

SEPTEMBER ♦ OCTOBER 2013

SCOTTISH RITE® JOURNAL

OF FREEMASONRY ♦ SOUTHERN JURISDICTION ♦ USA



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*A Dream Becomes Reality
in Kansas City.
See p. 3.*

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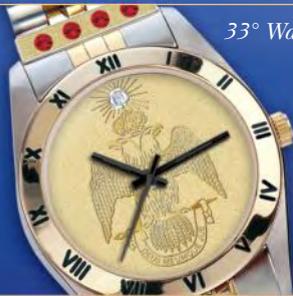
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The *Scottish Rite Journal* (ISSN 1076-8572) is published bimonthly by the Supreme Council, 33°, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, USA.

The views expressed in the *Journal* (formerly titled *The New Age Magazine*, 1903-1989) do not necessarily reflect those of the Supreme Council or its officers. The *Scottish Rite Journal*® holds a registered trademark with the U.S. Patent and Trademark Office.

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ON THE FRONT COVER

2013 Celebrating the Craft Scottish Rite Has Talent Winners: Back row (l. to r.)— Gary Key, 32°, Kennewick, Wash.; Bob R. Aunchman, 32°, Stockton, Calif.; Edwin W. Benson III, 32°, KCCH, Nashville, Tenn.; Ernest A. Chapman III, 32°, Nashville, Tenn.; Brent A. Reichow, 32°, KCCH, Minneapolis, Minn.; Neil E. Clevenger, 32°, Kahului, Hawaii; Paul Thompson, 32°, Miami, Fla.; Ronald D. Hauser, 32°, St. Louis, Mo.; Front row (l. to r.)—Edwin H. Josey, 32°, Knoxville, Tenn.; Michael E. Swartz, 32°, Memphis, Tenn.; Casey D. Stanislaw, 32°, Waco, Texas; and Caleb Stanislaw.

COVER CREDITS

Page 1: Elizabeth A. W. McCarthy, *The Scottish Rite Journal*
Page 2: Affinity Marketing Associates, Devon, Penn.
Page 3: Toye, Kenning & Spencer, Ltd., London
Page 4: Office of Development, Supreme Council, 33°

C CONTENTS

VOL. CXXI
NUMBER 5

23



Proposed Museum Exhibit

Drawing of the proposed museum exhibit featuring the Blue Lodge. Read about the progress we've made starting page 23.

ARTICLES

A Dream Becomes Reality in Kansas City
Bob Harman 3

4th Annual Photo Contest 6

Proudly We Stand
Matthew T. Szramoski 23

(Below) Photo Contest Honorable Mention, "Junior Deacon Medallion," Chris Peck, Sandy, Utah

6

4th Annual Photo Contest

See this year's winner! Visit ScottishRite.org for details on the 5th Annual Photo Contest, which begins in January 2014.



FEATURES

Grand Commander's Message	Freemasonry Q & A 17
The Business of the Scottish Rite	
Ronald A. Seale..... 2	Notes from the Northern Light 18
Morals and Dogma	
Intellectual and Indispensable	
S. Brent Morris..... 11	Brother Brother's Journal
	The Lodge Over Pimpkins' Store
	Michael Halleran..... 19
Current Interest 14	Book Reviews
	Fulfillment by Freemasonry
Bugsport 16	James T. Tresner II..... 26

SUBSCRIPTIONS & ADDRESS CHANGES: Tel. 202-777-3115; mbennett@scottishrite.org. Pricing: Domestic—\$15 for 1 year; \$40 for 3 years; Foreign—\$37 for 1 year; \$105 for 3 years; Single copies—\$3 each (domestic checks only). **SUBMISSIONS & GENERAL INQUIRIES:** *Scottish Rite Journal*, 1733 16th Street, NW, Washington, DC 20009-3103; Fax 202-464-0487; journal@scottishrite.org. Submitted articles should be 600 to 1,200 words, and whenever possible, relevant high-resolution images with proper credits should be included. Articles are subject to editing and, if published, become the property of the Supreme Council, 33°. No compensation is given for any articles, photographs, or other materials submitted or published.

The Business of the Scottish Rite

AS DIRECTED BY ITS *STATUTES*, the Supreme Council meets in formal session every two years in Washington, D.C. For many years, the convocation occurred in early fall—the first Monday in October to be exact. The assembly was actually held at the House of the Temple in the ornate Temple Room designed almost a century ago for that very purpose. When I first became a member of the Supreme Council representing my home state, I remember that tradition as very much alive. I recall proudly processing into that magnificent chamber as the massive pipe organ's 1,700 pipes heralded the approach of the Mother Council of the World duly assembled and prepared to deliberate! Just a touch of fall in the air on a brisk October morn added to the festive occasion. This is one of those experiences to be remembered.

As interest in attending upon the deliberations of the Supreme Council has increased over the years, we find the Temple Room no longer adequate to accommodate those who want to be present, and the meeting has been moved to the grand ballroom of a local hotel. It is also streamed live over the Internet. The crispness of early fall has given way to the dog days of August, a nod to the savings in hotel and food service rates in the summer in Washington. Yet we still offer a premier event for those making the trip to Washington. At least, that's our goal.

Irrespective of when or in what venue the Supreme Council convenes, it can be a most impressive event. As a matter of fact, as I write this article, our 2013 Biennial Session is upon us, and when most of you read this *Journal*, the meeting will be concluded. With every state in our Jurisdiction represented, Sovereign Grand Commanders or representatives from 40 affiliated Supreme Councils throughout the world, and some 35 Grand Masters representing their Jurisdictions in attendance, this is truly a significant gathering of the Freemasons! Granted, a lot of time and effort by a very professional staff and no small expense goes into preparing and executing one of these events. The one comment that I hear over and over again is, "This is the way Scottish Rite should be—first class!" And, "Why can't it be this way at home?" My response, "It can—and should be."



Ronald A. Seale, 33°

Now, make no mistake. I am not advocating that any state or local Scottish Rite deplete its assets or seek to conduct meetings as reflected by our total combined efforts when the Supreme Council meets. But I am advocating that everything we do should be with attention and focus to detail to the end that our gatherings are

While the Supreme Council meeting is something to anticipate and enjoy, we must never lose sight of the fact the work of the Scottish Rite and our mission are at home in the local Valley and Lodge of Perfection meetings.

indeed "first class" events. Having said that, I would further note that "*first class*" is *not about the pocket book but rather about the attitude*. As we plan our next meeting, event, or Reunion, what are we doing or offering that would interest our general membership or create a desire to be present and participate? What motivation do we provide for a man to devote his leisure time—a limited commodity—to the Scottish Rite? If we don't know, we're not ready.

While the Supreme Council meeting is something to anticipate and enjoy, we must never lose sight of the fact the work of the Scottish Rite and our mission are at home in the local Valley and Lodge of Perfection meetings. For it is at home that the Reunions are conducted, degrees are exemplified, obligations assumed, and Brothers are welcomed and made to feel special.

In your home Valley, no less than in Washington, brotherhood is practiced and Masonry engaged. You know that cup of coffee you shared with a friend at last month's meeting? Those few moments you spent discussing the upcoming ball game at your college or university for the coming weekend? The handshake and smile you received when you entered the Lodge? That feeling of solemnity you experienced when gathering about the altar as a new brother is obligated? That's where you will find your Masonry. And it's no less important—and perhaps more so—than what one experiences when attending upon the deliberations of the Supreme Council in Washington.

For in its truest form, Masonry is about relationships between people, forging fast bonds and building trust. It's about having someone in whom you can rely and who can rely upon you. That's our "product," our reason for existing, and what we offer to all who will petition our ranks. Celebrate that fact when you next gather and know that you are involved in the very top level business of the Scottish Rite. You are fulfilling our mission as you engage each other in Masonic brotherhood and fellowship, around the coffee pot as well as the Altar. #

DREAM



REALITY

in Kansas City, Mo.

Bob Harman, 33°

Over two rainy days in April, a dream for members of the Scottish Rite Valley of Kansas City, Missouri, came true in the form of the most successful and exciting event to ever have occurred in the modern history of our Valley.

THE VALLEY OF KANSAS CITY was honored to be the host of the 2013 Orient of Missouri, Multi-State Reunion on April 26 and 27, 2013. As the Reunion progressed it became evident that attendees from around the country—and especially candidates fortunate enough to join the Rite at this reunion—were participating in an event so special that it has been difficult to describe.

“This has been the greatest reunion I have ever attended.”

“This Reunion has been a life changing experience for me.”

These are some of the many comments overheard as we went through this Reunion and realized that the year of hard work in planning and coordinating had resulted in a hugely successful event.

Planned for two days of degrees with a day of visiting degree team rehearsals, the Multi-State Reunion was an ambitious undertaking. Will other Orients and Valleys be able to attend? Will there be candidates? Can we handle feeding hundreds? These and many questions and concerns faced us as we thought about what would be required. Of course,

the Valley was already committed to hosting the Orient Reunion since SGIG Bob Cockerham, 33°, had challenged us to put it on in May of 2012. So there was nowhere to go except forward with faith in ourselves that we were up to the task.

Reunion Program Manager, Bro. Dan Woehrman, KCCH, knew early on that having a sound plan and communicating the details of the Reunion to Orients and Valleys across the Midwest would be crucial. He established a team of willing volunteers who eagerly tackled their respective duties. From building a website for registration and Reunion information to Degree Team recruitment and coordination to developing the outstanding Ladies Program to planning meals, hotel arrangements, and the myriad of support services required, everywhere we turned

Candidates participating in the 14th Degree, conferred by the Valley of Joplin, Missouri.



Photography by D. Brent Marchant, 32°, Valley of Kansas City, Mo.

another brother was stepping forward to serve.

Bro. Patrick West, 32°, was the Valley coordinator and recruiter for all of the visiting degree teams. We had established early on that we wanted to have degrees performed by as many different Valleys as possible, but especially the four other Valleys from Missouri. Pat quickly had secured commitments from the Valleys of Dallas, Texas, Des Moines, Iowa, and Tulsa, Oklahoma. The other Missouri Valleys all stepped up as well, agreeing to bring teams from St. Joseph, Columbia, Joplin, and St. Louis.

Each Valley was provided a Kansas City member as liaison to escort them while they were attending and to help them find their way, especially as they prepared to perform their degrees.

Thursday, April 25, was scheduled to be an open day of rehearsal and technical orientation at the Kansas City Temple. Understanding that most visiting brothers had never been in our Temple—and certainly none had presented a degree there before, we knew coordinating



(L. to r.), Bro. Aaron Shoemaker, KCCH, meets with Ill. Robert Cockerham, 33°, SGIG in Missouri; Sovereign Grand Commander Ronald A. Seale, 33°; and Ill. M. Douglas Adkins, SGIG in Texas, in the hallway of the Kansas City Scottish Rite Temple. Six members of the Supreme Council attended the historic Reunion.

the Work, Bro. Ron Hewitt, KCCH, led a flawless schedule and a team which executed their technical support in an amazingly professional manner. Each of the seven visiting Valley degree teams was able to attend on Thursday and work with the Kansas City technical staff to have questions answered.

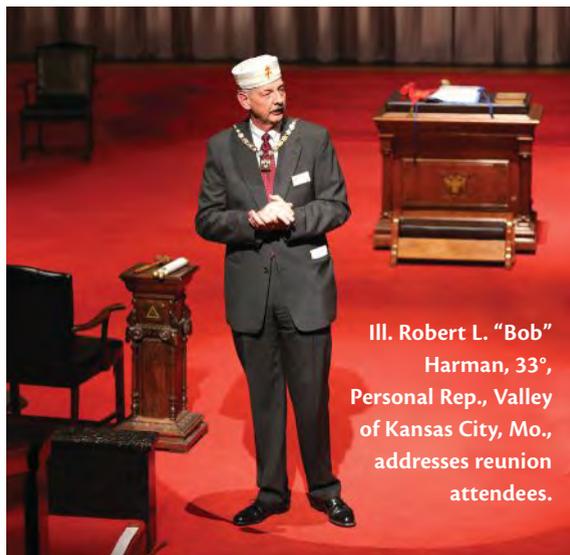
Thursday evening was a reception, which provided an opportunity for Kansas City Valley members and ladies to meet and welcome brothers and ladies from visiting Valleys. Over 150 Scottish Rite Masons from many different Orientments had a great time making new friends and renewing old acquaintances.

As we planned this event throughout the year, we knew that support and communication about the Reunion would need to come from the Supreme Council. Heather Calloway, Museum Curator and Webmaster, was a

Council to be on hand for a portion of the Reunion. We all know how busy these brothers are and how difficult it is for them to schedule travel away from their duties at the House of the Temple. Imagine the excitement we felt when we were informed that the Sovereign Grand Commander, Ronald A. Seale, 33°, would be able to attend! This turn of events created a new excitement and anticipation for the formal opening ceremony of the Reunion on Friday morning. In fact, we were honored to have six members of the Supreme Council in attendance, as well as the Grand Master of Missouri, MW David Ramsey, KCCH. Many Valley Personal Reps, Secretaries, and officers were in attendance supporting their Valley degree teams.

Answering one of our most pressing questions—whether there would be candidates for this Reunion—the members of the Kansas City Valley produced 29 candidates. We also were honored to perform courtesy work on seven additional brothers from five other Valleys. There is no doubt these 36 brothers were astounded with their Reunion experience.

As you can imagine, the Valleys who agreed to exemplify degrees at this Reunion away from the comfort of home



Ill. Robert L. "Bob" Harman, 33°, Personal Rep., Valley of Kansas City, Mo., addresses reunion attendees.

props, lights, sound, back drops, and music would be critical not only to the success of each exemplified degree, but also to creating as stress-free an environment as possible for these teams. Director of

great help in promoting the Reunion on the Supreme Council website.

Leading up to the Reunion we all wondered if it might be possible for the most senior leadership of the Supreme

would bring their “A” game. Each of the degrees was an outstanding example of dedication and commitment on the part of brothers who truly are proud of their Valley’s degree capabilities. This Reunion was privileged to witness degrees presented in new and unusual ways using a variety of means from old fashioned props and equipment, to the most sophisticated electronic media available. The Kansas City Temple auditorium was transformed into a Scottish Rite visual feast for the eyes. It was also transformed into a feast for the ears when the Valley of Des Moines, Iowa, presented the 22nd degree—musically! The standing ovation given by the audience after this performance was a testament to this amazing and unique performance.

The Valley of Kansas City has, for the past year, presented the Scottish Rite Master Craftsman Course to all candidates during the Reunions. Bro. Michael Lockwood, 32°, introduced and instructed, leading each of the candidates to completion of the first lesson, which can now be forwarded for review. The candidates have a head start on completing the Master Craftsman Program and gaining the valuable insight into the Scottish Rite that it delivers.

Friday evening was set aside for the Kansas City Knights of St. Andrew to

conduct a knighting ceremony, dinner, and party for their members. The pride in membership of the Knights of St. Andrew is evident as these brothers proudly arrived in their kilts and Scottish dress fit for a grand time.

The culmination of this reunion was a gala banquet held in the Kansas City Temple Ball Room. Seeing the room full of over 200 members and ladies—espe-

Rite. But, in Kansas City, we all know it means so much more. Building new friendships, within and outside of our Valley; building confidence in the capabilities of the team of brothers who stepped up to every job asked; building new understanding of how there is no limit to what we can, as Scottish Rite Masons, achieve!

This story, of course is about the people who made it happen. The entire Valley of Kansas City feels a great debt of gratitude to the brothers from all over the country who responded to the call to support and attended this great event. But, as much as the members of Kansas City gained from their hard work in putting this reunion together, our newest members are the single most important reason to have attempted this reunion. These new brothers will have amazing stories

to tell for the rest of their lives about their first experiences in the Scottish Rite. As has been said many times since the Reunion, words simply cannot describe the feeling of brotherhood, camaraderie, Masonic Fellowship, and awe that each member and candidate felt during the Reunion.

Bringing a dream to reality is no easy task. Dreaming of a reality as great as this Reunion experience turned out to be, was the impossible made real. ✚



MW David Ramsey, KCCH, Grand Master of Missouri, was one of several distinguished guests who attended the 2013 multi-state Reunion in April.

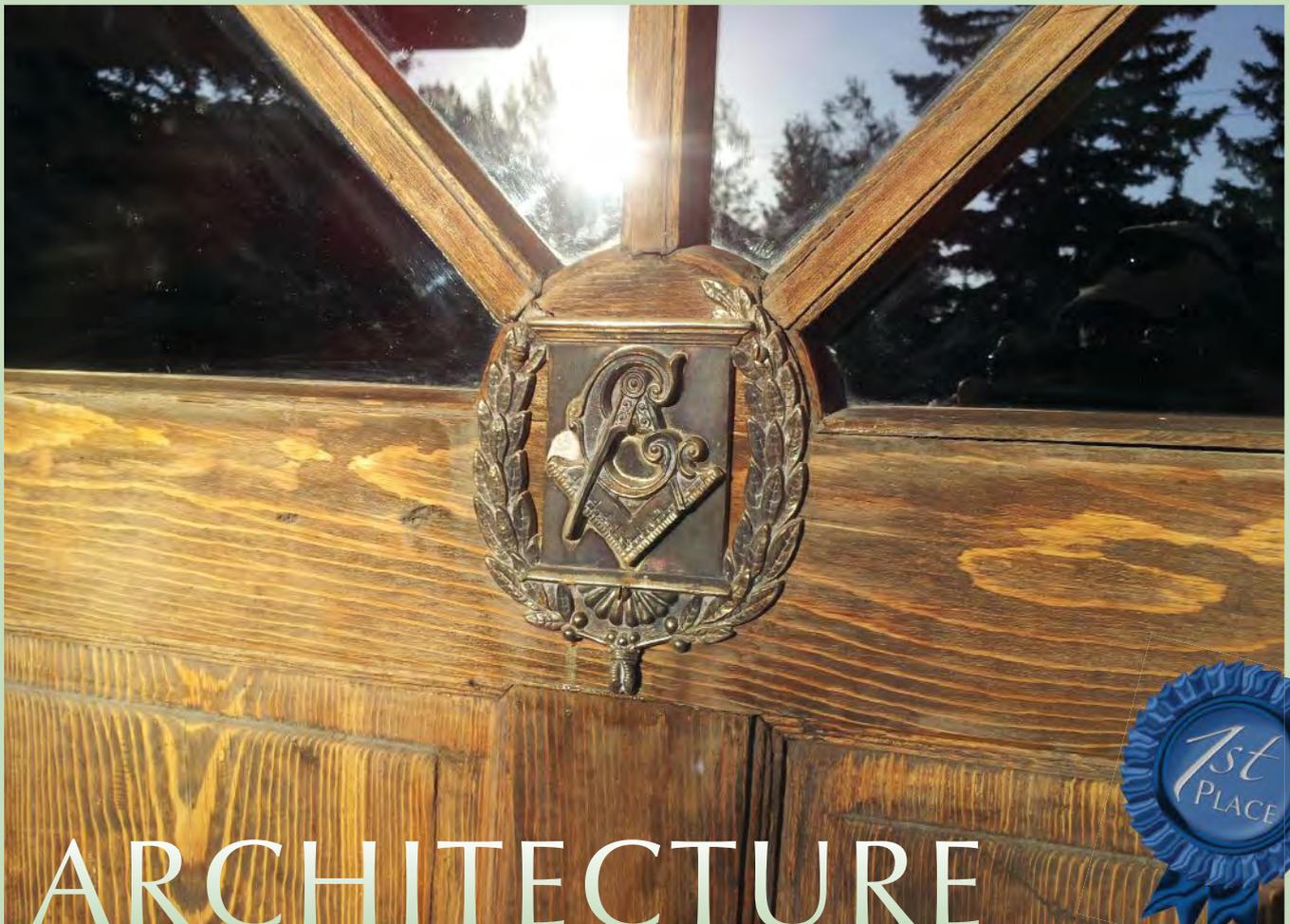
cially considering there were brothers from at least 14 different Valleys in attendance—was extremely gratifying.

Why was taking on the challenge of the largest and most extravagant Reunion in Kansas City Valley memory so important? Why would we want to do all of this work? It is summed up in the motto of this Reunion—“Building the Rite.” Naturally, to the uninitiated, this would allude simply to finding new members for our Valley and the



More than 150 Scottish Rite Masons attended the 2013 Orient of Missouri, Multi-State Reunion held April 26–27.

4th ANNUAL PHOTO CONTEST



ARCHITECTURE

ARCHITECTURE CATEGORY

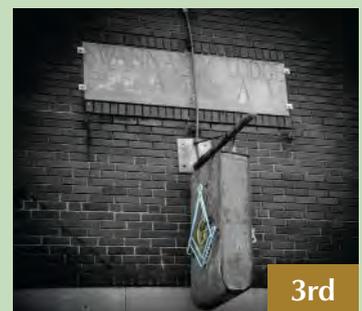
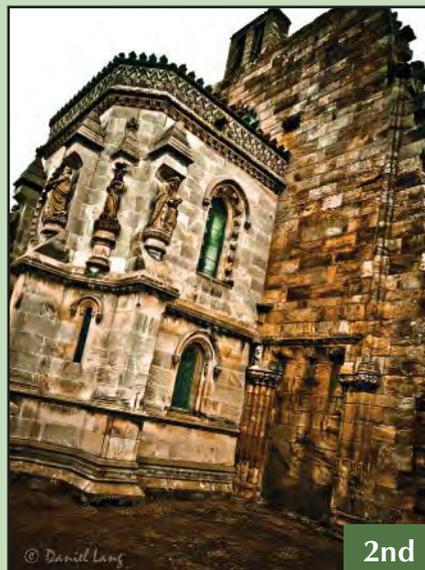
1st Place—“Sunset at the Lodge Door, Jackson, Wyo.”
Bro. David Sprague, 32°, Valley of Denver, Colo.

2nd Place—“Rosslyn Chapel—if Walls Could Talk”
Bro. Daniel T. Lang, 32°, Valley of Duluth, Minn.

3rd Place—“Perseverance”
Bro. Mark Jordan, 32°, Valley of Asheville, N.C.

Honorable Mention—“The Camp, Valley of Denver”
Ill. John A. Moreno, 33°, Valley of Denver, Colo.

The 2013 contest brought hundreds of entries documenting life in Freemasonry. Congratulations to the winners!





HM



HM



2nd



3rd

COSTUMES & REGALIA CATEGORY

1st Place—"Prussian Knight"

Ill. Jeffrey K. Haven, 33°, Valley of Dallas, Texas

2nd Place—"Warren Lodge No. 51 Honoring Past Grand Master Coates,"

Bro. David R. Sandy, 32°, Valley of Baltimore, Md.

3rd Place—"A Just and Upright Mason"

Bro. Mark E. Smith, 32°, Valley of New Haven, Conn.

Honorable Mentions—

"31st Degree, Inspector Inquisitor Cast with Masks"
Bro. Corbin P. Elliott, 32°, Valley of Jacksonville, Fla.

"Jewels of a Rainbow Girl"

Micaela Cochrane, Fredericksburg, Va.



COSTUMES & REGALIA

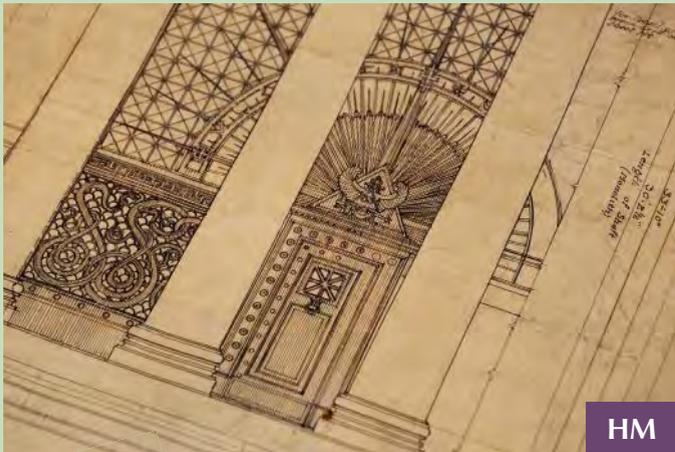




2nd



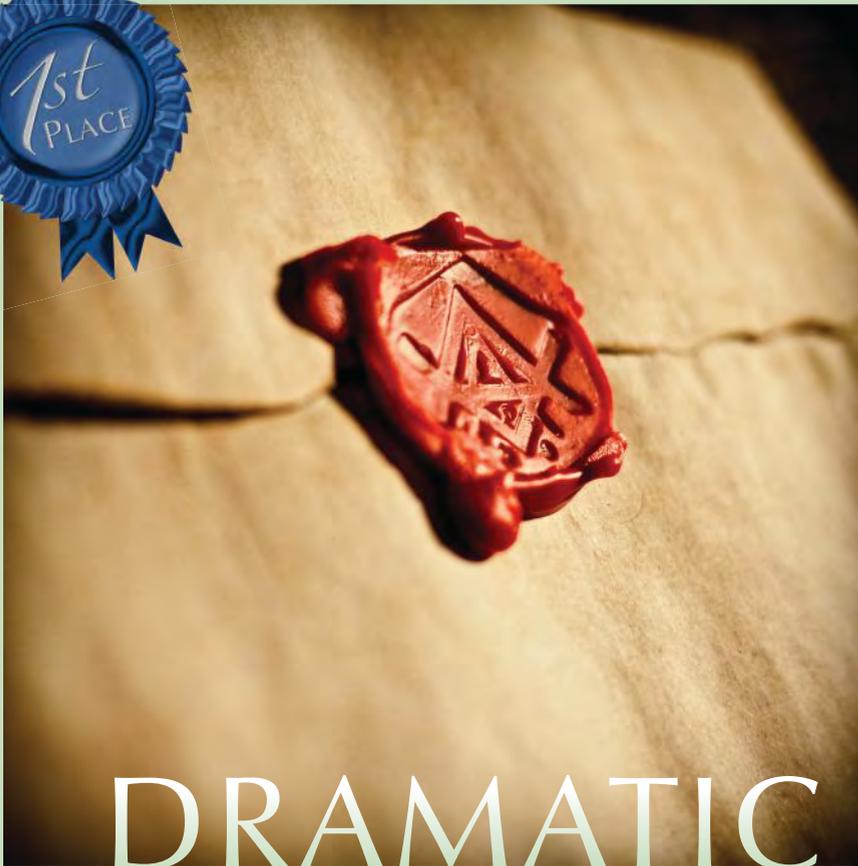
3rd



HM



HM



DRAMATIC

DRAMATIC CATEGORY

1st Place—"Wax Seal"

Alexandre Huez, Lodge "Les Antients No. 549,"
Grand Loge Nationale Française

2nd Place—"From Above"

Christopher Bilodeau, Douglas, Mass.

3rd Place—"Faith"

Bro. T. Seth Morrell, 32° Valleys of Wheeling and
Morgantown, W.Va.

Honorable Mentions—

"A Lost Art"

Ill. Jeffrey K. Haven, 33°, Valley of Dallas, Texas

"Lights of Mt. Ararat"

Bro. Jason Q. Standish, 32°, Valley of Baltimore, Md.

Check our website at ScottishRite.org for
the 5th Annual Photo Contest, which begins
in January 2014.

EVENTS & FELLOWSHIP CATEGORY

1st Place—"One Day I Will ..." Edward R. Zweiacher, 32°, PM, Valley of Guthrie, Okla.

2nd Place—"OES 2013 Officers, Puerto Rico"

Bro. Javier O. Jerez-Lopez, 32°, Valley of San Juan, P.R.

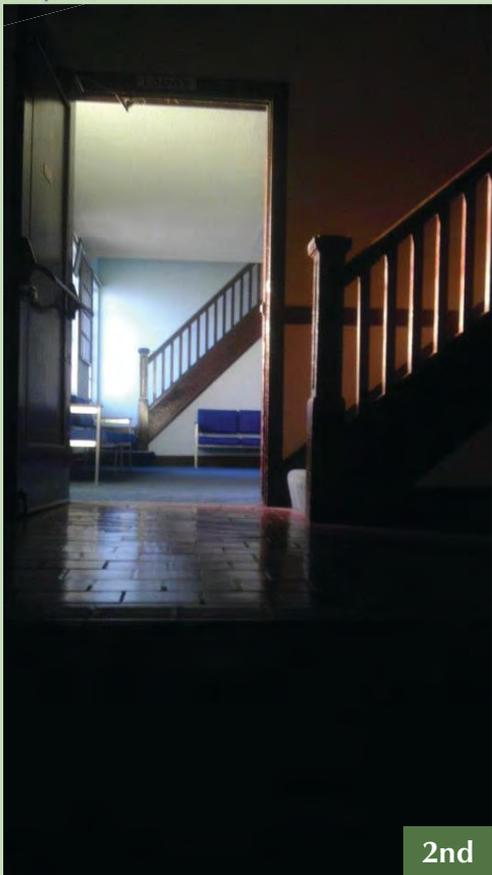
3rd Place—"Job's Daughters Enhance the Master's Installation"

Bro. Elmer J. Arter, 32°, Valley of Bremerton, Wash.

EVENTS & FELLOWSHIP



ANYTHING GOES



2nd



3rd



HM

ANYTHING GOES CATEGORY

1st Place—"Original Bible from Virginia Lodge No. 93" Bro. T. Seth Morrell, 32°, Valleys of Wheeling and Morgantown, W.Va

2nd Place—"Tuesday, August 28, 2012, 6:54 AM", Bro. Kendall R. MacGregor, 32°, Valley of Sacramento, Calif.

3rd Place—"Study ... the Path to Masonic Knowledge" Bro. Robert D. Moore, 32°, Valley of Birmingham, Ala.

Honorable Mentions—"Saint Patrick's Day" Ill. Terry L. Plemons, 33°, Valley of Chattanooga, Tenn.

"33rd Degree," Ill. Jeffrey K. Haven, 33° Valley of Dallas, Texas

"Junior Deacon Medallion," Chris Peck, Sandy, Utah



HM



HM

INTELLECTUAL



& INDISPENSABLE

S. Brent Morris, 33°, Grand Cross

FOR ANYONE WANDERING the aisles of a used book store looking for titles on Freemasonry, it doesn't take long to discover Albert Pike's massive *Morals and Dogma*. It's a strikingly large book written in the style of a century-and-a-half ago that can be difficult to penetrate. Since it came out in 1871, probably more than a million copies have been distributed to new Scottish Rite Masons in the Southern Jurisdiction, so it's abundant—and impressive—on used book shelves. Adding to its allure is the intriguing caution printed in the 1947 edition, "Esoteric book, for Scottish Rite use only; to be returned upon withdrawal or death of recipient." All of this combines to give *Morals and Dogma* the reputation of being one of the most important books on Freemasonry. It's not a general book on the Craft, but it's nonetheless important because of the impact it has had on generations of Scottish Rite Masons.

What *Morals and Dogma* does is to establish the moral and ethical foundation for the degrees of the Southern Jurisdiction. No other Masonic rite offers its members such a base, and this is a distinguishing feature of our Supreme Council. Masonic degrees are complex allegories, but without understanding their context, they can become trite, one-dimensional plays. Albert Pike gave our members the background and framework to appreciate the Scottish Rite Degrees. *Morals and Dogma* is not an easy book, but it is essential to Southern Jurisdiction members.

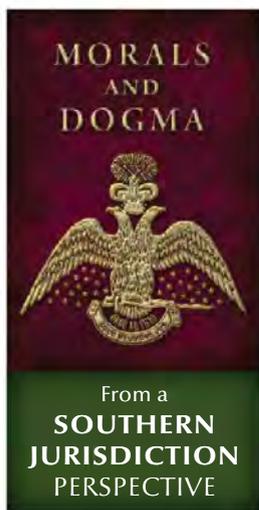
For about a century, every new Scottish Rite Mason received a copy of *Morals and Dogma* as part of his membership in the

Masonic degrees are complex allegories, but without understanding their context, they can become trite, one-dimensional plays. Albert Pike gave our members the background and framework to appreciate the Scottish Rite Degrees. *Morals and Dogma* is not an easy book, but it is essential to Southern Jurisdiction members.

Southern Jurisdiction. It represented our belief that there was an intellectual component to initiation that other Masonic bodies ignored or glossed over. It is no longer mandated by the Supreme Council, but its importance in understanding Pike's degrees has not changed. In fact, with the 2011 revision by Ill. Arturo de Hoyos, 33°, Grand Cross, Pike's words are more accessible than ever. Bro. de Hoyos has identified Pike's sources, added 4,000+ explanatory foot notes, and, perhaps most importantly, broken the text into short sections with a common theme. There are now hundreds of illustrations, some from the original texts used by Pike. Ill. Rex R. Hutchens's *Glossary* has been added as an appendix to clarify the obscure words and ideas. *Morals and Dogma* is now easier to understand and read, even though its sheer size is still intimidating to the faint of heart.

Ill. de Hoyos in his introduction well describes the feelings of a first-time reader.

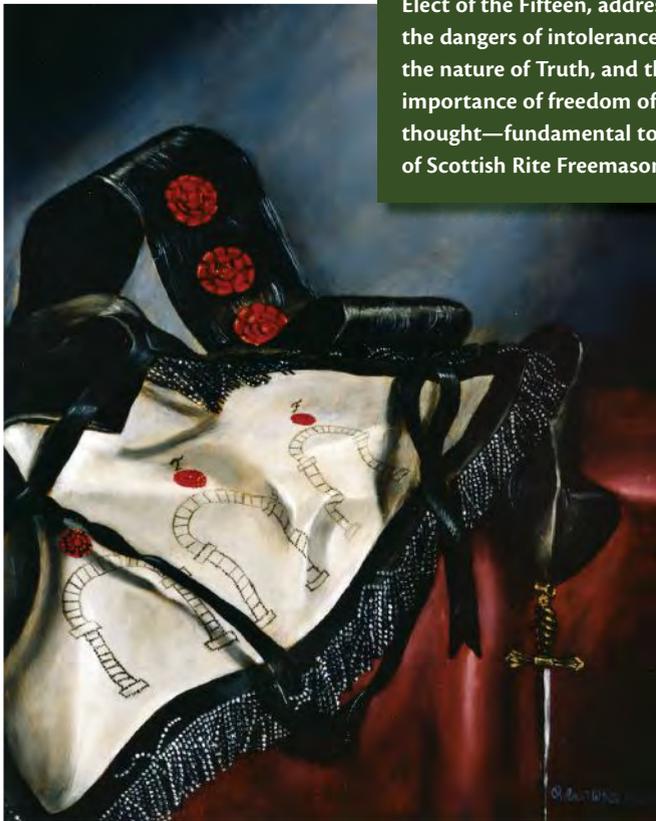
Reading *Morals and Dogma* is an epic adventure punctuated by rhapsodic beauty and sheer confusion. Pike and his sources swing our attention to the perennial great questions: Where do we come from? Who are we? Why are we here? What are the duties of a man? What assurance do we have of a Divine Presence in the human spirit? What is the nature of reality? What ethical and moral obligations does one have to the world at large? Is there anything



to be learned from human suffering? Can people of differing faiths agree on a shared religious duty? These questions, and many others, agitate the mind, and rivet our attention as much today as they did in Plato or Aristotle's time, let alone a mere 140 years ago.*

Albert Pike's great accomplishment for the Scottish Rite was his creation of the Southern Jurisdiction's rituals. He revised, edited, and expanded what little he was given, and in many cases invented ceremonies and ritual themes from the whole cloth. His moral and ethical questions for Scottish Rite Masons have become one of the dis-

Albert Pike's discussion of the 10th Degree, Illustrious Elect of the Fifteen, addresses the dangers of intolerance, the nature of Truth, and the importance of freedom of thought—fundamental topics of Scottish Rite Freemasonry.



Original oil painting by Bro. Robert H. White, 32°

tinctive features of our Supreme Council. Indeed, these questions are seen subtly in our rituals and more obviously in *Morals and Dogma*, which are part of the lectures of the degrees. To not give a new brother a copy this book is to deny him the full impact of Pike's rituals and the intellectual heritage that distinguishes the Southern Jurisdiction. Further, not giving the book disrespects the unique legacy of the Mother Supreme Council.

Morals and Dogma gives Valleys of the Southern Jurisdiction their "unique selling proposition." In July 2000 the Shrine removed the requirement that their members belong to either the Scottish or York Rite. Every Scottish Rite Mason who has joined since that day has done so for only one reason: *they want to enjoy the unique fraternal experience that the Scottish Rite offers*. This experience includes our intellectual heritage exem-

plified by *Morals and Dogma*. To not include this book as part of the initiation package is to diminish what our new members are seeking and expecting.

Pike develops several themes throughout *Morals and Dogma*, themes that to him constitute the core of Freemasonry. He invites Scottish Rite Masons to see if they agree with him. Time and again he gives examples of the horrors of the state trying to impose religious conformity on its citizens. Pike himself was a devout Episcopalian, but he recognized that within the state—and Freemasonry—absolute freedom of conscious was the only course that avoided intellectual tyranny. As one reads *Morals and Dogma*, it's easy to see Pike's passion for religious toleration develop throughout the text.

If one accepts that his neighbors have the right to believe and worship as they best understand God, then it is useful to understand what their beliefs might be. Pike thus gives example after example of mankind's various attempts to fathom God. At the very least, he shows that the Golden Rule—"the ethic of reciprocity" or "Do unto others as you would have them do unto you"—is virtually universal throughout the religious traditions of the world. *Morals and Dogma* emphasizes the commonalities we have with our neighbors rather than the differences.

Another major theme is that of duty. It is pounded home throughout *Morals and Dogma* that Masons have voluntarily assumed obligations and have taken on special duties that separate them from other men.

On the volume of Masonic life one bright word is written, from which on every side blazes an ineffable splendor. That word is Duty. *M&D* (22:35)

Every Degree of the Ancient and Accepted Scottish Rite, from the first to the thirty-second, teaches by its ceremonial as well as by its instruction, that the noblest purpose of life and the highest duty of a man are to strive incessantly and vigorously to win the mastery of everything, of that which in him is spiritual and divine, over that which is material and sensual; so that in him also, as in the Universe which God governs, Harmony and Beauty may be the result of a just equilibrium. *M&D* (32:83)

The men joining the Scottish Rite today view their membership as more than a mere stepping stone to something else. The Scottish Rite of the Mother Supreme Council offers unparalleled fellowship, but it has been well-known through the centuries for its intellectual strength. It is this intellectual core that separates us from other Masonic bodies. It is not something for all, but for the select few—the curious, the seekers, the questioners, those who want to understand the "Why?" and not just the "How?" It is for those who firmly believe there is more to a Masonic meeting than opening, reading the minutes, paying the bills, and closing. And it all begins with Albert Pike's *Morals and Dogma*. †

* Arturo de Hoyos, *Albert Pike's *Morals and Dogma**, annotated edition (Washington: Supreme Council, 33°, SJ, 2011) 31–32.



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Maryland Masons Provide Timely Assistance

ON APRIL 15, 2013, Erika Brannock, a Maryland pre-school teacher, was in Boston watching the Boston Marathon at the finish line when two terrorist bombs exploded. Erika survived the explosion, but her left leg was amputated above the knee. After recovering in Boston from her injuries, she returned home to Maryland to restart her life. To help in her recovery, she moved in with her mother and stepfather, but the bathroom in their home required \$10,000 in renovations to make it handicap accessible. This is where the Maryland Masons come into the story. Bro. Bob Knight, 32°, owner of White Knight Remodeling, was hired to do the job. As soon as he found out whom the work



Erika Brannock and family with MW Jerry Piepiora, 33°, and the \$10,000 check from the Masons of Md.

was for, he contacted Grand Master Jerry Piepiora, 33°, who immediately paid for the renovations from the Grand Lodge charity funds and then issued a challenge to the Masons of Maryland to help Erika, with the Grand Lodge matching their contributions up to the first \$5,000. The Maryland brothers have responded generously, covering the original gift with more still coming in. This is in the best tradition of Masons helping those in their communities without the hope of fee or reward.



Erika Brannock embraces MW Jerry Piepiora, 33°, at the check presentation.

Photos by Terry L. Royce, 32°, Photographer, G.L. of Md

46th DeMolay International Congress Held in Minneapolis

JUNE 12–15, 2013, the city of Minneapolis claimed the title of “The City of Brotherly Love,” as DeMolays from around the world gathered for the 46th International DeMolay Congress to review the work of the Order and plan its future. DeMolay delegates from every state in the union along with representatives from Canada, Brazil, Uruguay, Paraguay, Italy, Serbia, and Romania came together for four intensely packed days and nights of fraternal activities. The conference featured keynote addresses from Minnesota Secretary of State Mark Ritchie, Dr. Verna Price, world-renowned financial expert Adam Carroll, and preeminent psychologist Dr. Tony Paustian.

The members of the Congress gathered at the Valley of Minneapolis on Wednesday afternoon for orientation and the first Congress session ... not to mention an outstanding barbeque prepared by the Scottish Rite Masons! That evening they enjoyed America’s pastime as the Minnesota Twins beat the Phillies, and on Thursday morning the delegates split into three groups to participate in service projects at the American Cancer Society, Feed My Starving Children, and the Shriners Hospital for Children.

Thursday afternoon, the Congress traveled to the Minnesota Capitol where they met in the House Chamber for nominations and debate on legislative call items. In the 46-year history of the DeMolay Congress, this was the first time they



Delegates to the 46th International DeMolay Congress gather at the Minnesota State Capitol.

met on the floor of an actual legislative body. Later, the Congress was introduced to a parade of the preeminent Masonic leaders, including Grand Commander Ronald A. Seale, 33°. Friday brought focus group discussions and more business sessions, while Saturday culminated in elections, installation, and the Grand Master’s Banquet and DeMolay Hall of Fame Induction. Robert W. Laing was elected International Master Councilor and Christopher M. LaBaw International Congress Secretary. Bro. Richard Bryan, 33°, former Governor of Nevada and former US Senator joined the Hall of Fame as well as Bill Heller, a Past International Master Councilor and General Counsel to the New York Giants.

—Submitted by Bob Laing
47th International Master Councilor

Knott and Sims Win Grand Prizes in Kach Essay Contest

THE 2013 GRAND PRIZE WINNERS of the Paul R. Kach DeMolay Essay Contest have been announced. The Grand Prize winner in the Tenth Grade and Below Group is Kevin P. Sims of Ky. The Grand Prize winner in the Eleventh Grade and Up Group is Steven Knott, Past Master Council of John Eliot Chapter, Natick, Mass. The topic for this year's essays was character-based leadership. The winning essays



Knott

will be posted to the Supreme Council web site.

Ill. Paul R. Kach, 33°, (1900–1983) was an outstanding member of the Scottish Rite Valley of Baltimore, Md., and an ardent supporter of the Order of DeMolay. The essay contest that bears his name was established in 1984, and each year since the Scottish Rite supports the International Order of DeMolay via the Scottish Rite Paul R. Kach DeMolay

Essay Contest with DeMolay International headquarters selecting a theme.



(L. to r.) Candice, Donnie, and Kevin Sims, with Roger Barnett, 33°, PGM, SGIG in KY.

Fort Scott Valley Hosts Second Race for the Hidden Treasures of Fort Scott

ON SATURDAY MAY 25, 2013, the Fort Scott Scottish Rite hosted the second "Race for the Hidden Treasures of Fort Scott" in conjunction with the Fort Scott Recreation Commission. The competition consisted of teams of four to six people searching for clues to take them to their next location until they reached the finish. The event started at 10:30 with orientation at the local community center. At 11:00 the teams were given their first clue, which took them to the local high school football stadium. Once at the stadium one member of each team was allowed inside to find the next clue, which took each team in a different direction.

After the stadium there were thirteen stops with a challenge at each. Once a challenge was completed a clue was given for the next stop. Teams finished in the upstairs auditorium of the Scottish Rite Temple which was set up by Ill. John Bartelsmeyer, 33°, and Bro. Ken Wheeler, KCCH, to resemble King Solomon's treasure room.

The challenges varied from physically taxing to mentally demanding as teams tested their general knowledge as well as their puzzle-solving, logic, history, and math skills, and observation capabilities. Some of the challenges took ten minutes to complete and some took an hour. At the National Historic Fort, teams had to spend over an hour searching the buildings and interviewing employees dressed in 1840s clothing for answers.

(Clockwise from top) Gray Team members surround King Solomon's throne in the treasure room. Green Team members a interview a fort employee in period clothing. (L. to r.) Bros. Wayne Thorpe, KCCH, Don Wheeler, KCCH, and Ill. Don LaPanne, 33°, prepare food for participants.



A sack lunch was provided by the Scottish Rite "on the fly" as teams passed by the Temple. After the race was over all of the teams had a more leisurely supper in the Scottish Rite dining room. This was a great opportunity for the Valley to "build a positive public image of Freemasonry and the Scottish Rite" in the community. Plans are in the works for hosting this again next year.

—Submitted by Don Wheeler, KCCH
Valley of Ft. Scott, Kansas

Mrs. Mary Perdue, Former First Lady of Georgia Speaks at Macon, Georgia

MRS. MARY PERDUE, Former First Lady of Georgia, has centered her life around matters involving family and children in her roles as mother, grandmother, foster parent, speech pathologist, and children's ministry volunteer in her church. As Georgia's First Lady, she continued to make family and children's issues her primary focus. Mrs. Perdue is committed to working in support of the welfare of our children, particularly children in foster care and the juvenile justice system. She believes it is critical to reach children in their early years to avoid potential social problems as teenagers or adults.

After being a stay-at-home mom for 19 years, Mrs. Perdue served as a speech therapist to public school children from pre-kindergarten to high school. She spoke to the Valley of Macon, Georgia, and received a RiteCare® shirt and umbrella from Personal Representative Ted C. Collins, 33°, as a token of appreciation for her support to the children of Georgia.

—Submitted by Harry A. Bruno, KCCH



GM Ray Knittel, 32°, Mary Perdue, III, Ted C. Collins, 33°, PGM/PR (center, l. to r.) with the Ladies of The Speech Path, the Valley of Macon's RiteCare® Partner



Jackson, Miss., Honors Robert H. Denson, 33°

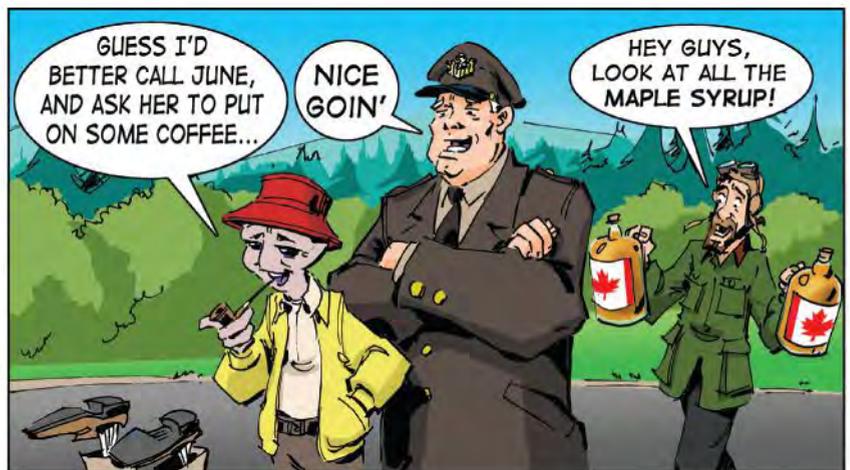
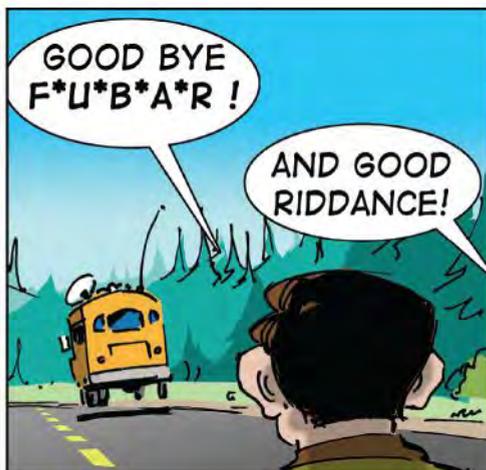
THE 222ND REUNION of the Valley of Jackson, Miss., honored the memory of Ill. Robert H. Denson, 33°, former Valley Secretary. Mrs. Denson and her children were recognized and presented with red roses (top photo). The Valley initiated eight new Scottish Rite Masons with the assistance of Ill. Keith Lundy, 33°, Deputy in Mississippi. Personal Representative Robert Martin, 33°, treated nearly 80 members and guests to a delicious fried catfish dinner. Special Jackson Valley members in attendance included GM Myron Ware, 33°, and PGM Charles Cox, 33°.

—Submitted by John Daughtry, 33°
General Secretary, Jackson, MS

BUGSPORT

The ongoing story of Ted, his family, and an *interesting* new town

BY TED BASTIEN, 32°



FREEMASONRY

WHEN DID THE SCOTTISH RITE START CONFERRING DEGREES WITH COSTUMES AND IN THEATRICAL SETTINGS?

Q & A

AT LEAST BY 1864, the Cincinnati Scottish Rite had installed a raised stage and boasted of “rooms, painting, scenery, wardrobe, properties, &c., &c., necessary for conferring the ... degrees.” This change in performance venues came at the beginning of and continued through the “Golden Age of Fraternalism” (1870–1910) when Americans were interested in all things fraternal.

Theatrical staging spread faster in the Northern Masonic Jurisdiction than in the Southern Jurisdiction, but it was a movement that couldn't be stopped. American Scottish Rite bodies erected stages, painted and purchased scenery, and bought costumes to put on their degrees. They became repertory theater companies with a repertoire of 29 plays. Now when King Solomon stepped forward to speak, it wasn't necessary to imagine his exotic dress or magnificent throne room—he stood there in purple robes with a crown, surrounded by his guards and advisors in an oriental palace of stunning opulence. (And the members got to take turns playing Solomon!)

Success bred success, and Scottish Rite bodies tried to outdo each other in putting together lavish stages

Below: “Court of the Dead—31st Degree,” c. 1920s, by Great Western Stage Painting Studios

and extravagant productions. Theatrical supply companies competed to provide scenery, costumes, makeup, and lighting. Large cities might have stages with 100 or more drops, full lighting, a wardrobe room, a property room, and crews to keep everything running. The single center of Scottish Rite per city now became an advantage with plenty of members available to fill all of the supporting jobs in a major production, including kitchen crews, orchestras, and choirs. The conferral of Scottish Rite Degrees two to four times a year became major events, with hundreds of members and candidates gathering together. After witnessing the degrees, new members eagerly signed up to take part themselves and the cycle continued.

—From S. Brent Morris, 33°, GC, *Complete Idiot's Guide to Freemasonry* (2006)

Have a question about Masonry? Email journal@scottishrite.org and your question may appear in an upcoming issue.



The Northern Light

Notes from

A Publication of the Northern Masonic Jurisdiction

A Call for Papers

The Scottish Rite Masonic Museum & Library, located at Northern Masonic Jurisdiction Supreme Council headquarters, announces a call for papers for its symposium, “Perspectives on American Freemasonry and Fraternalism,” to be held on Friday, April 11, 2014, at the museum in Lexington, MA.

The symposium seeks to present the newest research on American fraternal groups from the past through the present day.

Proposals should be for 30-minute research papers. The day’s schedule will allow for audience questions and feedback. Submit an abstract of 400 words or less with a resume or c.v. that is no more than two pages. Be sure to include full contact information (name, address, email, phone, affiliation). Send proposals to: Aimee E. Newell, PhD, director of collections, Scottish Rite Masonic Museum & Library, by email at anewell@monh.org or by mail to 33 Marrett Road, Lexington, MA 02421.



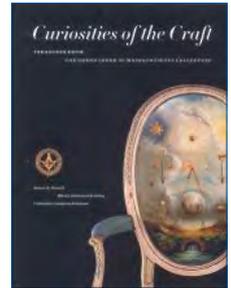
For more information about the Scottish Rite Masonic Museum & Library, visit nationalheritagemuseum.org. For questions, contact Aimee E. Newell as above, or call 781-457-4144.

Former TNL Editor Elected Philaethes Society President

Ill. Richard H. Curtis, 33°, was recently elected president of the Philaethes Society at its conference in Winnipeg, Manitoba. The organization is the oldest independent Masonic research society in North America. It serves thousands of members worldwide. Bro. Curtis was editor of *The Northern Light* from 1975 and continued in the role until 2006. As assistant editor before that he played a crucial role in designing *The Northern Light*. Dick Curtis is a member of the Good Samaritan Lodge in Reading, MA, and is also a member of the Valley of Boston.

Curiosities of the Craft

The Grand Lodge of Masons in Massachusetts and the Scottish Rite Masonic Museum & Library have partnered to produce *Curiosities of the Craft: Treasures from the Grand Lodge of Massachusetts Collection*. Drawing on new research, the book includes over 150 highlights from the Grand Lodge collection of more than 10,000 items acquired since 1733.

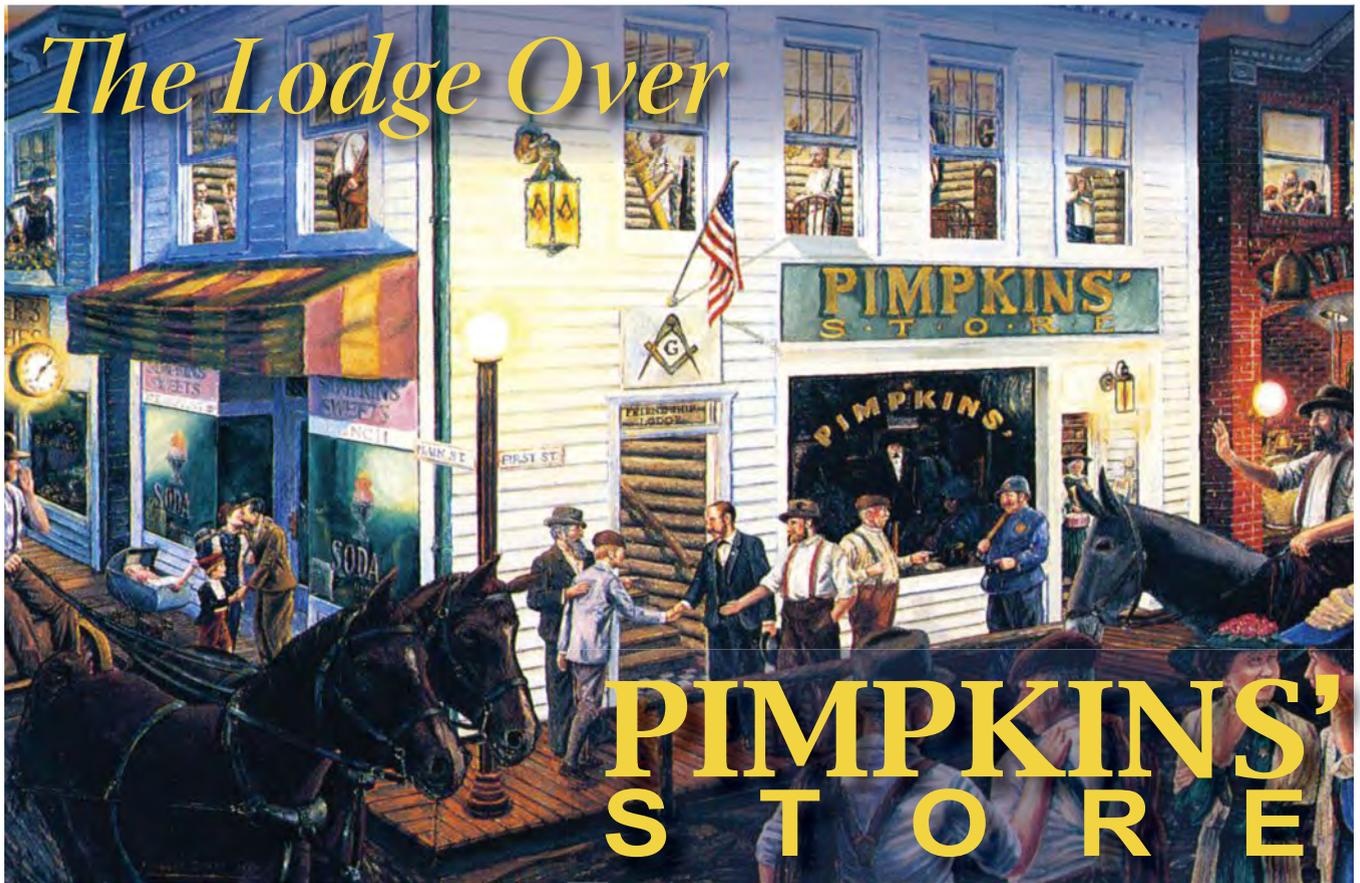


These objects represent the rich heritage of Freemasonry in Massachusetts and tell stories of life in the fraternity, in the state and around the world. To purchase the catalogue for \$44.95 (plus \$10 for shipping), contact the Grand Lodge of Massachusetts at 617-426-6040 or order online at massfreemasonry.org.



This summer, the Scottish Rite Masonic Museum & Library is one of 1,800 museums across America to welcome military personnel and their families in collaboration with the National Endowment for the Arts, Blue Star Families and the Department of Defense, as part of the Blue Star Museums program.

The program runs from Memorial Day to Labor Day and identifies museums that offer free admission to active-duty military and their family members. The Museum & Library is included on the Blue Star Museums website – arts.gov/bluestarmuseums. “Blue Star Museums is something that service members and their families look forward to every year, and we are thrilled with the continued growth of the program,” said Blue Star Families CEO Kathy Roth-Douquet. “Through this distinctive collaboration . . . service members and their families can connect with our national treasures.” The Scottish Rite Masonic Museum & Library is proud to participate in this program and to support our military families.



Michael Halleran, 32°

January 18, 1898

Weather: ~~Bloody great blizzard~~ Snow

Outlook: Arctic

“We’re in luck,” Crofoot called over the howling gale, “there’s a light on at the lodge.”

“Bully!” I said, clutching my hat to my ears as the blizzard’s icy fingers attempted to snatch it off. “Let’s get out of this damned wind.”

“Yep,” shouted Gus, our driver, “and you’re in for a treat. Oyster stew before lodge—it’s a tradition!”

The wind was bellowing like an ~~O.E.S. Christmas chorus~~ a demon outside, and I was beginning to regret accompanying Crofoot to Colorado on a business trip. He had lured me to go by promising a grand tour of Colorado’s many fine and varied lodges as he traversed the state selling mining implements, but so far we’d had no luck. We’d arrived too late or too early to attend several, and many towns had no lodge at all. Mercifully, saloons were plentiful.

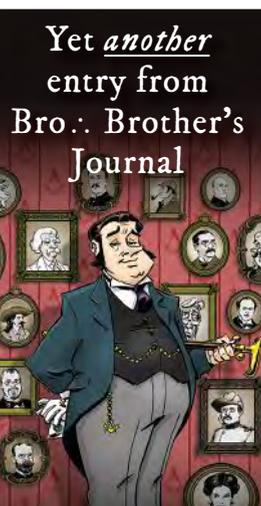
The weather took a turn for the worst as we made our way towards Breckenridge, and at the

bottom of a particularly steep grade our locomotive engine called it quits. I overheard the engineer saying something about “one of the flay rods gone out askew on treadle”—whatever that means—but regardless, we were stuck, it was snowing, and there looked to be more flurries on the way.

After some delay, during which I ~~fortified myself against the cold with my flask~~ cursed the foul weather, the railroad managed to summon an omnibus, two wagons, and an antique stagecoach from a nearby mining camp to take the passengers, about a dozen of us, to the nearest town.

Noticing my lapel pin, the driver of the old stagecoach beckoned to us. “You traveling men come with me.” A miner by trade, Gus (as he introduced himself) had answered the railroad’s call for drivers and he soon gave *strict proof* that he was also *a brother of the Mystic Tie*. Not to mention, he also reached into the driver’s box and produced a ~~nearly full bottle of rye whiskey~~ an invigorating libation and tossed it back to me, and if that isn’t proof of brotherly love, what is?

“There’s a lodge not far that’s meeting tonight,” he said “that’s if they ain’t snowed out. We can eat and thaw out in lodge and then bed down at the Miner’s Hotel. We’ll be there before you know it.” And with that he wrapped an old army



greatcoat about him like a burnoose, climbed aboard, and by the light of the full moon, away we went.

I was looking forward to good food and good company, not to mention a roaring fire and some of the local tanglefoot when to my chagrin the driver pulled up in front of a dry goods store, Pimpkins & Co., or some such. From what I could see through the swirling snow, it looked a bit down-at-the-heels.

He hopped off the box. "Here we are at last!" he said.

"Where?"

"Right upstairs, over the store," he said with a grin. "I'll take the horses round back—go on up."

I had my misgivings, but Crofoot was almost frozen stiff and he ascended the rickety stairs as fast as frosted limbs could carry him. We stepped in and shook off the snow, but the place was empty. It looked more like a lumber yard than a lodge room.

"Do you suppose this is the Masonic hall?" I asked, looking about the room.

"Got to be," Crofoot said, his teeth still chattering. "Why else would they hang a picture of Washington in his apron?"

Crofoot made a beeline to the glowing stove in the corner, while I took in the décor, which was appalling one might describe as rustic. The lodge occupied only one room, and it was small, about the size of the game room at Alapa Lodge. The ceiling was bare joisted and soot hung like a pall over the unpainted beams. A cane-less cane-backed chair answered for the Oriental seat, and two nail kegs stacked on one another did service for the Senior Warden's pedestal. And sure enough, in the north hung a stuffed elk's head, or possibly a mangy giraffe on whose horns rested a picture of the Immortal Washington with his apron, sash, and jewel.¹

"Why don't you sit down by the stove and get warm?" Crofoot said, with a bit more color in his face.

"You don't mean to suggest that we're staying? I've never been in such a place in my life!"

"Well, I don't know where else we'd go—besides, I thought I smelled something cooking. You're hungry, aren't you?"

"Famished!"

Just then, Gus and some other brothers came in carrying firewood and dumped it unceremoniously by the stove. Gus introduced them as Harkins the Tyler, Gist the Master, and two visitors from Denver Lodge No. 5, who were also stranded by the storm.

We exchanged greetings and *the usual formalities*, before Gist spoke up.

"Have to apologize about the lodge room. It ain't much, but we've got it where it counts!"

"How do you mean—is there more downstairs? A bar perhaps...?" I asked hopefully.

"No," he chuckled, "sorry. This is it. But they let us cook our meals in the kitchen out back. I just meant ... well, never mind. I expect you're hungry. Make yourselves at home and dinner will be up directly." In half a minute Harkins and Gus laid out two long planks between the altar and the west pedestal, while we pulled up chairs, boxes, and crates on which to sit. As promised, Gist returned with a large dixie² full of steaming hot soup, upon which we fell like wolves mangy giraffes notwithstanding.

In between bites, Crofoot pronounced the verdict to the general agreement of all present. "I haven't had mountain oyster stew in years. Capital fare!" I was forced to agree that it was, perhaps, the best meal I've ever eaten from a chipped enamel coffee mug with a pickle fork. I leaned over to Crofoot and whispered, "Baffling how they could obtain fresh seafood this far inland, and in a blizzard, too..." He snickered, but said nothing.

Just then the door opened with a roar and another man, bundled from head to foot, trundled in—a very important personage by the look of things, as all the locals stood up and rushed about getting him a seat and the best unchipped miner's pan for his stew and dinner, helping him with his overcoat, &c., &c. He proved to be M.: W.: Lawrence N. Greenleaf, Past Grand Master of Colorado, who had made the long trek from Denver to attend.



I'm an old hand in the toadying department always respectful of the purple of the fraternity, so I quickly surrendered my chair and offered to take the dynamite crate he had been given to sit on, with a lot of "Most Worshipfuls" and "tremendous honor" thrown in for good measure, but he waved me off.

"Please, call me Bro. Larry," he said, shaking my hand with a firm and hearty grip. "Don't get up. Nay, Brother, don't stir a muscle." At this he looked about the room in a sort of rapture, like a temperance advocate outside a burning saloon.

"I don't get a chance to visit here very often, but when I do I take it all in, for this, my brethren," he said expansively, "is my favorite lodge in all the world."

The locals all chorused, "Hear! hear!" I think I blew a bit of oyster out my nose I coughed unexpectedly, but he didn't miss a beat, beaming "Oh, yes, mind not the rude and imperfect nature of this hall, for here, true brotherhood dwells among these rough ashlar."

Naturally, one cannot pooh-pooh a Past Grand Master even if he apparently had a snoot full on board so there was nothing for it but to jolly him along, nodding and smiling just like at an Eastern Star meeting.

Following dinner, a few more members arrived and lodge convened, in which the work was, I must admit, of exemplary character. At length, the brethren took up a charity case involving a needy widow with four little ones, but the treasurer reported that the lodge funds were exhausted. That didn't stop Greenleaf or the rest of them. Gist pledged some clothing, and shoes for the kiddies, Gus said he would deliver a load of wood, others pledged produce, canned goods, and help shoveling snow, and even Crofoot stood up and offered a bank draft once we made it to Breckenridge.

And then all eyes turned to me—including those of Greenleaf, who sat next to me.

"I, well," I stammered, "I don't—well, I mean, I don't have any firewood, or canned goods to give..."

Greenleaf leaned over, with that blue light in his eyes, and whispered, "It's perfectly acceptable to offer ready money to the widow—coming from the lodge, she will not be embarrassed by the gift."

"Oh, thank goodness, Most Worshipful, what a tremendous honor," I sputtered, and reaching for my bill fold, found that it contained only a single ten-dollar bill.³

"Here you are, Most Worshipful, again, I must say, what a tremendous honor..."

Postscript

Upon my return from our adventure in the mountains, I must admit to feeling a rosy glow about the display of genuine brotherhood although it would have been nicer if I had change for the ten. The glow vanished, however, when I visited my local fishmonger to ask after obtaining some mountain oysters. It took half a bottle of sherry the afternoon to allay my queasi-

ness, and the other half before my vexation at Crofoot wore off. Damn his eyes. ✚

EDITOR'S NOTE

Although not mentioned by the diarist, this entry surely records Bro. Brother's visit to the "Lodge Room over Simpkins' Store," made famous by Masonic poet and Past Grand Master of Colorado, Lawrence N. Greenleaf, in his poem of the same name penned in 1898. Although it is not possible to determine whether or not this visit is the one immortalized in the poem, it remains a possibility that Bro. Brother, perhaps reluctantly, contributed a considerable sum to the lodge charity fund, and provided some inspiration to the famous poet.

ENDNOTES

1. Bro. Brother likely refers to a print of the 1794 portrait of Washington wearing a past master's jewel, sash and apron, by William Joseph Williams. Although popular with Masons of the day, it has since been eclipsed by the 1932 full-length portrait of Washington by Hattie E. Burdette (1872–1955), prints of which have graced American lodge halls seemingly since time immemorial. The original Burdette may be viewed at the George Washington Masonic Memorial in Alexandria, Virginia.

2. dixie: a large metal mess tin with a bale handle, used for cooking over an open fire.

3. \$10 in 1898 would be worth about \$270 in 2013.



Michael Halleran (author) is a practicing attorney and a Past Master of Emporia Lodge No. 12, charter Master of Justice Lodge No. 457, and the Grand Senior Warden of the Grand Lodge of Kansas. Michael is the author of *The Better Angels of Our Nature: Freemasonry in the American Civil War* (2010), published by the University of Alabama Press.

Ted Bastien (illustrator) has worked in the animation industry for over 25 years. He has directed many children's cartoons for various clients, including Nickelodeon and Disney Kids. Ted is a member of Joseph A. Hearn Lodge No. 685 in Mississauga, Ontario, Canada.

Their book, *Bro. Brother's Journal*, is available from www.macyo.com.

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Salve Frater Aluminum Water Bottle

- This bottle includes a photo print of the centerpiece of the Atrium which is a large table made of Pavonazzo marble imported from Italy and inspired by a table found in the ruins of a Pompeian home. The table features two double-headed eagles, the chief symbol of Scottish Rite Masonry, supporting the base of the table, with the words Salve Frater, meaning "Welcome Brother," carved on the side.
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**Matthew T. Szramoski, 33°,
Director of Development**

THE REBUILDING THE TEMPLE Campaign continues to move forward in our effort to restore, enhance and improve the House of the Temple. President and Brother Theodore Roosevelt once said “Far and away the best prize that life has to offer is the chance to work hard at work worth doing.” Many Individuals, Valleys, and Orientments have been putting much labor into ensuring the success of the campaign and much work remains to be done to reach our goal of \$97 million. These brethren have earned the prize Roosevelt is talking about. Have you earned one yet? The opportunity still remains!

Perhaps it is a good time to review what we have achieved so far and where we need to go next. In our personal lives we all need on occasion to step back and take a look at ourselves. To examine where we are and where we are going. Often we make resolutions to get more exercise, argue less with a family member, and attend more regularly church or some other important commitment that we know needs to be improved upon. So too with our Rebuilding the Temple Campaign. Let’s examine where we are with the campaign and what work remains to be done.

Following the campaign, the House of the Temple will serve as a national

The Rebuilding the Temple Campaign is the largest, most exciting effort ever undertaken by the Scottish Rite, Southern Jurisdiction. What part will you take?

REBUILDING THE TEMPLE CAMPAIGN STEERING COMMITTEE MEMBERS:

- ✘ Woody Bilyeu, 33°, Co-Chairman
- ✘ Charles Sederstom, 33°, SGIG in Nebraska, Co-Chairman
- ✘ James D. Cole, 33°, SGIG in Virginia
- ✘ Doug Adkins, 33°, SGIG in Texas
- ✘ Joe Manning, 33°, SGIG in Oklahoma
- ✘ Bill Brunk, 33°, SGIG in North Carolina
- ✘ Dale Goehrig, 33°, SGIG in Florida
- ✘ Bill Miller, 33°, SGIG Emeritus
- ✘ Bernie Blackwell, 33°, Valley of Atlanta
- ✘ Bryce Hildreth, 33°, Valley of Des Moines
- ✘ Harold Gwatney, 33°, Valley of Little Rock
- ✘ Barry Gossett, 32°, KCCH, Valley of Washington, DC

center for education, historic preservation, events, and tourism for all people, Masons and non-Masons alike. Visitors from around the world will learn about Freemasonry and its influence in shaping our American and international history. Similar to the Washington Monument and the Lincoln Memorial, the House of the Temple will be a revered historical landmark. It will also become a premier venue for conferences and events for Masons, politicians, dignitaries, and scholars. The completion of the Rebuilding the Temple Campaign will preserve the leg-

acy of Freemasonry, enlighten others of our principles and values, and promote Freemasonry well into the future.

Where do you stand with our campaign? Have you made your contribution yet? Are you encouraging members in your Valley to visit the House of the Temple if they are in our nation’s capital to see what a jewel in Freemasonry’s crown the Temple is?

I hope you will stand proud with as we work to forge the House of the Temple into a living, breathing, working tool for the craft! ✚

HAVE YOU WATCHED THE CELEBRATING THE CRAFT WEBCAST? Check it out at ScottishRite.org. As we prepare for our third year, we want everyone to know this show has provided Masonic education, entertainment, and humor to raise more than \$1.2 million for Scottish Rite philanthropies including \$850,000+ for the Rebuilding the Temple Campaign.



WORK THAT HAS BEEN COMPLETED AT THE HOUSE OF THE TEMPLE INCLUDES:



Installation of exit signs, fire alarm system, fire doors, and other life safety features throughout the building.



Installation of the railing on the staircase from the first floor to the George Washington Banquet Hall.



Repairs to the inner roof beneath the skylight.



Major renovations on the rear elevator.



Completion of 50% of the plans and engineering studies for the restoration and enhancement of the House of the Temple



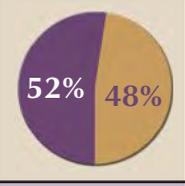
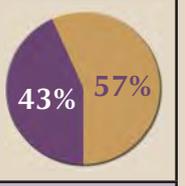
Drafted renderings and preliminary plans for a new Masonic education center and state-of-the-art museum

House of the Temple Descriptive Budget

Rebuilding the Temple Campaign: **\$97 million**

■ Structural Rehabilitation.....	25%
■ Accessibility & Safety.....	23%
■ Preservation & Education.....	15%
■ Restoration	16%
■ Endowment.....	21%

It is the goal of the Campaign for the House of the Temple to serve as a national center for education, historic preservation, events, and tourism for fellow Masons and all Americans.

REBUILDING THE TEMPLE CAMPAIGN DONATIONS		
	Year to Date	Campaign to Date
		
Cash/Cash Pledges	\$2,025,000	\$7,828,344
Planned Gifts	\$1,840,000	\$10,250,800
Total	\$3,865,000	\$18,079,144



Structural Rehabilitation	Accessibility & Safety	Preservation & Education	Restoration	Endowment
<p>Since its completion in 1915, the House of the Temple has had few structural renovations. During the Rebuilding the Temple Campaign, we will modernize both the internal and external features of the building in order to elevate it to 21st century standards and to make it accessible to all visitors year round. These improvements include general architectural reconstruction, reroofing, plumbing and electrical modifications, and the installation of an HVAC system.</p>	<p>Those visiting the House of the Temple's museums and libraries need easier accessibility and a guaranteed safe visit. It is our intention to make the building compliant with modern building, fire, and life safety codes. Plans also include the installation of several new staircases, handicap entrances, and elevators for the convenience of visitors.</p>	<p>The Campaign incorporates the redesign of the museums and the creation of new exhibitions, which will serve to further educate visitors about the Masons and their influence in shaping our nation.</p> <p>Improvements also must be made throughout the building to ensure that precious artifacts are displayed in an appropriate setting and stored in the proper environmental conditions. Alterations include the installation of humidifiers and filtration units and the expansion of archival spaces.</p>	<p>The House of the Temple's original furniture, wood, iron, and stonework still remains today. These materials have withstood the test of time, and continue to make the building a magnificent architectural wonder. However, after 100 years, these original pieces are in need of restoration. Specifically, the Campaign will restore the masonry, exterior metal, bronze and wood framed windows, tile ceilings, stone flooring, and furnishings.</p>	<p>The endowment will provide funding to maintain and preserve the House of the Temple once the current work is completed. These funds will provide a substantial portion of the annual income needed to keep the House of the Temple in good condition and preserve the various artifacts, collections, books, and archives.</p>
\$24 million	\$22 million	\$15 million	\$16 million	\$20 million

Photos (l. to r.): Hartman-Cox Architects; Jeri E. Walker, Office of Development; Elizabeth A. W. McCarthy, The Scottish Rite Journal (2); © Maxwell MacKenzie, Washington, D.C.

Fulfillment

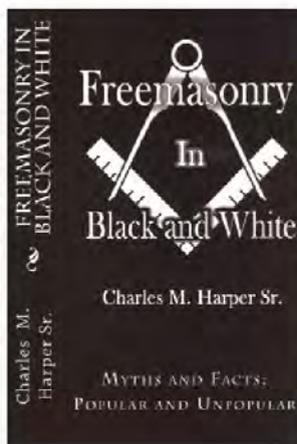
BY FREEMASONRY

YOU SEE IT MORE and more these days in advertising: “fulfillment by Amazon,” “fulfillment by Curtis,” “Specialty fulfillment Center,” etc. Essentially, an entire industry has grown up just getting things people want to the people who want them. It’s related to the earlier and still current meaning of the word—to finish and complete some personal goal or find a satisfaction to some inner need.

Fulfillment is perhaps the hottest topic in discussions among young Masons today. “What were we promised and is that promise being met? Is Freemasonry delivering what we want and need?” It’s an important topic—literally vitally important—because people simply do not join, remain in, or support organizations which do not meet their needs in some way.

Harper, Sr., Bro. Charles M. *Freemasonry in Black and White: Myths and Facts: Popular and Unpopular*, Published by author, 2013, paperbound, 148 pages, illustrations, ISBN 13: 978-0615819068, available on the Internet from about \$15 and in a Kindle edition for less than \$10.

Let me get a couple of negatives out of the way first. The printing layout needs work—it looks as if when a complete paragraph would not fit at the bottom of a page, the whole paragraph was moved to the following page, so there is a lot of white space in the book. And it could use an editor—there are obvious typos (*is* when the word should be *it*, etc.) But it’s easy to get past that, and it’s well worth doing. Bro. Harper is of a mixed racial background and wanted to follow his father into Freemasonry. Unknowingly, he joined a lodge considered clandestine. The book is his story of his journey in correcting that error. It is a good story of determination and fulfillment. As he writes:



James T. Tresner II, 33°, Grand Cross
Book Review Editor

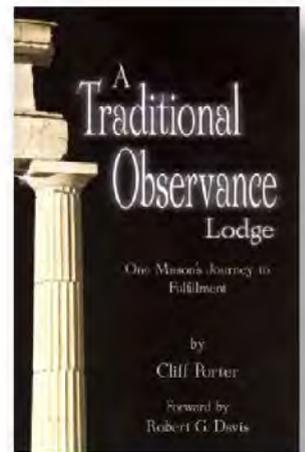
This journey of shared experiences and knowledge gained is to inform the misinformed. It is to dispel myths of the Fraternity. It is to confront racist views through education of personal experience and substantiated facts. So buckle in, open your third eye, and please digest the information and grow your insight. Seek that which we all as Freemasons do, truth without veils of illogical rhetoric, without the cast of oppressive viewpoints, and without politically correct statements. This is my story, Freemasonry in black and white, the myths and facts of a journey to self-enlightenment.

The book is not a rant, not a fault-finding, but a discussion. And it’s a fascinating story to boot. Well worth reading!

Porter, Bro. Cliff, KCCH, A Traditional Observance Lodge: One Mason’s Journey to Fulfillment, Colorado Springs: Starr Publishing LLC, 2013, paperbound, 244 pages, illustrations, ISBN 13: 978-0612802350, available on the Internet from about \$16, Kindle edition about \$10.

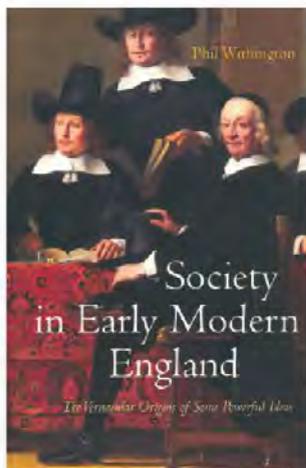
Bro. Porter is one of the most important of the young Masonic voices today. He is Chairman of Education for the Grand Lodge of Colorado and Chairman and Director of Education for the Orient of Colorado (and Honorary Past Grand Lecturer of a Canadian Grand Lodge). He has spoken in many parts of the world, and has twice been invited to address the Conference of Grand Masters of North America. We’re good friends and sometimes are asked to speak at the same events, which is always a joy.

Cliff’s Lodge, Enlightenment Lodge No. 198 in Colorado Springs, is enough to make one drool a little. On average, their attendance is well over 100% (lots of visitors), there is a long



waiting list of petitioners, no one has yet gone suspended for non-payment of dues (which were, last I heard, \$365 a year in the belief that Masonry ought to be worth at least a dollar a day to a Mason), and members have to be gently encouraged to leave the building around midnight. And the fundamental secret is so simple. They believe that the Masonic experience should be as rich and fulfilling as possible for members and candidates alike, that nothing should be second class, and the Masons are special and should be treated that way. *Nunc dimittis* indeed!

The book tells two stories; one is his personal journey, the other is a sort of guidebook to those who want to incorporate some elements of a Traditional Observance Lodge into their own experience. I know Lodges which have done that, including my own, and which have enriched everyone by doing so. This is a practical book as well as an inspiring one. Highly recommended!



Withington, Philip, *Society in Early Modern England: The Vernacular Origins of Some Powerful Ideas*, Cambridge, UK: Polity Press, 2010, paperbound (also available in hard cover) 248 pages, illustrations & graphs, ISBN13: 978-0-7456-4130-0 cover price \$24.95, available on the Internet, new and used, from about \$17.

Mr. Withington is a Lecturer in Early Modern History at the University of Cambridge and a Fellow of Christ's College. This is not a book about Freemasonry, but it gives a very good and very interesting picture of the society from which Freemasonry emerged. At a time in our own culture when it seems that civility in social interactions is rapidly breaking down, with less and less tolerance being shown for differences of opinion, it is interesting to read of a time when our idea of civility was being formed, and it is not hard to imagine how Freemasonry as we know it was shaped by that dynamic.

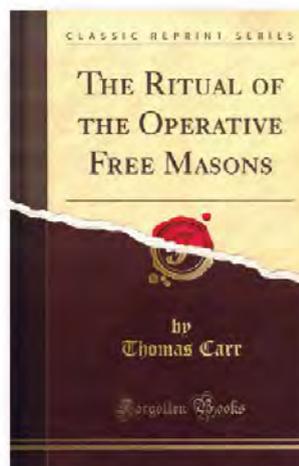
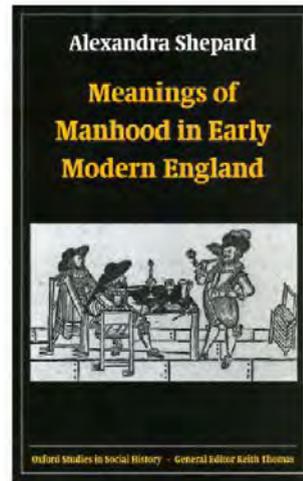
Most obviously, companies (groups of people, not businesses) and societies were sites for learning social skills. Early modern commentators were well aware that it was “in company” that people learned how and what to speak; to move and to look; to gesture and to listen; to think and to respond; to participate in habitual routines and also to recognize hierarchies and conventions—all according to place and context. Allied to this, companies were a primary setting for the performance of the self, or at least the public personas that the self was capable of presenting.

The book covers a great deal of territory, and is a good source for sparking your thinking about Masonry and its social origins. Many thanks to M.W. Richard Fletcher for alerting me to this book.

Shepard, Alexandra, *Meanings of Manhood in Early Modern England*, New York: Oxford University Press, 2006, paperbound, 304 pages, illustrations, ISBN 13: 978-0-19-929934-8 Available on the Internet for about \$39 new, \$18 used.

Costly book—the hard cover edition, new, costs \$128, but it is interesting as a further examination of our roots. Quoting extensively from contemporaneous sources, Dr. Shepard shows that the definition of “friendship” was undergoing a transition. “Friendship” seems to have had much the same meaning we would attach to “acquaintanceship.” But there was also “entire friendship” which “presupposed utmost loyalty and self-denial.” According to Shepard, many if not most male relationships carefully avoided any sense of obligation—interesting because obligation would come to be at the heart of the Masonic life.

Especially interesting is this title page from the anonymous tract *Keepe within Compasse: or The worthy Legacy of a wise Father to his beloved Sonne . . .* published in 1619 and reproduced by Shepard.



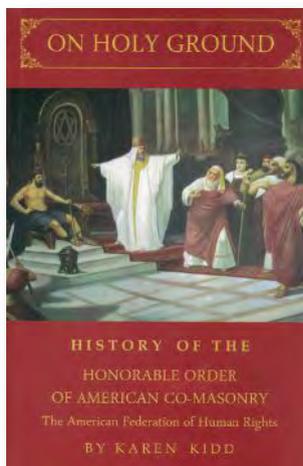
It will strike a familiar cord with any Mason, of course, when he thinks about the working tools. *Meanings of Manhood in Early Modern England* is not for everyone, but for those with a fascination with the culture which gave rise to Freemasonry, it is an interesting and informative read.

Carr, Bro. Thomas, *The Ritual of The Operative Free Masons*, Forgotten Books, 2012,

reprint of 1911 book, paperbound, about 80 pages, illustrations and drawings, ASIN B008G85FC6, Available on the Internet from about \$6, Kindle edition \$0.99

A short but very interesting book. Many American Brethren do not realize that operative Lodges still exist. Bro. Carr shares, with permission, the ritual of The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers, and Bricklayers. Carr's observations about the derivation of Speculative from Operative Masonry are well supported by the ritual and instances he cites. It won't take long to read this book, but it will give you a lot about which to think.

Kidd, Karen, *On Holy Ground: History of the Honorable Order of American Co-Masonry—The American Federation of Human Rights*, Masonic Publishing Company, 2011, softbound, 398 pages, illustrations, many in color, ISBN-13: 9781613640050, available on the Internet from about \$19



Fascinating book! I really had no idea of the history of Co-Masonry, nor that it extended back as far as it does. The book is well researched and presents important historical documents. It is a fine work of scholarship in addition to being engrossing as a story. To quote from the introduction:

Co-Masonry, the branch of Freemasonry that admits men and women of all religions and national origins, has a history that many—including Co-Masons—think they know. They are often mistaken.

Many believe Co-Masonry is a new organization. The truth is Co-Masonry had its birth in the early 1880s and is now in its second century in North America.

Many believe Co-Masonry to be self-generated. The truth is Co-Masonry's provenance is in the Male-Only branch of the Craft.

Many believe Co-Masonry is hidden and silent. The truth is Co-Masonry is quite visible, has spoken throughout the generations and still has much to say...

This volume in your hands is the first of its kind. The pages that follow impart—so far as I have skill to render it—the first published book of Co-Masonry's history in general and that of North American Co-Masonry in particular. What that is, you now, as you never did before, have the opportunity to discover.

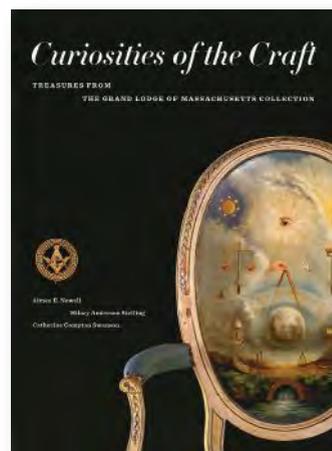
It's an amazing story in its own right, and you'll learn a lot from this book.

Nice try,—but...

After years of faithful service, the Scottish Rite emblem fell from my automobile. It was obviously time to get another, and I repaired to the Internet in search thereof. I found one I rather liked. Completely different, it looked to be chrome (turned out to be plastic) and was greatly simplified in design. I ordered it. The image on the web site was reduced in size, and so it was not until it arrived that I discovered the motto was misspelled. Instead of "Spes Mea in Deo Est," it read "**Specs** Mea in Deo Est." As nearly as I can figure, that translates "My eyeglasses are in God." It occurred to me that one could therefore translate it as "The aids to my vision are in God," or, "God aids my vision." That isn't a bad motto for any Mason, and I put it on my car with pride. But, just as a word of warning, when you order an emblem, you may want to check the spelling—else you may not be fulfilled.



Newell, Aimee, Hilary A. Stelling, Catherine C. Swanson. *Curiosities of the Craft: Treasures from the Grand Lodge of Massachusetts Collection*, published by the G.L. of Massachusetts and the Scottish Rite Masonic Museum & Library, 2013, hardbound, 288 pages, color illustrations, available from www.massfreemasonry.org for \$44.95.



When I'm in an antique or used book store, I always keep my eye out for Masonic items that have been overlooked—a rare volume, an officer's jewel, an apron, a commemorative piece. I don't often find such, but when I do I feel like a prospector with a nugget of gold. Dr. Newell, Director of Collections, Scottish Rite Masonic Museum and Library (NMJ) and her colleagues have put together a gorgeous coffee table book of 150+ objects from the Grand Lodge of Massachusetts collection. The items include prints, pottery, jewelry, clocks, letters, aprons—anything that has been involved with the material culture of Freemasonry. Each object is illustrated with a full-color photograph and a generous description. I was fascinated to see a portraits of Jeremy Ladd Cross and an elderly Paul Revere, depictions I had never seen before. This is a collection that's hard to skim through, as each item draws you in to find out a little more.

—Submitted by S. Brent Morris, 33°, Grand Cross.

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Optional social events are being planned for the days before each conference. Mark your calendars and prepare for some fraternal inspiration. Details will be announced in future issues of the *Scottish Rite Journal*.