

The Northern Light

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MASONS AND THE MASON JAR



– page 16

The Northern Light

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ARTICLES

4 The Museum & Library at Your Fingertips!

Our Digital Collections Initiative

By Aimee E. Newell, PhD



8 Brothers Helping Brothers Sam Allen: Lobsterman and Fisherman

By Linda Patch



10 Almoner's Credo: Members First

By Shane Dufresne, 32°

12 A Farrago of Freemasonry

16 Masons and the Mason Jar



CONTRIBUTORS



Yassar Al-Khatib, 32°, is a member of the Valley of Philadelphia. Guest reviewer for Book Nook.



Aimee E. Newell, PhD, is the director of collections at the Scottish Rite Masonic Museum & Library.



Linda R. Patch, is the director of communications for the Supreme Council, AASR, NMJ, USA.



Shane Dufresne, 32°, is a member of the Valleys of Waterbury and Bridgeport.

Jeffrey Croteau is the director of the library and archives at the Van Gorden-Williams Library.

Robert A. Domingue is historian for St. Matthew's Lodge, Andover, MA, and editor of *The Philatelic Freemason*.

Leigh E. Morris, 33°, works in corporate communications for a major utility company. He is a member of the Valleys of Milwaukee and Springfield, IL.

S. Brent Morris, 33°, is the editor of the *Scottish Rite Journal*, a publication of the Southern Jurisdiction, USA.

Robert F. Ogg Jr., 33°, is the director of operations for the Children's Dyslexia Centers, Inc.

Terry L. White, 32°, is a member of the Valley of Buffalo. Guest reviewer for Book Nook.

IN THIS ISSUE

- 3** Message from the **Sovereign Grand Commander**
- 14** **Children's Dyslexia Centers**
- 18** Notes from the **Scottish Rite Journal**
- 19** **Brothers on the Net**
Leigh E. Morris, 33°
- 20** **Scottish Rite Benevolent Foundation**
- 21** **Stamp Act**
Robert A. Domingue
- 22** **Book Nook**
- 24** **HealthWise**
- 26** **Views from the Past**
- 27** **Quotables**
- 28** **Today's Family**
- 29** **More Than Just Books**
- 30** **Masonic Moments**
- 31** **Et cetera, et cetera, etc.**

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

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MAILING ADDRESS:

PO Box 519, Lexington, MA 02420-0519

EDITORIAL OFFICE:

33 Marrett Road (Route 2A), Lexington, MA 02421
781-862-4410 • Fax: 781-863-1833
email: editor@supremecouncil.org

INTERNET:

www.ScottishRiteNMJ.org



SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°

The Beacon

On a raw, windy February afternoon, I navigated the narrow streets of the North End of Boston to visit that great beacon of American independence, Christ Church, better known as Old North Church. Standing 14 stories above Boston atop Copp's Hill, it was once the tallest structure in Boston. Due to its height, Bro. Paul Revere, who had rung the bell of the church as a 15-year-old boy, had known that should it be needed to warn his fellow colonialists of British troop movement, a signal from its steeple would be seen from as far away as the other side of Boston Harbor. He enlisted the church sexton and fellow Freemason, Bro. Robert Newman - some say it was Vestryman and Bro. John Pulling Jr. - to climb the tall steeple in the dark and place two lanterns in the window. The British, led by General Thomas Gage - ironically a member of Old North Church - were planning to seize the colonial armaments in Lexington and Concord, and there could be no mistakes in alerting the colonial minutemen. The remainder of the story is the stuff of legend. Eighty years later, Henry Wadsworth Longfellow would compose his dramatic poem, Paul Revere's Ride, cementing in the American consciousness the events of that night. Little do most Americans know of the vital role played by colonial Freemasons in the birth of their nation.

Just across the street from Old North Church is Copp's Hill Burying Ground. Founded in 1659, it is the second oldest burying ground in Boston. Among its many memorials rests one in particular in the shape of a broken column. It is the final resting place of Bro. Prince Hall, the father of African-American Freemasonry. Underappreciated in the past, many historians now count Prince Hall among the Founding Fathers of our great country. Buried not too far from him also rest the remains of Bro. Newman.

From the time of the Boston Tea Party to the Battle of Breed's Hill (Bunker Hill), where Grand Master and General Joseph Warren lost his life, Masons were the

backbone of the resistance to tyranny. They did so quietly, without vaunting the prestige of the institution. Freemasonry left a permanent imprint on this small group of colonies, soon to be known as the United States of America.

That is exactly the point to be stressed. Life was difficult in the 18th century. Families often had to support themselves through grueling labor or pulling their sustenance from the hard ground with their bare hands. All the while, the most virtuous of men found a way to fit the craft into their lives; to live by a higher ideal; to seek enlightenment, and to keep the tenets of their profession in their hearts. Even during the darkest days of the conflict, Freemasonry remained a beacon of hope to many leaders of the American Revolution.

Today, we live in an age with a multitude of challenges. The expectations of work, family, worship and recreation are all moving at an unprecedented pace. Freemasonry, notwithstanding, still survives. And, although our modern era can sometimes be enough to wear the average man down, Freemasons, my Brothers, are anything but average. We have accepted a mantle of responsibility that most men are not capable of assuming. Freemasonry is not easy. It is a privilege. It is a gift. It is our heritage.

So, the next time you are busy, and find it difficult to fit Freemasonry into the complications of contemporary life, remember the sacrifices of the Brethren who have gone before you. Although our Brother climbed a ladder in the dark to warn his countrymen, our destiny is to ascend the winding staircase and reveal another beacon of enlightenment with our Brethren.

You are that beacon.

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

Sovereign Grand Commander

The Museum & Library at Your Fingertips!

By Aimee E. Newell, PhD

Our Digital Collections Initiative

In early 2011, curatorial staff at the Scottish Rite Masonic Museum & Library in Lexington, MA, began an ambitious project to digitize our historic photograph collection by scanning each photo and making the image and its basic descriptive information accessible via our website, srmml.org. The first photograph that we scanned for this project is a rather charming image mounted on a card, which shows one man pinning a Past Master jewel onto another man's chest. An inscription along the bottom provides some information about the identities of the two men: "P. M. George W.

Moxley (1831-1921) – presenting his son Frank G. Moxley (1854-1913) with a P. M. jewel." The other side also has a handwritten note, "Frank G. Moxley died Mch 28th 1913 – 59 yrs of age." It seems straightforward, but when we dug a little deeper, we discovered that while Frank Moxley was raised in 1905, he never held an office in his lodge. The elder Moxley, George, served as Master of New London's Union Lodge No. 31 in 1887. This one example suggests many potential benefits to having our photos accessible: we can build context, connections and relationships between our



George W. Moxley presenting a jewel to his son, Frank G. Moxley, ca. 1910, Schofield, New London, CT.



Boston Commandery at Mount Vernon, 1889, Unidentified, Alexandria, VA, gift of Harvey B. Leggee Collection of Shrine and Fraternal Material.

photos and other objects and history; we can increase use of and interest in our collection; we can help Masons and scholars answer questions that they have, and we can see the impact of Freemasonry on American society over the past 180 years.

Initially, we started our scanning project with the help of undergraduate and graduate student volunteers who worked with us during their internships to gain practical experience. We have been extremely pleased with the results – we have more than 2,500 photographs accessible via our website for studying, searching and enjoying. When people around the globe search for Masonic, fraternal and American photos, our objects pop up in their search results. We are happy for each research inquiry, donation and photo request that we receive. Now that we have completed digitizing our existing photograph collection, we are moving forward with other projects. We have started digitizing our collection of Masonic and fraternal badges, ribbons and jewels. Over 100 of these objects are already accessible online, with many more to follow. Also, we will be starting to digitize our collection of prints and engravings in the coming months, including our notable Dr. William L. and Mary B. Guyton Collection of over 600 images of George Washington.

Photographs

Our more than 2,500 photographs date from the 1840s, when the newfangled daguerreotype introduced the idea of a real likeness, to the 2000s, with many color prints capturing a “Kodak moment.” In addition to daguerreotypes, ambrotypes, tintypes, snapshots and cabinet cards, the collection also includes several hundred lantern slides and a few hundred stereocards. We now plan to move forward by digging deeper on many of our photos – to better identify who, where and what they depict. For example, when we initially scanned a photograph of Boston Commandery, Knights Templar, during a visit to Mount Vernon in Virginia, we did not have any information about the date that the photo was taken. But, with some research, we learned that it depicts the group of Knights who visited George Washington’s home during their attendance at the 1889 Conclave (or triennial meeting) in Washington, DC. A Boston newspaper account of the trip notes that on Oct. 10, 1889, the group traveled to Mount Vernon on a boat and “from the wharf they marched to the tomb where resides all that is mortal of that most eminent Mason, Brother George Washington.” The newspaper also explained that “the knights then went to the portico of the famous old mansion and were photographed.” According to the Commandery’s published history, “on arrival [the Knights] formed a square about the tomb of Washington, when an impressive service was held... The old mansion was visited, and pleasant hours were spent on this historic estate.”

This photograph and another from our collection, taken in 1859 of St. John’s Commandery No. 1 from Providence, RI, demonstrate how popular Masonic pilgrimages to Mount Vernon were during the late 1800s. According to a published account of St. John’s Commandery’s visit, the men marched off the boat “to sounds of mournful music” and first visited Washington’s tomb, which can be seen in the photograph.

**St. John’s Commandery No. 1 at Washington’s Tomb,
ca. 1859, Unidentified, Alexandria, VA.**



“How Jones Became a Mason – Starting for the Lodge”

“How Jones Became a Mason – Riding the Goat”

“How Jones Became a Mason – The Plunge into Water”

**1881-1909, A.D. Handy Stereopticons and Supplies,
Boston, MA, Gifts of Anne R. Berntsen.**

They next visited the house itself, which had fallen into disrepair. The Mount Vernon Ladies' Association purchased the estate the year before, in 1858, and opened it to the public in 1860, after beginning a careful refurbishment.

Our collection of lantern slides numbers more than 400. Many of them date to the late 1800s and early 1900s and were used by Masonic and fraternal groups for member instruction. Assistant Curator Ymelda Rivera Laxton provided an overview of our lantern slide collection in the November 2015 issue, through her article "The Secret Society Lantern." In addition to the many Masonic and fraternal slides that illustrate symbols and ideas for the degrees, we have several sets that provide education in American history, or comic entertainment. One of the latter sets tells the tongue-in-cheek story of "How Jones Became a Mason." Part of a series of 12 slides, the first image begins by illustrating "Starting for the Lodge." Jones stands in his parlor and waves goodbye to his wife, before leaving with a second man who stands ready to escort him out the door. In later slides, he is shown "riding the goat" and being plunged into a tub of water. By the time he makes it home in the last slide, he is somewhat worse for wear – but has joined the lodge. This series was created by artist Joseph Boggs Beale. After serving in the Civil War, Beale worked as an illustrator for a number of magazines including *Harper's* and *Frank Leslie's Weekly*. These included illustrated versions of novels, such as *Ben Hur* and *Uncle Tom's Cabin*, as well as bible stories, poetry and history and religious slides.

We are fortunate to have many images of Scottish Rite members, often when they were engaged in fraternity

Scottish Rite Northern Masonic Jurisdiction Committee on Rituals and Ritualistic Matters, 1941, Unidentified, Chicago, IL.



Committee on Rituals and Ritualistic Matter
Supreme Council, 33° A.A.S.R. N.M.J.
Chicago, Illinois, September 24, 1941



Unidentified Royal Arch Mason, 1850-60, Unidentified, United States, purchased with the assistance of the Kane Lodge Foundation, photo by David Bohl.

business, such as the 1941 portrait of the members of the Committee on Rituals and Ritualistic Matter. Six men stand in two rows wearing their robes, collars and jewels. That year, the Supreme Council met in Chicago in late September. This committee presented seven reports, all revolving around revisions of various degrees. The 18°, 26°, 28° and 31° were undergoing revision, and the committee reached out to the Active Members asking them to have the Valleys perform "tentative revisions" of these degrees and to provide feedback. Sovereign Grand Commander Melvin Maynard Johnson noted that "if we do not teach them right, we had better revise." Reading the accounts of the committee's reports in the 1941 Proceedings resonates with similar projects today making the rituals and the fraternity convenient and meaningful for its members.

Pictured in the photograph is Sovereign Grand Commander Johnson, along with the five members of the committee: Delmar D. Darrah, Samuel H. Baynard Jr., George E. Bushnell, McIlyar H. Lichliter, and Samuel D. Jackson. Darrah, who chaired the committee from 1934 to his death in 1945, was a professor of English and public speaking at Illinois Wesleyan University. He joined the Scottish Rite in 1891 and was crowned an Active Member in 1911. In addition to serving on the Committee on Rituals and Ritualistic Matter for 29 years, he also served as Deputy for Illinois and Grand Lieutenant Commander, among other roles. Baynard was a lawyer and wrote a two-volume history of the Northern Masonic Jurisdiction, which was published in 1938. He served on the committee for 16

years, as well as in other roles within the fraternity. Bushnell, a lawyer who was elected to the Michigan Supreme Court in 1933, succeeded Melvin Johnson as Sovereign Grand Commander in 1953, and served in that office until his death at the 1965 annual meeting. Lichliter was pastor of the First Congregational Church in Columbus, Ohio, until 1942, when he accepted the position as Grand Commander Johnson's full-time assistant. He served as the committee's chairman from 1944-57. Jackson, a lawyer, served as Indiana's Attorney General in 1940 and as a U.S. Senator in 1944. He served on the committee from 1939-44 and then as Deputy for Indiana from 1943-51.

Our photograph collection offers enormous potential to tell stories and show the effects and influence of American fraternalism on this country's history and culture. A daguerreotype from the 1850s shows an unidentified man who chose to have his image captured while wearing his Masonic regalia. He stands in the photographer's studio with his collar and apron hand-colored a vibrant red. Although we do not know his name, the photo helps to demonstrate the pride that this gentleman took in his Masonic membership. It also teaches us about the style of regalia worn during the mid-1800s and provides details about how regalia items were worn. These photos offer connections amongst our collection between people and objects. In this case, we have an apron in the collection that strongly resembles the one worn by this man. Another small tintype, from about 1860, shows a bust portrait of a man wearing a collar and a Masonic jewel signifying the office

**G.D. Wilcox, ca. 1860,
Unidentified, United
States, gift of Jacques
Noel Jacobsen Jr.**



**Order of Owls Nest, 1920-50, Unidentified, United States,
gift of Steven Smith.**

of Junior Warden. The man is identified by his signature on the cardboard holder, "Yours Fraternally, G.D. Wilcox." This helps to tell us that not only did he choose to have his photo taken with his jewel, he had multiple images made and signed them so that he could give them to his friends and family.

In addition to our large collection of Masonic photographs, we have many that show people, places and events associated with non-Masonic fraternal organizations. A recent gift included a photo of a "nest" of the Order of Owls. Taken between 1920 and 1950, the photo shows three rows of members and officers posed in their meeting room in front of a stage with a painted backdrop. There is a large sign above the backdrop that reads "Willkommen." John W. Talbot founded the Order of Owls in 1904, with aims to assist its members in business and in employment, provide help to widows and orphans of deceased members and enjoy fellowship with each other. By the early 1920s, the Order numbered more than 600,000 members in over 2,100 nests. Photographs like this one help us to see how fraternal groups changed over time, how they intersected with other trends in American society and culture and how past events might give us perspective today.

Online exhibitions

We have initiated a series of online exhibitions, accessible via our website, srmml.org. Right now, online versions of two of our on-site exhibitions are available: *Who Would You Vote For? Campaigning for President* and *"Every Variety of Paintings for Lodges": Decorated Furniture, Paintings and Ritual Objects from the Collection*.

continued on page 25 →

Sam Allen: Lobsterman and Freemason

Junior Deacon, John T. Heard Lodge, Ipswich, Massachusetts

A Boat in Flames, A Livelihood Lost

Freemason Sam Allen is a hardworking, give-a-helping-hand kind of guy. He loves the outdoors, particularly the ocean where he plies his trade as a lobsterman. Friends and family will tell you that making a living on the water means the world to him.

Sam has long balanced the rigor of life as a fisherman with the needs of his parents. For five years, he was the primary caregiver for his mother who battled cancer. Sam juggled lobstering with driving his mother 60 miles round-trip from their home in Ipswich, MA to Boston's Dana Farber Cancer Center for treatment. She passed away



in early 2015. At the time of his mother's illness, Sam also looked after his father who is disabled. Today, he continues to be his sole caregiver.

On November 6, 2015, Sam Allen lost his livelihood when his boat, the 28-foot "Dawn Breaker," caught fire and sank. While hauling traps, Sam saw flames in the wheelhouse. He radioed a mayday to the Coast Guard, put on a survival suit, grabbed a portable radio and an emergency beacon, jumped into the 50-degree water of the Atlantic Ocean – and prayed for help.

Sam was pulled to safety by two other fishermen who saw the smoke rising from the water. He was then transferred to an emergency vessel and safely brought to shore. His wood-hulled boat burned to the water line, then sank.

The sinking of the "Dawn Breaker" meant the complete loss of Sam's livelihood. Financial pressures were escalating even before the crisis due to mounting medical bills. Sam was forced to make many choices to cut costs including keeping only minimal insurance on his vessel. The policy would not replace the boat.

"We had to help get Sam back on the water," said Ill. Donald M. Moran, 33°, Deputy for Massachusetts. "This private, hardworking, caring man is always willing to give, but is not the kind to ever ask for help. We heard from members of



“Your generosity makes me tear up and get short of breath every time I think of it.”

– Sam Allen

his lodge that the fire took everything. His only remaining possessions were his truck and what little gear that was not on the vessel. Yet, even in the face of this tragedy, Sam continues to give – volunteering, as he often does – at a community meals program run out of his lodge.”

With help from the Scottish Rite’s Grand Almoner’s Fund, the Grand Lodge of Massachusetts, the John T. Heard Lodge, and members of the community, Sam is getting back on his feet. He has replaced the “Dawn Breaker” with a 35-foot Novi he named “Gerty,” in honor of his mother. The Masonic square and compasses entwined with her name is Sam’s way of paying public tribute to the help he received from the Masonic fraternity. After some maintenance and repairs to the new boat, Sam will soon be fishing again.

“I am overwhelmed by the generous gift from the Grand Almoner’s Fund,” said Sam. “I cannot express how much it means to me and my dad. The support from the Scottish Rite and the Brotherhood has been amazing. Your gift lifts some of the burden off my family and will help me with what I love most – fishing and caring for my dad.

“This past year has been extremely hard on us, and I would like you to know that I will not forget your kindness. I believe in ‘paying it forward,’ and you can be assured I will. Thank you again. Your generosity makes me tear up and get short of breath every time I think of it.”

By Linda Patch

Almoner's Credo:

MEMBERS FIRST

By Shane Dufresne, 32°

In January of 2016, I was contacted by Most Worshipful Charles Yohe asking if I would meet with him. In October 2014, Bro. Yohe was elected to be installed as Grand Master at the Grand Lodge of Connecticut Annual Communication in April 2015. Bro. Yohe had previously served as Grand Master in 1996. I did not know what to expect as the Connecticut Jurisdiction had just come out of a tumultuous year and a half. When I arrived to meet with Bro. Yohe, I was introduced to Bro. Richard McDonnell, who was also in attendance.

Grand Master Yohe explained that due to the difficult year our Grand Jurisdiction had just undergone, he had a lot of work to do. He had several ideas, and one of them was to appoint a Brother to the Grand Line as the Grand Almoner. He asked me if I would be interested. I had to be honest and tell him I had no idea what an Almoner is or what one does.

This is when Bro. McDonnell chimed in. Bro. McDonnell is from Great Britain. He explained that an Almoner is the Brother who looks out for the well-being of the Brothers and widows. He explained the numerous ways as to how this can be achieved.

In England every lodge is required to have an Almoner. Bro. McDonnell even kidded with Bro. Yohe that the Grand Almoner is more important than the Grand Master. To say I experienced a wide range of emotions is an understatement. Most of all, I was especially honored that Bro. Yohe had the confidence in me to undertake this important job.

Some research by Past Grand Master Roger Read found that at the establishment of the Grand Lodge of Connecticut in May 1789, a Grand Almoner was actually in place. Somewhere in the 1800's the position was eliminated. The records are scarce as to why, but the commonly accepted story is that it has to do with the Morgan Affair. During the anti-Masonic movement, many lodges and Grand Jurisdictions operated on bare bones.

To say that I had a lot of work ahead of me is putting it mildly. As far as it is believed, there are no other Grand Jurisdictions in the United States with a Grand Almoner. So I had nothing to work from locally.

I was provided a copy of the Grand Almoner of England manual. It is very in-depth and detailed as the Almoner position has been in place in England continuously for close to 300 years. It provided some good pointers, but it was obvious to me that this would have to be a grassroots project. I began travelling to numerous lodges and blue lodge council meetings to see how or if they handled dealing with Brothers and widows in need. Some lodges were good at it, some were okay and surprisingly, some lodges had little or nothing in place to handle this.

It was apparent that as a whole we needed to do more. After all, each and every one of us knelt at an altar, placed our hands on sacred writings and swore in front of our Brothers that we would take care of our Brothers, widows and orphans in their time of need.

I was installed as the Grand Almoner in April 2015 and Most Worshipful Gail Smith, the Grand Master of 2016, who also served in 1989, asked me to continue on, so I was installed again in April 2016.

During the 14 months I have been in this office I have traveled and talked about the position. A lot of Brothers were unsure as to what exactly an Almoner does. So I proceeded to explain the numerous ways to do this.

Some Brothers simply thought it was providing money to Brothers in financial difficulties. That can be a part of it. But if we are proactive, some of that can be eliminated. There are numerous other ways to help, though. Sometimes Brothers or widows need other things done. Maybe a lawn needs to be cut; they need a ride to a doctor's office, or they need help cleaning out the garage or moving.

There is no greater feeling in the world than talking to and hearing from those who were helped and to hear the relief in their voices.

The list is endless in ways to help, but we need to be proactive. We should have an open line of communication with our Brothers and widows. This can be done with newsletters, phone calls, birthday and Christmas cards.

They can be creative in how they communicate. An ideal person for the position of Almoner may be someone who does not want to memorize ritual and work his way through the chairs in the lodge. He should be comfortable in calling Brothers he never met or hasn't seen in years, and contacting widows he never met.

One can come to see how this proactive approach can stem the problem that every lodge faces each year. A simple phone call to the Brothers can help control those who wind up dropped from the rolls for non-payment of dues.

A phone call can rejuvenate a Brother in coming back to lodge. It can also find out if a Brother is in need but was too embarrassed or prideful to ask for help.

In September 2015, I had the distinct pleasure of meeting the Sovereign Grand Commander John Wm. McNaughton at the Scottish Rite Leaders Seminar in Lexington. During our conversation we talked about a few things, amongst them were the need and benefits to helping those who need assistance.

He said there is no greater feeling in the world than to see the face of those that you just helped when they thought there was no help. The Scottish Rite Almoners program is legendary in how it has helped numerous people.

The Connecticut Almoner program is taking baby steps and is in its infancy. The Sovereign Grand Commander is absolutely correct. In the past 14 months the Grand Almoners Fund has helped 14 people.

It has included helping a Brother with ALS travel across the country to visit his family for the last time before he passed away, helping a family with burying costs for a Brother who passed away from a car accident, and a few Brothers who were in severe financial distress because of life threatening medical situations.

The Grand Commander is right. There is no greater feeling in the world than talking to and hearing from those who were helped and to hear the relief in their voices.


It should be noted that we were able to help those people in need in part because of a generous donation to the Connecticut Grand Almoners Fund by the Northern Masonic Jurisdiction. The donation was delivered in person by Grand Commander McNaughton at Connecticut's Annual Communication this April.

In closing, the past 14 months has been full of challenges. We are still learning how to make this a seamless program. The Brothers are rapidly buying into the concept.

To date about a third of the Connecticut lodges have appointed an Almoner to their line. We will be meeting on a regular basis to discuss how to continue to make improvements.

The goal in the near future to have district Almoners to improve the lines of communication and to have a better networking system.

Finally, this writer would like to acknowledge that this Almoner program could not have achieved the success we have had to date without the assistance of Ill. Carl Anderson 33°.

Bro. Carl is the vice president of fraternal relations for Masonicare. Without his assistance, guidance and knowledge, the Grand Almoner program would still be fledging. 

A Farrago of Freemasonry

North Meets South – Making History

The Brothers of The High Country Scottish Rite Club, an affiliate of the Valley of Phoenix, of the Southern Jurisdiction, had a brilliant idea. Why not bring light to two jurisdictions, unite friends from the east and west, and use technology to make it so? Kenneth E. Davis, 32°, is the current president of the High Country Scottish Rite Club but was formerly from New Hampshire. Bro. Davis loves his home in Arizona and his new found Brothers, but he acknowledges he still misses his Brothers back in New Hampshire. This was the inspiration for the club's desire to bring the two together. With the power of teleconferencing the Northern Masonic Jurisdiction and the Southern Jurisdiction met to give further light to Brothers in both jurisdictions.

At 8:30 p.m. eastern time on May 26, Brothers began dialing into a pre-arranged number and joined a video conference call. The conference call was joined by about ten Brothers in the east as well as a room full of High Country Scottish Rite members, and some of their local blue lodge members.

After the invocation, the pledge of allegiance, and some brief introductions, Bro. Paul Little gave a truly informative talk about the role of music as one of the seven liberal arts. His performance touched on Masonic involvement in creating and furthering this important field. It gave a fascinating explanation of the science as well as the mathematics of music.

Part of Bro. Little's talk focused on our Brother, Wolfgang Mozart. Bro. Little, explained that Masonry was at its pinnacle when Mozart first began his work. He outlined all the various pieces of music that were written for Masonic purposes. Toward the end of his career, the political winds shifted against involvement with Masonry in Austria.

One of his last works, *The Magic Flute*, was filled with Masonic symbolism. The opera was written in the key of E flat. When viewed on the composition sheet, the three flat symbols, resemble the three tapers that surround our alter. The piece has many characters and plot lines in which the number three plays an important role. Said Bro. Little, "Masons of that time period would have clearly recognized the Masonic symbolism in the opera."

Further he said, "I was really excited to share this presentation. Not only do we have a friend in every town, but with this technology we can share light without leaving our own lodge. It was great fun. I hope we will have the opportunity to do more of this kind of meeting in the near future."

Bro. Davis was equally excited about this web meeting. He said "I miss my Brothers back in New Hampshire. The web meeting gave me the opportunity to share some time with them and introduce them to Brothers here in Arizona. Masonry is a fraternity with great traditions. Those traditions are the cement that binds us together, but technology offers us new opportunities to share light, and Brotherhood." I am hopeful that we can start a new tradition, one which will allow us to expand our fraternity wherever our imagination can take us.

– submitted by Scott C. Ives, 32°

fa•rra•go

[fab-rah-goh, -rey-]

noun, plural **farragoes**.

1. hodgepodge, mishmash, potpourri, jumble, assortment, miscellany, medley

Scottish Rite Research Society

Twenty-five years ago the Supreme Council, SJ, with the thinking and guidance of Ill. Brent Morris 33°, created the Scottish Rite Research Society (SRRS). This year therefore, the society celebrates its silver anniversary. In those 25 years, it has, almost inconceivably, become the largest and probably the most successful Masonic research body in the world. The quality of its research and its publications has become an unqualified success story.

Although it is chartered and operates under the auspices of the Supreme Council, SJ, its membership is open to Freemasons around the world. The society, with its activities and publications, is governed by a board of directors, all life members of the society, upon which I have been privileged to serve. Excluding myself, they represent some of the best thinking authors and Masonic minds in our country today.

The society promotes, encourages and publishes independent research of its members, offering the opportunity to have its efforts recognized and published in a scholarly forum. In addition, it sponsors Masonic lectures around the country by academics and scholars, Masons and non-Masons on Freemasonry for the educational benefit of those attending. Its publications include *The Plumblin* which is an occasional bulletin that comprises brief articles, society events and publications and appraises members on issues of interest.

The principal publication of the society, *Heredom*, is its scholarly, hardbound annual transaction. This publication has become the most visual image of the quality production for which the society is

known. Although it may contain learned articles on any topic of Masonic interest, it concentrates principally on history, rituals and symbols of the Scottish Rite.

There is also a system of recognition for the society's general membership for their research. This recognition provides a stimulus for the members to delve into the history and significance of Freemasonry. This recognition is not only in the form of the honor of being acknowledged for academic contributions but also with breast jewels appropriate for the achievement. Any member having five articles published, receives the title of "Fellow of The Society." In addition, the two highest awards were named the "Ill. Albert Gallatin Mackey Award for Excellence In Masonic Scholarship," and the "Albert Gallatin Mackey Award for Lifetime Achievement."

In addition to the academic benefit of membership in the SRRS, the society provides, free of charge, an annual bonus item. This bonus item has been in the form of a book, videotape, compact disc or specially produced posters. Those books that have been given as a free item generally have a value greater than the annual membership cost. Many of these books, along with copies of *Heredom*, have become collectors' items and valuable additions to any Masonic library.

Freemasons wishing to expand knowledge of the craft have the opportunity to do so online at ScottishRiteResearch.com, or by calling Nikki Robinson at 202-232-3579.

— submitted by Thomas W. Jackson, 33°

BRO. TREXLER HONORED

The Valley of Allentown recognized Ill. C. DeForrest Trexler, 33°, Active Emeritus Member as its Class Honoree for the May 14, 2016, Spring Reunion. This was a special occasion honoring Bro. Trexler's 100th performance of the Thrice Potent Master in the 14°. Immediately following the the degree, Bro. Trexler was presented with a gift. It is comprised of an acrylic piece with two pieces of history incorporated into it. Inside the acrylic piece was placed a copy of the original page of the 14° cast from his first performance in 1966. Outside, attached to the piece, is an inscribed plate with the 14° cast from May 14th. This created a shadow box effect of the past and present.

He was also given a mantel clock which was presented by Ill. Thomas K. Sturgeon, 33°, Deputy for Pennsylvania, on behalf of Grand Commander McNaughton.

— submitted by Thomas K. Sturgeon, 33°

To Read is To Know – Our Centers at Work

By III. Robert F. Ogg Jr., 33°

There is something in all of us that makes us want to be remembered. It may be as simple as a few words on a headstone to mark our passing, or as epic as the words of “Ozymandias King of Kings.” As civilizations advance, one of the first things developed is a written language. Perhaps the need to pass on information in written form is an expression of our desire to be remembered.

Great men say great things, and we all read those words with admiration. Abraham Lincoln is remembered for the words of his address at Gettysburg, and Neil Armstrong is remembered for the words he spoke when first setting foot on the moon.

As we learn to read, we become complete. We become fully functioning members of society. Once the skill of reading has been perfected, we have the tool in hand that lets us understand the words of Great Ozymandias. We know him and remember him because we have read his words. We know the spirit that moved Lincoln to inspire a nation, or the humility that accompanied the first words spoken on the moon.

There is a common thread to all of these examples. Simply stated, we need to be able to read. For some of us – those with dyslexia – that can be a lot easier said than done. I say “can be” because most of you are aware of the good work done by the Children’s Dyslexia Centers, Inc. Being able to read enables us to know about good old Ozymandias, and appreciate the words of Lincoln. A great many children have the Children’s Dyslexia Centers to thank for that ability.

As I take over the day-to-day management of the centers, I am prompted to consider what has made us successful in the past and how to extend that success into the future.

The Dyslexia Centers began with a simple notion. Children need to be able to read, and there is a teaching method available that can help children with dyslexia. All that we need to do the job is time, talent, and a boatload of money. A cadre of volunteers provided the talent and our fraternity provided the money. As a matter of fact, our fraternity’s investment in the Dyslexia Centers totals over \$50 million. That sounds like a boatload of money to me.

The centers have earned a reputation for excellence. Our methodology has been tested and proved to be effective. We have in fact arrived.

Where to now? Do we rest on our well-earned laurels, and become a static organization, successful for today, but not innovative for the future? As you might have guessed, the answer to that question is no. We are going to be involved in further research to provide empirical evidence of the effectiveness of our program. It is all well and good for us to know through anecdotal evidence that our program works, but in the academic and scientific community empirical evidence is the key to recognition.

These academic innovations coupled with new means of generating revenue will serve to secure the future of the Dyslexia Centers.

Speaking of recognition, it has been a long time coming, but government entities have begun to come

Support a Child at a Dyslexia Center Near You

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

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

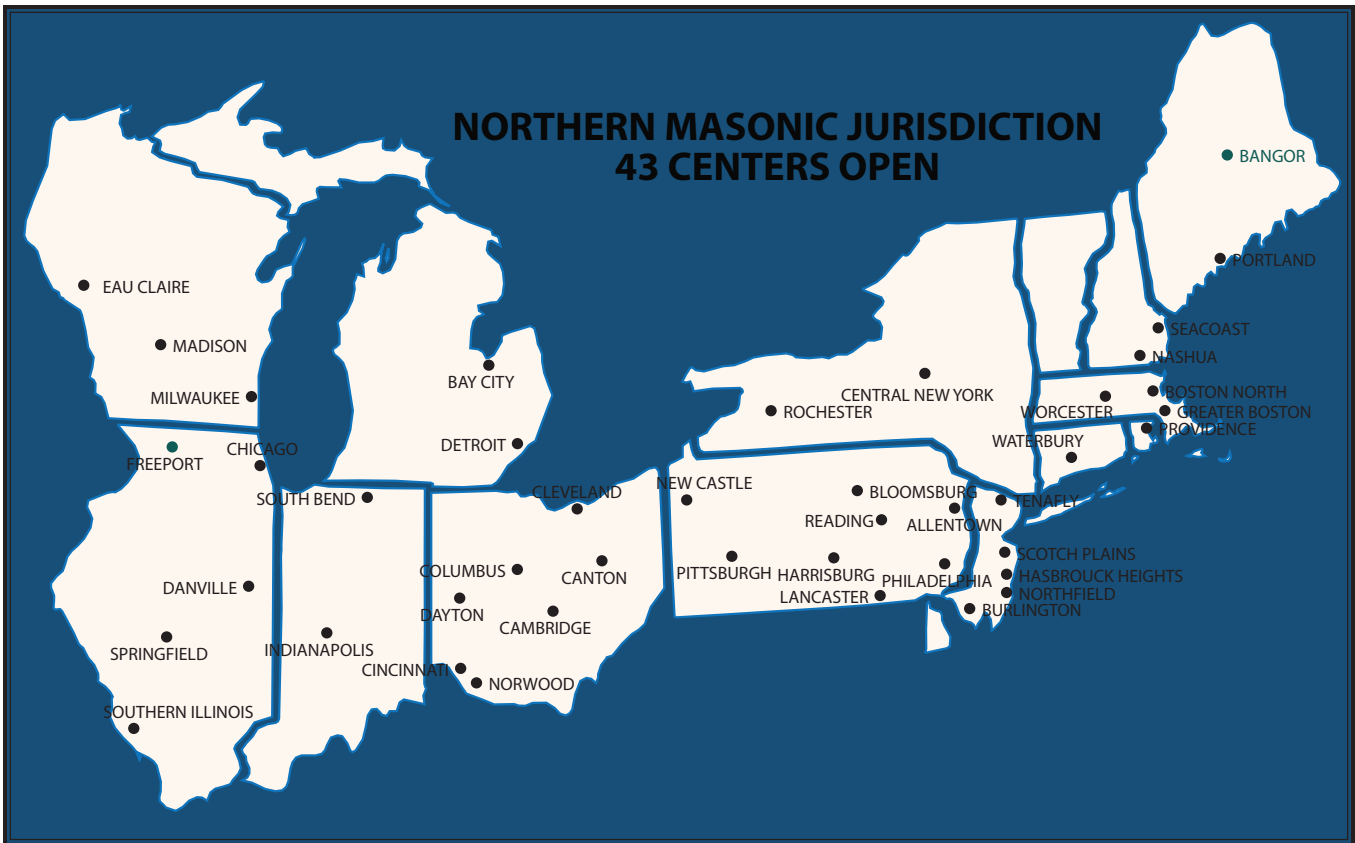
For information about making a donation, please call the development office at **800-814-1432 ext. 3326.**

Or send a check directly, payable to:

**Children’s Dyslexia
Centers, Inc.**

33 Marrett Road
Lexington, MA 02421





to grips with the impact that dyslexia has on our society. So much so that some are mandating that to one degree or another it be dealt with in school systems. Think about that for a minute. Something that affects an estimated 20 percent of the population has to now be dealt with by school departments. If I were a school superintendent I would be shouting “yikes” at the top of my lungs.

We can now say CDC, Inc. to the rescue. We have for some time been involved with training teachers in school systems in much the same way as we would train aspiring tutors in our centers. This has proved to be beneficial to our centers in that they are able to derive a profit from this effort. This profit goes directly to defray the cost of center operations. As the demand for this type of training grows, we intend to improve, to the extent possible, our capabilities to meet the demand.

This public/private partnership is consistent with our mission and within our capabilities.

Our fraternity can be justifiably proud of having started the Children’s Dyslexia Centers. It is now time for the CDC, Inc. to take responsibility for its own future; A time to explore new possibilities, and a time to grow and adapt to the changes it encounters.

Connecticut
Waterbury

Illinois
Chicago
Danville
Freeport
Southern Illinois
Springfield

Indiana
Indianapolis
South Bend

Maine
Bangor
Portland

Massachusetts
Boston North
Greater Boston
Worcester

Michigan
Bay City
Detroit

New Hampshire
Nashua
Seacoast

New Jersey
Burlington
Hasbrouck Heights
Northfield
Scotch Plains
Tenafly

New York
Central New York
Rochester

Ohio
Cambridge
Canton
Cincinnati
Cleveland
Columbus
Dayton
Norwood

Pennsylvania
Allentown
Bloomsburg
Harrisburg
Lancaster
New Castle
Philadelphia
Pittsburgh
Reading

Rhode Island
Providence

Wisconsin
Eau Claire
Madison
Milwaukee

MASONS AND THE MASON JAR

Is there a connection between the Freemasons and the once ubiquitous Mason jar, used for canning? Mason jars used to be seen everywhere – a somewhat generic looking container except that the word “Mason” is clearly emblazoned on them. More often than not the name “Ball” also appears in script above it. The Ball Company was one of – and probably the leading – manufacturer of the jar.

For those who did not grow up seeing them, the Mason jar is a molded glass container used in preserving food – or canning – at home. It has a wide mouth and, generally, has a screw thread, a metal ring, and a flat disk. When the ring is screwed on the disk is clamped tightly, thus sealing the jar. A rubber ring on the inside further seals in the product. The jars are intended for re-use. Once in general use for all packaged food products, they have largely been replaced by newer forms of packaging. They still, however, are used in home canning. To this day the term Mason jar is a part of the language.

Back to the original question: Are the jars in any way connected to Freemasonry? Well, yes and no. There is a strong connection, but that is not where the name came from. Although seemingly illogical, let’s start from the end of the story.

A member of *The Northern Light* staff was skiing in New Hampshire. While on a break in the lodge she noticed several skis on the rack sporting what looked very much like the square and compasses design. Upon further examination it was the logo of a brand named *Völkl*. A little research unearthed the fact that it is a German-based firm with an American branch located in Lebanon, NH. No direct connection with our fraternity was evident, though. However, in August 2007, Völkl was acquired by a company

called Jarden. Jarden adopted that name back in 2002, having previously been known as Alltrista. Here’s where it gets interesting. According to Wikipedia, Alltrista was formed to continue the manufacture of the Mason jar in April 1993, as a spin-off from the Ball Company which divested itself of the canning business.

Some of the excitement ends there, though. Without question the Mason jar was not named for the Freemasons. Actually it dates all the way back to 1858. A tinsmith named John Landis Mason patented his molded jar for use in canning. The patent number is 22,186, recorded on Nov. 30. At that time he embossed his name on the jars. Unfortunately for Mr. Mason he lost his patent through a lack of proper enforcement. Everyone began making his jar, even including his name on them. The term passed into common usage.

One of those companies was Ball Brothers Manufacturing of Buffalo, NY. Their version of the jar was so popular that they needed to move

**Völkl Touring Skis
2012-13.**





Ball Blue Mason Jar.

the firm to Muncie, IN, due to the abundance of cheap natural gas in that area, making the manufacture of glass much more cost effective. There were five brothers in all – Lucius, William, Edmund, Frank, and George. Two of them – Frank and George – were very active in the craft. Frank was born in Greenburg, OH, and grew up in upstate New York. He became the firm's president in 1888 and retained the position for more than half a century. His brothers said he was a natural born leader and a strong and shrewd businessman. Additionally, when they moved to Indiana he became very active in community affairs.

He was president of the Muncie & Portland Traction Company, the Muncie & Western Railroad Company, and the Muncie YMCA.

Frank Ball was raised in 1898 in Muncie Lodge No. 433, was a member of Muncie Chapter No. 30 R.A.M., and was a Scottish Rite member in the Valley of Indianapolis. He, also, joined Murat Shrine in Indianapolis.

The youngest brother, George, was born in Trumbull, OH, and also grew up in the state of New York. He joined the family firm at age 21 and quickly rose through the ranks. He began as a bookkeeper and later became treasurer, secretary, vice president, president, and board chairman. Like his brother Frank he had several interests, both business and civic. He was involved with railroads, steamship lines, grain elevators, and bus and truck lines. He was on the board of many major firms including Borg Warner, Nickel Plate Railroad, and several banking institutes. Like his older brother George was a Freemason. He was raised in Muncie Lodge No. 433, in December 1898, and he followed George into several other Masonic organizations including the Scottish Rite of the Northern Masonic Jurisdiction.

The Ball name became famous nationally. It appeared in large letters on every glass jar sold. In fact the name Mason and Ball are almost synonymous in the canning world. The family also was very generous and community spirited.

In 1917, the brothers purchased the foreclosed Indiana Normal School and donated it and the surrounding land to the state of Indiana. The legislature accepted the donation. Combining it with the Normal School in Terre Haute its official name became the somewhat cumbersome “Indiana State Normal School – Eastern Division,” but most students simply referred to it as “Ball State.” In 1922 the legislature made that name official. To this day it is one of the very few public colleges bearing a family name.

When the oldest Ball brother – Edmund – died, his will stipulated that part of his estate be used to create the Ball Brothers Foundation. He had a strong interest in improving the quality of health care in Muncie, so the funding was used to create a modern public hospital. It opened in 1929 as Ball Memorial Hospital. Today it lives on as IU Health Ball Memorial Hospital.

The brothers, now firmly rooted in Indiana, did not forget their roots. Their uncle, George Harvey Ball, was founder of Keuka College in the Finger Lakes region of New York. The Ball Brothers purchased additional land for that institute, provided funds for the college, and donated a building which, in 1921, was named Ball Memorial Hall.

The manufacturing firm lives on and has consistently adapted to the times. Having divested itself of the Ball jars, the product that made them a household name, today it is in the aerospace industry and is located in Broomfield, CO.

Maybe the Mason jar is not named for our organization after all, but the Ball brothers, who made that particular container famous, certainly were ingrained in the fraternity, and that tradition lived on. Edmund F. Ball, son of one of the founders, joined the firm in 1928 at the age of 23. Like his uncles he rose to the presidency in 1948 and held that position until retirement in 1973. By then it was known as Ball Corporation. Also, like his uncles, he joined Freemasonry. He was raised in the same lodge in 1927, and followed them into Scottish Rite.

John Landis Mason notwithstanding, it seems we still have at least a partial claim to the Mason jar. All this from a day on the slopes. ■



CTC 2016 Supports RiteCare SRCLP & Rebuilding the Temple Campaign

THE FIFTH ANNUAL CELEBRATING THE CRAFT (CTC) webathon and fundraiser was another success. It began May 21 at 6:00 pm EDT and ended at midnight. CTC brought together Scottish Rite Masons across the Southern Jurisdiction—some watched at parties held at their Valleys, some watched at home on a laptop, but all had a great time while supporting the Scottish Rite. Donors could ask that their donations be split 50-50 between their Rite-Care Scottish Rite Childhood Language Program (SRCLP) and the Rebuilding the Temple Campaign. The total giving was \$1.1 million for the Scottish Rite.

For the fourth time, Bro. Rusty Garrett, 32°, hosted the show, and this year, he was joined by Bro. Gil Fox, 32°. Bro. Rusty is a Past Master and the chief weather anchor at CBS affiliate KWTX-TV in Waco, TX, and Bro. Gil is a Past Master, Grand Chaplain of the Grand Lodge of Arizona, and retired after 30 years with ABC radio. This duo brought a professional flair to the hosting duties.



Grand Commander Ronald A. Seale, 33°, appeared throughout the evening and explained the importance of rebuilding the House of the Temple and supporting SRCLP. Valleys video-chatted reports of their CTC parties, members issued challenge gifts, and the Valley of Baton Rouge purchased the Grand Commander's bowtie for \$2 per member. Bros. Art de Hoyos, 33°, and S. Brent Morris, 33°, answered questions about Masonic history and symbolism during "On the Square with Art and Brent."

Once again, we held a "Scottish Rite Has Talent" contest for SJ members. This year's 17 acts included country dancing, vocalists, classical guitar, a stand-up comedy duo, and bagpipes. 2016's Favorite Talent—receiving the most donations in his name—was Bro. Frank Raines, 32°, an Elvis tribute artist. You can watch videos of the 2016 CTC on the SJ's website—scottishrite.org—by July 1.

Pictured (clockwise from top) Bro. Fox joined us this year as co-host of the CTC. Bro. Raines sings as Elvis, and Bro. Michael Gatti, 32°, and his wife, Stephanie, perform some country swing dancing.

Photography: Bethany J. Rowe, *The Scottish Rite Journal*

Face-to-Face with Gr. Commander Albert Pike

THE DEATH MASK OF Gr. Cmdr. Albert Pike is a popular artifact in the House of the Temple museum.

Popular in the Victorian era, when people seemed almost obsessed with death, death masks were commonplace. Today, however, we are lucky to have these masks because they show us how people truly looked at the end of their lives. While painters and sculptors of the time tended to idealize people by sanitizing their natural flaws, death masks truly encapsulated person's facial features for all time.



So what can we glean about Pike from his death mask? For one, it seems he died peacefully on April 2, 1891. His facial features are very serene, and although he had been suffering with several ailments for the last year of his life, it appears he embraced death with open arms and no regrets. While he did not receive the near-anonymous burial he wanted, his face physically reminds us of his most famous quote, "What we do for ourselves, dies with us. What we do for others, remains, and is immortal."

Photography: Bethany J. Rowe, *The Scottish Rite Journal*



SPICE UP Your Next Scottish Rite Event

Chef Larry's (aka Bro. Larry von Weigel, 32°) featured catering recipe in the July-August *Scottish Rite Journal* is Spicy Jerk Chicken and Panna Cotta with berries. Find them at www.scottishrite.org.

Photography: Bro. Larry von Weigel, 32°

To be flip or to be smart, that is the question



Leigh E. Morris, 33°

When I “retired” three years ago, I left my smartphone behind. Instead, I decided to rely on my trusty Samsung Rugby flip phone.

Now I believe all things should last forever (hey, I wear a 97-year-old pocket watch, drive a 61-year-old Studebaker and use a Waring Blender manufactured when bandleader Fred Waring owned the company). Still, I had to admit the Rugby was done for.

This left me facing a choice - get a smartphone or flip phone. And before you start snickering – yes, brand new flip phones are readily available.

Let’s begin with the flip phone option. It’s a great choice if you want to keep it simple. In other words, you carry a phone for one reason – to make and receive actual phone calls. I know that sounds so passé, but there are people who still do it.

The flip is the phone of choice for those who do not want to text, check email, surf the Web, look at weather radar, view video or utilize any of the other myriad of options available to smartphone users. Flips also provide maximum security against the theft of personal information.

Furthermore, flip phones tend to be very rugged. And they are cheap. You can actually purchase a decent flip phone for as little as \$30. It’s true.

As for the right flip phone, consider the offerings from LG, such as the LG Revere 3 (Verizon), LG B470 (AT&T) and LG True (Cricket), as well as the user friendly Jitterbug Flip (greatcall.com).

Before you get a phone, you need to test it. Is it easy for you to use? Is it comfortable in your hand? How about the sound quality? Does it come with a car charger? What about speaker phone tone quality?

If you can’t test it before purchase, make certain it may be easily returned if you are not satisfied.

You might like the idea of simple, but you want such extras as texting, email or the Web. You need to shop the smartphone aisle.

I suggest you begin by taking a hard look at the new iPhone SE. While the iPhone 6S has a 4.7-inch screen and the 6 Plus a 5.5-inch screen, the SE is a more compact model with a 4-inch screen. And it retails for \$399. This happens to be the phone I purchased to replace my faithful Rugby.

The SE’s voice quality is very good. Its pixel density provides a very sharp screen image. If you want a camera, the SE’s 12 megapixel rear camera is your ticket. There is a front camera, as well. The SE allows video recording and live photos. Battery life is adequate with a low battery option that can give a few extra hours of life. Like the 6S and 6 Plus, the SE supports the new Apple Pay.

In short, the SE is basically a smaller version of the 6S at a far more attractive price.

Perhaps you want to consider an Android smartphone. The Samsung Galaxy S7 and S7 Edge, Galaxy S6 and S6 Edge, Nexus 6P, and the LG G5 are worthy of your consideration. These are the picks of the litter among Androids.

If you despise touch screens, SlimType (slimtype.com) offers a nifty smart cover with physical keyboard for the Galaxy S6 and S6 Edge. Covers for other phones are on the way.

As with flip phones, test before you buy. Or make certain it may be readily returned if pre-purchase testing is not possible.

Whether a flip or a smartphone, you’ll need to decide whether to buy it outright or get a “deal” from the wireless provider. With the deal, you typically get a “free” phone in return for a two-year service contract.

Of course, that phone is anything but free. You’ll pay for it over the life of the service contract.

With the deal, you give up the flexibility to switch carriers as well as the ability to negotiate a better deal down the road. For instance, a month after I got the SE, my wife and I were able to strike a much better deal for additional data for our phones.

What about cell phone insurance?

I cannot recommend it. Typical month-to-month phone insurance plans do offer low premiums, but deductibles are high and there is a limit on the number of claims.

Instead, purchase your phone with a credit card that extends manufacturer warranties that cover malfunctions and other operating issues.

As for breakage, scratches and similar damage to smartphones, buy a top quality screen guard (consider BodyGuardz) and a rugged phone case protector (Otter Box protectors are a good choice).

Theft almost always is the result of carelessness. People who leave their phones (as well as other valuables) in their vehicles or otherwise unattended shouldn’t be shocked if those items are stolen.

And with the money you save on premiums, you can easily self-insure your phone over the long run.

By the way, the pocket watch I mentioned was my grandfather’s. We are only the second owners of that ‘55 Studebaker. And the Waring Blender was a gift to my father from Fred Waring. And they all work as the manufacturers intended.

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

Giving Through Bequests: Wills and Living Trusts

The lasting impact of bequests – both large and small – has helped shape our fraternity. Charitable bequests enable many to make significant gifts they could not have made during their lifetime. Bequests are also the easiest and best way to make a significant gift. By means of your will, living trust or other estate plan, you can name the Scottish Rite as the beneficiary of a portion of your estate, or of particular assets in your estate. Many of the most enduring gifts we have received have been bequests. Recent changes in estate tax law make bequests an attractive option to consider.

Secure Your Legacy with One of These Ways to Give

Specific Bequest

A specific bequest directs that a particular property be awarded to a beneficiary. For example, you can stipulate in your estate that shares of a particular stock be used to support a Scottish Rite charity of your choice.

General Bequest

Typically, a general bequest is a gift of a stated sum of money. Your estate specifies a dollar amount to be donated to a charity within our fraternity.

Residual Bequest

A residual bequest directs that one or more beneficiaries receive everything remaining in your estate after payment of taxes, debts, settlement costs, and general and specific bequests. With this option, you can name several residual beneficiaries and direct exactly how your residual estate is to be divided.

Contingent Bequest

A bequest, whether general, specific or residuary, can be either contingent or absolute. If you simply bequeath

FINANCIAL AND TAX BENEFITS

Charitable gifts and bequests to the fraternity are motivated primarily by the desire to provide financial support for the meaningful work we do. However, tax rewards are important as well. In certain cases, tax benefits permit donors to give more to charities than would otherwise have been possible. Every dollar given to a Scottish Rite charity through a bequest or other testamentary gift is fully deductible for federal estate tax purposes when certain legal requirements are met.

If your estate may be subject to the federal estate tax, minimizing the impact of this tax on your beneficiaries becomes an important consideration. There are many time-proven methods of minimizing estate taxes through charitable bequests. Be sure to consult with your professional advisors on the details.

\$5,000 to an individual or charity, the bequest is absolute. It is, however, common to name a contingent beneficiary to take the bequest if the primary beneficiary dies before you. A contingent bequest also ensures that property will not pass to unintended beneficiaries – including the government.

IT'S EASY TO MAKE A BEQUEST THROUGH A CODICIL

If you have a will, you can include or update a bequest to the Scottish Rite through a codicil, without the need to execute a new will. A codicil is simply an amendment or addition to your will and is commonly used to add bequests to those already included in your will.

A codicil must meet all the requirements of the laws of your state for the execution of a valid will. Generally, it must be signed by you in the presence of witnesses who must attest to the execution of the document. Certainly, you should rely on your attorney to draft your will and any desired codicils. It is important to identify the Scottish Rite by its formal legal name in those documents.

Restricted Bequest

Any of the options above can be designated a “restricted bequest” for a specific purpose. For example, you may wish to memorialize a family member or an honored colleague by naming a fund in their honor.

If you are interested in naming the Museum & Library, the Benevolent Foundation, Grand Almoner's Fund, Children's Dyslexia Centers, or Education & Charity Fund as a charitable beneficiary in your will, please contact Jim Deyo, executive director of development, at 800-814-1432 x3340 or 624-204-7365. He would be delighted to work with you and your advisors to meet your legacy objectives.

ANDREW WILLIAM MELLON is pictured on a U.S. stamp commemorating the centenary of his birth in 1955. Bro. Mellon was made a Mason "at sight" on Dec. 29, 1928. He affiliated with Fellowship Lodge, No. 679, in Pittsburgh.



Born March 24, 1855, in Pittsburgh, he graduated from the Western University of Pennsylvania (now known as the University of Pittsburgh) in 1873. He then embarked upon a business career that included banking, coal, and the processing of aluminum. He was an officer in the Mellon National Bank, Gulf Oil, and Alcoa and many other corporations. He became one of the wealthiest people in the U.S. He was appointed secretary of the treasury by President Harding in 1921, and served there for eleven years, being reappointed by Presidents Coolidge and Hoover. He passed away on Aug. 26, 1937, in Southampton, NY.



LYNDON OSCAR PINDLING is on a stamp issued by the postal authorities in the Bahamas on March 22, 2001. It depicts Sir Lyndon Pindling presenting the Constitution of the Bahamas to the populace on June 10, 1973. Bro. Pindling was initiated in Royal Eagle Lodge, No. 1, Prince Hall Constitution, Nassau, on April 23, 1959. He served as Junior Warden in the 1960-61 term. He was a 33° member of the Bahamas Consistory of AASR, Rose Croix.

Lyndon Pindling was born in Nassau in 1930, and received his education in the Bahamas. He practiced as a lawyer before becoming involved in politics – eventually as leader of the Progressive Liberal Party. He became Prime Minister of the Commonwealth of the Bahamas in 1969, and led his country

to full independence. He led his party to victory in 1977, 1982, and 1987. He was defeated in the 1992 general election and retired from public life in 1997, and died on Aug. 26, 2000, in Nassau.



ERNEST JOSEPH KING was honored by the Maldives with the release of a stamp on Dec. 30, 1991. He was raised in George C. Whiting Lodge No. 22, Washington, DC, on Sept. 12, 1935. Admiral King graduated fourth in his class from the U.S. Naval Academy Class of 1901. While still at the academy, he served during the Spanish American War. He received his first command, the destroyer USS Terry, in 1914, participating in the U.S. occupation of Veracruz. He became assistant chief of staff to Admiral Mayo during World War I. He became the commander in chief, Atlantic Fleet on Feb. 1, 1941, and then commander of the U.S. Fleet and chief of Naval Operations. As the principal advisor to President Franklin D. Roosevelt, he was largely responsible for the successful operations of the U.S. Navy during World War II.



WILLIAM C. HANDY was honored on a postage stamp issued by the U.S. on May 17, 1969, as part of an American Folklore series. Bro. Handy was a lifetime member of Hiram Lodge No. 4, a lodge composed of musicians, under the jurisdiction of the Prince Hall Grand Lodge of New York. He was also a 33° Mason. Over 150,000 New Yorkers watched his funeral procession led by a 30-piece Prince Hall Masonic Temple



Robert A. Domingue

brass band up Lenox Avenue, where 2,500 mourners packed the church for a ceremony attended by notables and officials. He was buried with Masonic Rites.

Born Nov. 16, 1873, in Florence, AL, he taught school from 1892-93, and became a teacher-bandmaster. In 1900, he was with the band department of the A. & M. College, Normal, AL, until he became an orchestra leader for minstrel shows in 1903. He led and toured with a brass band composed of musicians primarily from Louisiana and Mississippi. In 1912 he started devoting all his time to composing and publishing as president of the Handy Bros. Music Co., Inc. in New York City. He died March 28, 1958, in New York City.



GEORG FRIEDRICH LIST is pictured on a stamp issued by Germany on July 13, 1989 to commemorate the 200th anniversary of his birth. He was a member of Lodge No. 62 at Reading, PA. He was raised a Master Mason on May 2, 1827.

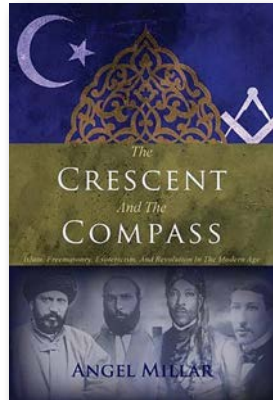
Born Aug. 6, 1789 in Reutlingen, Wurtemberg, List was a professor of political economy at the University of Tubingen. He was a friend of Lafayette. When he visited him in Paris, Lafayette told of his plan to visit the United States and invited List to go with him. Upon arriving, he traveled with Lafayette and settled in Reading, PA, where he edited a German-American newspaper. He acquired some land with a rich deposit of anthracite coal and established a successful mining business. In a fit of despondency, caused partly by ill health, he shot himself on Nov. 3, 1846, in Kufstein, the Tyrol.

Reviewed by Aimee E. Newell, PhD:

The Crescent and the Compass: Islam, Freemasonry, Esotericism and Revolution in the Modern Age

by Angel Millar. Published in 2015 by Numen Books. Available from Amazon.

Angel Millar introduces his book as “the first and, to date, the only book to explore the connections between Muslim revolutionaries, activists, groups, thinkers and the fraternity – or, more accurately, perhaps, movement – of Freemasonry, globally over the last century and a half.” However, he cautions that the book focuses on “the more



secretive, esoteric and spiritual forms of the fraternity.” The chapters are organized in a roughly chronological fashion, covering the history and development of Islam and its intersections with Freemasonry around the globe. Additional chapters focus on prominent figures associated with Islam, and on related subjects, including “black nationalism in the USA,” Anders Breivik who committed a 2011 mass shooting in Norway in the name of the Knights Templar, and Prince Charles’s present-day interest in Islam.

The book brings together many threads of history that help to provide a background of the complicated relationship between Islam and Freemasonry. The global perspective that it offers, with the inclusion of chapters on Europe and the United States, only adds to the reader’s comprehension. However, the chapters do jump around in time and place, which make it hard to follow at times. The addition of a few illustrative maps visually showing the areas under discussion would also help the reader.

Millar argues that both Freemasons of the 18th century and Muslim revolutionaries of the 19th century were trying to answer questions about the role of spirituality provoked by the same source – the French Revolution (as well as Enlightenment thinkers). His work fills a void and demonstrates how essential the study of Masonic history can be for so many topics. The book provides an excellent reminder of the wisdom that can come studying the intersections of cultures, peoples and places.

Reviewed by Yasser Al-Khatib:

Freemasonry and Fraternal Societies

by David Harrison and Fred Lomax. Published in 2015 by Lewis Masonic, Lewis Masonic Heritage House. Available from Amazon.

The authors are both Masons with credible academic and professional records. They constructed this book in 159 easy-to-read pages illustrated with glossy images that assist the reader in understanding the different societies and clubs reviewed.

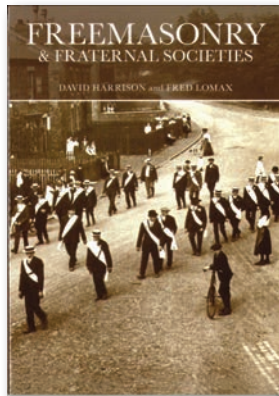
It is a comprehensive review of more than 21 fraternal societies and clubs that were established in the 18th century and thrived into the centuries that followed. The authors compare these organizations against Freemasonry’s organizational structure, regalia, and ritual. The connection becomes vivid as we learn that most of these societies included a large number of Masons as founding members and within their membership rosters.

There are several aspects that I appreciated in this book. First, the authors portray the historical barriers that endangered the existence of many societies. Some of these barriers include the 18th and 19th century repressive government legislations and the 20th century National Health System. Second, the book includes valuable data that proves the decline in membership as a result of the political, social, and economic changes in the UK. Finally, I enjoyed learning about the Authors’ Club whose membership included Freemasons such as Rudyard Kipling, Conan Doyle, and Rider Haggard. These men were attracted to Freemasonry by like-minded members such as club co-founder A.F. Calvert. Calvert discovered an early 18th century Masonic catechism and sold it to Douglas Knop who in return co-authored the Early Masonic Catechisms.

I would have enjoyed a more in-depth review of all the societies and clubs understudied. Some of the organizations bared a very weak link to Freemasonry, thus questioning their value and position within the context of

the book. Describing the rituals with more details would have enhanced the richness of this book.

I would recommend the book for any Brother who is interested in the history of Freemasonry from a socio-political perspective. Researchers, interested in understanding the reasons for the growth or decline in membership among fraternal organizations, would also benefit from this book. This could serve as a scientific framework to aid Masonic Leaders in exploring the causes and solutions for the declined interest in fraternalism.



Reviewed by Terry L. White:

The Clergy and the Craft

by Rev. Forrest D. Haggard, D.D. Published in 1970 by Missouri Lodge of Research. Available from Amazon.

When I was raised a Master Mason in May 2007, I had been a Lutheran pastor for two years. Two very strong and new identities existed side by side within me. I knew there was no contradiction there, and no disharmony, but it was also a time of working out the interior relationships between my Masonic obligations and identity and my Lutheran theology and pastoral ordination vows. It was an exciting time for me, but also a lonely time in some ways, for there were no local “peers,” i.e., other clergy in my position available with whom to discuss things. The fellowship in my lodge was fantastic, and I most appreciated that I was on the level in the lodge. I could let down my “clergy face,” and just be Terry, and that was truly a gift from them. But it did not give me the other piece of the puzzle.

Somehow I was introduced to this book. I know the title itself intrigued me. I looked it up on Amazon, read an excerpt and decided to invest the money.

The author has pedigrees in the worlds of Freemasonry and religion, and in the intersection of the two, that astounds the mind. To accomplish so much in one lifetime is a tribute to the use he made of the working tools of a Freemason, especially of the

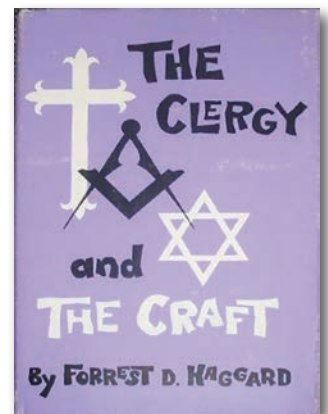
24-inch gauge, properly dividing his time into three equal parts, and making the most of all three. The book was published in 1970, and The Ill. Rev. Dr. Haggard continued to add to his religious, charitable, and Masonic accomplishments until he passed of ALS in 2007.

I opened the book, skimmed the foreword and biography of the author, and the topics included seemed to be what I was looking for. I dove into the book, and indeed found what I had been searching for. It was not just a recognition that my personal theology and ordination vows were consistent with my Masonic obligations (which I knew, but needed to think through more fully), but a joyful partnering of them in my personal life, and of course, without any un-Masonic interpolation of them in my Masonic life. One little book helped accomplish this for me.

A major part of the content of the book comprises portions of letters Rev. Haggard received when he solicited replies from men “vitaly connected with both... organized religion and Freemasonry...” He received thoughtful letters from 125 men. They were from 14 different denominations, Christian and Jewish, and some with no designation, while some held the offices of pastor, chaplain, college president and bishop. Portions of these letters are used in each chapter, and it is powerful to read such a wide variety of men of the cloth weighing in on these different topics, all united in their steadfast support of Freemasonry and the benefits thereof.

The sheer number of letters by Haggard led to a sense of repetitiveness, of too much of a good thing at times. Also, such a dependence on these letters, while understandable and necessary to accomplish his purpose, leaves Bro. Haggard’s book firmly mired in the 20th century. The quotes cover the period of time from 1966-69. It remains for some enterprising clergy Brother to bring a book of this type into the 21st century.

The Master of every blue lodge should order a copy of this book tomorrow for every clergyman in his lodge. Although somewhat dated and repetitive, it still serves its purpose admirably, and I am aware of nothing else like it available today. It is a little gem.



Reducing your top blood pressure number

Individuals with systolic blood pressure at the 140 mm Hg level are usually satisfied by that number. They may be more concerned about the risks of carrying around too much body fat.

Now there's new evidence that systolic pressure of 120 brings lower risks for heart disease, stroke, kidney failure and erectile dysfunction. The evidence shows that high blood pressure is the heart's worst enemy.

The higher risks were reinforced by the SPRINT trial, which was presented at the annual meeting of the American Heart Association. The trial was a large study of the effects 140 mm Hg blood pressure compared with 120 or below. Systolic pressure represents the heart as it contracts and pumps blood to the rest of the body.

The researchers randomly assigned 9,300 hypertensive patients over age 50 to either the 140 or the 120 group.

Results were published in the *Journal of the American Medical Association*.

Those who were close to 120 had significantly lower rates of premature heart-related death and death from any cause. They reduced their risk of heart failure by 38 percent and death from heart problems by 43 percent when compared to the 140s.

Dr. Paul Whelton of Tulane University, chairman of the SPRINT trial said "Overall we deem that the benefits of lower blood pressure far outweigh any potential for risk."

Nearly one in three Americans has hypertension, one reason heart disease is the top killer of both men and women in the United States.

Contact lens hygiene

Contact wearers know that lens cases should be cleaned every day. Many skip that step, but small shortcuts in caring for contacts increase the risk of eye infections caused by bacteria or fungus. Some reuse disinfection solution for days when storing lenses in a case.

Not you? A Centers for Disease Control and Prevention report shows that 99 percent of contact wearers have at least one questionable hygiene

practice, and at least one-third of those who took the survey had to see an eye doctor.

Contact lenses increase the risk of eye infections by ten times and cause one-third of all corneal infections.

Men's fitness

Scientists at Duke Medicine report that men who maintain a high level of fitness throughout midlife have about a third less risk of dying from certain cancers after age 65. The study followed 14,000 men from 1971-2009.

Fitness was measured using treadmill tests. Those with the highest levels of cardiorespiratory fitness lowered their risk of lung cancer by 55 percent and their risk of colorectal cancer by 44 percent.

The study was presented on *JAMA Oncology* online in March, 2015.

Coffee drinking

The results of a questionnaire published online by the journal *Circulation* shows that coffee drinking is associated with a lower risk of early death.

Three studies analyzed the answers of 208,000 men and women over a 30-year period. The investigators found that, compared with people who don't drink coffee, those who drank three to five cups of caffeinated or decaffeinated coffee per day had a lower risk of death of type 2 diabetes, cardiovascular disease, neurological

diseases such as Parkinson's, and suicide.

Dr. Ming Ding, the first author of the study at Harvard T.H. Chan School of Public Health, says it could be that certain compounds in coffee, such as chlorogenic acid, may help reduce insulin resistance, and inflammation, which are associated with diseases.

The study conclusion: If you drink a moderate amount of coffee, it's fine to keep the habit. But there isn't enough evidence that you should drink more for the sake of longer life expectancy, according to the study.

Impact of fish oil capsules

Fish oil is now a widely used dietary supplement in the United States, according to the National Institutes of Health.

At least ten percent of Americans take fish oil regularly, believing that the omega-3s in the supplements protect their cardiovascular health.

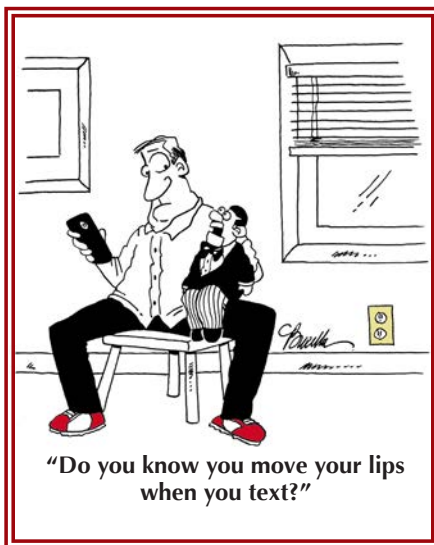
But according to *The New York Times*, recent studies published in medical journals, such as *Archives of Internal Medicine*, *Journal of the American Medical Association*, and the British *BMJ*, show the impact isn't as powerful as once thought.

Partly because study participants take state-of-the-art medications, such as statins, blood thinners, and blood pressure drugs, the effect of fish oil supplements is negligible.

From 2005-12, at least two dozen studies of fish oil were published in medical journals, most of which looked at whether or not fish oil could prevent heart attacks in high-risk populations. All but two of these studies found that, compared with a placebo, fish oil showed no benefit.

Get omegas naturally. Fatty fish such as salmon, mackerel, and sardines are rich in the omega-3s DHA and EPA, which have roles in brain function, normal growth and development, and anti-inflammation. But eating fish, the real thing, provides much more than just omega-3s. It also provides other nutrients, vitamins and minerals.

Foods containing natural omega-3s include walnuts, pumpkin seeds, winter squashes, canola oil and flaxseeds.



→ continued from page 7

You can view these exhibitions at your own pace in your own home – allowing the opportunity to see many of the objects from the museum if you missed the exhibition in person, or to relive some of your favorites. We have just added a third exhibition, which has not previously been on view at the Museum & Library: *Illuminating Brotherhood: Magic Lanterns and Slides from the Scottish Rite Masonic Museum & Library Collection*. The magic lantern, a precursor to the slide projector, was a popular education and entertainment device in the late 1800s and early 1900s. *Illuminating Brotherhood* outlines the history of the lantern and explores how Masonic and fraternal lodges used them in their instruction and ritual. In addition, the objects that are featured in the online exhibitions can be examined further through records accessible on our website, where you can search through thousands of artifacts in our collection.

Social Media

In addition to our website with the online collections and exhibitions available there, we are also active on a number of social media sites:

- Like us on Facebook. We post regular updates about museum exhibitions, programs, collections and staff activities.
- Subscribe to our blog at nationalheritagemuseum.typepad.com/library_and_archives. We offer weekly posts about fascinating objects in our collection.
- Watch videos set at the museum on our YouTube channel.
- Visit our Flickr page to see curated selections of objects from the collection – comment on, like and share your favorites.
- Follow us on Twitter at twitter.com/masonmuseum.
- Join us on historypin.org where we are mapping our photo collection. Explore our photographs by place and time and share your own stories about the people and places in our photos.

VAN GORDEN-WILLIAMS LIBRARY & ARCHIVES

Digital Collections


This coming fall, the Library & Archives will be launching its Digital Collections website. The site will offer users access to a variety of digitized documents from the Library & Archives collection. Highlights will include Masonic certificates, nineteenth-century Scottish Rite documents, the Elwell Autograph Collection, and a growing number of other Masonic, fraternal, and American history documents from the Library & Archives collection.

Certificate of appreciation issued to Nathaniel B. Shurtleff, 1869, Charles Edmund Sickels, Boston, MA.



Among the many digitized documents that will be accessible via the Digital Collections website is the certificate of appreciation shown here. Drawn by Charles Edmund Sickels, 33°, in 1869, the document was created for Nathaniel Shurtleff, 33°, and presented to him by the Northern Masonic Jurisdiction's Supreme Council after its Annual Meeting in 1869. At that time, Shurtleff was Mayor of Boston and an Active Member of the Supreme Council.

The document, completely drawn by hand, expresses the Council's "high appreciation of the most cordial and fraternal welcome extended" to them by Shurtleff during the Supreme Council's Annual Meeting held in Boston, June 16-19, 1869.

We hope that you will make a virtual visit soon. We are pleased to be able to make our fascinating collection accessible to a much larger audience. A picture is worth a thousand words, and our artifacts and documents offer perspective, context and the chance to learn something new. 

The author thanks Ymelda Rivera Laxton, assistant curator, and Jeffrey Croteau, director of library and archives for their assistance with preparing this article. If you have questions or would like to donate to the Scottish Rite Masonic Museum & Library collection, please contact Aimee E. Newell, PhD, director of collections, at anewell@srmmml.org or 781-457-4144.

VIEWS FROM THE PAST

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

OLD TYLER TALKS: Gold and Iron

“OLD TYLER, WHY ARE NOT MORE MASONS, MASONS?” asked the New Brother in the anteroom.

“For the same reasons that not more friends are friends, or hot dogs, sausages, I guess,” answered the Old Tyler. “You tell me the answer.”

“It seems mighty queer to me that we can't make more lodge members feel the inner spirit of Freemasonry,” answered the New Brother. “I can't understand it.”

“That shows you haven't a very observing pair of eyes or a great understanding of human nature,” smiled the Old Tyler. “If this was a perfect world made up of perfect men there would be no need of Freemasonry!”

“Maybe not. But if you can see what I can't, and understand what is hidden from me, tell me, won't you?”

“I'll try,” answered the Old Tyler. “A great many years ago there was a great leader of men on earth. This great leader and teacher of men wandered in a sparsely settled part of the back country, hungry and tired and footsore. He had asked several of the country people for aid and shelter but while they were not unkind they also were poor and offered him nothing, thinking him one of themselves.

“At last, however, he found a poor peasant who took him in. The peasant gave him some dry clothes, for his were wet from storm, and shared his crust of bread and his humble cottage. In the morning he gave the wanderer breakfast and a staff to help him on his way.

“‘What can I do to repay you?’ asked the great leader of his host.

“I need no payment. I, too, have been a wanderer and you have both my sympathy and my aid for love only,” answered the peasant.

“Then the great leader told him who he was. ‘And because I have power, I will reward you in any way you wish,’ he said. ‘Choose what you will have.’

“‘If it is indeed so, oh, my Lord,’ answered the peasant, ‘give me gold; gold, that I may buy clothes and food and women and wine; gold, that I may have power and place and prominence and happiness.’

“Gold I can give you, but it would be a poor gift,” answered the great leader. “Who has gold without earning it eats of the tree of misery. And because you have been kind to me I will not give you such a curse. Gold you shall have, but a task you shall do to earn it. You wear an iron bracelet.

On the shore of the sea, among many, is a pebble which if you touch it to iron will turn it to gold. Find it, and all iron will be your gold.”

“All morning he ran, picking up pebbles, touching the iron, and then, so that he wouldn't pick up the wrong pebble twice, he tossed the useless pebbles, which were not the magic stone, into the sea.

“After a while the task became monotonous; so he amused himself with visions of what he would do when he should have won the great wealth. Meanwhile, of course, he was busy picking up pebbles, touching them to his bracelet and throwing them into the sea.

“The day wore on. The visions became more and more entrancing, the task more and more mechanical. And at last, just as the sun was going down, the peasant looked at his bracelet – and it was ruddy yellow gold. Some one of the thousands of pebbles he had touched to the iron was the lucky one, the magic one, and because he had been thinking of something else, doing his task mechanically, he had cast it into the sea.”

The Old Tyler stopped, thoughtfully puffing at his cigar.

“That's a very nice fable,” observed the New Brother. “But what has it to do with the matter under discussion?”

“Much,” answered the Old Tyler. “In Masonry we are too much like the peasant. We take the pebbles of the beach, the many who apply to us, touch them to the iron of our Freemasonry and cast them out into the sea of life. Or we take the touchstone which is Freemasonry and touch it to the iron which is a man, and let him throw it away. Work the simile how you will, what we do is to neglect the newly made Mason; we give him only perfunctory attention. We do our work mechanically. We are letter perfect in our degrees, and too often without the spirit of them. We have ritualists who can dot every I and cross every T, who have every word in place and no wrong words, but who do not impart the knowledge of what they say.

“The reason more Masons do not deserve the title is not altogether their fault. It's our fault! We don't know enough ourselves to teach them; we don't care enough about it to teach them. We make only ten men real Masons for every hundred to whom we give the degrees, and the fault is ours.

– Carl H. Claudy, *The Oregon Freemason*, January 1983



EDITORS' TABLE: Good Counsel

No young man can hope to rise in society, or perform worthily his part in life, without a fair moral character. The basis of such a character is a virtuous, fixed sense of moral obligation, sustained and invigorated by the fear and love of God. The youth who possesses such a character can be trusted. Integrity, justice, benevolence, and truth are not with him words without meaning; he feels and knows their sacred import, and aims in the tenor of his life to exemplify the virtues they express. Such a man has decision of character; he knows what is right, and is firm in enjoying it; he thinks and acts for himself, and is not to be made the tool of unprincipled and time-serving politicians to do the dirty work of party. Such a man has true worth of character; his life is a blessing to himself, to his family, to society, and to the world; and he is pointed out to future generations as a proper example for the rising youth to emulate.

– *Templar's Magazine, January 1872*

1972 Is Made For You

It is full of tomorrows made just for you. Do a little simple arithmetic. If we place life expectancy at eighty years, and you are twenty years old, it means that you have sixty years ahead of you, which adds up to 21,912 glorious tomorrows. If you have forty years ahead, it adds up to 14,608 tomorrows; if you are sixty, you've got 7,304 wonderful tomorrows out there ahead of you. If you are seventy years old, you have 3,650 tomorrows. No matter how old, tomorrow is yours. Make the most of it. Live it as if it was your last, and every day of your life will be exciting.

– *Norman Vincent Peale, Knight Templar, January 1972*

QUOTABLES

To keep the body in good health is a duty – otherwise we shall not be able to keep our mind strong and clear.

– *Buddha*

Most beginnings are small, and appear trivial and insignificant, but in reality they are the most important things in life.

– *James Allen*

If you are at peace, you are living in the present.

– *Lao Tzu*

You must gain control over your money, or the lack of it will forever control you.

– *Dave Ramsey*

Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world.

– *Albert Einstein*

Never lose a chance to say a kind word.

– *William Thackeray*

It's not your job to like me, it's mine.

– *Byron Katie*

One of the most tragic things about human nature is that all of us tend to put off living. We are all dreaming of some magical rose garden over the horizon instead of enjoying the roses that are blooming outside our windows today.

– *Dale Carnegie*

Success is not final and failure is not fatal. It is the courage to continue that counts.

– *Winston Churchill*

Stay hungry and humble.

– *Darren Huston*

Yellow Lights

The duration of yellow lights is unpredictable, so be prepared to stop. Traffic engineers in the United States have never agreed on how to time yellow lights so the interval between green and red is just right.

If it's too short, drivers may run the red light by mistake. If it's too long, they may intentionally risk driving through the intersection.

In the past, the Institute of Transportation Engineers (ITE) has tried to come up with a formula, but they couldn't get enough support from their 15,000-plus members. That was 30 years ago, but they're trying to create a standard again. Their findings might come before the board late this year at the earliest.

The current proposal relies on four factors: determining how long the yellow should last; vehicle approach speed; driver perception-reaction time, and the deceleration rate and grade of the road. Because no studies are available on these factors, the information they use will be approximations.

Timothy Gates, an engineering professor at Michigan State University and co-author of an ITE report, says it's a matter of validating appropriate input values.

"If the formula suggests you need four and a half seconds, and if you provide drivers with three seconds, you're putting drivers into a case where they either have to stop abruptly or proceed through and risk running the red light," Gates reported recently in *The Wall Street Journal*.

Credit scores and love

A paper published by the Federal Reserve examines whether or not credit scores can predict the stability and longevity of a relationship that's starting to get serious. Their conclusions:

1. People with higher credit scores are more likely to be in a committed relationship and stay together.
2. People tend to form relationships with others who have a similar credit score.
3. Credit scores are indicative of trustworthiness in general, and couples

with a mismatch in credit scores are more likely than others to see their relationships end for reasons not directly related to their use of credit.

The information was based on information provided by Equifax and includes a "risk score" similar to the FICO score. Both measure an individual's probability of failing to meet credit obligations in the not-too-distant future.

Individuals with above-average credit scores were 14 percent more likely to enter a committed relationship over the next year.

Among relationships that survive for two years, a better than average credit score implies a 37 percent lower chance of separation in the third and fourth years.

Vocational education

The typical college graduate in the U.S. makes about \$60,000 a year at the peak of his or her career, according to *Bloomberg Businessweek* and is likely to pay about \$3,000 a year in loans.

Many young people who start college never finish but still have loans.

The 2016 high school graduates may not be aware of these facts. And they are uninformed about training programs in the trades. The shortage of welders alone is expected to reach almost 300,000 by 2020.

Plumbers are also in high demand. An 18-year-old spending four years as an apprentice might earn a total of \$100,000 during that time. But after that a young plumber can make

\$50,000 a year with steady income increases over time. A master plumber can earn, \$100,000 to \$200,000 a year.

Many skills that are vital for a high-performing economy aren't taught in colleges and universities. In addition to welding and plumbing, they include carpenters, electricians, ironworkers, machinists, masons, mechanics, steamfitters, plasterers, and technicians of every kind. Many earn incomes that may exceed those for white-collar jobs.

Today, there's a big need for people with these skills, especially in construction, but there aren't enough qualified workers to fill them.

High school guidance counselors and teachers need to promote careers in the skilled trades, especially for those bright young men and women who don't want to go to college.

How to smooth your return

You may not know it, but a study by HR consultants and Workplace Trends shows that managers like to have ex-employees come back to the company.

It makes sense because former employees are familiar with the company and its operation. And they cost ten percent less to train than new hires.

Writing in *money.com* magazine, workplace expert Steve Fiscusi has this tip for ex-workers who might want to return. Lay the groundwork now.

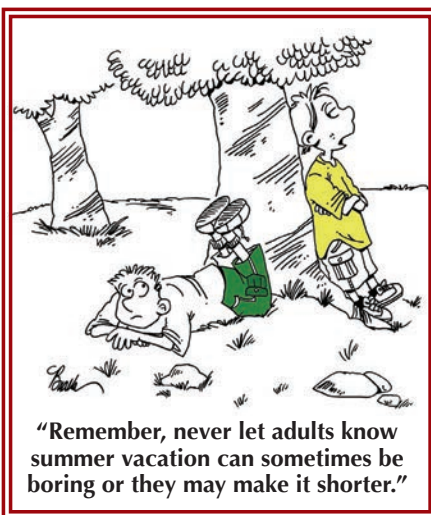
- Depart gracefully. Give more than two weeks notice, especially if you're a staffer. Say your reason for leaving is a new learning opportunity or higher salary. Say the new job is "different." Never say it's "better."

- Stay in touch. Maintain ties with bosses and colleagues over coffee or social media. To keep your name in play, help the former employer by sending great job candidates their way.

- Fiscusi recommends making the first move if you want to return. Don't be shy about it.

He says, "If you miss your old workplace and have kept ties, just swallow your pride and ask."

Also, have a good reason for your return and point out the new skills you've gained in the interim.



MORE THAN JUST BOOKS

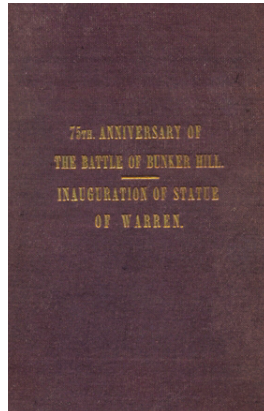
Van Gorden-Williams Library & Archives

Monumental Freemason and Physician: Joseph Warren and his Descendants

Jeffrey Croteau



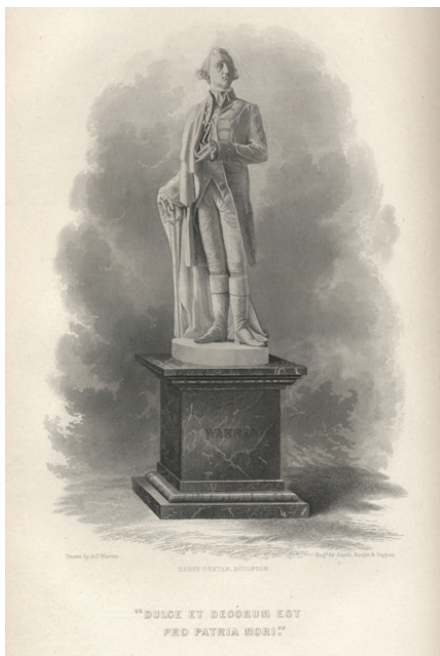
ON WEDNESDAY, JUNE 17, 1857, the Bunker Hill Memorial Association unveiled a statue of Joseph Warren, who died at the Battle of Bunker Hill exactly 82 years earlier. To commemorate the occasion, the Bunker Hill Memorial Association printed *Celebrations by the Bunker Hill Monument Association, of the Anniversary of the Battle of Bunker Hill, in 1850 and 1857*. Our copy of these proceedings is particularly special because it was a presentation copy given to Dr. J. Mason Warren, who was Joseph Warren's grand-nephew, and served on the Bunker Hill Memorial Association's board of directors.



Joseph Warren is often remembered for his pivotal role in two aspects of the American Revolution: as the man who sent Paul Revere and William Dawes on their midnight rides on the night before the Battles of Lexington and Concord, and as a General who died at the Battle of Bunker Hill. By profession, however, Joseph Warren was a doctor, and this played no small role in his life, or in the lives of many others in the Warren family.

*Celebrations
by the Bunker
Hill Monument
Association, of the
Anniversary of the
Battle of Bunker Hill,
in 1850 and 1857.*

**[Boston: Bunker
Hill Monument
Association, 1858].
Gift of Wilber
Devens Raymond.**



In fact, Dr. Joseph Warren stands at the head of a long line of the Warren family of doctors. His brother John Warren was the principal founder of Harvard Medical School, and, in turn, John Warren's son - John Collins Warren - was a leading figure in establishing Massachusetts General Hospital and was the first to perform surgery using ether. The Warren that we are concerned with here - J. Mason Warren - was a leading surgeon and, while at Massachusetts General Hospital, performed pioneering work in plastic surgery. J. Mason Warren performed the first rhinoplasty procedure in America in 1837. But this line of doctors didn't end there - J. Mason Warren's son, J. Collins Warren also went on to become a doctor.

Freemasonry, naturally, played a large role in the celebrations surrounding the unveiling of the Warren statue on June 17, 1857. General Joseph Warren was a Mason himself, having been raised in the Lodge of St. Andrew and was Grand Master of the Massachusetts Provincial Grand Lodge from 1769 until his death in 1775. It was Massachusetts Freemasons who gave Joseph Warren a proper and honorable burial a year after the Battle of Bunker Hill. Warren had been buried on the battlefield and his remains were dug up a year later; he was identified by the dental work Paul Revere had done on him. Masons also played a large role in the ceremony surrounding the laying of the cornerstone of the Bunker Hill Memorial. The proceedings of the 1857 unveiling of the statue of Warren enumerate the many dignitaries who processed to Breed's Hill. It was stated that "the Masonic display was large and brilliant; the grand lodges of Rhode Island, New Hampshire, and Massachusetts, twenty-four subordinate lodges, and members of two or three encampments taking part in the procession." Visitors to Bunker Hill today can still see the statue of Joseph Warren, originally dedicated in 1857.

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 and is open to the public 10-4, Wednesday-Saturday. Reference assistance is provided in person, by phone, or by e-mail. You may contact us at 781-457-4109 or library@srmml.org.

MASONIC MOMENTS

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

This may not seem to be as unusual to others as it was to me, but, last fall, while conducting a close friend on a walking tour of Yarmouth, ME, I spotted a familiar emblem, done in what I considered to be a very unfamiliar style.

This emblem was found on a gravestone in the cemetery next to the “Old Meetinghouse on the Hill,” and I thought I would share it with readers of *The Northern Light*.

Of course, I’m very well-acquainted with the combination of these working tools, but I’ve never seen them depicted with such realism. I thought it was very unusual, and it also raised the question: Was this Brother actually a Fellowcraft when he passed on?

Robert C. Hazelton, 32°, Valley of Portland



While on a trip to the Cayman Islands I came across this Masonic Temple, as I took a tour of the Island.

*Wayne O. Newton, 32°,
Valleys of The Merrimack and Boston*

My grandson attends Arcanum School in Arcanum, OH. This is a new K-12 school built in the last five years. While visiting for a school program, we were going in the main entrance and my daughter pointed out the inlaid Masonic stone for the local lodge. I thought this was unusual in today’s world and in a public school and thought it was very much an honor for the local lodge.

I saw this billboard when driving through a McDonald’s parking lot just off I-75 in Ohio between Dayton and Cincinnati. It definitely caught my eye, and I have shared the photo with a number of Masons.

Chuck Clappitt O. Newton, 32°, Valley of Fort Wayne



Keeping Time

If you find yourself in the Lexington, MA, area this summer and fall, take advantage of the beautiful and historic clock exhibition, "Keeping Time: Clockmakers and Collectors," on view at the Scottish Rite Masonic Museum & Library through October 29. It can be found just off the main lobby – Travis Hall. The exhibition includes more than 50 clocks from the museum's collection, and several types of timepieces are represented. If you are not able to make the trip, or you simply want a preview, check out the museum's website at srmmml.org/interact/videos. There, the director of exhibitions, Hilary Anderson Stelling, takes you through a 5-minute, 14-second tour. It's worth a visit if you can make it. For those of you afar, the museum staff is pleased to share these treasures with you online.

Make Sure Your Email Address is Correct

In January 2017, emails will be sent to all Honorary Members of the Supreme Council announcing the opening of registration for the Annual Meeting scheduled for Rochester later that summer. In order to be on the list to receive the notification, make sure to update your email address with your Valley Secretary.

Don't Miss an Issue

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

Have You Moved?

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

Alan E. Foulds, 33°
editor

Pay Your Dues Online

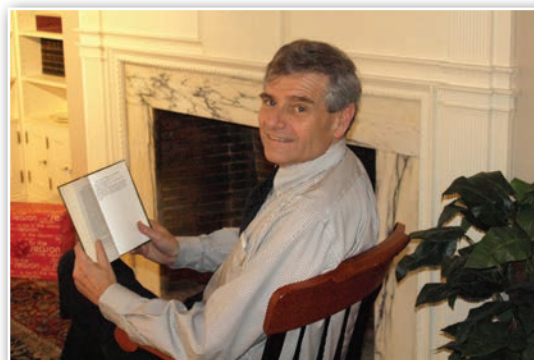
Paying your dues has never been easier. Just have your Scottish Rite member number handy, together with your address associated with your membership, and visit our ScottishRiteNMJ.org. Follow the simple instructions and you will be all paid up in no time.

2017 Annual Meeting in Rochester

The schedule for the 2017 annual meeting in Rochester – often called the "purple program" – will be posted on the website (ScottishRiteNMJ.org) this November.

Farrago?

You may have noticed a new feature on pages 12-13 of this issue. You might also be wondering what in the world is "farrago." Actually, this page has been created in response to many of you who would like to see more news from the Valleys in *The Northern Light*. Being a jurisdiction-wide publication we cannot always make room for local events and issues, but there are times when regional subjects can have an impact on the membership as a whole: thus our new section. We don't promise it will appear in every issue of *The Northern Light*, but when space and subjects allow it will show up. Now, what's with the name? As we point out on page 12, farrago means a hodgepodge, potpourri, assortment, and medley, among other things. We thought we would have a little fun with the title and give the feature its own identity. We hope you find "A Farrago of Freemasonry" interesting and enjoyable.



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

Nationwide **Scottish Rite Day**



Save the Date

November 12, 2016

ScottishRiteNMJ.org

