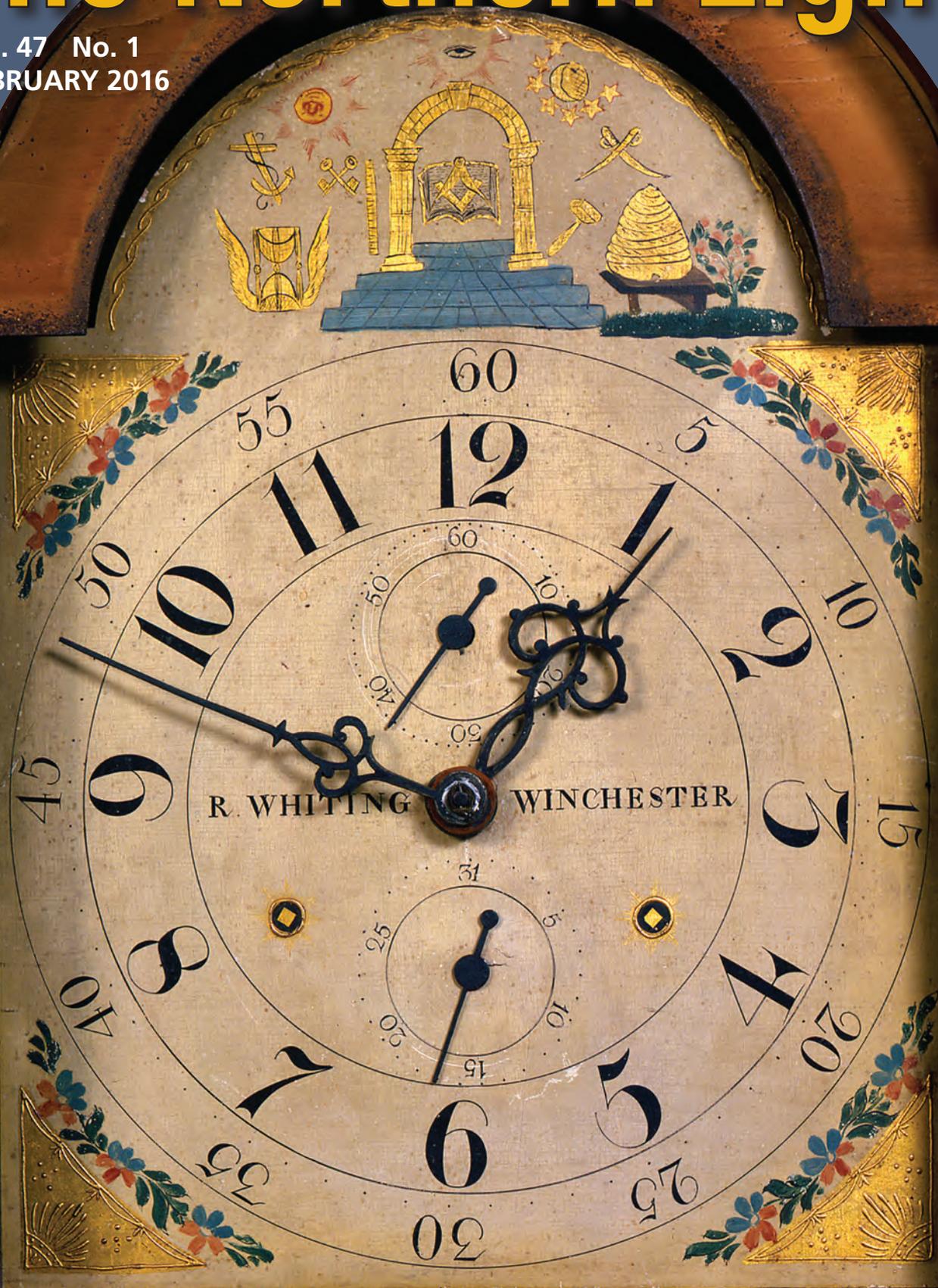


The Northern Light

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The Northern Light

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

Battle of the Somme

In August of 2013, Bill Gross, PIMCO's former CEO and legendary bond market expert, wrote an article which included an interesting observation about the tragic World War I Battle of the Somme. In part, he noted:

In the first decade of the 20th century, British war colleges and their generals were philosophically trapped by the successful strategies of a prior era – an era before the invention of a functional machine gun. They felt that machine guns might dampen the spirit of their fighting forces. What counted was the horse and the sword. Britain's cavalry training manual of 1907 in fact stated that "the rifle or machine gun, effective as it is, cannot replace the devastation produced by the speed of the horse, the magnetism of the charge, and the terror of cold steel.

The British were to experience the horror of their inability to adapt at the Battle of the Somme in 1916. German and British lines were separated by only 300–400 yards and millions of pounds of barbed wire. After several weeks of intense mortar barrage, which the British felt would leave German trenches in shambles, the Brits were ordered to advance on the German lines – each three feet apart, at a deliberate pace, wearing 65 pounds of gear. They were accompanied by officers on horseback flashing steel sabers, confident that the charge would psychologically and then physically overwhelm the mortar-battered Germans in a matter of minutes.

Instead, they were met by 1,000 German machine guns. The Germans, it seems, had burrowed themselves for weeks, 50–100 feet underground, surviving the mortars relatively intact. And their generals were well-versed in British tactics – always charging at the break of dawn, always blowing loud shrieking whistles, always advancing three feet apart with horses and bayonets of a bygone era. But the Germans believed in machine guns, not horses. Within the first few minutes there were 30,000 dead and wounded. By the end of the day there was not a single British soldier alive that had penetrated German barbed wire. Machine guns cut them down like scythes harvesting wheat. The few that reached German trenches were incinerated by German flamethrowers, another 20th century technological invention. The Somme was the biggest disaster in the history of British arms, and perhaps history's bloodiest single slaughter. During the extended battle, one million British and German soldiers were killed or wounded, yet it was Britain's, not Germany's, temporary Waterloo, based on their failure to adapt to a new age.

One hundred years later, it is difficult to comprehend why those British military officers were so resistant to change, even in the face of staggering losses. One possible explanation is they failed to understand how technology had radically changed warfare from what it had been in the past.

All of those WWI veterans are gone, and the history of the Great War has been written, including a sad chapter about the failure of British leadership at the Battle of the Somme. Unfortunately, those WWI British leaders did not understand that they needed to train their forces to fight the first day of the next war rather than to fight the last day of the previous one.

Like the British command, far too many current Masonic leaders do not understand that some traditions which served the needs of the fraternity in the past have very simply become outdated technology. For example, their insistence of stressing memorized ritual above all else in the craft, along with their edicts and rules, do not seem to be working very well in mostly empty 21st century lodge rooms.

Although the exact reason(s) for the continued enforcement of these failed policies may never be fully understood, it appears that these Masonic leaders have built their careers on the status quo and don't want new ideas coming along to challenge their authority.

We can only speculate on the mindset of those British military leaders at the Somme. Were they just following orders or did they care more about the preservation of the institution than their own troops? Today, many of our Masonic leaders seem to care more about their institution than **our fraternity**.

When the history of speculative Freemasonry is finally written, the actions of many of today's Masonic leaders will probably be remembered and compared to the failure of the tactics and leadership of the British military officers at the WWI Battle of the Somme, but there will also be Masonic leaders who are remembered for their courage to bring **Enlightenment** and compassion back into Freemasonry.

John Wm. McNaughton
Sovereign Grand Commander

Telling Time, Masonically

By AIMEE E. NEWELL, PhD

Is there such a thing as Masonic time? Some of you may be smiling or laughing and nodding your heads. But, at the Scottish Rite Masonic Museum & Library, in Lexington, MA, we think about Masonic time in terms of our wonderful collection of clocks and watches. Many of them show Masonic symbols on their faces, while others have a history of use associated with a particular lodge or Freemason. And, of course, the hourglass – one of the earliest timepieces invented – is used in Masonic ritual to remind members that life is fleeting and time is passing.

Our current exhibition, “Keeping Time: Clockmakers and Collectors,” provides an overview of the history of marking time, using clocks from our collection. The exhibit helps visitors to explore the changing ways that Americans valued time and to appreciate the skill and ingenuity of their makers. During the colonial era, few families owned a clock. They were expensive and most people could get along using the movement of the sun and moon and the change of the seasons, along with the public clocks that were mounted on community buildings. Life also moved at a different pace – most people and tasks did not require the use of strict punctuality or carefully measured time.

Over the past 250 years, the need for more precisely kept time has evolved. Work and life patterns changed, necessitating the need to punch a time clock at work, or to be on time for an appointment. Innovation in production and design has led to smaller and smaller clocks, along with thousands of choices for the style, size, color, design and function of clocks and watches. In these pages, we highlight a few of our notable Masonic clocks – and we invite you to visit our “Keeping Time” exhibition to see many more clocks from our collection (both Masonic and non-Masonic).

Masonic Tall Case Clocks

During the 1700s and into the early 1800s, those Americans who could afford to have a clock in their home usually purchased a tall case clock – the “grandfather clocks” that we associate with old-fashioned parlors. These clocks were expensive, in part because the case, face and works were all made by different, specially-trained people, and then put together for use in the home. In addition to choosing a case style for his or her clock, the customer could also choose how the face was decorated. Many American clocks show floral designs, bucolic landscape scenes, or time-related symbols such as a sun and a moon. Some clockmakers





Masonic Tall Case Clock, ca. 1815, Riley Whiting, Winchester, CT.

Photos by John M. Miller.

realized the potential of the Masonic market and also offered faces that were adorned with Masonic symbols.

The Museum & Library is fortunate to have a clock made by Newburyport, MA, clockmaker Jonathan Mulliken in the collection which dates to about 1770, and shows a hand holding a plumb line, an all-seeing eye, a level and other Masonic symbols on its engraved brass face. Mulliken was also an engraver, so it is likely that he made the face, as well as the clock works. No evidence has been found to suggest that Mulliken was a Freemason, so this clock was probably commissioned by a member of the fraternity.

During the early 1800s, Eli Terry, of Plymouth, CT, transformed the clockmaking industry by taking up a challenge to produce 4,000 wooden clock works in three years. Prior to Terry's innovations, most clock works, like those in the Mulliken clock, were made of metal. However, metal was expensive and sometimes hard to find. Terry took up his challenge in an existing grist mill, converting it into a clock factory, but harnessing the water power to make the production process faster. He used standard-sized parts and was able to meet the challenge, showing that clock works could be made efficiently and cost-effectively.

Tall case clocks became cheaper with Terry's innovations, and several clockmakers also began to make clocks with wooden works. The Scottish

Rite Masonic Museum & Library has three clocks by Riley Whiting in its collection, two of them, including the one seen here, have Masonic symbols painted on their faces. Whiting lived in Connecticut and was familiar with Terry's wooden works experiment. This clock has a face painted with Whiting's name and the location of his shop, Winchester, CT. It shows an arrangement of Masonic symbols including an anchor, crossed keys, arch with three stairs, beehive, sun, moon with seven stars, square and compasses and a gavel. Whiting joined Federal Lodge No. 17, in Watertown, CT, so he was personally familiar with the meanings of the symbols and with the potential market for this kind of clock face.

Masonic Shelf Clocks

In March 1866, John Haley Bellamy wrote to his father from Charlestown, MA, noting that his brother Elisha was "doing well – making the Masonic brackets." Between 1866-72, Bellamy designed a number of wooden clock cases, frames and what-not shelves with Masonic and fraternal



Masonic Mantel Clock, ca. 1867, John Haley Bellamy, case; E.N. Welch Clock Company, works, Charlestown, MA, and Forestville, CT, gift of Virginia S. Blakeslee in memory of her father, Earle F. Spencer Sr. and her brother, Earle F. Spencer Jr. Photo by David Bohl.

symbols, many of which he patented. The survival of so many examples attests to their popularity at the time.

Bellamy himself was not a Freemason. However, recent scholarship has found that Bellamy apprenticed with Portsmouth, NH, woodcarver Samuel Dockum, and Dockum joined Portsmouth's Pythagoras Lodge No. 33, in 1820. Dockum may have done some Masonic-themed work while Bellamy was working with him. This would have introduced Bellamy to the symbolism – and the potential market – of Freemasonry. American artists and craftsmen had sold to this audience for over a century by the time Bellamy struck out on his own.

This shelf clock shows a design that Bellamy patented in September 1867. The Masonic symbols are arranged in a way that resonates with the prevailing taste and Gothic style of the period. This clock would have been a fashionable item appropriate for a domestic parlor or a lodge room. The square and compasses emblem holds a prominent place at top center, with a G in the center to represent God, geometry, or both. Columns topped with globes flank the central clock face. The particularly appropriate winged hourglass at

bottom center symbolizes the fleeting passage of time. Bellamy designed this clock case which has a label for its retailer, James Ward and Company of Charlestown. The movement was made by the E.N. Welch Company in Connecticut.

Another shelf clock in the Scottish Rite Masonic Museum & Library collection combines symbols from Freemasonry and the Odd Fellows. It is prominently marked “W.H. Mackenzie” on the front, suggesting that it was made for and owned by this person. It seems likely that Mackenzie was a member of both fraternal organizations.

The clock is creatively constructed with a round clock, designed for an automobile dashboard, and a repurposed evaporated milk crate, which serves as the foundation for the body. Carved wooden elements were then added to the crate. An eagle at top center spreads its wings over the Odd Fellows three-link chain with the initials for “Friendship, Love and Truth,” the fraternity’s motto. Other symbols trail down the sides including the heart in hand, the skull and crossbones (used by both the Odd Fellows and the Freemasons) and Masonic square and compasses symbols (with a G in the center). Two eyes look out from the top corners on the body and the bracket along the bottom edge shows a pair of clasped hands.

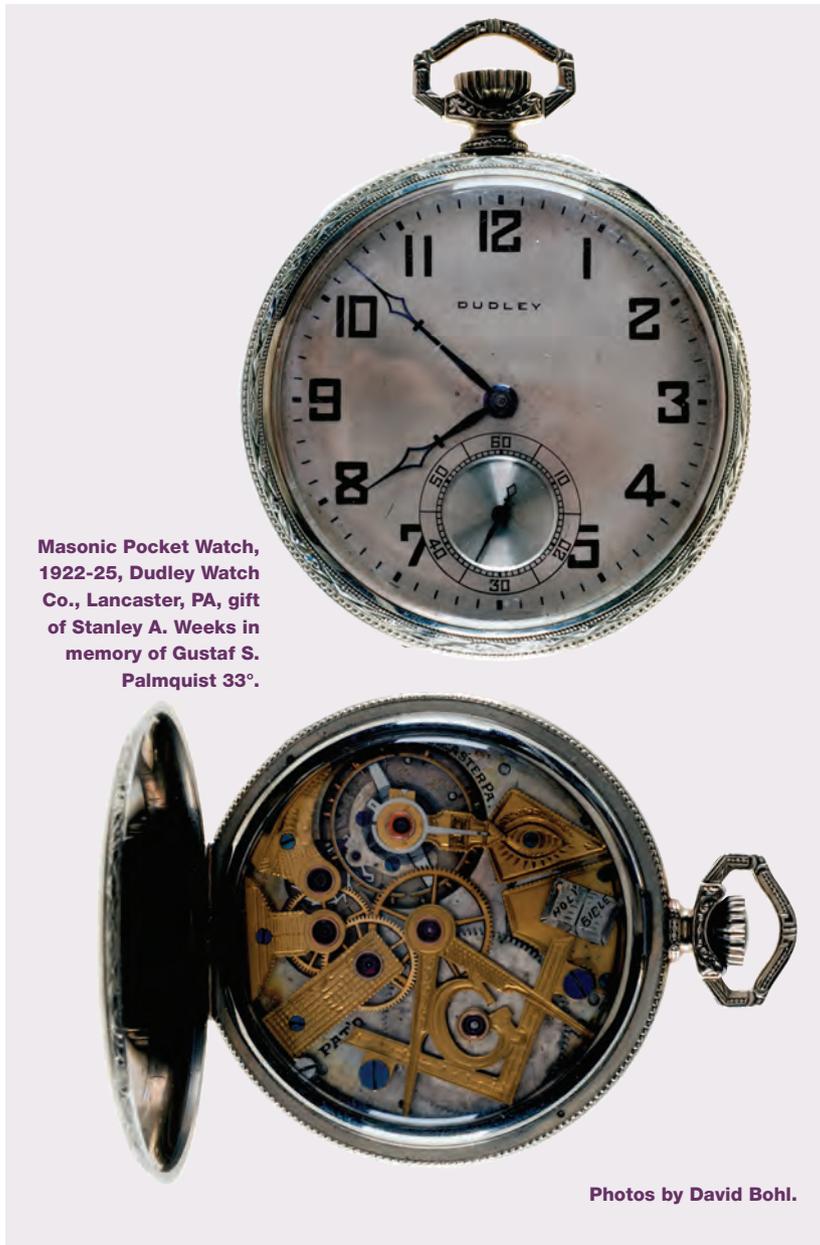
Masonic and Independent Order of Odd Fellows Table Clock, 1919, Phinney-Walker Co., Inc., New York, NY. Photo by David Bohl.



The Dudley Masonic Watch

For those drawn to Freemasonry’s genteel regalia – top hats, tails and gloves – the idea of adding a pocket watch to the ensemble is accessorizing at its best. And, the perfect watch to carry is a Dudley Masonic watch. While the faces of many Dudley models show a non-Masonic Art Deco style, the backs are a different story. The bridge plate presents a group of Masonic symbols including a square and compasses with G, level and plumb, and a trowel. This subtle inclusion of the symbols mirrors the lessons taught in Masonic ritual – the deeper a candidate searches, the more he sees.

The inventor of these Masonic watches, William W. Dudley, was born in Canada, where he was



Masonic Pocket Watch, 1922-25, Dudley Watch Co., Lancaster, PA, gift of Stanley A. Weeks in memory of Gustaf S. Palmquist 33°.

Photos by David Bohl.

apprenticed as a horologist. While living in Canada, Dudley joined New Brunswick Lodge No. 22. By 1884, he moved his family to the United States where he began working as a model maker at the American Waltham Watch Factory in Waltham, MA. Over the next few decades, Dudley worked at watch companies in Springfield, IL; South Bend, IN; Trenton, NJ, and Lancaster, PA. While in Trenton, Dudley affiliated with the city's Mercer Lodge No. 50.

In 1920, Dudley created his own watch company in Pennsylvania. He had been working on the design of his Masonic watch for almost two decades. Another Freemason, who worked at the same factory

in Lancaster as Dudley, helped him by machining the Masonic symbols for Dudley's prototype. This was Willis R. Michael, who was an active Scottish Rite member. When the Scottish Rite Masonic Museum & Library opened in Lexington, MA, in 1975, Michael's widow generously donated more than 140 timepieces from her husband's collection over the museum's first ten years, including two Dudley watches.

Dudley received a patent for his watch design in 1923. The company initially produced "Model 1," which was 14K gold and a size 14 movement. By 1923, demand for a smaller watch led to the production of "Model 2," which was 14K gold filled and a size 12 movement. "Model 3" came later and had a Masonic face, unlike the first two. While Dudley's company reached a high of employing 20 watchmakers, competition from the wristwatch eventually pushed Dudley out of business and into bankruptcy in 1925. Most of his inventory was sold to the P.W. Baker Company which continued to produce some Dudley-style watches until 1935, when it was sold to the XL Watch Company which made about 1,000 of the watches until 1976.

The market for and interest in Masonic clocks and watches endures today. Dudley Masonic pocket watches can run to five figures at auction and from dealers. Contemporary versions of Masonic wristwatches and clocks continue to be produced. Recently, the Museum & Library received a gift of a fun 20th century wall clock in the shape of a square and compasses symbol. Instead of numbers, the face has a Masonic working tool or symbol to mark the hours. We look forward to continuing to add to and improve our timekeeping collection. ■

"Keeping Time: Clockmakers and Collectors" is on view at the Scottish Rite Masonic Museum & Library in Lexington, MA, through October 2016. The museum is open Wednesday through Saturday from 10 a.m. to 4 p.m. and offers free admission and parking. For more information, please visit our website, www.monh.org.

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

Freemasonry:

A School of Leadership

By YASSER AL-KHATIB, 32°

The decline in membership and engagement have led Masonic authorities to rethink the structure and direction of Freemasonry in order to become more compatible with the aspirations and needs of the 21st century man. This is not an innovative intervention; rather it has been a common practice for the past 200 years.

Worshipful Brother John Hamill, in his article entitled “The Current State of Freemasonry in Britain,” affirms “I know the greatest myth in Freemasonry is this one: that nothing has ever changed.” In this date and age, change is synonymous with survival. In order to reach a change that matters we have to make our members believe. In order to believe, our members need to be inspired. Since leaders inspire others to fulfill a vision, our task becomes one of creating more leaders within our fraternity.

We witnessed at the turn of this century how the Scottish Rite Supreme Council emerged on multiple social media outlets and started to promote leadership training. Conferences, email blasts, and printed communications became the vehicle for promoting leadership education. Obviously, the objective is to emulate successful organizations that excelled in achieving growth and sustainability over the past century by promoting a culture of change and creating pathways for innovation and exchange among members.

Freemasonry’s historic role as a school of leadership is the foundation for expanding the blue lodge strategy to “make good men better.” For this purpose, the Supreme Council updated the vision and mission statements to better align with the transformation strategy. Naturally our degrees had to be updated in order to eliminate the anachronisms and to create a contemporary model that adapts to the changing membership needs. In applying this dynamic model, I believe the Scottish Rite

It is an exciting era in which the personal growth of a Mason becomes key to the survival of an entire fraternity.

will resolve Freemasonry’s current nightmare of dwindling membership by once again attracting men who are seeking self-improvement and providing charity. Did you know that millennials, or Gen Y, will have the largest buying power in the U.S. by 2017? According to the CEO of Achieve and researcher for The Millennial Impact Project, Derrick Feldmann, “What motivates millennials is a desire to affect *their* cause through *your* organization with their friends.”

In a nutshell, to win the hearts of millennials, we need to help them understand our cause, and we need to do so in their language. It is an exciting era in which the personal growth of a Mason becomes key to the survival of an entire fraternity. This exciting journey will also allow us to develop new ties, values, and norms that will shape the future image of our fraternity as a whole.

Therefore, we hypothesize that at the foundation of this transformation there needs to be a Masonic leader. Embedded in its ritual and degrees, Freemasonry contains the recipe to facilitate the transformation of fit men into leaders by equipping them with leadership skills through enforcing habits

. . . those who succeed in leading ethically not only improve their business and culture but also help make a difference in the world.

of collaboration, sharpening our storytelling skills, and acting in conformity to high ethical standards. The ritual of the blue lodge diligently focuses on building the temple inside thus making Masons fit stones for a great temple. The first lessons stress the importance of allocating resources (tools, lights, and symbols), managing time (ruler, sun, and moon), and working silently (first penalty) until the skills are perfected. The lesson progresses to focus on striving for education (the liberal arts) and casting our mind or consciousness over our lower instincts (obedience), a quality fundamental to the evolution of an ethical leader. Finally, we learn of the importance of being true and loyal to the cause of bettering others (self-sacrifice).

In Scottish Rite we begin to teach stories of collaboration among prophets, princes, and common men in order to achieve relief and peace.

Aristotle, in Book X of the *Nicomachean Ethics*, states “Now some think that we are made good by nature, others by habituation, others by teaching... However the man who is to be good must be well trained and habituated, and go on to spend his time in worthy occupations and neither willingly nor unwillingly do bad actions, and this can be brought about if men live in accordance with a sort of reason and right order.”

Through our ritual we aim to train man to exhibit upright behaviors and become more compliant with rules and regulations. The repetitive, persistent, and detailed nature of our ritual turns those behaviors into organized habits that are hard to break. Our habit building can be compared to Mr. Miyagi’s training practices in the 1980s movie *The Karate Kid*. In one scene, Daniel, the apprentice, had to paint the fence repeatedly until he perfects the technique, thus unknowingly learning yet another tool of self-defense. Daniel was only able to realize the benefits of the habit when he was faced with danger.

Aristotle adds in Book II, “Thus, in one word, states of character arise out of like activities. This is why the activities we exhibit must be of a certain kind; it is because the states of character correspond to differences between these. It makes no small difference, then, whether we form habits of one kind or of another from our very youth; it makes a very great difference, or rather all the difference.”

Amy Cuddy, a Social Psychologist, researched how the “power of posing” affects our testosterone and cortisol levels in a manner that makes us more assertive and confident while at the same time less stress reactive. She adds “fake it until you believe it and then become it.” If we practice Freemasonry until we become it then we will not only earn its aprons and jewels but also inspire its continuity and growth. We will use its tools to help others and become upright visitors of this world. Our journey would not be in vain.

For example, Freemasons practiced charity for many years before they erected the formidable institutions and charity foundations that exist today. The Scottish Rite dyslexia centers for children stand out. Charity started as an initiative of individual Masons until it became an organizational habit. Equally, the habits we foster in our new members will shape the identity of our fraternity. Habits can be contagious. The challenge is to decide which habits would best serve our organization.

One objective of this article is to assert that these habits must help create more leaders who can engage members in their lodges and communities. Some of the habits we develop as Freemasons include our ability to restrain ourselves to the right time to speak, to contemplate twice more than we talk, to dress professionally, to respect authority and be exemplary subordinates, to mentor and nurture our new initiates, to labor hard, and detach ourselves from the reward.

However the most important habit ought to be that of collaboration, thus casting aside the weak I to

a strong *we* as emphasized in the lesson of the third degree tool.

Storytelling is another important tool for leaders. Paul Smith, author of *Lead with a Story*, suggests that storytelling helps leaders become more effective by inspiring the organization, setting a vision, teaching important lessons, defining culture and values, and explaining who you are and what you believe. It is the chosen method for teaching important lessons and inspiring behavioral change in humans from the beginning of time.

The world's most prevalent religious books, Torah, Bible, Quran, Bhagavad Gita, and others contain numerous stories within their various chapters. Our ancient Brethren realized this dominant form of communication and incorporated it into our ritual system.

Each one of the 32 degrees contains at least one story embedded into its allegory. Scottish Rite took story telling from the blue lodge degrees and evolved it into a theatrical role-play in order to further sharpen the skills of its members.

By learning our ritual and immersing ourselves in its parts we practice storytelling skills. We yet earn another leadership tool, one that is essential to inspire and steer those entrusted to our care. Storytelling is more than an essential set of tools to get things done: it's a way for leaders – wherever they may sit – to embody the change they seek. Rather than merely advocating and counter-advocating propositional arguments, which lead to more arguments, leaders establish credibility and authenticity through telling the stories that they are living. When they believe deeply in them, their stories resonate, generating creativity, interaction, and transformation.

Try to remember the best speech you have ever heard and how it made you feel. Without an appeal to emotions and feelings a story becomes irrelevant. I remember a former supervisor once sharing his passion for WWII stories. Being a veteran, he felt connected to the soldiers on the battlefield at Normandy and Iwo Jima. The stories sparked a sense of pride in him. He became compelled to learn the stories of courage that have in return influenced his beliefs and way of life.

We spark a similar sense of duty and pride in our members when we tell stories of how our ancient Brethren safeguarded and contributed to our rich diverse spiritual heritage and inspire them to carry

the torch forward. Stories can be effective tools for ingraining values within an organization; particularly those that help to forestall problems by clearly establishing limits on destructive behavior. These narratives often take the form of a parable. The stories are usually set in some sort of generic past and have few context setting details. The “facts” of such details can be hypothetical, but they must be believable.

Finally, we have all heard of stories of exploitation of lodge funds, immoral individual activities, and non-fraternal interactions within the different bodies and jurisdictions. I assure you my Brethren that these events are not exclusive to Freemasonry.

However the shocking awe that overwhelms us when hearing of such tragedies represents a healthy sign of our upstanding character and our craving for leaders of outstanding character. In her book, *7 Lenses: Learning the Principles and Practices of Ethical Leadership*, author Linda Fisher Thornton believes that effective leaders focus on what's right and exemplify to their people that they are there to help, and not to exploit the vulnerabilities of others.

Their organizations typically respond to their example and their desire to serve others and make a positive difference. She believes that those who succeed in leading ethically not only improve their business and culture but also help to make a difference in the world.

These practices become an essential factor in evaluating the success of a Valley. The ability to practice and promote these practices is displayed in how much a Valley is able to promote collaborative engagement among members, celebrate group success, and reward objectively on a merit-based system. Transform 'I' into 'WE' and the Valley will flourish in time.

My hope is that this article helps us appreciate some of the leadership features embedded in our ritual. In applying these qualities we still aim to better serve others and achieve the great work of casting our spiritual being over the material one. Our new motto becomes extended to “make good men better by making them leaders.”

When we enforce collaborative habits, storytelling skills, and ethical practices in a Freemason we transform him into a leader that is able to succeed not only at lodge but also at home, at work, and in society. This will undoubtedly attract into our ranks men who crave such a rare lifestyle. ■

Historic Giles Fonda Yates Patent Acquired

By JEFFREY CROTEAU

The Scottish Rite Masonic Museum & Library recently acquired a 187-year-old document that is of great historical significance to the Northern Masonic Jurisdiction. This patent, dated July 5, 1828, admitted Giles Fonda Yates, 33°, as an Active Member of the Supreme Council, Northern Masonic Jurisdiction (NMJ). To better understand the importance of this certificate and the events surrounding its creation, let's take a closer look at this interesting period of Scottish Rite history and the key role that Yates – the NMJ's Sovereign Grand Commander for only ten days in 1851 – played in the success of Scottish Rite in the early to mid-1800s.

Giles Fonda Yates was born in Schenectady, NY, and lived most of his life there. He attended Union College and later became a lawyer. He was also, from 1834 until 1840, editor of the *Democrat and Reflector*, a Schenectady newspaper. Raised a Master Mason in Morton Lodge No. 87 in 1820, Yates later served as Master of St. George's Lodge No. 6 in Schenectady in 1826, 1844, and 1846. He joined the Scottish Rite in 1825, as a member of the Supreme Council, 33°, Southern Jurisdiction, then located in Charleston, SC. Yes, you read that correctly. Until the Northern Masonic Jurisdiction and the Southern Jurisdiction came to a territorial agreement in 1827, the Scottish Rite bodies in Albany were subordinate to the Southern Jurisdiction's Supreme Council. When Yates was made a Sovereign Grand Inspector General, it was done by a representative of the Southern Jurisdiction's Supreme Council.

For several years, the Supreme Councils of the Southern and Northern Masonic Jurisdictions did not have formal boundaries. That changed in 1827 when the two Councils agreed on what



Giles Fonda Yates, 1849. Francis Davignon and Hoffmann, New York, NY. Collection of the Grand Lodge of Masons in Massachusetts at the Scottish Rite Masonic Museum & Library. Photo by David Bohl.

states would come under each Supreme Council's jurisdiction. This agreement largely resulted from discussion between the Southern Jurisdiction's third Sovereign Grand Commander, Moses Holbrook and John James Joseph Gourgas, the Northern Masonic Jurisdiction's Grand Secretary General from 1813-32 (and its Sovereign Grand Commander from 1832-51). Although Gourgas and Holbrook had exchanged letters as early as 1822, it was upon Holbrook's election as Grand Commander of the Southern Jurisdiction's Supreme Council in the autumn of 1826 that he and Gourgas began corresponding in earnest. Among the many topics they shared views on was the official demarcation of the territories of each

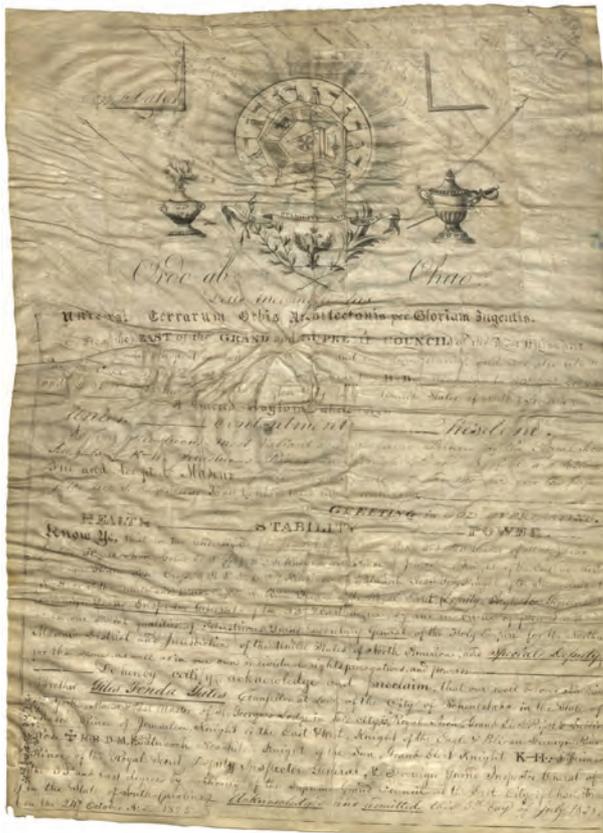
jurisdiction, which included putting New York State in the Northern Masonic Jurisdiction. After both Supreme Councils agreed on the boundaries of their jurisdictions, Holbrook directed the Scottish Rite bodies at Albany to transfer their allegiance to the Northern Masonic Jurisdiction's Supreme Council, then located in New York City. In February 1828, the bodies at Albany officially transferred their allegiance, with the Consistory at Albany reporting to the Supreme Council, NMJ.

Forging the territorial agreement between the jurisdictions also caused the beginning of a long friendship between Yates and Gourgas. From the Gourgas-Yates correspondence in the Scottish Rite Masonic Museum & Library's Van Gorden-Williams Library & Archives collection, we know that, in early June 1827, Yates visited Gourgas in New York City. Yates referred to this first meeting between them as an "interview" at Gourgas's residence. Because of the 1827 territorial agreement, Yates, a member of the Charleston Supreme Council, needed to transfer his allegiance to the Supreme Council, Northern Masonic Jurisdiction. Holbrook put Yates and Gourgas in

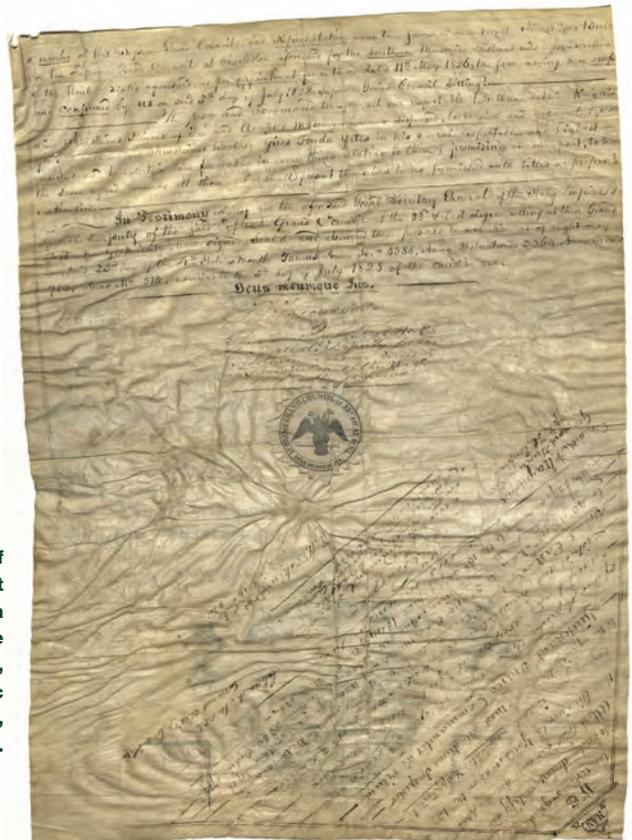
touch with each other so that they could begin the process of Yates becoming a member of the NMJ's Supreme Council.

This was in the early days of the Scottish Rite, when all 33° Scottish Rite Masons were Active Members of the Supreme Council. The category of Honorary Members – non-voting 33° Masons – was not created until 1865. By reading Gourgas's correspondence with both Holbrook and Yates, we know that Gourgas and Yates were discussing his transfer of allegiance in letters written during the early summer of 1828. In a letter dated June 16, 1828, Yates wrote to Gourgas saying that he would be visiting New York City from July 4th to the 6th. This matches up with the July 5, 1828 date of the newly acquired patent. It seems likely that, during this July visit, Yates signed the patent that Gourgas had drawn up. It admitted Yates as a member of the Supreme Council, Northern Masonic Jurisdiction.

Printed and written on parchment (animal skin), the document has a wrinkled appearance. This buckling is likely the result of it having been



Certificate of Appointment for Giles Fonda Yates, 33° to the Supreme Council, Northern Masonic Jurisdiction (front), 1828.



Certificate of Appointment for Giles Fonda Yates, 33° to the Supreme Council, Northern Masonic Jurisdiction (back), 1828.

exposed to high or fluctuating humidity in the past. The engraved masthead features emblems typical of early Scottish Rite certificates. An image of the Camp (curiously rotated ninety degrees to the left) is the most prominent decoration. All of the text below the phrase “Ordo ab Chao” is in Gourgas’s handwriting. Gourgas also affixed a paper seal of the “Supreme Grand Council” (as the Supreme Council was often called in its early days) just below his name and title.

When Yates joined the NMJ’s Supreme Council in 1828, he was only its twelfth member since its founding in 1813. In addition to documenting Yates’s acceptance into the NMJ’s Supreme Council, the patent contains a large annotation on the bottom right corner of the back of the certificate, dated June 16, 1844. This annotation declares Yates’s appointment as the Lieutenant Grand Commander (today known as Grand Lieutenant Commander), an office that he would hold until he was elected Sovereign Grand Commander in 1851.

The 1844 annotation is especially interesting because Gourgas and three other members of the Supreme Council signed it. Edward A. Raymond, Killian H. Van Rensselaer and Charles W. Moore all added their signatures to the annotation. They probably did this in 1845, since Van Rensselaer, who did not become a member of the Supreme Council until 1845, and Raymond and Moore did not become officers in the Supreme Council until that year. Both Raymond and Van Rensselaer later both served as Sovereign Grand Commander of the Northern Masonic Jurisdiction. Along with Gourgas’s signature and Yates’s signature on the *Ne Varietur* line on the front – this one document bears the signatures of four of the Northern Masonic Jurisdiction’s Past Sovereign Grand Commanders. For this and other reasons, the Museum & Library is thrilled to add this document to the collection of the Van Gorden-Williams Library & Archives. Along with other, early Scottish Rite documents in the collection, the Yates patent helps tell the fascinating story of the Northern Masonic Jurisdiction.

Yates only served as Sovereign Grand Commander for ten days – the shortest term of any Grand Commander in the organization’s two hundred year history. In a long farewell speech



John James Joseph Gourgas, 1842-70. Francis D’Avignon, New York, NY. Collection of the Grand Lodge of Masons in Massachusetts at the Scottish Rite Masonic Museum & Library. Photograph by David Bohl.

given upon his resignation on September 4, 1851, Yates outlined some of his reasons for stepping down so quickly. Yates said that, to stay in office, he might “stand in the way of the just preferment of my compeers,” concerned that he might prevent the fair promotion of others of equal ability. Yates also remarked that his Schenectady residence was far from the NMJ’s Grand East in New York City.

By the time of Yates’s death in 1859, he had been an active Mason for nearly forty years. Together, Yates and Gourgas preserved the Scottish Rite through the darkest days of the anti-Masonic period, and their friendship played an essential role in reviving and revitalizing the Scottish Rite starting in the early 1840s. It is not an exaggeration to say that the Scottish Rite might not exist today if not for Yates and Gourgas. ■

Do you or does your organization have any 19th-century documents, certificates, or manuscripts related to the Scottish Rite’s Northern Masonic Jurisdiction that you would like to donate to the Scottish Rite Masonic Museum & Library’s Van Gorden-Williams Library & Archives? If so, please drop us an e-mail at library@monh.org.

Library of Donors Wall

ON JANUARY 15, 2004, the Masonic building in Bangor, ME, was totally destroyed by fire. Our Children's Dyslexia Center was located at the site.

Two lodges, the York and Scottish Rite bodies, and the Eastern Star that also called the structure their home sought temporary locations and were successful in holding their meetings in neighboring lodge halls.

The learning center (as it was called then) opened in a downtown location temporarily rent free for the first year.

In the meantime the search committee of the Masonic Association started looking for a new location. They even considered new construction on a site in an industrial park.

In April 2009, the Bangor Theological Seminary was about to be offered on the market. Bro. Richard Trott, being familiar with the real estate market, called the owner of the property and negotiated a price.

The members of the association viewed the property, met with the owner, signed a purchase and sales agreement, and proceeded to purchase the property.

It was agreed that this would also be the home of the dyslexia center. The next step was to build the interior of the second floor of the building for the necessary tutoring rooms and offices for the staff and tutors.

The board of governors decided that as a fundraiser doors to the various rooms in the center would be offered for sale for \$12,000 each.

Within the first year all of the very visible doors were sold and donations ceased. New ways were needed to assure that donors were properly recognized.

We were also promoting the "Sponsor a Child Program." A friend and Brother, Perry Clark suggested a good way to recognize donors was to paint a bookcase on a wall, with the names of the donors on the binding of the books in the bookcase. He, being an artist of many talents, offered to paint the bookcase so that it would appear to be three dimensional.

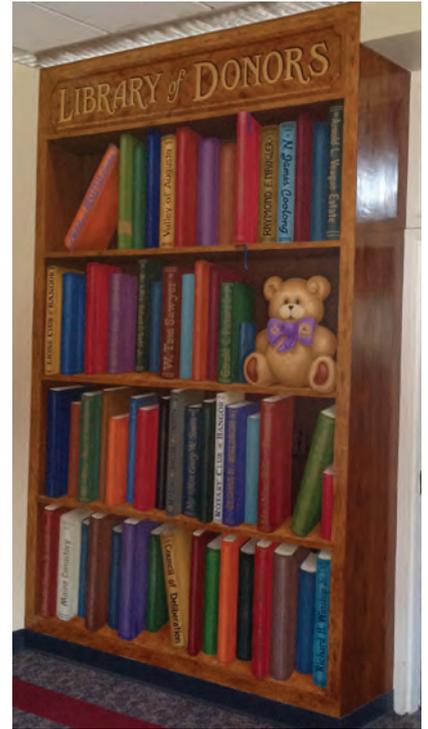
The board of governors decided that this would also be a way of getting more donations for the "Sponsor a Child Program," so the price of having a name on the binding of one of the books was set at \$5,000.

There would be no indication of the size of the book relative to the amount of the donation. The first donation received more than paid for the cost of the painting.

The process used is called *Trompe l'Oeil*, which is French for "to deceive the eye." The location of the painting is on the first floor at the entrance to the dining room of the Masonic Center in the lounge area.

Anyone who enters the dining room cannot miss the bookcase. Many people approach the painting believing it is a real bookcase.

The artist, Bro. Perry Clark, is a member of Buxton Lodge, No. 115, in Buxton, ME. He grew up painting, beginning at the age of six. He graduated from Fresno State College in California with a degree in graphic arts and metal. He has been a self-employed artist for 40 years and has used his painting talent from California to the East Coast and several states along the way, before settling in Maine. Bro. Perry paints commercial art, fine art, and on almost anything people will pay him to paint on, including but not limited to, cars trucks, boats, trains, helicopters exterior and interior entrances.



A Few Good Men –

Photographs of 33° Members from the Past

In the August 2015 issue, we featured several photographs of Scottish Rite members from the late 1800s and early 1900s. The story – or rather, lack of story – about James Gordon inspired several readers to undertake their own research. We are so pleased that they shared the results with us. We can now provide an update about Gordon's life, filling in several details about this Scottish Rite Mason.

A reader from the Valley of Philadelphia found information about the Gordon family tree. James was the son of Jesse Gordon and Harriet Connor. He was born in Hampstead, NH, on March 14, 1814, the third child of an eventual eight, although at least one of his younger brothers died early (at age 2 in 1832).

Another reader looked for him on the United States Census throughout the late 1880s. He found a James Gordon living in Cincinnati in 1850, 1870, and 1880, but this James Gordon was born in Pennsylvania around 1827, to a mother named Ann. It seems that this was a different man. The family information discovered by the Philadelphia reader above was further supported with that reader's discovery of Gordon's will which mentions one of his sisters from the family tree and acknowledges his Scottish Rite

participation. As our reader explained, "among the various beneficiaries [named in the will] were the Home of the Friendless of Cincinnati and the Colored Orphans Asylum of Cincinnati. The only family member mentioned is a sister Ellen, to whom he leaves land in Lowell, MA, a gold watch, and all of his jewelry 'except a 33° Masonic charm and diamond stud'" which he bequeathed to his friend (and chairman of the NMJ's Committee on Ritual from 1868-82) Enoch T. Carson of Cincinnati.

One more reader, a fellow Cincinnati, did some digging on Gordon's York Rite activities and found him on the roster for Cincinnati Council No. 1, Royal and Select Masons of Ohio, from 1874. Gordon had received the degrees of Royal and Select Master in December 1856.

We hope to discover more stories about objects in our collection through "crowdsourcing" like this. We have made many of our 1,000+ historic photographs available online. They can be searched by going to our website, monh.org, and selecting "online collections" under the "Collections" tab at top. We have also launched a Flickr page with albums of photographs of objects in our collection. Check it out at flickr.com/photos/



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

digitalsrmmml.com. Most recently, we have started to map our historic photos on HistoryPin. Visit our channel at historypin.org/channels/view/64613/#!photos/list/ and leave comments and information. Or, email Director of Collections Aimee E. Newell at anewell@monh.org or call her at 781-457-4144 with any questions about our collection.

III. Harold Thomas Jackson Littleton, 33°

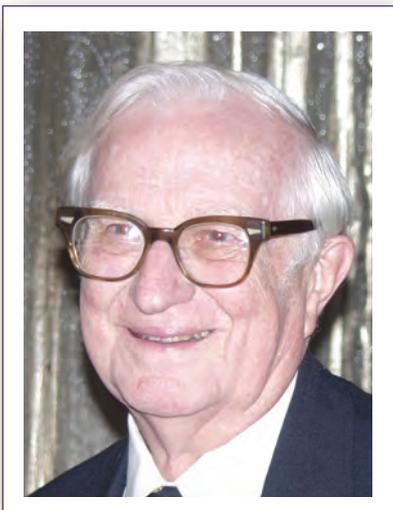
1921 - 2015

III. Harold T.J. Littleton, 33°, an Active Emeritus Member of this Supreme Council for the state of Delaware, died on Wednesday, Oct. 21, 2015.

Raised a Master Mason in Parksley Lodge No. 325, A. F. & A. M., Parksley, VA, on April 27, 1947. He held dual membership in Granite Lodge No. 34, A. F. & A. M. in Wilmington, DE, where he served as Worshipful Master. He was a charter member of the Delaware Lodge of Research. He was elected Grand Master of Masons for the state of Delaware in 1982.

On Dec. 28, 1948, at Wilmington, DE, he was united in marriage to Marian Mote Coleman, who predeceased him. He is survived by a son, Thomas J. Littleton; one granddaughter, Jeanine Joyce Littleton; and three great grandchildren.

For the complete balustrade on the life of III. Harold T.J. Littleton, 33°, visit the "Member's Center" at ScottishRiteNMJ.org.



A young family's ordeal

Is there anything harder for a parent to face than an infant born with a life-threatening condition? A Freemason and his wife endured this harrowing reality. One of their twin sons was born with a congenital heart defect that nearly took his life at birth. Theirs is a story of shock, grief, worry, and hardship. It is also a story of faith, love, joy – and of Masonic caring.

More than a half million dollars is donated annually to members of the Masonic fraternity, their families, and their widows in need. This family's story serves as one example of the many who are helped.

Twins

Our Brother and his wife were thrilled when they found out they were not only expecting one son, but two. Their oldest son was excited too. He said he was, "ready to be a big brother." The pregnancy was trying but uncomplicated.

On November 16, 2014, the twins arrived at full-term. One baby was vital and crying – the music every parent waits to hear. But there was no sound from the other baby. Both parents knew something was very wrong. But what?

The Journey

Birth to Five Hours Old: Diagnosis

Rather than peacefully celebrating the miracle of their two new sons, our Masonic family saw the delivery room transformed into a trauma unit in response to their infant's distress. Five

hours after his birth, the child was transferred to a hospital with more sophisticated diagnostic tools. There, an echo cardiogram presented a clear finding – transposition of the great arteries.

Transposition of the great arteries (TGA) is a congenital heart defect where the connections in the heart are "swapped" causing only oxygen-poor blood to circulate through a baby's body. It is the second most common heart defect in early infancy. Nothing can be done to prevent it. Without surgery, TGA is fatal.

Five Hours to Seven Days Old: Two Surgeries and Complications

The TGA diagnosis required that the baby be medevaced to a hospital for children. Within 18 hours of birth, he underwent a life-sustaining cardiac procedure to create a hole in his heart in order to deliver the oxygen he needed.

At one week of age, the child underwent his second surgery – a six-hour open heart procedure known as an "arterial switch." Unluckily, the baby had atypical branching of the arteries causing a severe complication that compromised the surgery's outcome and lengthened his recovery.

Eight Days to 21 Days Old: A Hard Recovery, Two Cardiac Arrests, More Surgery

Following the arterial switch surgery, he "did not recover well at all," said mom. "He struggled greatly for ten days, and during that time he suffered the first of two cardiac arrests. His vulnerability tore us to shreds."

"Our son then took a turn for the better and he began to recover by leaps and bounds," said mom. "We were looking forward to bringing

him home before Christmas.” At three weeks old, however, he experienced a major setback – a second cardiac arrest.

“Things went terribly wrong for our baby,” said our Brother. “When he went into cardiac arrest again, the medical team performed CPR on him for nearly two hours, and another surgery was required. The prognosis was grim. I prayed, ‘God, please save my son.’ It is a miracle he pulled through. It truly is.”

10 Weeks Old: Homecoming

“Our son was in the hospital for ten long weeks,” said mom. “His homecoming on February 1 was truly joyful.”

“At his lowest point,” said our Brother, “his heart function was at 17 percent. He has improved to 53 percent today, which, for him, is great. We know we have a long road ahead.”

Medical Bills, Hardship:

The Grand Almoner’s Fund Steps Up

“I’ve known this Masonic family for many years,” said the Junior Grand Deacon who reached out to the Almoner’s Fund on the family’s behalf. “These are good parents who live honorable lives, do all the right things, and are working through one of the hardest situations a parent can face.

“When I learned that outstanding medical bills were creating financial hardship for them,” said Brother Jr. Grand Deacon, “I reached out to the Grand Almoner’s Fund.” The relief was arranged through Ill. Gail N. Kemp, 33°, Active Member of the Scottish Rite Supreme Council. A check was delivered to the family within 24 hours of the request.

“The Grand Almoner’s Fund is remarkable,” continued the Junior Grand Deacon. “This program is giving this deserving family some peace of mind in a very trying time. All Scottish Rite members should be more than proud of the impact this has on the many Masons and their

families who are helped every year. You are living the commitment to uphold Freemasonry’s highest values.”

The Parents Give Thanks

“Through it all, God shows you the way,” said the father. “At first, we were all just trying to survive, but now we are beginning to thrive. The help we received from the Grand Almoner’s Fund greatly eased the burden of the medical bills we faced. To feel connected to people who care, especially my Masonic Brothers, was a great gift to us. Words can hardly explain the depth of our family’s gratitude.

“I have always been proud to be a Freemason,” he continued. “To know that the spirit of fraternity reached out and embraced us is humbling.”

Concluded mom, “This ordeal has given us a stronger faith in God, and a renewed faith in the power of love and community. Part of our family’s ability to heal and be optimistic view is due to the caring of the Masonic fraternity and the Grand Almoner’s Fund. Our thanks knows no bounds.”

If you would like to make a donation to the Grand Almoner’s Fund, you can contact the Development Department at development@srmnj.org, call (781) 862-4410, or donate securely online at scottishritenmj.org/development. You can also mail a donation to Grand Almoner’s Fund, Scottish Rite NMJ, PO Box 519, Lexington, MA 02420. 100 percent of your donation goes to helping Masons and their families in need.

The Grand Almoner’s Fund is part 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. ■■



2015 Biennial Session

THE SUPREME COUNCIL, 33°, Southern Jurisdiction, celebrated its 214th birthday and an important milestone for the Scottish Rite – the 100th anniversary of our auspicious headquarters building, the House of the Temple, in Washington, DC. To celebrate properly, the Supreme Council added a whole day of activities preceding its usual biennial events. The events included a public reenactment of the dedication of the building on its front steps, complete with a brass band and live video streaming.

During the session, SGC Ronald A. Seale, 33°, received representatives from nine allied and appendant bodies, 32 grand lodges, and 22 supreme councils. The Supreme Council awarded ten Grand Crosses of the Court of Honour, its highest honor. Three Sovereign Grand Inspectors General will retire during the upcoming biennium, and three new SGIGs were elected: Ill. Frank C. Baker, 33°, Utah; Ill. Joe C. Harrison, Jr., 33°, Tennessee; Ill. Jeffrey D. Larson, 33°, South Dakota.



Top (l. to r.): House of the Temple Rededication ceremony, Biennial Session Invocation. Bottom (l. to r.): Opening Session, Pledge of Allegiance.

Brotherly Love in Wheeling, WV

THE CITY OF WHEELING sits on the Ohio River in the northern panhandle of West Virginia. Wheeling is the northernmost Valley of the Southern Jurisdiction between the Atlantic Ocean and Cedar Rapids, Iowa.

During its October Lodge of Perfection meeting, the Valley of Wheeling decided to launch a brand new service project in time for the winter holiday season — donating nonperishable items to fill Christmas stockings for shipment to our troops stationed overseas. Members were invited to donate items, such as batteries, pens, paper, necessities, crossword puzzles, magazines, thick socks, or anything that will fit in a Christmas stocking.

Donations immediately began coming into the Scottish Rite, and by the end of October, the Valley had enough donated items to start filling stockings. A group assembled at the Scottish Rite Temple and stuffed 55 stockings which they packaged for shipment to our troops. The amazing volunteer stuffers included Ill. Mike West, 33°, Bros. Brad Hufeld, General Secretary; Chuck Ryan, personnel representative; Gene Crowder, 32°, and Virginia McAfee, office manager.



400th Reunion

THE HOUSTON VALLEY was proud to celebrate its 400th reunion on November 5–7, at their new Scottish Rite Temple. This three-day reunion featured two degrees on Thursday and two on Friday followed by seven degrees in an all-day session on Saturday. The reunion degrees were held in the new high-tech theater-in-the-round with electronic scenery displayed on three walls. Thirty young Masons from Houston received their 32° black caps on Saturday evening after a unique presentation of the lessons taught by the Scottish Rite degrees.



Nous sommes tous des Francs-maçons Français



Leigh E. Morris, 33°

Nous sommes tous Américains.

We are all Americans. So declared the *Le Monde* editorial in the wake of the monstrous 9/11 attacks.

And now we are all French.

More specifically, we are all French Freemasons. *Nous sommes tous des Francs-maçons Français.*

In the wake of the Paris massacres of Nov. 13, I felt compelled to abandon our usual theme and look at those events through Masonic eyes.

We live in many different countries. We speak many different languages. Our customs, cuisine, traditions and dress differ.

And though we have these and many other differences, Freemasons from North America to South America to Africa to Asia and Australia share a common set of beliefs and values.

For me, this unity became very real in the aftermath of 9/11. Our Supreme Council met in Indianapolis. It was here that I would receive the 33° and witness what may well have been the most remarkable session in Scottish Rite history.

Travel was difficult, especially for those who lived in other lands. Compounding the travel complexities was the palpable fear felt by countless millions. Would our Brothers make the journey to America's heartland? Would this Supreme Council session go down as one of the least attended? Would fear triumph?

While my wife, Norma, and I attended the vesper service to begin our first Supreme Council experience, I was awed by the massiveness of the crowd. Our belief in the Fatherhood of God and the Brotherhood of Man was never more deeply felt than at that vesper service. We were one.

It was at this session that my good friend Ill. Norman L. Christensen, 33°, who was the Deputy for Wisconsin

at the time, introduced me to Ill. Constantin Iancu, 33°, the Sovereign Grand Commander of the Supreme Council of Romania, his charming wife and the members of his delegation.

I was both humbled and energized by their presence. Despite travel disruptions, fears of more terrorist attacks and the great distance involved, our Romanian Brothers had come to Indianapolis.

Bro. Constantin shared the story of Masonry in Romania. The years of communist rule not only drove the fraternity underground, but subjected Masons and their families to persecution, imprisonment and even death. Scottish Rite was forced into exile.

But the light of Masonry was never extinguished and again began to shine for all to see in 1993, with the rebirth of the Romanian Supreme Council.

Of course, Romania was not the only nation represented at that Supreme Council session. Many had traveled great distances in an uncertain time to be with us. Yes, the display of Masonic unity was never greater.

Ten years later another Romanian Sovereign Grand Commander, Ill. Andre Pierre Szakvary, 33°, issued a message on the occasion of the 130th anniversary of the Romanian Scottish Rite. In part, the message reads:

"True to our ideals, we know to go back to our job as builders, as Masons, as Freemasons; those Masons who used to put one stone upon another. Because we Masons with our Chain of Union surrounding the world, we have the power, if we want to ensure to our Humanity a future where everyone can live a life of fullness, both physically and spiritually."

Prior to receiving the 33°, Bro. Jeffrey Bialk and I adjourned ourselves to the plaza outside the auditorium. I

hold Jeff in the highest regard. He has served his nation with honor in the military and law enforcement. He is a man you want on your side. Besides, he's one very cool dude.

From his pocket, Jeff pulled out two very special cigars. We carefully prepared and lit those beauties. For a moment, we savored our smokes in silence. Then we reflected on the tragedy of 9/11 and what the future might hold.

Again, we fell silent. Finally, Jeff said, "Our fraternity has the power to make a real difference in this world. I believe that. You believe that. It is up to all of us to make it happen."

We can and must play a key role in making this a better world. If you doubt that, reflect on the miracle of Masonry in Romania and our Brothers there who helped throw off the yoke of communism.

However, you need look no further than our own American Revolution. I don't believe for a moment that it would have been possible without those good men who put their Masonic beliefs into action.

The first paragraph of our mission statement reads: "Inspire our members by emphasizing our Core Values: Reverence for God, Devotion to Country, Integrity, Justice, Toleration, and Service."

It is up to each of us to turn those words into action.

Nous sommes Francs-maçons de l'Amérique. Nous sommes Francs-maçons du monde.

We are Freemasons of America. We are Freemasons of the world.

And best wishes to you and yours for the new year.

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

Effective Altruism

The Scottish Rite Circle of Giving

Freemasons ahead of their time.

“If you are reading this, you are in an extraordinary position to make a difference,” says Peter Singer, author of *Effective Altruism*, a book that outlines a growing humanitarian movement in charitable giving. Effective altruism is defined by action led by both the heart and the head. It is about dedicating a significant part of one’s life to improving the world and rigorously asking the question “Of all the possible ways to make a difference, how can I make the greatest difference?”

The work of effective altruism and the tenets of Freemasonry align closely as both seek to pursue common values. They agree that individuals are effective at identifying potential for change and can accomplish an astonishing amount of good. Freemasons have long internalized and put into practice the major premise guiding those in the effective altruism movement: “It’s not enough to simply do good; we must do good better.”

There are three major elements effective altruists look for in a cause – scale, tractability, and neglectedness. Outlined below is a look at how the Scottish Rite Circle of Giving aligns in each of the three areas.

Scale

The Children’s Dyslexia Centers (CDC) are at work every day saving lives. That may sound like an overstatement, but it isn’t. Children left with untreated dyslexia often suffer devastating personal consequences. It is the number one reason teenagers drop out of school, and it is a primary factor in juvenile delinquency. Research proves that children with untreated dyslexia can become underachieving adults unable to contribute to society at their fullest capacity. Since its founding, the CDCs have serviced more than 11,500 children and trained over 2,800 specialized dyslexia tutors. Together, we are restoring accomplishment in children, inspiring hope and pride, and making the world a better place.

One parent noted “This center has truly saved my child. His confidence has improved, and we thank you from the bottom of our hearts for that and for everything you have done. I do not know what would have happened to us if we had not found and been accepted to this wonderful program.”

Tractability

A quick summary shows our Circle of Giving successes to include:

- Masons and their families helped in time of need through the Grand Almoner’s Fund.
- Children of Masons assisted with college costs through the Abbott Scholarships.
- The learning challenged given the chance to succeed through the Children’s Dyslexia Centers.
- The Scottish Rite Masonic Museum & Library bringing alive the tenets of Freemasonry and the history of our country for thousands of visitors.

- 100 percent of your donation is given to the charity you select with zero percent used for overhead.

These are the extraordinary differences our giving makes possible. It is not uncommon to hear thanks from members that include words like, “this has given me a new chance in life.” While the financial support we provide is tangible, equally meaningful is the sense of caring Masons and their families experience. At the same time, our Museum & Library provides the platform to present our tenets and values to the public.

Neglectedness

The work of the Grand Almoner’s Fund is central to the Scottish Rite rededication to the core value of Masons caring for Masons. It insures we never overlook, neglect, or undervalue the plight of our Masonic brothers in need. We remain steadfast in fulfilling our Masonic obligation, our highest calling.

One Mason said “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.”

The ideas in the book *Effective Altruism* have been trumpeted the world over and covered by major media around the globe. If you think about it, as Freemasons, we have been way ahead of our time. For more than 300 years, we have used “the head and the heart” to uphold our commitment to care for each other. We have long put into action the conclusions set forth in *Effective Altruism* – each of us has the power to do an extraordinary amount of good and, collectively, we can make the largest possible difference in the lives of others.

LIONEL HAMPTON is pictured on a stamp issued by Gabon on July 5, 1985; he was a 33° Prince Hall Mason and a Shriner. Born in 1908, in Louisville, KY, he was brought up in Birmingham, AL, and Chicago, IL, where he played drums and piano in the Chicago Defender Boys' Band. After attending the University of Southern California, he became a professional musician. He was encouraged by Louis Armstrong to play the vibraphone, an instrument for which he is best known. In 1936, he was playing in Los Angeles when Benny Goodman came through on a tour; he sat in with him and soon joined Goodman's Quartet to earn a place in jazz history. He left that group in 1940 to form his own orchestra with which he recorded many classic tunes. He won several awards in polls and received four honorary college degrees.



HERMANN STAUDINGER was pictured on a stamp issued by Antigua on Nov. 8, 1995, to honor Nobel Prize winners. He was a member of the Swiss Lodge "Modestia cum Libertate" No. 38 in Zurich. Born in 1881 he studied at the University of Munich and the Technical University in Darmstadt, Germany, and received his PhD in 1903, at Halle University. In 1922, he discovered the chain structure of some macromolecules in nature, similar to cellulose and glycogen – this became the base for polymer chemistry. From 1940-56 he was director of the research center in macro-molecular chemistry in Freiburg and contributed largely to the development of synthetic



rubber, plastic and artificial fibers. In 1953, he was awarded the Nobel Prize for Chemistry.

SIR BERNARD CYRIL FREYBERG

is pictured on a stamp issued by New Zealand on May 16, 1990. Bro. Freyberg received his degrees in the Household Brigade Lodge No. 2614.

He was born in Great Britain in 1889, but two years later emigrated with his family to New Zealand. Educated at Wellington College, he gained renown as an outstanding sportsman, especially at swimming, but trained as a dentist and practiced at Morrisville. In 1912, he became a second lieutenant in the 6th Nauraki Regiment but resigned only two months later, eventually moving back to England as a volunteer and joining the 7th Battalion of the Royal Naval Brigade. He fought on the Belgian front and earned his first D.S.O.

The Brigade moved back to France where he won the Victoria Cross.



In November 1939, the New Zealand government invited him to command the New Zealand Division in the Middle East, and he gained a third bar to his D.S.O. He served as governor-general from 1946-51, when he was raised to the Peerage. He was appointed deputy constable and lieutenant governor of Windsor Castle in 1953.

PRINCE ALEXANDER I was a member of the Lodge "Stern des Balkans" in Bulgaria. That nation issued a stamp on Sept. 23, 1993, to honor the 100th anniversary of his death. After a peace treaty on July 13, 1878, during a congress held in Berlin, Bulgaria became an independent monarchy, influenced by Russia. Alexander Jozef van Battenberg, born in 1857, and a relative of the Russian Czar, became

Robert A. Domingue



monarch of Bulgaria in 1879. He was very conservative in his policies and always looked up to Russia. Another war with Serbia, 1885-86, was won by

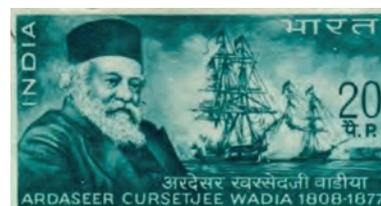


Bulgaria but led to a rupture with Russia. His term as monarch ended in 1886, and he became governor of Roemelia. He was forced to abdicate this position because of Russian intrigues.

He died in 1893, while serving as a major general in the Austrian-Hungarian Army.

ARDASEER CURSETJEE WADIA

is pictured on a stamp issued by India on May 27, 1969. He was a member of the Lodge Rising Star of Western India No. 42, Scottish Constitution where he was initiated Jan. 21, 1844. Bro. Wadia was an Indian shipbuilder, engineer and inventor. He was the grandson of the founder of the Wadia ship builder's dynasty in 1736. By the age of 14 he was working at his father's shipyards with a strong interest in steam machines. The first ship he designed was launched in 1833. He travelled in 1839 to the United Kingdom to develop himself further in the field of steam machines. During that period, he designed and built a steam machine which he shipped to India so it could be made there. On May 27, 1841, the Marquis of Northampton chose him to be a member of the Royal Society – the first Indian chosen as a member of that elite group.



Reviewed by Alan E. Foulds:

Masonic Perspectives The thoughts of a Grand Secretary

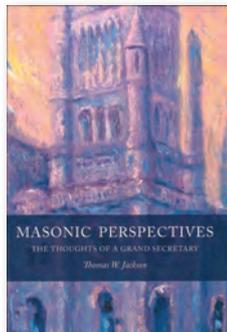
by Thomas W. Jackson. Published in 2015 by Plumbstone, Washington, DC. Available from Amazon.

In addition to his prolific writing for the book review pages of this magazine, Ill. Thomas W. Jackson, 33°, has authored numerous articles for the *Pennsylvania Freemason*. He was elected to the position of R.W. Grand Secretary of the Grand Lodge of Pennsylvania in 1979, and nine years later he began his series of essays for the Grand Lodge publication. It seems only fitting that this first review after Book Nook's "Jackson Era" takes a look at the writings of the reviewer.

Bro. Jackson has compiled many of his works of the past quarter century, omitting those about events and issues dealing exclusively with his home state. The result is a compact volume of 44 examples of his submissions to the *Pennsylvania Freemason*.

The book is filled with the thoughts and wisdom of a man who has dedicated a sizable portion of his life to the craft, and, thus, he has a voice worth listening to. For example, he begins with an eloquent tribute to a man he did not know and was not known by many outside his own community, but one who showed the true tenets of Freemasonry to the last. He tells of Bro. Roy Griffith and how he died while working to help others. He was involved in a fatal car crash while delivering Meals on Wheels. Jackson quotes Bro. Griffith's local newspaper as it says "He was a doer, not a talker." The author points out that Bro. Griffith may not have been heralded outside his home town, but he lived a life that resulted in headline news in his local paper. Another essay is, in essence, an ode to the lodge Secretary. He feels that it is the Secretary who more or less runs the show and maintains lodge continuity as other officers come and go. Jackson's definition of a good lodge Secretary is "the man who runs the lodge and lets the Worshipful Master think he's doing it."

Another tells of the dedication of a Brother who traveled from his home in Missouri to his lodge in Pennsylvania in order to be recognized for his 50 years in Freemasonry. He made the trip by bus with his Seeing Eye dog, and then returned home the way he came. *Masonic Perspectives* is filled with such glimpses into the lives



that populate the fraternity as well as the thoughts – and perspective – of a Mason who has written on the subject of Freemasonry for many years.

By his own admission Bro. Jackson's thinking on some of his subjects has changed since his reflections were written, but he left them as is. In the preface he says that a few of his stories may have been framed differently if he were writing them now. He concludes, though, that his basic view of Freemasonry remains unchanged.

The chapters are quite short, and the book is extremely readable. The resulting volume offers us sage advice from a man who has been in the trenches of Freemasonry long enough to know what he is talking about, while, at the same time, giving us a glimpse of one Mason's evolution.

Reviewed by Aimee E. Newell, PhD:

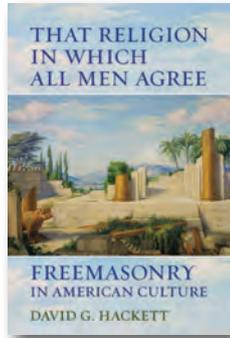
The Religion in which All Men Agree: Freemasonry in American Culture

by David G. Hackett. Published in 2014 by Berkeley: University of California Press. Available from Amazon.

David G. Hackett explains that the provocative point of his book is to "weave the story of Freemasonry into the narrative of American religious history." He is careful not to suggest that Freemasonry was or is a religion, but offers a broad definition of religion and argues that "the religious worlds of an evolving American social order broadly appropriated the changing beliefs and initiatory practices of this all-male society." The first five chapters are chronological and follow the history of American Freemasonry from Europe in the 1700s, through the anti-Masonic period in the 1820s and 1830s, to the fraternity's rebound during the late 1800s up to 1920. The second part of the book – the last three chapters – are thematic, focusing on African Americans, Native Americans and Jews and Catholics.

The book is well-researched, relying on many well-

known secondary sources, as well as Masonic primary sources from the 1700s through the 1900s. He exhibits an excellent grasp of the fraternity and its history. I do wish that he had used object and visual sources as well as books and documents, which would only deepen and strengthen his ideas and arguments. There are no illustrations in the book despite its focus on Freemasonry, which relies on symbolism to teach its lessons.



The chapters on African Americans and Native Americans, as well as the material in both sections about the intersections of gender, Freemasonry and religion are well-written and much-needed. Hackett's approach to the topic – exploring Freemasonry within the context of a larger slice of American history – presents both a model for future scholarship and a slice of readable history for those interested in how Freemasonry influenced and was influenced by its surrounding culture in America.

Reviewed by Caleb William Haines:

The Secret School of Wisdom: The Authentic Rituals and Doctrines of the Illuminati

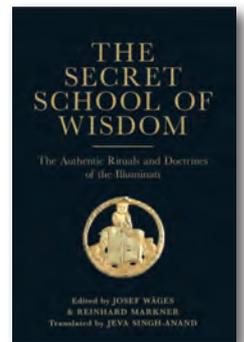
Edited by: Josef Wäges, Reinhard Markner and translated by Jevah Singh-Anand. Published in 2015 by Lewis Masonic, Lewis Masonic Heritage House. Available from Amazon.

For almost 240 years the Bavarian Illuminati have been the subject of uninformed suspicion, reproach, confusion, prejudice and intrigue. Finally, as of 2015, a work that comprises the complete Bavarian Illuminati system is available. Indeed, this work is the first scholarly researched English translation of its kind and contains genuine instruction, doctrine, documents, footnotes, and the ritual of Adam Weishaupt's defunct Bavarian Illuminati. Until now it was only accessible in fragmented form to the German and French speaking world. Furthermore, what makes *The Secret School of Wisdom* work imperative to the collection of any serious historian, is that it unapologetically reveals the errors of the sensationalized, misconstrued, and spotty

speculation of the orders brief existence and purpose as seen in conspiracy minded media portrayal. It uses copious primary source material from the secret archives of Berlin previously unavailable to the public.

The work outlines the degrees, instructions, lectures, and history through the initial creation of the order with the advent of the Minerval degree. Also, it logically guides the reader through the Masonic Class as influenced by the Rite of Strict Observance, the Scottish Freemason degrees, and ultimately leads to the summit of Weishaupt's Mystery Class. Wäges, Markner, and Singh-Anand in turn transport the reader through the Illuminati structure as if they were actually engaged in the initiatic process leaving the experience of original members to the imagination of the reader while demystifying all previous conjecture regarding the actual teachings of Illuminati ideology. Generously there is also featured an appendix comprised of early documents and instructions for superiors of the order that were not included in the original degree sequence.

This work is highly recommended and commended by the Grand Historian of the Southern Jurisdiction, Ill. Arturo DeHoyos, 33°, who in his own right is known for the brilliant development of the Master Craftsmen Programs available through the SJ. As a 400-plus-page mother lode of previously unavailable information and illustrations regarding the Bavarian Illuminati I enthusiastically recommend *The Secret School of Wisdom* to the serious student of Masonic history and Masons who would simply like a refreshing sense of clarity regarding the Bavarian Illuminati and the ability to clearly articulate the Masonic connection it entails. In conclusion this book may not be for the lover of Dan Brown mystery thriller fiction, but its significance lies in its historical accuracy, and the trove of information alone warrants a dedicated reading and begets the reader to inquire if further editions of this masterful historical work shall arise.



The Secret School of Wisdom is available through Lewis Masonic with limited personalized editions and authentic replicas of Illuminati regalia also available for purchase by Josef Wäges at illuminati-regalia.squarespace.com.

Josef Wäges is also the author of a forthcoming book *The Colombian Illuminati*

Low dose aspirin effects on some cancers

Data from hundreds of studies were compiled in a review published by the *Annals of Oncology*. The results make a case for aspirin as a preventive.

Reported by UC Berkeley, the main finding: Taking aspirin daily for ten years after age 50 may cut the risk of colorectal, stomach and esophageal cancer by about one-third. It may reduce heart attacks by 18 percent and death rates even more. Smaller benefits were found for prostate, breast and lung cancer.

Risks decreased when people took aspirin daily for three years between ages 50 and 65. The benefits increased with ten years of aspirin and seemed to carry over for five additional years.

The research suggests that low-dose aspirin is as effective as higher doses. But at age 70 and beyond, they say it's wise to stop due to bleeding risks.

Though relatively rare, the most serious consequence of taking aspirin was a higher risk of hemorrhagic stroke, caused by bleeding in the brain.

Before starting on low-dose aspirin, discuss it with your doctor.

Yogurt with probiotics may lower BP

Doctors at Duke University report that "good" bacteria (probiotics), when consumed in foods such as yogurt, can balance the gut flora and eliminate many digestive issues. They may also help to lower blood pressure.

Researchers in Australia reviewed nine studies and found that adults who consumed the products daily for two months or more had blood pressure that was an average of 3.5 mmHg lower than adults who didn't consume probiotics.

Those with high blood pressure tended to benefit the most, but the benefits occurred only with consumption of products containing more than one type of probiotic.

Look for yogurt containing *Lactobacillus bulgaricus*, *Bifidobacterium bifidum*, *Lactobacillus acidophilus* or *Streptococcus thermophilus*.

Preventing recurring injury

An old injury is likely to come back.

"Once a sprain in your ankle occurs it's much more likely to transpire again," says Cori Grantham, MD, orthopedic specialist at Texas Health Presbyterian Hospital Dallas. The original injury may leave your ankle less stable, especially if you didn't get appropriate treatment.

Work with a physical therapist to strengthen surrounding muscles. Invest in active footwear with a supportive sole and adequate arch support.

Taping the ankle can help if you will be playing sports.

Damage to your anterior cruciate ligament (ACL), one of four main ligaments stabilizing the knee, is often signaled by a popping sound. It can happen from tripping or landing awkwardly after a jump. Tears are usually the result of hyper extension as the knee twists.

If you have another knee injury, frequently play sports or have a physical job, consider surgery. Otherwise avoid activities that require sudden lateral movement (such as tennis or soccer), and limit running and stair climbing.

Strengthen the knee with exercises that won't stretch it, like walking, biking, swimming, pilates and elliptical trainers.

Something as simple as pulling on a sweater or lifting an object into the

trunk of your car can lead to tears in your rotator cuff, a group of muscles that stabilize the shoulder. A small tear can become larger and lead to bursitis.

Work with a physical therapist on a conditioning program to strengthen your shoulder, back and arms.

Avoid overhead movement and workout activities. Wall pushups are a perfect rotator cuff exercise once you're healed, according to Mark Gugliotti, DPT, assistant professor of physical therapy at New York Institute of Technology in Old Westbury, NY.

Fibromyalgia

It affects two percent of the population, but most people don't know what it is.

Doctors aren't sure about what causes fibromyalgia (FM), but they do know it's a rheumatic syndrome that can cause widespread pain in muscles, tendons and connective tissues.

Tender points include the neck, shoulders, chest, lower back, hips, shins, elbows and knees. Pain can spread out from these points. It can be minor at times, or it can be serious.

Or pain might not be present at all. This chronic condition may come and go for years.

The Centers for Disease Control and Prevention report that two percent of the U.S. population has FM. More women than men have it, and it's most likely to begin at mid life. It's the third most prevalent rheumatic disorder in the United States and can occur along with other rheumatic conditions.

Treatment includes over-the-counter and prescription medications.

Self-care and a healthy lifestyle are essential in preventing flare-ups: Reduce stress, avoid overexertion, exercise regularly (tai chi and yoga are helpful), get enough sleep and eat wholesome foods.

Massage therapy can relax muscles, improve range of motion and relieve stress and anxiety.

It's also helpful to know you're not alone. Organizations such as the National Fibromyalgia Association and the American Chronic Pain Association will put you in contact with people who have had similar experiences.



"Mommy doesn't need a thermometer. Let me feel your nose."

Scottish Rite Day

SATURDAY, NOVEMBER 12, 2016

*Northern Masonic and Southern Jurisdictions
Come Together in First Nationwide Event
Celebrating Our Fraternity*



Here are the Details

On Nov. 12, 2016, Valleys and Councils of Deliberation from both the Northern Masonic and Southern Jurisdictions will come together to celebrate the Scottish Rite. It is the first time the fraternity has held such a nationwide day of honor.

We are asking that everyone in the Northern Masonic Jurisdiction commemorate Scottish Rite Day. Our hope is that you see it as a chance to enjoy a fun, memorable occasion where you can reach out to and connect with your Brothers.

States planning a statewide conferral are asking their Valleys, beginning in January 2016, to confer the degrees necessary to make a man a Scottish Rite Mason with the exception of conferring the 32°.

Planned Events for November 12

- The Scottish Rite will come together and confer the 32° on all eligible candidates. Ladies will be invited to a special program planned for them while the men are in the conferral.
- Following the conferral, a banquet with a jewel presentation will be held. Some are planning an evening of dancing as part of the event.
- As an alternative several states are planning a banquet with their ladies, where a jewel presentation will be made to all candidates who received the 32° during the fall reunion.

*33° members will be asked to wear white tie and tails to the conferrals
and the banquets and all others either a tuxedo or dark suit.*

Scottish Rite Day is meant to be an enjoyable, inspirational, and meaningful experience for our members. The event will also accord the 32° the recognition and prestige it deserves.

New, Commissioned Jewel

A handsome, new jewel, similar to the one pictured here, is being commissioned. The jewel will be available in November 2016, to all who have been made a Scottish Rite Mason. Each candidate receiving his 32° in the fall of 2016, will be presented this commemorative jewel free of charge; others may purchase this one-of-a-kind jewel for \$25. There will be more information concerning the jewel in the months ahead.

**Mark your calendars and stay tuned for more information
regarding Scottish Rite Day in your area.**

For questions or more information, please contact us at: scottishritenmj@gmail.com

VIEWS FROM THE PAST

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

The Duties of Committees

A very wise and judicious regulation of the Masonic Fraternity requires that the application of every novice who seeks admission to the Brotherhood, shall be referred to a committee of inquiry, whose duty it is to make such full and faithful investigation into the character and standing of the applicant as shall satisfy the body into which he desires admission, of his fitness for such distinction.

As these committees generally consist of three persons, and as they seldom seek the same sources of information, it is highly important, and absolutely obligatory, that the members of that committee should confer together, and compare notes, before they report to the body who is to take final action.

There is a predisposition at the present time to introduce into our institution much of the "Young America" spirit, which induces young Masons to set aside, and disregard, the counsels and examples of their elder Brethren, and instead of this conference among members of committees, a custom which has prevailed, even from the earliest days of our history, these young Masons show a disposition to act independently and without conference, so that one does not know the nature of the other's report until he hears it announced on the evening for balloting. This is wrong in every particular, and the less we have of such a spirit, the better it will be for Masonry.

– Samuel Evans, *The Masonic Monthly*, April 1865

Masonic Enlightenment

Masonic research might be compared with an ocean, unfathomable in its delights and profit. Many who had hesitated to enter upon its depths, and had stepped trembling from the shores of ignorance, had presently been found swimming in its deep waters, and had with reluctance relinquished the delightful exercise even for a short breathing space. Or it might be likened to an unexplored country, but the explorer found it not to be wild nor overgrown with weeds, but well planted with luxurious trees, yielding fruit of varied description.

Instead of finding Masonic research a cold, dry study, the neophyte finds it warm and energizing to a high but pleasing and fascinating degree. At first it may tickle the fancy, but quickly it illumines the understanding; it begins as a fascinating pastime, it continues so, but also as a profitable study.

It has many avenues, but, like the various paths through the Oxford meadows, they all lead to the waters - in this case the waters of knowledge, unfathomable, but ever-satisfying, health-giving, and soul-inspiring. It is a food, the "food of the gods," the food of progress, because it is based on solidity, and not on the slops of sensationalism.

–Dudley Wright, *Freemason*, July 7, 1923.

One Straight Line

The course of Masonry throughout the centuries of our fraternity, and throughout the ages of our traditions and philosophies is one straight line, leading directly from where we stand as Masons today back into the darkest and most remote corridors of antiquity. It has had many challenges from the left and from the right, and there is evidence that opposing philosophies have attempted to cut across its path, but the course has ever been onward and upward, and what might have become obstacles disappeared when confronted with Masonic patience, determination and perseverance.

The course of Masonry into the future is one straight line from where we stand as Masons today - carefully posted with our ancient landmarks that have been severely tested in the crucible of time, and leads into eternity. Our aims and purposes today are exactly the same as they were in the beginning, and should remain exactly as they are until time is no more. I can not subscribe to any school of thought that would change any of these fundamental principles of Freemasonry, and with a "changing world" as an excuse, involve Masons or Masonry in any project, subsidy or enterprise that alters these fundamental Masonic truths.

– L. Harold Anderson, *The Indiana Freemason*, June 1967

The Elements of Masonic Strength

Some lodges are small, and some are large; some are poor, and some are rich; some are weak, and some are strong; some are declining, and some are increasing; some are Masonically dead, and some are full of Masonic life. The facts are the same in all jurisdictions, and have been the same through all periods of time. There were feeble Masonic associations in the days of the origin of Masonry, and there were those that were flourishing.

Many of the causes of feebleness are wholly external to the lodge, and the lodge is not responsible for them – such as a sparse population, and a community bitterly opposed to the fraternity. The Grand Lodge must take things as it finds them, and do the best that circumstances will allow. Such lodges should receive aid and sympathy, and not censure.

But the causes of feebleness are generally internal. They are found quite often in the character of the individuals composing the lodge. The truth is – to be strongly asserted and deeply felt – that feeble, selfish, inconsistent Masons, make feeble lodges. Energetic Masons, full of good works and devotion to Masonic principles, whether rich or poor, few or many in number, constitute the strong lodges. It is not money, nor talent, nor position, that gives strength, but ready hands, warm hearts, and willing minds. It is not the want of money which produces weakness, but the want of disposition to use it.

– T. S. Parvin, *The Evergreen*, Dec. 1872



– *The American Tylor*,
Sept. 1, 1900

Rest and Reflect

As you travel the road of life, keep going always doing your best, but take the advice of one who knows: Look back once in a while and pause for rest and reflection. Gather your thoughts together and as you plan your steps ahead also remember to examine the goal you've set for yourself.

Had I but rested along the way and reviewed the reasons for my hasty, headlong pursuit of wealth, fame, and mere appearances, I might have been spared the lonely emptiness that is now my constant companion and my reward.

But the road has been long, the hour is late, and it is too far to retrace my steps and take a different path, so I leave to youth this moral legacy:

You will reach your goal with time to spare and to enjoy if you but rest and reflect along the way.

– John R. Mitchell, *The New Age*, July 1960

QUOTABLES

People work with you, not for you. Hire good people who are a lot smarter than you are. Treat them well.

– Jay Stein

When faced with senseless drama, spiteful criticisms, and misguided opinions, walking away is the best way to stand up for yourself. To respond with anger is an endorsement of their attitude.

– Dodinsky

Surround yourself with dreamers and doers, the believers and thinkers, but most of all, surround yourself with those who see the greatness within you, even when you don't see it yourself.

– Edmund Lee

One of the great lessons in life is to know that even fools are right sometimes.

– Winston Churchill

Love is our true destiny. We do not find the meaning of life by ourselves.

– Thomas Merton

The big rewards come to those who travel the second, undemanded mile.

– Bruce Barton

It is never too late to be who you are meant to be.

– Esther and Jerry Hicks

Gratitude makes sense of our past, brings peace for today, and creates a vision for tomorrow.

– Melody Beattie

People who fight fire with fire usually end up in the ashes.

– Abigail Van Buren

Searching for sleep?

Do you suffer from back pain or insomnia? How much is due to your mattress and pillow?

The real issue in mattress selection is finding which one works best for you. Waterbeds and foam mattresses often don't provide enough support. Firmer mattresses are thought to be better, but probably not the firmest, according to a study published in *The Lancet*. Medium-firm mattresses were rated to be more than twice as effective as firm mattresses.

The American College of Physicians and the American Pain Society agree. Their guidelines recommend a medium-firm mattress with a soft top covering of about 2 inches.

A recent survey of 17,000 people found those who were most satisfied spent about ten minutes trying out the mattress. When evaluating, you should feel uniform support along the entire length of your body.

Be sure to assess the mattress in the position that you normally sleep in.

Your neck and back move as one unit, so they need to be supported as one unit. A good pillow can keep your neck aligned with your chest and the lower portions of your spine.

If you sleep on your back, which increases spinal pressure, placing a pillow or two under your knees will reduce pressure by about 50 percent.

Retirees like to putter

They're good cooks and they have the luxury of sleeping as long as they want to, both of which can do wonders for their outlook – and their nest eggs.

The Journal of Financial Planning reports a new study called "How Retirees Spend Their Time: Helping Clients Set Realistic Income goals." They looked at the top activities of upper- and middle-income people age 50 or more.

They found that retirees spent more time than workers on inexpensive leisure activities like reading and watching movies and TV shows, neither of which is very costly.

Study authors say dire predictions about individuals ramping up spending in retirement, and running out of money, are probably overstated.

Charlene Kalenkoski, an associate professor at Texas Tech University in Lubbock (and co-author of the study) says she doesn't want to tell people not to worry about running out of money. But if spending patterns hold true, retirement is going to cost less than financial planners say it will.

Though retirees will change their behaviors somewhat, it doesn't mean they will spend a lot more money.

Retirees spent an average of 521 minutes per day sleeping, while workers spent about 461 minutes. Retirees also spent more time reading, socializing and shopping. And they spent more time on home and garden activities, and on preparing food.

Driving and riding in a car: Still dangerous

Of all the fears that people have, the one thing they don't fear is driving or riding in a car. But it is one of the most dangerous things they do.

Every year 32,000 Americans are killed in motor vehicles. That's 90 deaths a day. There are also 3,000 injuries per day. A recent analysis by safety expert Leonard Evans appeared in the *American Journal of Public Health*. It shows that the U.S. is now far behind other industrialized countries in reducing traffic fatalities.

Until the 1980s the U.S. had the lowest death rate of 26 industrialized countries, but now have dropped near the bottom of the rank.

The U.S. has much room to improve.

Reporting at UC Berkeley, Evans says the key to reducing traffic deaths is to focus more on driver behavior. That means reducing drunk, distracted, or sleep-deprived drivers, but more importantly, preventing speeding.

Evans calls for police to more heavily enforce traffic laws using speed radar and other technologies to slow down drivers.

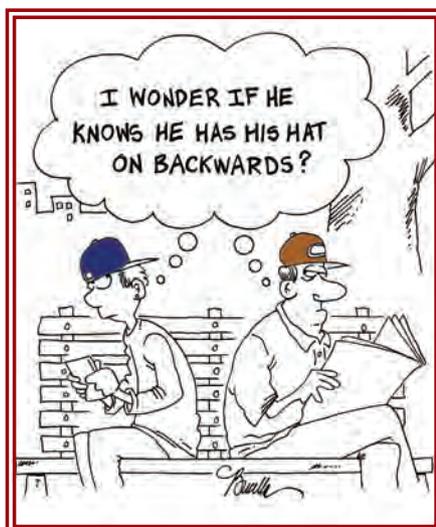
The simple, and common, act of speeding is one of the most serious traffic problems in the U.S. But, Evans says, what government and media tend to focus on are design or manufacturing flaws in cars. While these can be serious, they account for only a tiny number of fatalities. UC Berkeley's editorial chair John Swartzberg, M.D., says we led the way in improving air safety and reducing smoking-related deaths. We should lead the way with highway safety.

ID Theft

The U.S. Department of Justice reports that 16.6 million adults were victimized by ID theft in 2012, and many incidents go unreported.

You can keep your accounts safe with these tips:

1. Have a locking mailbox or use a post office box.
2. Never carry your Social Security card. Keep it in a safe place at home.
3. Set up a passcode on your smart phone.
4. Limit personal information that comes by mail.
5. Shred documents that contain personal information.
6. Keep computer passwords in a safe place, not your Internet browser. When throwing away an old computer, remove and destroy the hard drive.
7. Establish online accounts with the three credit reporting agencies, Equifax, Experian and TransUnion.
8. Keep only necessary credit, debit and identification cards in your purse or wallet. Store photocopies of your wallet contents in a safe place.
9. Never give credit card or Social Security numbers over the phone unless you initiated the call. Ask phone solicitors to send information by mail if you are interested in their products.



MORE THAN JUST BOOKS

Van Gorden-Williams Library & Archives

A Fraternity Goes to War: The History of a Masonic Civil War Certificate

John Coelho



FROM APRIL 1861 UNTIL THE END OF September 1863, the Grand Lodge of Illinois issued 1,757 Masonic war certificates to Illinois Master Masons, and eventually to the sons of Master Masons, as a type of traveling certificate which would vouch for their good Masonic standing to their Confederate brothers whom they would meet on the battlefield.

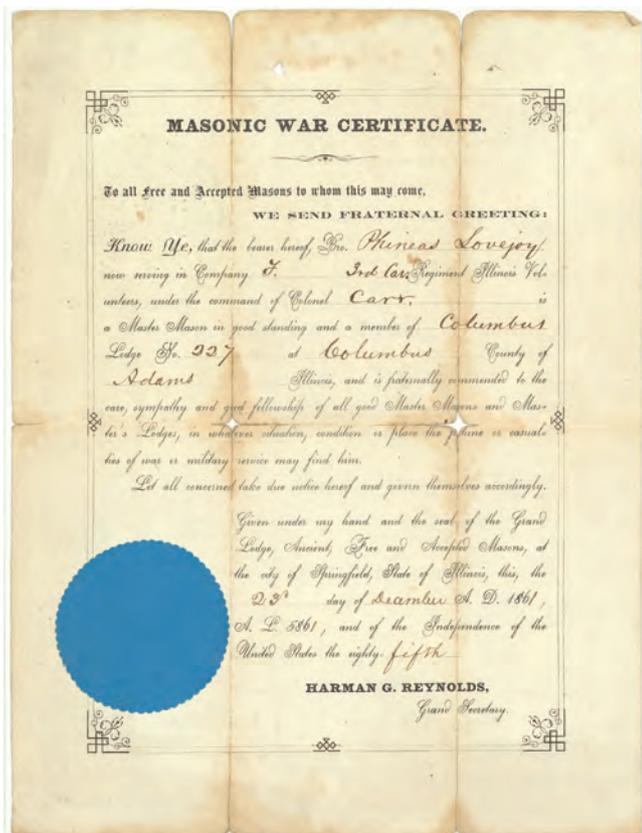
This certificate, a gift to the Scottish Rite Masonic Museum & Library from Rushville Lodge No. 9, A. F. & A. M., had been issued to Corporal Phineas Lovejoy of the 3rd Regiment, Illinois Cavalry on December 23, 1861. Research into his life reveals that Lovejoy had been elected Worshipful Master of Columbus Lodge No. 227, and was the first cousin once removed of abolitionist editor Elijah P. Lovejoy and his brother U.S. Congressman Owen Lovejoy, a friend of Abraham Lincoln.

Census records for the years 1850 and 1860 document that Phineas worked as a farmer, and articles found in

the *Quincy Whig* (provided by the Quincy Public Library) capture his very active political life, including Lovejoy's election to town clerk for the township of Honey Creek (April 1859). The Illinois Civil War Muster and Descriptive Rolls documents that, like many Illinoisans, Lovejoy swiftly joined the army on August 5, 1861, less than four months after the first shots had been fired upon Fort Sumter, and that he and his regiment took part in the Battle of Pea Ridge.

Phineas Lovejoy did not survive the war, and records consulted for this blog post do not reveal the cause of his death. What we only know for certain is that Lovejoy was mustered out on August 9, 1862, and died on that same day on the Steamer "White Cloud," somewhere offshore near Memphis, Tennessee. Having said that, after consulting the National Park Service's website Battle Unit Details, we do know that Lovejoy's cavalry unit was stationed at Helena, AR, from July 14, 1862, until December 1863. Historian Rhonda M. Kohl explains in her article "This Godforsaken Town': Death and Disease at Helena, Arkansas, 1862-63," the Union camp at Helena was a sickly place. It "created an unhealthy environment for residents and soldiers," and "as soon as the Union troops occupied Helena, sickness [dysentery, typhoid, and malaria] overtook the men." From Kohl's account of the conditions at Helena, it seems likely that Phineas Lovejoy may have been seriously ill when he was mustered out in August and died while being transported north for medical treatment.

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



Masonic War Certificate for Phineas Lovejoy, December 23, 1861. Gift of Rushville Lodge, No. 9, A. F. & A. M., Rushville, IL.

A Royal Thank You

Thank you for including the article on the "Royal Order of Scotland" (*TNL* May 2015). I am very pleased with the presentation of the article and hope that it sheds light on the important connection of our two organizations. Again, thanks for including the article.

James E. Winzenreid
Royal Grand Secretary, Royal Order of Scotland

Meaningful Message

I have just completed reading *The Northern Light* (Feb. 2015) and find it and your article on page three, one of the most interesting editions put out in many years.

Everything was meaningful, well written and interesting. Being close to 90 years old and having been a member well over 50 years, I have read many issues of *The Northern Light* and this was one of the most meaningful ever.

Loren S. Drury, 32°, Valley of Canton

Sharing the Load

The Northern Light contained a very interesting and well written article "Ritual Society or Fraternity" (*TNL* Aug. 2015).

A serious problem today is getting members to attend meetings and participate in our fraternity.

What can we do to get more of the members involved? I submit that we need to provide something that will gain their interest and get them involved. Many of the officers are overworked and do not have the time to do a good job of either doing the work required thoroughly or have the skills or time to delegate. Personal contact is also required to give members a feeling of belonging.

Delegating some of the responsibilities to members who are not officers will go a long way to getting us more involved, and attending meetings. This is a key to attendance and fulfilling our advertised fraternal obligations. If a member is not involved he will not regularly be there to participate in the meetings and build the fraternal side of Masonry.

William E. Dunn, 32°, Valley of Nashua

Distressing Reference

In the article "The Long Journey of the Masonic Camp" (*TNL* Aug. 2015) I was distressed to read that it glorified the Crusaders and refers to them as "our ancestors." The memory of the Crusaders is one of unspeakable horror unequalled until the events of the last century. The memory of the Crusaders should invoke self-reflection, not boastful pride.

Mark H. Snyder, 32°, Valley of New York

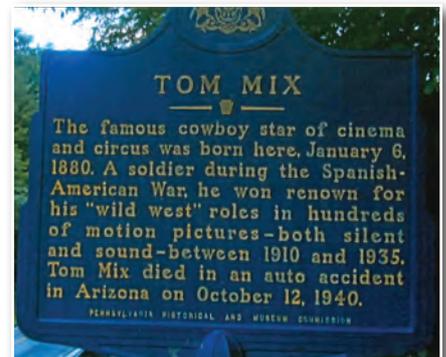
Please submit your own Masonic photos to *The Northern Light*. We are accepting submissions of all things Masonic — people, places or occurrences, to share with our readership. You may send your photo to editor@supremecouncil.org, or mail your submission to: *The Northern Light*, PO Box 519, Lexington,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

My wife and I traveled to Malta in October 2013. I had prearranged to visit a Masonic lodge meeting. I witnessed a candlelight second degree under the English Constitution. It was so memorable and the Brothers so endearing I have petitioned to join.

David A. Runge, 32°, Valley of Springfield, MA



MASONIC MOMENTS



While driving through Cameron County, near Driftwood, PA, I noticed this historical marker. Tom Mix was mentioned in at least three articles in *The Northern Light* in late 2011 and 2012. This is the monument mentioned in the Feb. 2012 issue.

Michael E. Zanella, 32°
Valley of Columbus

ET CETERA,

et cetera, etc.

Thank You to All Who Responded

In our last issue we announced the retirement of our longstanding book review columnist, Ill. Thomas W. Jackson, 33°. Tom had been providing this service for a quarter century. At that time we polled our readership to gauge interest in continuing the column. Well, you answered the call. Several people have volunteered to read new Masonic books and report their findings to the members of the Northern Masonic Jurisdiction through reviews in *The Northern Light*. As such, we will feature guest reviewers for a while. We hope you find this format both enjoyable and informative. Our first two, whose reviews appear on pages 24-25, are Dr. Aimee E. Newell, director of collections at the Scottish Rite Masonic Museum & Library, and Caleb William Haines, a member of the Valley of Syracuse.

Degree Videos

The number of degrees that have been created in video format continues to rise. Now available to Valleys as an alternative to live staging are the 20° - Master Ad Vitam, 26° - Friend and Brother Eternal, and the 31° - My Brother's Keeper. These three new releases, combined with the 4°, 6°, 12°, 19°, 22°, 24°, and 29°, brings the total to ten.

Artistry of Fraternal Orders

"Mystery and Benevolence: Masonic and Odd Fellows Folk Art from the Kendra and Allan Daniel Collection" is being displayed through May 8, 2016, at the American Folk Art Museum. The exhibition is reported to be the first to document the heritage of cultural artifacts related to fraternal orders in the United States. Included are more than 200 works; everything from ritual props, lodge furnishings, hand-stitched and painted banners and aprons, made from the late 1700s through the early decades of the 20th century. The exhibition was organized by Stacy C. Hollander, deputy director for curatorial affairs at the museum, together with Dr. Aimee E. Newell, director of collections at the Scottish Rite Masonic Museum & Library and regular contributor to *The Northern Light*. The American Folk Art Museum is located at 2 Lincoln Sq., New York, NY.

Lighting the Lantern

The cover story of the February issue of *The Northern Light* told of the magic lantern and its use in lodges. They were most popular in the Victorian era in lodges of instruction as visual aids, much as a Powerpoint presentation might be used today. To take a

look at samples of the images presented, visit flickr.com/photos/digitalsrmmml/albums and choose "Magic Lantern."

Masonic Moments Always Needed

Since February 2008, *The Northern Light* has published photographs from our members that contain a particular Masonic twist to them. We call them "Masonic Moments." They might depict a unique building, or, maybe, a monument to a famous Mason. In some cases, the square and compasses image is in an exotic or unusual place. In all cases they have been a little out of the ordinary. Every time we put out a call we get plenty of response. We'd like to do it again. On your travels across the world or in your own neighborhood, if you see an unusual or unique scene – with a Masonic twist – take a picture and mail or email it to us: *The Northern Light*, P.O. Box 519, Lexington, MA 02420-0519 or editor@supremecouncil.org. Here's your chance to get your photography published.

A Friend in Every Town

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

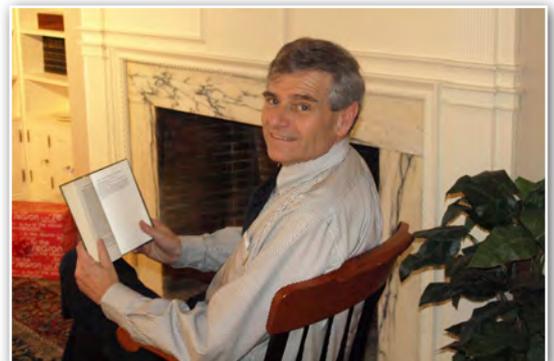
To highlight this we put very short bios of members across the jurisdiction in our system that pop up randomly on the site. The idea is that, through our Brotherhood, we are connected to someone in every community. If you haven't visited yet, take a look, and you may just see the name of someone you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

If you would like to take part, go to the site at ScottishRiteNMJ.org. Under the "Quick Links" section you will find "A Friend in Every Town."

There, you will be asked for the following information:

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

Alan E. Foulds, 32°
editor



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

Nationwide **Scottish Rite Day**



Save the Date

November 12, 2016

ScottishRiteNMJ.org

