Search Of*, with Leonard Nimoy; *Weird or What*, hosted by fellow *Star Trek* veteran William Shatner, and on an episode of the *X-Files*.

Another site, although much less mysterious, is on top of Holt Hill, the highest point in Essex County, Massachusetts. There you’ll find the Solstice Stones. The rocks are arranged in compass-like fashion, pointing directly north, south, east, and west, as well as marking the points of the solstices and equinoxes. The origins of the Solstice Stones are well-known, though. Back in 1917 Charles and Mabel Ward purchased a farm on the hill. After Mabel visited Stonehenge she was inspired to create her own structure, albeit a much smaller version. The stones are aligned to sunrise on the first day of each season. Upon the death of her husband, Mabel donated the land to a private non-profit group known as The Trustees of Reservations. According to the custodians of the property every year people make a pilgrimage to the site to play music or simply to watch the sun rise over the designated spots. In some years a more formal event is planned, including a night-before bonfire, musical performances and hot chocolate.

Humans, in general, are an optimistic lot, and December is a perfect reflection of that spirit. The trees are bare, so we decorate them. It’s cold so we gather together around the fire. The old year is dying, but we mark the beginning of a new one. December 21 may be the shortest, darkest day of the year, but tomorrow the sun will be out for just a little longer, and a little longer still, the day after that, stretching all the way to summer. Now that’s a reason to celebrate. 

Solstice Stones on Holt Hill.





Moon Flag Visits Chicago for Space-Themed Reunion

THE SPRING REUNION of the Valley of Chicago had a space theme for 2016. Earlier this year, the valley asked if the Scottish Rite Museum at the House of the Temple would be willing to loan the Scottish Rite flag Ill. “Buzz” Aldrin, 33°, took to the moon with him in 1969, and it was agreed to loan the flag for this special event. The flag was displayed Friday evening—during the opening event where Jim Lovell, the captain of Apollo 13, was the keynote speaker—and all day Saturday. On Saturday, Bro. Joshua Aaron Poole, 32°, museum curator, gave a speech on the flag and its importance to history and Freemasonry.



Museum Curator Joshua A. Poole, 32°, presents the “moon” flag.

Introducing “Chips from the Quarry” Series

BROS. GREGORY S. KEARSE, 33°, Washington, DC, and Ted Bastien, 32°, Toronto, Ontario, have teamed up to create a new feature in the *Scottish Rite Journal*: “Chips from the Quarry.” The July/August “Chips” highlight Scottish Rite Masons prominent in the fast-food business: Bob Evans, 33°, of Bob Evans Restaurants; Col. Harland Sanders, 33°, of KFC; Roy Rogers, 33°, of Roy Rogers Restaurants; and Dave Thomas, 33°, of Wendy’s.



Illustration: Bro. Ted Bastien, 32°

Knights of St. Andrew Service Organization Gathers in Omaha

THE KNIGHTS OF ST. ANDREW (KSA) are a Scottish Rite service organization offering 32° “black-hat” Scottish Rite Masons an opportunity to get involved in Valley leadership. The Orient of Nebraska hosted the Third Biennial Gathering of the Knights of St. Andrew May 20–21. The goal of the 2016 gathering was to inspire service and leadership by providing tools members could use to engage volunteers, promote Valley leadership, support the Valley through philanthropy, and build their KSA into an active organization.

With 72 Brethren and 13 ladies, the event kicked off on Friday evening with a Texas



barbecue banquet. On Saturday morning the Valley of Guthrie hosted a beautiful opening ceremony, and breakout sessions followed. At noon there was lunch, and Col. John Hinck, 32°, spoke eloquently about how his Freemasonry serves as the foundation for his life, whether as a soldier, student, teacher, father, or son.

After the afternoon breakout sessions, 50 Scottish Rite Masons and ladies arrived at the Valley of Omaha Scottish Rite for a farewell banquet, and all watched *Celebrating the Craft*, the SJ’s annual fundraising webathon. The banquet raised over \$3,000 for the House of the Temple and Nebraska RiteCare.



You can find the full text of these articles in the July/August online edition of *The Scottish Rite Journal* at www.scottishrite.org or via the app available in the Apple and Google stores.

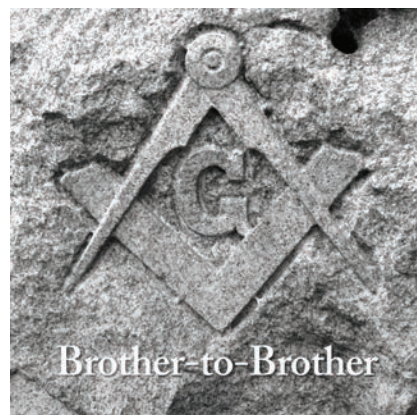
The Grand Almoner's Fund

Our Vision . . . Our Mission

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

NURTURING A CULTURE OF ALTRUISM AND COMPASSION

The Scottish Rite's Grand Almoner's Fund does an astonishing amount of good. This is a statement we can make proudly and without equivocation. What the Almoner's Fund means to Masons and their families in crisis is startlingly poignant. The cold facts and flesh-and-blood stories of the Masons we help are at once moving, yet also filled with hope. We hear their words of gratitude, and we feel the joy and satisfaction that comes from giving and lending our hearts.



What we don't often hear are the words of the remarkable men at work behind the scenes—your Scottish Rite Brethren who arrange the relief and provide follow-up care to the Masons and families we help. These are the men in the trenches. How the Grand Almoner's Fund transformed their lives will touch and inspire you. Their words leave no doubt that the benefits of giving flow in both directions. Through these men, we reaffirm how the Grand Almoner's Fund fosters a culture of altruism and compassion between us as Freemasons. In return, our deep personal yearning to make a difference in the lives of others—the generosity of spirit deep within us—is blessed.

John Wm. McNaughton
Sovereign Grand Commander



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

Who Does the Grand

Brother-to-Brother The Men Behind the Scenes

Having a role . . . is a gift to my spirit I can never repay. I feel this experience changed my life.

Battling cancer since he was 12, Tom, the good Freemason we helped through the Grand Almoner's Fund is now on borrowed time. He can now barely walk, but remains determined to get back to his job within the next month. He feels the pressure to do so because even with him and his wife working, they live paycheck to paycheck.



When I handed over the check from the Grand Almoner's Fund, Tom looked at the letter and was completely amazed at what he saw. The tears started, he stood up shook my hand, gave me a big hug and hung on for a while. He said we would never know how much pressure this takes off of him and his family. He asked that I express their heartfelt thanks to the Scottish Rite for what the Almoner's Fund has done.

As this deserving Mason faces the end of his life, he will always know his family was cared for in a very real way by our fraternity. Having a role in that

is a gift to my spirit I can never repay. I feel this experience changed my life.

Being a Freemason and a member of the Scottish Rite has always been a significant part of my life. As an organization we can take pride in the fact that we do live and fulfill our vision "to be a fraternity that fulfills our Masonic obligation to care for our members." Some would say we do God's work. I know it feels that way to me.

Michael A. DeWolf, 33°

*Active Member of the Supreme Council
Deputy for Wisconsin*



I am not sure about a Miracle on 34th Street, but we created a Christmas miracle on a small street in Fort Wayne.

When I called Katherine, the wife of one of our members, shortly before Christmas last year, I was confronted with a story of a life in pieces. Her husband, a proud Freemason for all of his adult life, was suffering from Parkinson's and Alzheimer's. Sobbing on the phone, she told me the demands



Almoner's Fund Help?

of his nursing care were depleting them financially. She had under \$300 in her account, and that was not unusual. They were flat up against the wall, and there was a worrisome hopelessness in her voice. "Everything is falling apart, and I am lost and alone. We have no family to turn to," Katherine said. Moved to my core, I told her, "You have your Masonic family, and we are here for you." With help from the Grand Almoner's Fund, this family was pulled from the brink of financial and emotional collapse.

I have been lucky enough to have an ongoing role in Scottish Rite's commitment to care for our Masonic Brothers in need. To make a difference in the lives of others has been one of the most meaningful things I have ever done. To have a part in doing so much good, especially in the season of giving, is incredibly fulfilling. I am not sure about a Miracle on 34th Street, but we created a Christmas miracle on a small street in Fort Wayne.

Gail Kemp, 33°

*Grand Lieutenant Commander
Deputy for Indiana*



Helping in this way has been one of the most meaningful acts of giving I have ever been part of.

Thank you for allowing me to be part of the Grand Almoner's effort. When I delivered the check today, our member was stunned at what the Scottish Rite has done for him and his family. He had never before seen our Masonic obligation taken to heart in this way. I explained our vision statement, and that our fraternity "walked the talk."

I cannot put into words how significant this experience has been in MY life. Helping in this way has been one of the most meaningful acts of giving I have ever been part of. I am more proud than I can say to be a Freemason and a member of the Scottish Rite.



We hope you will take your place in this important and meaningful work. Please accept the invitation to support the Grand Almoner's Campaign and join the Commander's Circle.

Kevin Williams, 33°

Secretary, Terra Haute



Touchstones of Thanks from Those We Have Helped

"They are My Masonic Family"

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

-Robert, Freemason

“I really can’t express how much we appreciate the help from the Scottish Rite, but I do know that one day we will contribute back to the Almoner’s Fund. It will be our privilege to do so.”

—Charles, Freemason

“You exemplify everything that is good and true in this great fraternity, and the Scottish Rite is an inspiration for the whole craft to emulate. I will try every day for the rest of my life to reflect your kindness and generosity.”

—James, Scottish Rite Mason



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

To Make a Donation

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

Online

Donate securely at:
ScottishRiteNMJ.org/development

By Mail

You can mail a donation to:

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

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

For More Information

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

If You Know Someone Who Needs Help

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

The hallmark of Freemasonry since time immemorial has been the labor of love for one another. This is the truest of our values.

— John Wm. McNaughton

Distracted driving and mobile device cyber thieves



Leigh E. Morris, 33°

When it comes to fear many fret more about the lesser threats than the larger ones.

For example, one may worry about plane crashes or encountering poisonous snakes and spiders, but never give driving a second thought. Of course, it is the car crash that is far more likely.

I believe this explains why people engage in distracted driving. And people are more likely to continue – and even increase – their distracted driving habits as they continue to get away with it.

How about you?

According to Pew Research, more than 90 percent of all adults own a cell phone and 64 percent have a smartphone. Whether the phone is smart or dumb, users take advantage of the perceived benefits.

Yet, these ubiquitous devices can quickly put us in harm's way.

A Centers for Disease Control and Prevention survey found that 69 percent of American drivers between 18 and 64 acknowledged they talked on a cell phone while driving within the 30 days before they were surveyed. Another 31 percent admitted to reading or sending texts or emails.

Fact: At 55 mph, the average text takes a driver's eyes off the road long enough to travel 300 feet – the length of a football field, according to the CDC.

Fact: According to Icebike.org, a poll found that 77 percent of adults and 55 percent of teens believe they can safely text while driving.

Driving is a full-time job. You owe it to yourself and everyone else to keep your eyes and mind on the road. Still, 64 percent of all motor vehicle accidents involve cell phone usage. One out of four accidents is attributed to texting while driving.

Fact: The CDC states that every day about eight people are killed and 1,161 injured in motor vehicle crashes that involve a distracted driver.

Of course, distracted driving goes beyond mobile phones. Fiddling with the radio, climate control and other vehicle functions will take your eyes off the road. Eating a burger, drinking your morning coffee or turning your head to see what the kids in the backseat are up to are all causes of distracted driving.

You may not be able to do much about the other idiots on the road, but you can increase your chances of avoiding an accident or surviving one by making driving your only job. I hope so because all of my brothers and their families are a precious commodity. I want you here for years to come.

Mobile security

Over the years, a number of readers have suggested that I am obsessed with security issues. Many believe that I overstate the perils of the Internet, especially when it comes to mobile devices.

Now we learn that cyberthieves increasingly are targeting mobile devices – especially smartphones – to steal your money. They are using malware with names like GM Bot and Acecard.

According to news reports and government sources, the FBI has found that an increasing number of cyberthieves are using sophisticated new malware to capture consumer banking credentials when those consumers log onto their financial accounts through their cell phones.

You may be wondering how the malware gets on the phone. In most cases, it happens when the user opens a text message from

an unknown source or a website advertisement. This also can happen to tablets such as the Samsung Galaxy or the Apple iPad.

Don't fall victim to the belief that cybertheft can't happen to you. It can, and the chances increase when you believe it cannot because you will become increasingly careless.

Your first line of defense is not to use mobile devices for financial transactions or for other uses that involve information you want to keep secure, such as Social Security and health insurance identification numbers.

Make certain your operating system is always up to date. This will assure that you have the latest security updates. Failure to do so could allow a hacker to take control of your device. Never run unauthorized apps on your device.

And don't ignore your desktop or laptop computer. It is important to download the most current security updates.

Whether using your mobile device or desktop/laptop, never open email attachments from unknown sources.

When not using the Internet, turn off your connection.

It is estimated that malware, spyware and phishing costs U.S. consumers \$4.55 billion per year – and that number is rising as the cyberthieves become more sophisticated. Current statistics show that an estimated 40 percent of all U.S. households have been affected by computer viruses.

Drop me a line.

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



SCOTTISH RITE BENEVOLENT FOUNDATION

DEVELOPMENT & PLANNED GIVING

A Special Thank You to Our Donors

Another fiscal year of charitable giving is now documented within the history books of your Supreme Council. This year has once again shown great promise for the future of our Supreme Council charities within the "Circle of Giving." Many of our members have reached into their pockets to be enrolled as first time donors to support our charities. Over 600 of these first time donors have more than 25 years of membership in Scottish Rite. As a matter of fact the oldest first time donor based upon our records is 99 years young. We realize you have many charitable opportunities available, so we say thank you for your support of the Supreme Council charities of your choice.

I wish I could personally shake the hand of each of you and with a smile say thank you for what you continue to do in support of the Masonic fraternity. Please let it be known that your contributions do not go unnoticed. As we open each envelope, or receive your contribution online or by other means, we pause to think of the special expression from within your heart sealed with each contribution. It is a clear exhibition of the lessons that you listened to at your altar of Freemasonry.

This has been an exceptional year of giving through estates, trusts, and individual contributions, to the Supreme Council "Circle of Giving Charities." It is always a pleasant surprise to find the Benevolent Foundation the beneficiary of a large estate gift. Such was the case this year as it received a \$1 million partial distribution from an estate for the benefit of schizophrenia research. In addition to this contribution the dyslexia centers experienced a 17 percent increase in contributions for the fiscal year. The Grand Almoner's Fund continued to see a constant increase in contributions as well as witnessing other fraternal groups within Masonry instituting their own almoner programs – another testimony for the support of our obligation to our fraternal principles.

The blue envelope which has long been a standard of giving program for your Supreme Council, which provides you the choice of selecting a charity within the "Circle of Giving," continues to meet with exceptional appeal by our membership. The flow of envelopes into our development department continues at a phenomenal rate after each mailing. From the smallest to the largest donation each is accepted and documented as an expression of your fraternal generosity – for this we cannot say thank you often enough.

Closing the books for this fiscal year, we have experienced a 24 percent increase from our previous year in charitable giving. This is another example of your continued thoughtfulness and fraternal care for the Brethren and programs as a 32° Mason. Let it be said that as we finish the chapter of history for this year, there is much to be done as we begin the first page for next year. We say thank you and hope that we can count on you to continue to add to the charitable history within the "Circle of Giving" of your Supreme Council. May we also be so fortunate to experience another increase in the list of first time donors in the next fiscal year? Well done my Brothers.

God bless each and every one of you as a Mason.



Jim S. Deyo
Executive Director
Development & Planned Giving
781-465-33xx
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SEEWOOAGUR (KEWAL)

RAMGOOLAM is featured on a stamp issued by Mauritius on March 28, 1990, to commemorate the 60th birthday of the presiding prime minister; Bro. Ramgoolam is pictured on the right congratulating him. He was born on Sept. 19, 1909, in Kewal Naga, Mauritius. He pursued a medical career graduating from University College London. Returning to Mauritius as a medical practitioner, he served as chief minister from 1961–68 and was knighted in 1965. Known as “Father of the Nation” he led Mauritius to independence from the United Kingdom in 1968. He served as Prime Minister from 1968–82. He died Dec. 15, 1985, in Port Louis, Mauritius.

Bro. Ramgoolam was a member of the Loge la Triple Esperance of Port Louis and Mozart Lodge in Paris.

EMILE VANDERVELDE is pictured on a Belgium-issued semi-postal stamp on July 18, 1946. He was initiated on Feb. 20, 1899, in the Lodge “Les Amis Philanthropes” No. 2, in Brussels.

Born Jan. 25, 1866, in Ixelles, Belgium, Emile Vandervelde

studied law at the Free University of Brussels. He started his political career as a member of the “Ligue Ouvriere d’Ixelles,” the Belgian Labor Party. From 1894 to 1938 he represented that party in the House of Representatives. His activities were varied: he fought for improvement of the living conditions for the poor, universal suffrage, the



nationalization of the Congo and prohibition. After World War I he served as minister of justice, foreign secretary and health minister. He signed both the Treaty of Versailles and the Locarno Pact for Belgium. He died Dec. 27, 1938, in Brussels, Belgium.

THOMAS CORWIN, secretary of the treasury from 1850–53, is pictured on the \$30 Documentary Revenue stamp. He was a member of Lebanon Lodge No. 26, Lebanon, OH, being raised in 1817. He served as Master of this Lodge for six terms. He served as Grand Orator of the Grand Lodge of Ohio and as Grand Master.

Thomas Corwin’s father served eleven terms in the Ohio House of Representatives and passed on his political interests to his son. He was elected to the U.S. Congress serving from 1830–40 when he resigned to become a candidate for governor. Elected, he served until 1844 when he was elected to the U.S. Senate for one term. Pres. Fillmore appointed him secretary of the treasury in 1850.

JOHN BRACKEN was included in the Premiers set of stamps released by Canada on Feb. 18, 1998. He was initiated on Oct. 3, 1907, and became a member of Imperial Lodge No. 60, G.R.S.



Robert A. Domingue



Born in 1893, he was educated at the Ontario Agricultural College and became a professor of Field Husbandry at the University of Saskatchewan and president of Manitoba Agricultural College of Manitoba. He became a member of the Manitoba Legislature and served as premier of the province from 1922–42. In 1942, he was chosen to lead Canada’s Conservative Party which he renamed the Progressive Conservative Party. He was elected to the Canadian House of Commons in 1945 and served as leader of the opposition until his resignation in 1948. He died in 1969.

THOMAS DEHLER was pictured on a stamp issued by Germany on Nov. 6, 1997, for the 100th anniversary of his birth. He was initiated on Nov. 13, 1926, in St. Johannis Lode “Zur Verbindug an der Regnitz” No. 437, in East Bamberg.



Born in 1897, he studied law at the University of Wurzburg. Under Adolph Hitler, he was attacked because he was married to a Jewish woman. During WWII, he was a member of a resistance group and was sent to Bavaria as a communications specialist. In June 1945 the American Forces appointed him head of the Bamberg District. After the war he was one of the founders of the German Liberal Party FDP in the Department of Bavaria. He was a member of the German Parliament until his death.

Reviewed by Joshua A. Irizarry, PhD:

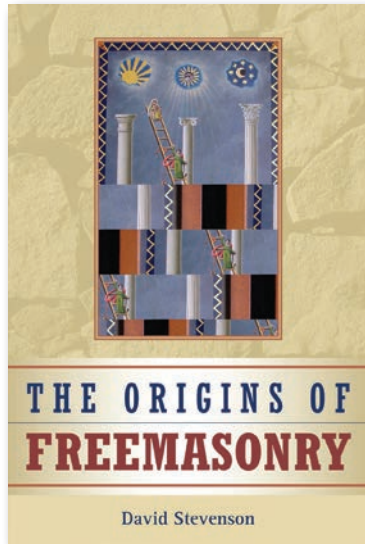
A comparison of The Origins of Freemasonry:

Scotland's Century 1590-1710 and Facts & Fiction

by David Stevenson. Second Edition Published in 1998 by Cambridge University Press. Available from Amazon.com.

by Margaret C. Jacob. Published in 2006 by University of Pennsylvania Press. Available from Amazon.com.

Holding a copy of David Stevenson's *The Origins of Freemasonry* in one hand, and Margaret C. Jacob's *The Origins of Freemasonry* in the other, the interested reader could be forgiven for expecting that the books would corroborate one another, or at the very least, tell a similar story. After all, how many "origins" could Freemasonry possibly have?



As it turns out, at least two. Except for a few basic facts, the scope, tone, and argument of these two books could not be more different. A reader who casually chooses one of these same-titled books over the other (for example, at Amazon.com) will take away a wholly different perspective on Freemasonry than if the other had been chosen.

Both Stevenson and Jacob start from the position that previous histories of Freemasonry have placed too much importance on the establishment of the Grand Lodge of London in 1717 as the "birth" of Freemasonry. For both authors, the real story – the "true" origins of Freemasonry – lies not in a single event, but rather in the political, social, and economic contexts that led medieval craft guilds to begin accepting and eventually become dominated by "non-operative" members. Freemasonry's formative years (between 1600 and 1800) coincided with a time of rapid and dramatic social change in Europe and the world. The challenge, therefore, is to identify which particular contexts set Freemasonry on the course to develop into the fraternity as we know it today. This is where the waters get murky.

Stevenson, in his *Origins*, confidently places the institutional foundations of the craft in Scotland in the 100 or so years before 1717. Drawing from Scotland's abundance of surviving lodge records and legal statutes from the 1600s, he demonstrates that many of the familiar features of today's regular blue lodges – the structure of the lodge leadership, the rituals of initiation, the modes of recognition, and the tradition of the Mason's Word – were established by ambitious political appointees who consolidated and standardized the loose patchwork of rituals and traditions practiced in stonemasons' lodges. Incorporating these new "old" traditions fundamentally changed the purpose and character of the lodges, and it was this Freemasonry that was later exported to England and the rest of Europe. From Stevenson's perspective, this makes Freemasonry a fundamentally Scottish institution, in both origin and identity.

Because he pushed the origins of Freemasonry to the century before the Enlightenment, Stevenson argues that the intellectual inspiration for speculative Freemasonry must originate in the Renaissance. It is during that time that the rediscovery of ancient classics by Vitruvius and Cicero led not only to a fascination with architecture as the perfection of art and science but also a preoccupation with symbolism as a path to hidden wisdom and the equating of a person's skill in the arts of memory and oration with their moral worth. For any Brother who has ever struggled with memorizing his ritual work (and especially the Middle Chamber lecture), Stevenson's discussion of the "Renaissance Contribution" puts the modern Mason's memory work into fascinating historical and philosophical context.

Jacob does not question Stevenson's claims to Freemasonry's Scottish roots, but she strongly downplays the significance of Scottish influence on the later evolution of the craft. Her position is that while the familiar rituals and customs may have started in Scottish craft lodges, "modern Freemasonry" as we know it only came about as it incorporated and spread the ideals of the

Enlightenment throughout Europe and, from there, to the colonies in Asia, Africa, and the Americas.

Jacob portrays Freemasonic lodges during the 1700s and 1800s as safe laboratories for men (and women, as she regularly reminds the reader) to experiment with new and exciting Enlightenment ideas about civic responsibility, economic equality, and upward mobility based on personal effort and merit in a world still dominated by hereditary kings and nobles. As Masons from all walks of life voluntarily organized themselves into lodges under constitutions, democratically elected their leaders, and socialized as equals, the idea that these principles could be applied to national governments began to take hold.

Despite this, Jacob argues that as Freemasonry spread, contradictions between what was “preached” and what was “practiced” became firmly entrenched in the customs and practices of the craft. Masons spoke of egalitarianism, but assembled under a hierarchy of grandiose titles and offices. They idealized democratic participation in government while actively recruiting from the aristocracy that stood in its way. And Freemasons championed the importance of disciplined effort and personal merit while maintaining the social and economic boundaries that reinforced institutionalized inequality. These contradictions, Jacob concludes, continue to haunt Freemasonry to this day.

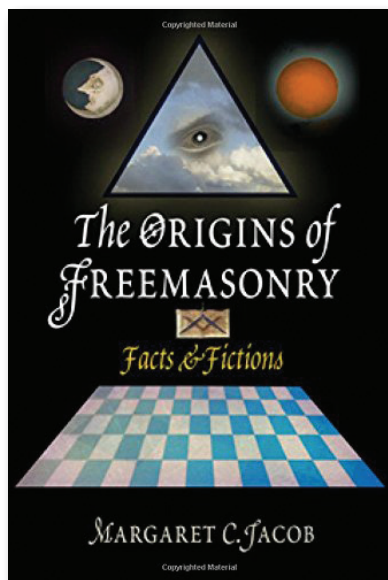
Both of these books represent treasure troves of primary historical research on Freemasonry. Nevertheless, each argument remains open to criticism. Stevenson’s *Origins* can feel myopic in its singular focus on Scotland, glossing over the foreign cultural influences that clearly helped shape early Scottish Masonic practices. Jacob’s *Origins* can be overly broad, at times taking particular local or regional trends and unique lodge practices (particularly from France and the Netherlands) and

generalizing them as being representative of Freemasonry as a whole.

Each book provides a very different reading experience. In stark contrast to Stevenson’s academic (and occasionally dry) history, Jacob’s book has a more casual feel in terms of content and tone. Jacob explains that her book was intended to meet the public’s renewed interest in Freemasonry following the *National Treasure* movie series and Dan Brown’s *The Lost Symbol*. As such, she writes with a popular readership in mind, and the scholarship is not as dense or rigorous as in Stevenson’s work.

Readers might find themselves turned off by the feeling that both authors are writing with a personal agenda in mind. Stevenson, a Scottish historian of Scotland, clearly wants to shift the honor of being the “birthplace of Freemasonry” to his home country, thereby undermining the England-centered history that is often defaulted to in historical blurbs and pamphlets. Jacob strongly advocates, among other things, that modern Freemasonry revisit the role of women in the craft, emphasizing that women were present in many lodge rooms during Freemasonry’s formative years – a tradition that lives on in “non-regular” Masonic organizations such as the Grand Orient of France. How readers feel about these assertions will largely be determined by how swayed they are by the author’s argument as a whole.

One final point deserves mention: both Jacob and Stevenson are deeply familiar with the other’s work, and the diligent reader will see traces of the decades-long rivalry between these two respected scholars played out in both books in the form of thinly-veiled potshots taken at the other. Such rivalries are common among scholars, but their familiarity makes it virtually impossible that Jacob accidentally choose the same title as Stevenson’s earlier book. By choosing to title their respective books *The Origins of Freemasonry*, Stevenson and Jacob are making a bold statement: that theirs is the definitive voice that tells the story of Freemasonry. As the old adage goes, “every truth has two sides.” In this case, it is worth it to read both.



Joshua A. Irizarry, PhD, 32°, is a member of the Valley of Providence. He is a cultural anthropologist and teaches at Bridgewater State University.

The best foods for memory, problem solving, brain health

Scientists at Johns Hopkins Medicine say these key foods have various brain-boosting benefits:

1. Olive oil, green tea and leafy greens: These antioxidant superfoods help fight inflammation which can damage the brain. Before inflammation starts, eating them can protect brain function.

2. Beets, tomatoes and avocados: Studies show these foods help ensure that your brain receives the blood it needs to stay sharp. That promotes neuron growth in the area of the brain associated with learning and memory.

3. Nuts. They work deep in the brain to fight amyloid plaques. When amyloid accumulates beyond normal levels, its plaques kill neurons while creating inflammation, which kills even more neurons.

4. Fish, blueberries, grapes, coffee and dark chocolate. These powerhouses increase the level of brain-delivered neurotrophic factor (BDNF), a protein that supports the growth of new neurons.

The scientists quoted in the *AARP Bulletin* say BDNF is like Miracle-Gro for the brain.

Sit-ups are out

If you don't mind calisthenics but hate sit-ups, there's good news for you. Exercise and military experts are taking sit-ups off their routines in order to prevent back injuries.

A recent editorial in *Navy Times* called for banishing the sit-up from physical readiness tests sailors must pass every year. The editors call it "an outdated exercise today viewed as a key cause of lower back injuries."

Sit-ups can put hundreds of pounds of compressive force on the spine, according to the Spine Biomechanics Department at Canada's University of Waterloo. Those compressive forces combined with repeated flexing motions can squeeze the discs in the spine. It eventually causes discs to bulge, pressing on nerves and causing back pain, potentially leading to disc herniation.

Instead of sit-ups, they recommend

exercises with a modified curl-up with hands placed underneath the low back and shoulders barely leaving the ground.

The injury risk with modified sit-ups depends on the exact motion and on an individual's physical limitations. Some fitness instructors have ditched even modified sit-ups.

One move, called the plank pose has expanded beyond yoga classes and is used widely in physical training in place of sit-ups. Lying on the side with the body held straight from heel to shoulder, it is performed with a forearm on the ground as a person moves up and down.

The plank uses muscles on the front, side and back of your midsection or core. The Navy and Marines are revising the elements of their fitness tests in order to make them more effective.

About your tailbone

Because you can't see it, you probably haven't thought much about your coccyx, commonly called the tailbone. The name coccyx comes from a Greek word cuckoo because it resembles the curved beak of a bird.

In the past, it was thought to have no function in humans. But now it's understood that the coccyx provides a base of support for sitting and a place of attachment for various muscles, tendons and ligaments, including the large buttock muscle, and muscles that support the pelvic floor and anus.

Tailbone pain is often due to trauma such as falling back on a hard surface or landing on it. That can bruise, dislocate or break the coccyx, causing it to be tipped forward toward the front of the body. Sometimes childbirth causes it.

According to doctors at the University of California, Berkeley, injuries can cause inflammation, misalignment of its joints, spasms of the pelvic floor and possibly infections.

The pain can interfere with daily activities, especially for those who sit for long periods and often lean back. It causes pain when getting up, leaning back or having a bowel movement.

A study in the *European Spine Journal* found that the tailbone tends to be shorter and straighter in women. Because women are smaller, tailbone injuries are more common in them.

Treatment involves over-the-counter pain relievers like ibuprofen and acetaminophen. Or use of a "doughnut" pillow.

Chiropractors say treatment of tailbone misalignment can involve manipulating the coccyx by hand into a more normal position.

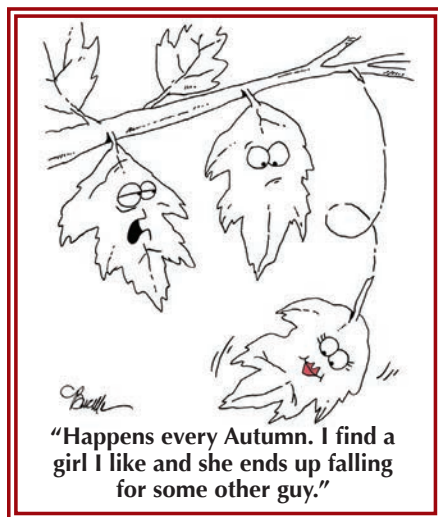
Chiropractor Daniel Batchelor, DC, of Roswell, GA, says a clunking sound can be heard and felt during the manipulation. Batchelor writes for magazines and appears on television.

How you pick snacks

What you snack on partly depends on when and where you are. Savory snacks peak at midday, according to the NPD Group. The desire for something sweet peaks at 8 p.m. More than a third of sweet snacks are eaten after dinner.

Healthier snacks are more likely to be eaten away from home. More than 40 percent of snacks packed for school or work, or for in the car, are classified as "better for you" snacks.

At Tufts University, they say the growth of snack foods eaten at mealtimes is driven by items already in the house, so it's more important to get them on the shopping list. About 50 percent of all "eating occasions" are now snacking; 21 percent of Americans graze throughout the day.



Nationwide Scottish Rite Day



November 12, 2016



III. David Rodney Bedwell Sr., 33°

1955 - 2016



III. David R. Bedwell Sr., 33°, an Active Member of this Supreme Council for the state of Michigan, died on Sunday, July 17, 2016.

Raised a Master Mason in Dearborn Lodge, No. 172, F.&A.M., Dearborn, MI, on February 20, 1989, with his father presenting his petition. He served as Master in 1995.

On July 26, 1980, at Redford, MI, he married Pauline Margaret Werth, who survives along with their daughter, Ashley Anne; a son, David Rodney Bedwell Jr., and two grandchildren.

For the complete balustrade on the life of III. David R. Bedwell Sr., 33°, visit the "Member's Center" at ScottishRiteNMJ.org.

III. Robert Lloyd Steadman, 33°

1926 - 2016



III. Robert L. Steadman, 33°, an Active Emeritus Member of this Supreme Council for the Commonwealth of Massachusetts, died on Tuesday, June 14, 2016.

Raised a Master Mason in Orphans Hope Lodge, A.F. & A.M., Weymouth, MA, on May 27, 1958, and Worshipful Master in 1966-67.

On September 5, 1953, at Cambridge, MA, he was united in marriage to Elaine Rosa Nickerson, who survives along with a son, Robert L. Steadman Jr; a daughter, Angela; and two grandchildren.

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

VIEWS FROM THE PAST

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

The Needed Lessons

The times are moving too fast, gentlemen. Things are moving so fast that you as Masons are going to have to "grab hold" to keep up.

Not only are you going to have to do something about the preservation of the great principles, but you'll have to support them. Not only are you going to have to get the books, but you are going to have to do one more thing; teach the young men some of the enduring qualities of character which will preserve the nation. The needed lessons are simple:

1. Teach the young men to be servants.

Today, we are looking for servants in the lodge, and we are looking for servants in the home, in the church, in the school, in the community, and in the organization. If we are to produce servants, we must teach our young people to serve. Who is the servant in your lodge? Who are the fellows who are always there? Always doing the job? Everybody knows, and we hold these men in high esteem.

2. We need to teach the young people the absolute necessity of having a feeling of compassion for one another, for their families, and for the land. The word is love, but, it's not the kind of love you read about in some of the magazines or see on some of the movie screens. Rather, it's the he-man kind of love that was demonstrated by the One who I believe understood it best some 2,000 years ago when he talked of love for the people. It's the kind of love that sustains. Have you ever had a problem? How did you feel when a man came to you and said, "Now look, friend, if you need me, I'm right here?" That's what we're talking about. Teach it to your son or daughter. Teach the nation's young people about that kind of compassion, and the walls will be strengthened.

3. We must teach our young people to have a feeling of patriotism for this country. Gentlemen, let's face the fact that this is an imperfect land. It never has been perfect and it will never be. But think about another fact - those young revolutionaries of 200 years ago put together a system which provides for change without the necessity of another revolution. The system works.

It's also important to recognize that we have a unique kind of freedom in this land. We say that we are free, but we impose upon ourselves certain restrictions in order to retain our freedom. We have an agreement out on the

street at the stoplight. When the stoplight is red, you stop, else you could hurt yourself or hurt somebody else. That's an agreement. It is a self-imposed restriction. We must teach ourselves to have respect for the system. We need to respect the White House, the church house, the courthouse, the statehouse. We've got to respect the system.

How does a young man get cynical about the "cops?" It's because his daddy taught him. How does a young man learn to respect the police? It's because his daddy teaches him. Why does a youngster dislike school? It's because his daddy and mother teach him. Why does he like school? It's because his daddy and mother teach him to respect his teacher. And if he will do so, he becomes a better learner and feels good about it. That's a fact. If you want your son or daughter to become a better learner, teach him to have respect and admiration for the teacher, even the imperfect teacher. He'll profit by it. The system - patriotism - that's all right. It's honorable. It's a part of our belief.

— Earl K. Dille, *The Freemason*, Summer 1975

The Letter G

The Letter G is so intimately related to the symbolism of the Middle Chamber and all connected therewith that it will be wise, just here, to attempt an explanation of that mysterious letter. "Mysterious" is used advisedly because there has been very little agreement among our scholars either as to its origin or to its meaning. Usually we can hit upon the manner in which a symbol was introduced into the ritual by studying the records of the early 18th century in England at which time and place the ritual was cast in its modern form, but such a study can not help us here because the 18th century Masons were themselves confused about the matter. This confusion survives to our own day with some authorities holding to one theory, others to its opposite, and still others, like the Grand Master of one American jurisdiction, inclined to throw the symbol out altogether. Mackey, who was always so conservative, was quite as radical as this Grand Master, as is witnessed by this statement: "It is to be regretted that this letter G as a symbol was ever admitted into the Masonic system."

— H. L. Haywood, *The Builder*, 1920

A Prophetic Utterance

Freemasonry is the most remarkable and altogether unique institution on earth.

Will you tell me of another that girdles the world with its fellowship and gathers all races and the most ancient religions, as well as our own, into its brotherhood?

Will you tell me of any other that is as old or older; more brilliant in its history; more honoured in its consistency, more picturesque in its traditions?

Today it lies in the hand of the modern man, largely an unused tool, capable of great achievements for God, for country, for mankind, but doing very little.

For one, I believe that circumstances may easily arise, when the highest and most sacred of all freedoms are being threatened in this land, Freemasonry may be its most powerful defender, unifying all minds and commanding our best citizenship.

— *Bishop Potter, The Masonic Craftsman, May 1954*

Freemasons Are Builders

“The fundamental and vitalizing purpose of Freemasonry is to build; to gild an ideal; to build that impressive portion of the Temple of Truth which is dedicated to the beautiful art of fine living.”

To build within ourselves the Temple of Truth, that Temple which the Bible tells us is holy – which Temple we are; and then to dedicate it – that is, ourselves – to the “beautiful art of fine living.” How better could Masonic mission, Masonic purpose be expressed?”

The beautiful art of fine living: a steadfast belief in the existence, the perfection and the fatherhood of Deity; a conscientious and patriotic acceptance of all the duties of citizenship in the community, the state, the nation, in which we are privileged to live.

The beautiful art of fine living: brotherhood which regards the whole human family as children of one heavenly Father; which teaches that the burden of each is the burden of all; that he who would be greatest must be the servant of all; that of the human virtues the greatest is charity – that is, love, kindness, consideration, understanding.

The beautiful art of fine living: the practice out of the lodge of the things we have learned in it; to be good men and true, and strictly to observe the moral law; to work diligently, live creditably, and act honorably by all men; to fit our hearts and minds for that spiritual building, that house not made with hands, eternal in the heavens.

— *Henry S. Borneman, The Royal Arch Mason, June 1959*

QUOTABLES

How people treat you is their karma;
how you react is yours.

— *Wayne Dyer*

At the end of the day it's not about
what you have or what you've
accomplished. It's about what you've
given back.

— *Denzel Washington*

Think twice before you speak, because
your words and influence will plant the
seed of either success or failure in the
mind of another.

— *Napoleon Hill*

Communication: the human
connection, is the key to personal and
career success.

— *Paul J. Meyer*

I don't know how an oath becomes
meaningful unless you have faith.
Because at the end you say “So help
me God,” and a promise to God is
different from a promise to anyone else.

— *Clarence Thomas*

Those who look only to the past or
present are certain to miss the future.

— *John F. Kennedy*

Understand the importance of the
most identifiable quality of a winner:
that of positive self-expectancy.
Winners expect another good day, a
promotion, a raise, to find a parking
space, a productive meeting, and a
harmonious family life -- and they
usually get them.

— *Denis Waitley*

Work separates us from three evils:
boredom, vice and need.

— *Voltaire*

Space-saving luggage

Susan Foster, author of *Smart Packing for Today's Traveler*, says to see luggage trends, don't watch the airlines. Instead turn to the luggage manufacturers.

Though airlines say their spaces for carry-on luggage are larger, they don't seem to be. But manufacturers are bringing out luggage designed to fit into small spaces, including tiny overheads.

Experts at *USA Today* say manufacturers are doing us a favor by encouraging us to downsize. Most travel in the U.S. is by car, and smaller sized bags allow us to pack more of them in the trunk.

Morning routines create days of success

Has this ever happened to you? There's plenty that should be done, but you can't think of what to do first.

Why not have an automatic get-started routine? It could be as easy as: Let the dog in, take a shower, get dressed, eat, lock the door and go. There's comfort in having a consistent way to start the day.

A get-started, get-motivated routine is basic if you work at a desk. It could be: Clean up, organize your desk, and get rid of the clutter. External clutter can lead to mental clutter. Advisors at Inc.com say a minimalist approach to your work area will give you fresh perspectives.

According to Inc.com, successful people tend to set up morning routines that include both exercise and planning.

Exercise gets your body and mind moving. Doing it in the morning not only releases feel-good chemicals, but it is probably easier to start and finish. According to a study by the University of Nottingham and Singapore's National Institute of Education, everyone has more self-control and motivation in the morning. As the day wears on, psychological and physical fatigue sets in.

Do one thing that motivates you: Meditate, read something inspirational, recite your life goal.

Review your plan for the day. Check your to-do list first. Do the hardest

thing first and the rest of the day will be smooth sailing.

Catch up on retirement savings

The best way to save for your retirement is to start investing early and let compound interest work for you. But what if you started late or had financial problems at middle age that ate into your nest egg?

If you have a nest egg at all, you're better off than more than a third of Americans who haven't saved a penny for retirement. That includes a quarter of those aged 50 to 64.

When you're behind on your savings, these tips can help you catch up:

1. First, focus on debt. Having little or no long-term debt can help keep monthly expenses low. Pay off the house if you can and keep your cars longer.

2. Reduce advisory fees. Choose low-cost index funds over high-fee annuities or actively managed funds. A Morningstar study estimates that the expense ratio across all mutual funds was about \$64 per year on every \$10,000.

3. Max out tax-deferred accounts. Take full advantage of IRAs and 401(k) plans, says an advisor at Bankrate.com. And pay yourself first by having money taken directly out of your paycheck, which ensures that the money is saved.

4. Work longer. A survey from Merrill Lynch found that 80 percent of those employed in their golden years work

because they want to, not because they have to.

5. Don't fall for risky bets. Never bet on aggressive investments or put all your eggs in one basket because you think you've found a sure thing, says Jeff Reeves writing in *USA Today*.

Reeves is the author of *The Frugal Investor's Guide to Finding Great Stocks*.

Aging gracefully

Your fingers could fly over the adding machine keyboard. But now no one uses them. You had the most beautiful complexion, but now? Well, still pretty good but not like a 20-year-old.

One study concludes that with aging there is an inevitable loss of self-esteem, starting at age 60, according to livescience.com.

But is there a way to age gracefully and contentedly since, after all, aging begins at birth and continues throughout life?

According to the *New Atlantis*, some character traits make aging more graceful:

Courage: The ability to keep fear in check, even as there are more things to be fearful about.

Simplicity: Traveling light through the journey.

Wisdom: Avoiding excessive nostalgia and remorse.

Wit: Since the restrictions of children and professions are removed, humor can and often does rise up as we age. We might as well laugh.

Caring and understanding: Understanding people at different points in the aging journey.

Have a happier marriage

Here's how to start it: Marry your best friend.

Many studies show that married people are happier and more satisfied with their lives, particularly during stressful times, if they consider their spouses to be their best friends.

According to a Gallup World Poll, partners who consider their spouses to be their best friends get about twice as much life satisfaction from marriage than other people do.



"So what'll it take to remove that Butterball tattoo?"

MORE THAN JUST BOOKS

Van Gorden-Williams Library & Archives

Digitized documents from the Library & Archives are now online



THE SCOTTISH RITE MASONIC MUSEUM & LIBRARY has recently launched the Van Gorden-Williams Library & Archives Digital Collections website at digitalvgw.omeka.net, which was created in order to provide Scottish Rite members access to some of the riches of the Library & Archives collection.

The site currently includes roughly 500 documents from the collection and continues to grow. Among the items that have been digitized so far are a large variety of Masonic certificates, a number of founding documents of the Scottish Rite, and a variety of other materials reflective of the depth and breadth of the Library & Archives collection.

One document of interest to those who enjoy seeing where American political history and Scottish Rite history overlap, is one pictured here. In this letter, President James Madison requests Connecticut Senator David Daggett's presence at a special session of the Senate held on March 4, 1817. At this session, Vice President-elect Daniel D. Tompkins was sworn into office, just prior to newly elected President James Monroe's official inauguration ceremony. Tompkins was governor of New York from 1807–17 and then served as Vice President under Monroe from 1817–25. Tompkins' name may also be familiar to you because of his Scottish Rite connection. He served as the Northern Masonic Jurisdiction's first Sovereign Grand Commander from 1813–25.

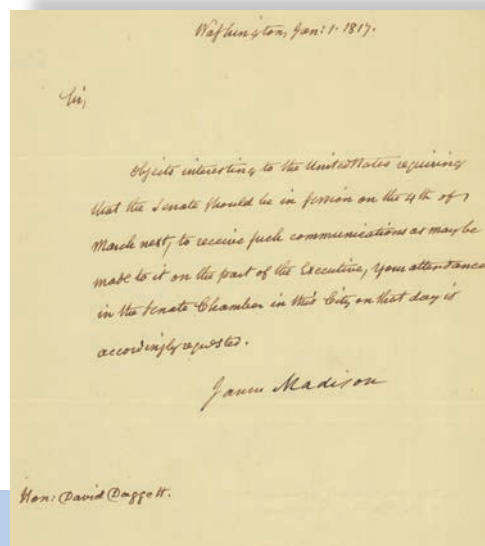
The Madison letter is among items digitized from the Library & Archives' G. Edward Elwell, Jr., Autograph Collection which consists of documents collected by G. Edward Elwell, Jr., 33°, a member of Caldwell Consistory (Bloomsburg, PA) and a professional printer. The items in the Elwell Collection, which was generously donated to the Museum & Library by the Caldwell Consistory, span nearly 500 years of history (1489-1960), and each contains the signature of a well-known figure from American or European history.

The Van Gorden-Williams Library & Archives Digital Collections website is built on the Omeka platform, an open source web-publishing platform for the online

Jeffrey Croteau



display of library, museum, archives, and scholarly collections and exhibitions. The Digital Collections website gives users access to high resolution images of each document. Robust cataloging for each document insures that users searching for materials will find them.



Letter from President James Madison to Senator David Daggett, 1817 January 1. Gift of Caldwell Consistory, Bloomsburg, PA. [digitalvgw.omeka.net/items/show/91]

We hope that you'll explore the Van Gorden-Williams Library & Archives Digital Collections website and take a look at the many wonderful documents that the Library & Archives preserves and makes accessible through the generosity of the Supreme Council, 33°, Ancient Accepted Scottish Rite, NMJ, USA, and its members. Let us know what you think. We are always happy to receive feedback from users.

The Van Gorden-Williams Library & Archives is located just off the main lobby of the Scottish Rite Masonic Museum & Library in Lexington, MA, and is open to the public 10-4:00, Wednesday-Saturday.

Reference assistance is provided in person, by phone, or by e-mail. You may contact us at 781-457-4109 or library@monh.org.

Why Him?

What great accomplishment or contribution to society prompted the recognition given Andrew William Mellon (*TNL* Aug 2016, Stamp Act)? It would appear that Andrew Mellon was no more than a man who made a great deal of money, got into politics and got himself a cabinet position. Did he ever support Masonic charities or establish scholarships to afford the means for students in low income families to attend college? Did he take part in pro bono work or activities? There would seem to be other Brethren more worthy of recognition.

*Col. Morton N. Katz (ret.), 32°
Valley of Hartford*

Possible Explanation

I read, with interest, Bro. Hazelton's story of the Yarmouth, ME, tombstone (*TNL* Aug 2016, *MasonicMoments*). May I suggest the following possible reasons for the square and compasses being oriented in the Fellowcraft configuration. I believe some jurisdictions conduct lodge business in the Fellowcraft degree – Virginia being one. Also, I believe that table lodges are always performed in that degree. In some of the colonial era lodges the brass door knockers were configured as such, and some lodge furniture was designed with carvings depicting the Fellowcraft degree.

*Thomas L. Fletcher, 32°
Valley of Altoona*

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.

MASONIC MOMENTS



I saw the Grand Lodge of Havana on my trip to Cuba in 1988.
Fernando Campos, 32°, Valley of Detroit

I discovered this headstone in a cemetery in Smithtown, NY. Members of the Smith family are also interred here. The inscription says, Gen. John Floyd with a date in April and the year looks like 1826. I don't know who he was, but he could have been a member of the Floyd family from Mastic. William Floyd was a signer of the Declaration of independence.

David Riha, Valley of Rockville Centre



ET CETERA,

et cetera, etc.



Visitors from the North and South

In August the Scottish Rite Masonic Museum & Library in Lexington, MA, had an unexpected visitor. Martha J. Brown, of Amherst, NH, was viewing the exhibitions when she mentioned that her great grandfather was Fredrick Beckwith Stevens, the Northern Masonic Jurisdiction's Sovereign Grand Commander from 1932-33. Technically he was Acting Grand Commander during that time, but following his tenure he became the jurisdiction's first Honorary Sovereign Grand Commander. Ms. Brown, visiting with Roosevelt Naciff, a member of DeMolay in Goiania, Brazil, and Ill. Luiz Jose Antonio Naciff, 33°, of Lodge Mensafeirs da Paz, in Brazil, was then shown the hall of portraits, where she was able to pick out her ancestor from quite a distance. The three visitors are seen in front of the portrait of Grand Commander Stevens.



Later in the month SGC Ronald A. Seale made a surprise visit to Supreme Council headquarters in Lexington, MA, to visit with Grand Commander McNaughton and to view the new jurisdiction headquarters located at the museum.

Grand Commander Seale is seen near the "Gourgas Wall"

Alan E. Foulds, 33°
editor

which lists all recipients of the Gourgas Medal. The medal is conferred by the Supreme Council in recognition of notable distinguished service in the cause of Freemasonry, humanity, or country. Bro. Seale was honored with the award in 2006.

Get Your *Scottish Rite Now*

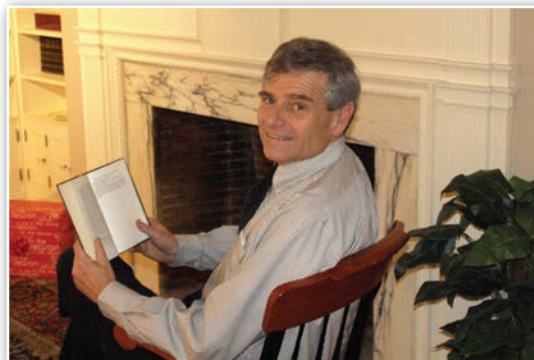
Once a month (and sometimes more often) the Supreme Council publishes a newsletter called *Scottish Rite Now*. It contains information on upcoming events and news items concerning the Northern Masonic Jurisdiction. It provides a link to the degree date schedule, and it features stories of Freemasonry around the world. To receive this free online publication simply sign up at ScottishRiteNMJ.org.

New Address?

If you have moved and *The Northern Light* (and other Scottish Rite material) is still going to your old address, you can fix that problem quite easily. Just contact your local Valley Secretary. If you don't know who that is or how to reach him, visit ScottishRiteNMJ.org, then click on "Valleys" at the top left, just under the double eagle. The secretary will be glad to help you get your information updated.

Scottish Rite Day Just Around the Corner

Mark your calendars for Sat., Nov. 12. The Northern Masonic and Southern jurisdictions come together in the first nationwide celebration of our fraternity. The Valleys, Orients, and Councils of Deliberation will be hosting events in both jurisdictions. Additionally, a handsome, new jewel has been commissioned and will be available to all who have been made a Scottish Rite Mason. In the Northern Masonic Jurisdiction each candidate receiving his 32° during this year will be presented the jewel free of charge. Others may purchase one for \$25. For more information about this special event visit srday2016.org or email membership@scottishrite.org.



The Northern Light
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Lexington, MA 02420-0519



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