



The Scottish Rite Clarion

CLARION

Ancient Accepted Scottish Rite, PHA—Orient of Illinois
Volume 11 Issue No. 2—Summer 2020



CORONA:

Evolution of the Crown

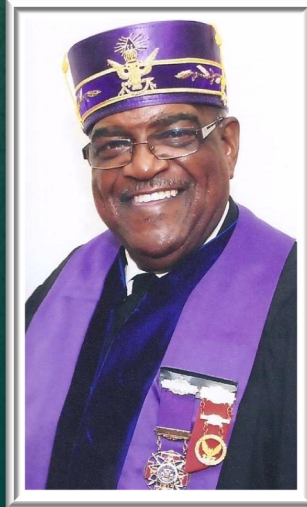
Desk of the Deputy for the Orient of Illinois

Greetings to my Brothers and Sisters:

I pray that all of you are well and safe as this coronavirus has taken a toll and impacted our way of life beyond our most vivid imagination. It definitely has created a new normal and I urge you to follow the advice of scientists and medical professionals and not the politicians. Several of our Masonic family members have fallen to the wrath of the virus and we take these means to express our deepest sympathy to their families as well to all families that have experienced the recent death of a love one.

Wear a mask at all times when you are in the presence of others, wash your hands regularly, practice safe distancing and encourage others to do the same.

The Illinois Council of Deliberation (ICOD) will not convene in the same manner as it has for the past 102 years, we will not convene in convention style, and there will be no registration fee, raffle, banquet or any other means to raise funds for the Benevolent Fund or the Alms Club. Realizing that we won't have any expense relevant to this year's Illinois Council of Deliberation, hotel rooms, food, etc., we are asking each member to make a donation to those funds so that we can continue carrying out the mission of our Scottish Rite Organization. In past years the proceeds from the banquet was earmarked totally for the Benevolent Fund (the vehicle we use to disburse charity and scholarships). The Alms Club headed by GIG Tony Stafford, 33°, will be used to assist our members who may have a catastrophe illness or destitute disaster beyond his or her control. Internal Revenue



Service rules will not allow the Benevolent Fund to be used to benefit any member in a personal manner. I am tentatively scheduling a zoom meeting of the ICOD for the month of October. If the virus permits we might possibly have an elevation, degree work, during the first of next year "2021".

The month of November is the month for National Elections; we will have the opportunity to express ourselves in a meaningful way. Many of our ancestors died to give us the right to vote, if you believe that Black Lives Matter or really that all Lives Matter, then you can peacefully protest the actions of those who still practice racism, injustices, social discrimination, threats to freedom and all other forms of behaviors that are detrimental to the norms of a civil society!!! YOU CAN VOTE !!!

In 2016 the elections in five states: Wisconsin, Florida, Michigan, Pennsylvania and Georgia were won by a total four hundred and two thousand (402,000) votes while in just the five largest cities in those states, one million, seventeen thousand (1,017,000) Blacks didn't vote. If you really want Black Lives to Matter, you must vote and encourage your relatives and friends to vote.

IF YOU DON'T VOTE, YOU DON'T MATTER BECAUSE YOU DON'T COUNT.

*Fraternally,
Just another brother
Melvin Frierson, 33°
Deputy for Illinois*

SECRETARY FOR THE ORIENT OF ILLINOIS

COVID-19 continues to impact the world, nation and Illinois in particular. This dreadful virus has caused deaths and sickness among our membership. We pray for the families that lost loved ones, those recovering and those who have recovered from the virus.

The cancellation of the 103rd Annual Session of the Illinois Council of Deliberation (PHA) has been confirmed by the Deputy. It was scheduled to be held the third weekend in October 2020. ICOD has three newly Sovereign Grand Inspectors General namely **SGIG Gene Chandler**, **SGIG Herman Gray** and **SGIG James R. Thompson**. We congratulate each of them.

Please continue to support the Deputy Melvin Frierson, 33° and his initiatives. Each Consistory must continue to pay taxes and submit paper work as requested. Any and all information coming from ICOD (PHA) will be disseminated via social media, telephone, or postal service.

Be safe....wear a mask, keep social distancing, and wash hands frequently.

~ BLACK LIVES MATTER ~



*Sovereign Grand
Inspector General
James A. Mitchell, 33°*

*"A well prepared man
never trembles"*

United Supreme Council Lifetime Membership

Greetings Illustrious Peers of the USC

I am excited to announce and welcome you to the United Supreme Council Lifetime Membership Program. It is my hope that you will enhance your association within the Rite and create a legacy by becoming a Lifetime member.

The Lifetime Membership will ensure that you will never have to pay USC dues again and the funds paid will go into an endowment fund that will strengthen the financial sustainability of the USC and support future charitable programs. Your generous support makes the work at the USC possible.

Of course, your Lifetime membership also ensures that you receive preferential treatment at our Annual Session and distinction among the Rite. Lifetime Membership constitutes a very select group within the Rite and I am grateful that you desire to leave a true legacy that lasts generations. I am pleased by your desire to participate, and will do everything possible to ensure that your Lifetime Membership remains a source of continuing satisfaction and pride among the membership.

An application and flyer explaining the program are attached. Please forward the completed application to the address on the application to complete the process. Applications can also be found on the website at <https://www.uscnjpha.org>.



Once again, thank you for your kind and generous support of this legacy building program.

Yours in the Rite,

*Illustrious Melvin J. Bazemore, 33°
Sovereign Grand Commander*



*Grand Inspector General
Daryl L. Andrews, 33°*

EDITORIAL

Time is of the essence. COVID-19 has made this abundantly clear. As such, forward movement is necessary for survival. While the times present great challenges, we do serve a God who makes molehills out of mountains. With our faith in Him, we shall survive and thrive as so many have done across the Holy Empire. Continual expression of faith through works will prepare us all for that Heavenly Corona that awaits us in the sky.

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Deadline for Next Edition: October 1, 2020
Send to CLARION@ANDREWSPRESS.COM

Remembering Legends of the African

Sovereign Grand Inspector General John Lewis, 33°

Submitted by Grand Inspector General Daryl L. Andrews, 33°

Often called "the conscience of the U.S. Congress", John Lewis is an American hero who earned his stripes through self-sacrifice. He was born the son of sharecroppers on February 21, 1940 in Alabama. He grew up on his family's farm and attended segregated public schools in Pike County, Alabama. Inspired by the activism of the Rev. Martin Luther King Jr. and others in the Civil Rights Movement, he chose to participate in the effort first locally and then nationally.

As a student at Fisk University, he organized sit-ins at segregated lunch counters in Nashville, Tennessee. In 1961, he participated in the Freedom Rides and suffered mob violence for expressing his beliefs. From 1963 to 1966, he served as Chairman of the Student Nonviolent Coordinating Committee (SNCC) and worked tirelessly to organize student protests in the Movement. These efforts and other activities elevated him as a nationally recognized leader. Having been slated as one of the Big Six leaders of the Civil Rights Movement in 1963, he was a proven leader and was a keynote speaker at the historic March on Washington in August 1963.

In 1964, he coordinated SNCC voter registration drives and community action programs during the Mississippi Freedom Summer. In 1965, he spearheaded one of the most pivotal moments of the Civil Rights Movement when he led over 600 peaceful, orderly protestors across the Edmund Pettus Bridge in Selma, Alabama

on March 7, 1965—"Bloody Sunday". The marchers were attacked by Alabama state troopers which painted a clear picture of cruelty that had been propagated in the segregated South. Lewis suffered a cracked skull. This event is credited with the increased attention and passage of the Voting Rights Act of 1965.

Despite the physical confrontations and threats, Lewis remained a devoted advocate of the philosophy of nonviolence and stalwart supporter of the Civil Rights Movement. In 1966, he became the Associate Director of the Field Foundation and his participation in the Southern Regional Council's voter registration programs. As the Director of the Voter Education Project (VEP), nearly four million minorities were added to the voter rolls drawing national attention. In 1977, he was appointed by President Jimmy Carter to direct more than 250,000 volunteers of ACTION, the federal volunteer agency.

By 1981, his star was rising in the political arena which was the best place to implement and change policies that denigrated black citizens for ages. In 1981, he was elected to the Atlanta City Council. He was elected to Congress in November 1986 and has served as U.S. Representative of Georgia's Fifth Congressional District since that time.

A staunch Democrat, he was Senior Chief Deputy Whip for the Democratic Party in the House of Representatives, a member of the

House Ways & Means Committee, a member of its Subcommittee on Income Security and Family Support, and Ranking Member of its Subcommittee on Oversight.

Lewis earned a B.A. in Religion and Philosophy from Fisk University, and he is a graduate of the American Baptist Theological Seminary, both in Nashville, Tennessee. He is also the recipient of more than 50 honorary degrees from prestigious colleges and universities throughout the United States. He is also the recipient of numerous awards from eminent national and international institutions. Among the numerous service awards, he was granted the Medal of Freedom by President Barack Obama, the highest civilian award that can be bestowed by the nation.

Lewis was also a prominent Scottish Rite Mason. He was a member of Atlanta Consistory #24A of Atlanta, Georgia. He was crowned a Grand Inspector General of the Southern Jurisdiction at its 123rd Session in 2009. He was also elevated to the Emeritus ranks of the United Supreme Council, Southern Jurisdiction. The legacy of leadership and service of Sovereign Grand Inspector General Lewis was second to none and is worthy of emulation by all. Clearly, this generation owes him a debt of gratitude. The best way to repay it is by continuing the fight for civil rights—BLACK LIVES MATTER!!!

Photo of John Lewis on Black Lives Matter Plaza by Kyle Griffin, Twitter, retrieved 7/27/2020



American Civil Rights Movement

Rev. Dr. C.T. Vivian—Field General for the Movement

Submitted by Grand Inspector General Daryl L. Andrews, 33°

Cordy Tindell Vivian was born July 28, 1924, in Howard County in the City of Boonville, Missouri, but moved to Macomb, Illinois, with his mother as a young boy. He attended Lincoln Grade School, Edison Junior High School and graduated from Macomb High School in 1942. He attended Western Illinois University in Macomb as worked as a sports editor for the school newspaper. He settled in Peoria, Illinois accepting a job a Director of Recreation for the Carver Community Center and later studied Theology alongside future civil rights leader and U.S. Congressman John Lewis at the American Baptist College in Nashville, Tennessee, where they trained waves of activists in nonviolent protest. It was in the City of Peoria, Illinois where his public activism began.

Vivian began staging sit-ins against segregation in Peoria, Illinois, in the 1940s. He staged a sit-in at Barton's Cafeteria in the city in 1947 challenging its practice of segregation. In doing so, the effort successfully de-segregated the restaurant. He met King soon after the budding civil rights leader's leadership of the 1955 Montgomery Bus Boycott, and helped translate ideas into action by organizing the Freedom Rides that forced federal intervention across the South.

While studying for the ministry in the 1950s at the American Baptist College, Vivian became enthralled in the sit-in campaign in the South. He joined John Lewis, James Lawson and others in strategic sit-

in efforts across Tennessee. A 1960 sit-in and march in Nashville Drove discussions with Mayor Ben West who concurred that racial discrimination was morally wrong. Success in this endeavor and other efforts drove Vivian to become a founder of the Nashville Christian Leadership Conference (NCLC) in 1961 through which additional efforts for the fight for rights would be organized.

The NCLC worked closely with the Southern Christian Leadership Conference (SCLC) and Student Non-Violent Coordinating Committee (SNCC) in joint efforts. Together they participated in the 1961 Freedom Rides and organized successful sit-in efforts that systematically brought pressure on the governing bodies to respond. Vivian played a prominent role in each of these efforts.

Vivian boldly challenged a segregationist sheriff while trying to register Black voters in Selma, Alabama, where hundreds, then thousands, later marched across the Edmund Pettus Bridge. "You can turn your back now and you can keep your club in your hand, but you cannot beat down justice. And we will register to vote because as citizens of these United States we have the right to do it," Vivian declared, wagging his index finger at Sheriff Jim Clark as the cameras rolled. The sheriff then punched him, and news coverage of the assault helped turned a local registration drive into a national phenomenon. . Vivian did not retaliate physically, but pulled himself to his feet and kept speaking as police shoved aside

and ultimately arrested him. Just weeks after the incident aired on national television, thousands of people gathered for the famous march from Selma to Montgomery. And before the year was out, Congress had passed the Voting Rights Act of 1965.

Speaking with students in Tennessee 50 years after the Voting Rights Act, Vivian urged them to act strategically as they advocated for justice and equality. The civil rights movement was effective because activists made sure their messages were amplified, he said. "This is what made the movement: Our voice was really heard. But it didn't happen by accident; we made certain it was heard," Vivian said.

A member of Alpha Phi Alpha Fraternity, Vivian received numerous awards and accolades for his service. President Barack Obama honored Vivian with the Presidential Medal of Freedom in 2013. Obama tweeted that "he was always one of the first in the action — a Freedom Rider, a marcher in Selma, beaten, jailed, almost killed, absorbing blows in hopes that fewer of us would have to." At the presentation Obama referenced Vivian and all the heroes in that Civil Rights Generation" saying "I have to imagine that seeing the largest protest movement in history unfold over his final months gave the Reverend a final dose of hope."

Photo of Rev. C.T. Vivian receiving the Presidential Medal of Honor from President Barack Obama retrieved from the public domain on 7/27/2020



Alms Club—HELP US TO HELP YOU

Hello Fraters and Loyal Ladies,

I'm writing this article as chairman of the Alms Club. What does the word Alms mean? I have been often asked this question. Alms comes from the Greek word eleemosyne (meaning compassion) and is itself from the word eleos (meaning mercy). For biblical reference, see Mathew 6:1.

What is the Alms Club? The Alms club is a charitable arm of the Illinois Council of Deliberation (ICOD) specifically for ICOD members. It was established to aid our members in times of need. God put it on the heart of our Illustrious Deputy, Melvin Frierson, to have a fund established for members of ICOD who are in dire situations. The Alms Club has been in existence for a while, however many members are unaware of it. As important as a need for this club exists, it cannot function without proper funds.

Seeing the pandemic we are currently facing, it seems a divine revelation was placed on the heart of our Ill Deputy to create this venture. Please join us to make this endeavor a success. When we joined this organization, we all confessed to believing in a supreme being. If that is true, we must believe in his teachings. This reminds me of when Joseph told King Nebuchadnezzar that a famine was about to hit the land and to store up. It seems the charge put on the deputy's heart was a revelation of what we are going through at this moment.

The goal is to raise \$10,000 in order to have sufficient funds to be a realistic charitable arm to our members. With your help, we can make his goal a reality. This cannot be done without the aid of our brothers and sisters statewide. Any brother or sister can support this effort. Members are asked to make a \$100 annual donation. When you donate \$100, you receive a membership card, car decal, lapel pin and certificate at the ICOD banquet. T-shirts can be purchased from GIG Frank Jarvis for \$12.00. However, all donations are welcome. To donate, fill out a donation form located in this magazine, send the form and your check/money order (with Alms Club in the memo section) to SGIG James Mitchell at 4800 S. Chicago Beach Dr 609 S. Chicago, IL 60615 or myself, GIG Tony D Stafford Sr at 6322 S. Troy Apt 2A, Chicago, IL 60629. Loyal Ladies can send their donations to LL Krystle T. Owens at 6322 S. Troy Apt 2a, Chicago, IL. 60629.

Thank You

GIG Tony D Stafford Sr., 33°

ILLINOIS COUNCIL OF DELIBERATION PHA ALMS CLUB PLEDGE CARD

I _____, on my honor and duty as a mason to help, aid and assist the less fortunate do pledge to donate annually to the ALMS CLUB the following amount:

\$25.00 \$35.00 \$50.00 \$75.00 \$100.00

Your pledge does not place a maximum on how much you can donate nor how often you can donate. Your pledge does indicate the minimum you can donate.

Make your check payable to: ICDBF and write in the memo section
ALMS CLUB

Mail to:

James A. Mitchell
4800 S. Chicago Beach Dr. 609S
Chicago, IL 60615



Membership Benefits

- Individually numbered metal membership card
- Priority seating at USC Annual Banquet
- Custom Lifetime Membership lapel pin
- Individually numbered patent signed by the SGC
- Never pay USC dues again!!!

Enrollment and Payment Period: June 2020 to March 1, 2021

Lifetime Membership Cost: \$2,500

Lifetime Membership Participation Requirements

Must be a 33° Mason in good standing

Must be in good standing in your Consistory

Payment can be made via the [USC Website](#) or by mailing monies to:

The United Supreme Council
1514 Fitzwater Street, #20, Philadelphia, PA 19146

Memo Line: Lifetime Membership Program

For More information and program questions:

Lifetime.Membership@uscnjpha.org

The United Supreme Council
Ancient & Accepted Scottish Rite of Freemasonry | P.H.A.
Northern Jurisdiction USA, INC.

DISCLAIMER

Lifetime membership does not exempt a member from paying their Consistory dues, registration for USC Annual Session, registration for the COD, or your Blue House dues. Additionally, it does not cover reclassification fees associated with a change in rank within the USC and does not protect a member from suspension or expulsion due to behavior unbecoming a Mason. Not adhering to the rules of the fraternity will cause lifetime membership privileges to be revoked without refund. Upon reinstatement to regular membership status, lifetime membership benefits will resume upon confirmation of status.



The United Supreme Council

Ancient & Accepted Scottish Rite of Freemasonry P.H.A.
Northern Jurisdiction USA, Inc.

Date: _____

To: National Chairman, Financial Sustainability Subcommittee

Kindly enroll _____ as a Lifetime member of

**THE UNITED SUPREME COUNCIL, ANCIENT & ACCEPTED SCOTTISH RITE OF FREEMASONRY P.H.A.
NORTHERN JURISDICTION USA, INC.**

I hereby subscribe to remit the Lifetime Membership Fee of Two Thousand and Five Hundred dollars to the United Supreme Council, A.A.S.R., P.H.A., N.J., U.S.A.

- Payment in Full.....\$2,500.00
 Extended Payment.....\$1,250.00

Card Type: _____

Card Number: _____

Exp. Date: _____

Name on Card: _____

The Extended Payment Plan the balance will be paid no later than March 1, 2021 and the entire Lifetime Membership Fee will be paid within a period of June 2020 to March 1, 2021. If not fully paid within the period of June 2020 to March 1, 2021, the subscription will be cancelled and payments made will be rolled over to the current dues. There are no refunds granted to subscribers to the Lifetime Membership.

NOTE: A credit card authorization form does not have to be submitted with the application. Submit credit card information above. Forms of payment accepted: Checks, Money Orders, Cashier's Checks, PayPal, Zelle and Online payments <https://www.uscnjpha.org/dues/>. Invoices are not sent to Lifetime member subscribers.

Mail or email this application and full payment to:

The United Supreme Council

1514-20 Fitzwater Street

Philadelphia, PA 19146-2123

Email: Lifetime.Membership@uscnjpha.org

Subscriber Print and Signature _____

Member Number# _____

Lifetime membership# (For Office Use
Only) _____

Orient _____ Valley _____ Consistory # _____

Class Name and Year _____ Date of Birth _____

Email _____

Email: Lifetime.Membership@uscnjpha.org.

Lifetime Membership Form
Updated 7/11/2020

What Does it Mean to be a Patriot?

Submitted by Sovereign Grand Inspector General Homer Walton, 33°

Recently, I was made aware of an article by Shaun King, who wrote an opinion piece on why we should be protesting Francis Scott Key, author of the Star-Spangled Banner, which has been adopted by this country as the national anthem. In the article, King outlines how Key, an outspoken bigot, slave owner, and anti-abolitionist who not only advocated but applauded and vigorously backed the murder of Negroes and slaves. This is painfully evident in the largely unknown stanza of his poem, written as a first-hand account of the War of 1812, where he wrote:

*"No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave,
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave."*

While the more widely known stanzas of this piece have been adopted as a symbol of patriotism for the United States, it should be evident to anyone with a decent moral conviction that the intent of Key's philosophy was the disdain, hatred, total dismissal of the Black man in any society, save for his usefulness to the advancement of White persons and their agenda.

King's dissertation goes on to spotlight how these views were not only held by Key, but others who have been credited as founders of our nation, such as Thomas Jefferson, one of the authors of the Declaration of Independence, who was, in fact, a slave owner. In his "Notes on the State of Virginia" he compared Africans to apes. Yet, it is a widely known fact that he bedded several of his Black slaves, impregnating them, then placing these offspring into servitude under the belief that they were 'less than human'.

I want to believe that I am a patriot, inasmuch as I believe in the fundamental concepts of the Declaration of Independence and the Constitution of the United States that we, as a nation, are created equal, that we are endowed with certain unalienable rights, most notably, the right to Life, Liberty, and the Pursuit of Happiness. But it becomes difficult to espouse the tenets of patriotism when it is obvious by the documented actions of those credited with founding this country, that they clearly did not believe that a melanin-rich human was equal to one who is melanin deficient. I have a difficult time is coming to

grips with the fact that my ancestors, who were brought to this land against their will, forced to build, cultivate and improve the welfare of the populace with their blood, sweat, and tears, were – and still to this day – perceived to be inferior to those who fled from so-called tyranny and oppression of the Europeans to create a more fair and democratic form of government "of the people, by the people and for the people." Are we not "the people"? Do we not breathe, bleed, and exist like any other human being? How can one say that they stand for Truth, Justice and the American Way and at the same time, espouse the hateful rhetoric that is put forth by those who would believe that there is any one race of people that is superior to another?

Colin Kaepernick, in his attempt to make a point about police brutality in America, took a knee during the playing of this "anthem" in protest, but the message was lost in the widely misconstrued belief that he was disrespecting the flag of our country. If one were to truly listen to the significance of his argument, it might become clear that he only sought to bring attention to the unmitigated fact that persons of color were being persecuted at the hands of a minority of unchecked law enforcement personnel and that we, as a nation, needed to become aware of and take action against those who would sully the good character of the majority of those who are sworn to serve and protect. Instead, we have been urged by those who are considered "leaders" that his actions were un-American and a disgrace to the values and beliefs of our nation. But when we look at the symbols adopted by our nation and the so-called "patriots" who are credited with their creation, can we really believe that we, as Black Americans, were included in their intentions?

I urge you to do a little research and check your history to see if what you have been taught to believe is actually fact or just a glossing over of the parts of our history that paint us in a not so flattering light. As the generation of today has adopted the phrase to "become woke", let us wake up and become more aware of who we are and what we believe.





Corona



“In the Scottish Rite, the caps indicate the consecration of one’s physical and spiritual (material and intellectual) attributes to the betterment of humanity. On the one hand, the caps are an inheritance from our chivalric tradition, as similar ones were associated with European Orders of Knighthood, where they evolved from the Arming Bonnet, worn under the helmet. On the other hand, they are also worn as a type of prayer cap, a tradition which also survives in some religions. Thus, the caps are a constant reminder that the physical must be subject to the spiritual and that, like knights, we must valiantly endeavor to maintain honor and virtue by applying the Moral Sense and Reason.” While Arturo de Hoyos’ assertion is certainly an honorable description of the cap or the crown, its origins go further than the European Order of Knighthood. In fact, they trace as far back as ancient Egypt.

The English word “crown” sources from the Latin word “corona”. The “corona” was typically fashioned as a “coronatus” which translates into a “wreath”. Among the Greeks and Romans, a coronatus or laurel wreath was given as an honor for athletic contests or a reward for military accomplishment. While the coronatus was typically comprised of grass,

flowers, and twigs, it evolved in materials and purpose. They were later comprised of gold and precious stones and worn like diadems to identify status.

The crown was introduced to the Greeks as a symbol of royalty by Alexander the Great (356 BC–323 BC). During his conquests he adopted local customs and practices as a method to ensure that the conquered lands would remain in line. The diadem was considered Persian in nature. The Achaemenid Empire utilized them on turbans to identify their king as was done for King Darius III. Persian princes also tied diadems to their turbans to identify their royal lineage. This practice was a clear method to identify sovereignty within this nation.



Diadems, themselves, are considered precursors to the modern crown. A diadem was fashioned in a complete circle covering the browband of the head of its wearer. It was adorned with jewels or other precious items in many cases. The coronatus, however, did not fully cover the browband of the head of the wearer. The front portion of it was opened allowing for its edges to settle directly above the eyebrows while revealing the frontal brow of the wearer. As time passed, the coronatus evolved into a diadem-like crown. The convergence of the diadem and corona is the basis for the construction of the crowns of the Ancient Accepted Scottish Rite.

Evolution of the Crown



The Holy Empire of the United Supreme Council, Ancient Accepted Scottish Rite of Freemasonry, Northern Jurisdiction consists of members of the United Supreme Council and members of bodies that hold allegiance to its leadership. Actual and honorary members of the United Supreme Council have been crowned and are so designated with special headgear that is a wreathed diadem. Non-wreathed diadems identify members of subordinate bodies under the rule of the United Supreme Council. Although crowned, honorary members are not sovereign as they do not participate in the actual governance of the Rite. Actual members however are deemed sovereign because their participation in the United Supreme Council constitutes the governing class of the Rite.

While the wreathed diadem or Scottish Rite Crown signifies one's bearing as it relates to the United Supreme Council, there is another emblem that bears a significant meaning. The double-headed eagle is affixed on the front and center of these crowns with the only exception being the crown of the elected leader, the Sovereign Grand Commander. The eagle is an emblem of majesty, vision and power that was long heralded by the Holy Roman and Prussian Empires. These types of emblems were not affixed to Greco-Roman diadems or coronas.



They were, however, affixed to the crowns of the Ancient Egyptians which pre-dates the Greco-Roman representations. It is from this source that an emblematic representation of the qualities of the Rite finds its roots.

Pre-historic Egypt constitutes history prior to the early dynasties of Egypt and is considered as an era of the gods due to the myths associated with the period. Osiris was a key figure among the gods and came to personify fertility and the resurrection of the dead. He was slain by his brother Seth who built a trap that bound him in a sarcophagus. After placing it in a river, Osiris eventually drowned. Isis, wife of Osiris, found his body and copulated after temporarily resurrecting him. Seth, then, found the body of Osiris, severed it into pieces and scattered them across Egypt. This was done to deny Osiris a proper burial and prevent life for him in the underworld. Isis eventually found all the pieces except the phallus and buried them. The burial gave Osiris life in the underworld but prevented him from returning to the terrestrial plain as he was not buried whole. By virtue of his status as a god, he remained in the underworld as its ruler and judge. From the copulation with Osiris' body, Isis eventually gave birth to Horus, a divine son.

As ruler of the underworld, Osiris is typically shown adorned with an Atef (pictured) which

is a conical, white crown flanked with ostrich feathers. Like a diadem, the crown covered the browband of the head of Osiris. Although no emblem is shown affixed to his headdress, the ostrich feathers themselves were emblematic representations of his position. They represented truth and purity and were emblematic of his role as judge of the underworld. Together with the white crown, the complete headdress identified Osiris as the judge and ruler of the underworld.

While Osiris ruled the underworld in a white crown, another white crown held significance on the terrestrial plain. Prior to 3150 BC, the Hedjet, which was a conical, white crown adorned with a vulture, identified the ruler of Upper Egypt. The vulture symbolized purification and restoration as vultures gain life from death. It also served to symbolize royal protection by the goddess Nekhbet.

The red crown of Lower Egypt, the Deshret, was an inverse, bowl-shaped crown adorned with a cobra or uraeus. The cobra symbolized the protection of the ruler by the goddess Wadjet, counterpart to Nekhbet, who was ready to strike with lethal potency with venom or flames in defense of the ruler.

The convergence of the Hedjet and the Deshret into a single crown occurred during the unification of Upper and Lower Egypt in the Early Egyptian Dynastic period. The Pschent was a double crown that incorporated the features of the Hedjet and Deshret as well as the emblems associated with both. In fact, the Deshret surrounded the conical Hedjet. The cobra and vulture, representing the qualities of the goddesses Nekhbet and Wadjet, ensured strong protection over the pharaoh through the end of the Early Dynastic Period (2686 BC). During the Old Kingdom Period (2686), two cobras or uraei adorned the Pschent. As Nekhbet was also represented as a cobra in

Egyptian culture, her influence was not discarded. The uraei remained intact as an emblematic representation through the end of the Second Intermediate Period (1550BC).

The Khepresh was introduced during the New Kingdom (1550 BC). A blue crown, it was a modified design of the Pschent. The conical shape or Hedjet portion of the Pschent became

more dome like as it protruded a bit further towards the front of the crown. The diameter encapsulated the bowl shape of the red Deshret. Colored blue, it was adorned with uraei in recognition of the protection offered by the goddesses. The Khepresh remained the crown of the pharaoh through the end of the Late Period (332 BC).



The Greco-Roman influence in Egyptian culture began near 332BC during the Agraed and Ptolemaic Dynasties. The Khepresh was re-introduced as the crown of the pharaoh. In addition, a golden diadem with the vulture and cobra was also worn by the ruler. Although not adorned with laurel wreath, the diadem was a golden band with precious stones surrounding the perimeter in decorative elegance. With a band over the top to maintain its station on the head of the pharaoh, the diadem band settled snugly on his browband. In 30BC, Octavian defeated Mark Antony, deposed Pharaoh Cleopatra and annexed Egypt to the Roman Empire ushering



in an era of Roman control which continued through the fall of Rome in 476AD.

The fall of Rome ushered in the period known as the Dark Ages. This period is traditionally known to the western world as the Middle Ages which comprises the 5th Century to the 15th Century AD. This period of social, cultural and economic deterioration due to the decline of the Roman Empire was a tumultuous time in which control over the lands were often contested. However, kings of kingdoms wore crowns with similar connotations as those of the Roman and Egyptian Empires that preceded them:

- The crown of Clovis the Great (right), first King of the Franks who united the Frankish Tribes in the 5th Century, is made of gold and topped with the Christian Cross on each side to signify divine protection;
- A denarius of King Charlemagne (right), 8th Century King of the Franks adorns his head with the coronatus. He is also shown coronated with a diadem-like crown with the Christian cross at the top of the gold band. His crown clearly identifies his fealty to his Christian faith as did the uraei on the Pschent;
- The period of the Holy Wars or Crusades is the era from which Orders of European Knights sprang. The Orders are not limited to but do include **The Knights Templar**, The Hospitallers of St. John, The Knights of St. Lazarus, The Hospitallers of St. Thomas of Canterbury and The Teutonic Knights. Like Clovis and Charlemagne, the crown of King Richard I (above), who lead the first Crusades, was forged from gold, fitted with jewels and emblems of the cross of Christianity. His successor's crown, King John (right), follows suit;
- The headdress of 14th Century King Edward III (right) incorporates the same characteristics of the crowns of his predecessors. In addition, the head covering under the crown resembles the Khepresh (below).



As such, the crown and its emblematic associations actually find their true sources in ancient Egypt.

The crowns of the Ancient and Accepted Scottish Rite of Freemasonry also have the same types of symbolic and emblematic associations:

- Crowns worn by Sublime Princes are surrounded by golden bands which display like the un-adorned diadems of old. Adorned with the double-headed eagle, it signifies the elevation of a quality Master Mason into the ranks of the college of Freemasonry.
- Those crowns with the golden coronatus between the diadem bars signifies achievement and greater responsibility towards the Rite. The crowned double-headed eagle expresses the increase of expectations of the wearer of the laurel bands of honorary membership to the government of the Holy Empire.
- As the color purple has traditionally represented royalty or membership to a royal house, so does the purple wreathed crown represent actual membership to the government of the Holy Empire.
- Like the Hedjet, the white crown represents administrative leadership over the government of the Holy Empire.
- Like the Atef worn by Osiris, the white crown of the Sovereign Grand Commander adorned with the emblem of the Cross of Salem signifies sovereign leadership over the Rite.



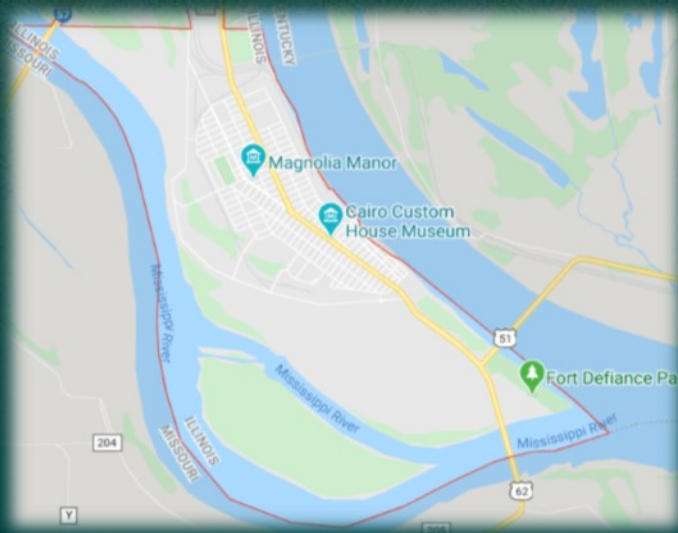
Ancient Egyptian symbology is pervasive throughout the bounds of Freemasonry and other modern-day organizations. Our ancient brethren of Upper and Lower Egypt set a method in motion to identify sovereignty and present emblematic representations that express the core beliefs of their nations. As such, the wreathed corona of the Scottish Rite and its emblematic representation of the double-headed eagle, are akin the Atef, Hedjet, Deshret, Pschent and Khepresh and the vulture and uraei of the ancient world. Great symbols not only hold great meanings but also great expectations that must be realized. If done properly, the emblematic representations of the Rite will also last throughout the ages and their meanings will not be lost in the sands of time.



Territories You Should Know

"Little Egypt"—The Southernmost City in Illinois

Submitted by Grand Inspector General Daryl L. Andrews, 33^o



Illinois' southernmost city is the City of Cairo. Cairo is located at the confluence of the Ohio and Mississippi rivers at the southern tip of the state and is the county seat of Alexander County. Known as "Little Egypt", the city is unique in that it is the only city in Illinois that is surrounded by levees. It also served as home to Fort Defiance, a Civil War camp built by General Ulysses S. Grant to control strategic access to the rivers during the war.

Cairo's history aligns with the charter of the State of Illinois. The state was chartered in 1818 and the first municipal charter for Cairo was issued the same year but initial growth was very slow. For the next thirty-five years, efforts to draw settlers were fraught with challenges. Efforts by the Cairo City and Canal Company to build a levee to encircle the site in 1836 was a start but they fell short by 1840. The opening of the Illinois-Michigan Canal in 1842 helped to spark interest in the city. As the canal opened travel from the Mississippi River to the City of the Chicago, riverboat traffic had increased during the period. Chicago bound traffic from the South had to pass through the area because of its location at the convergence of the Mississippi and Ohio rivers. This development helped to generate settlers and business which prompted its designation as a port of delivery in 1854 by Act of Congress.

In 1846, the trustees of the Cairo City Property Trust purchased 10,000 acres in the city to make the city a terminal point for the Illinois Central Railroad. A

railroad terminal would serve as another method to transport goods and citizens to Northern Illinois. These efforts paid off as the Illinois Central Railroad arrived in 1855. With a new city charter written in 1857, the waterway and railroad ports sparked further growth increasing the number of settlers to more than 2,000 in 1860.

The American Civil War, however, changed the growth pattern of Cairo. The city became the naval station for the Mississippi River Squadron of the Union Army. Flotillas were constructed to serve as a base of operations for the squadron. This new role halted business activity in the town. In 1862, General Grant occupied the city and constructed Fort Defiance to protect the Ohio River-Mississippi River confluence. From this point, the Union Army was supplied and protected on water and land.

After the war, Cairo failed to regain its prominence in trade by the waterways. The Civil War had halted this traffic and shifted the primary transition of goods to the railroad. The ability to quickly ship goods by train was the primary factor that allowed particular industries developed at a rapid pace. By 1869, agriculture, lumber and sawmills dominated the economy of the city. This industrial prowess drove population increases making the city a major hub of transportation. This development made the city a prime candidate for executive control of state and the nation.

The construction of the United States Custom House which started in 1869 was completed by 1872. It served as a post office, custom house and a United States Court House. In fact, the United States District Court for the Southern District of Illinois met there through 1905. It also served as the United States Circuit Court for the Eastern District of Illinois in 1905. By 1912, the post office in Cairo was the third busiest in the nation. **Hiram Consistory #51** had been established sourced primarily from members of Ionic Lodge #46 (Cairo) and Tuscan Lodge #44 (Carbondale). A new post office and court house built in 1942 became the new home for the United States District Court for the Eastern District of Illinois. Since reorganization of the Illinois District Court Structure in 1978, the court house has served as the United States District Court for the Southern District of Illinois.



VALLEY OF JOLIET

Marquette-Joliet #104 Battles Pandemic

“THESE are the times that try men’s souls.” Even though Thomas Paine’s words were written in 1776 at the onset of the United States’ Revolutionary War, no more applicable prose have been offered to describe present state of affairs. In Illinois alone, there have been close to 150,000 confirmed Coronavirus-19 infections and near 10,000 souls lost to COVID related illnesses. Indeed this is a moment in history that has revealed the true capacity of degraded intention.

The hoarding of toilet paper, bottled water, household sanitizers, etc. became modus operandi when it became apparent the U.S. was not going to escape the fell clutches of the virus. The availability and continued supply of personal protection equipment (PPE), especially for healthcare workers, came into question as infection rate spikes were forecasted.

Eventually, a state stay at home order, social distancing and mask wearing have become the new normality. These protocols undoubtedly helped blunt the curve of infection rate, however, the loss of life due to COVID-19 is still too much to bear for everyone affected. Moreover, the disproportionate rate of infection amongst minority populations has also become an empirical fact. Due to hypertension, diabetes and asthma comorbidities especially prevalent amongst African and Latin-X communities, the disease has wreaked havoc not just on our doorsteps, but directly within our homes. Indeed, our degrees of separation from COVID is miniscule at best.

As a result, campaigns to support healthcare workers, charitable food donations and the sharing of resources in general have become more ubiquitous to help fight back the scourge of the virus’ effects. Under the leadership of S.G.I.G. Neal Carson 33°, Fraters of Marquette-Joliet Consistory #104 chose to join the fray by distributing much needed face masks to local Joliet points of entry points most afflicted. Fresenius Kidney Care Joliet Dialysis Center, Symphony of Joliet Skilled Nursing Facility, Northern Illinois Food Bank South Suburban Center Joliet and Cornerstone Social Services all expressed boundless gratitude upon receipt of the PPE contribution. Furthermore, the act reinforced to each organization that they were not alone in the present battle as Marquette-Joliet Consistory #104 continues to live the mission of “enhancing the communities in which we live and serve”.

Indeed these are the times that try men souls, however, Marquette-Joliet #104 sincerely attempts to live the Masonic concept of allowing good men to become better by pragmatic labors of Faith, Hope & Charity. May the will of the Grand Architect of the Universe continue to bless our battle to do so!

VALLEY OF SPRINGFIELD

Central, Menelik and Black Greeks Join Forces

Unity is pleasant when the focal points of the collaboration rest on the same goals. The goal in today’s day and age is the aid those who suffer from the COVID-19 virus and the provide support where it can be provided to prevent the spread of the disease. The most proven method is to provide Personal Protective Equipment (PPE) to citizens in need as well as food donations. Menelik and Central Lodge #3 are working in conjunction with the Central Illinois Black Greek Letter Organizations to do just that. Together, they have supplied PPE to thousands in the community and continually work to educate the citizens on the disease. With funding from the Community Foundation for the Land of Lincoln, they are positioned to move forward even further.



STAY AT HOME
SLOW THE SPREAD OF COVID-19
BECAUSE WE LOVE YOU

WEAR A MASK OUTSIDE,
PRACTICE SOCIAL DISTANCING &
WASH YOUR HANDS REGULARLY ¹⁰⁰



- BROUGHT TO YOU BY**
1. Mu Delta Lambda Charitable Foundation
 2. Alpha Kappa Alpha Sorority, Inc.
Nu Omicron Omega Chapter
 3. Delta Sigma Theta Sorority, Inc.
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Epsilon Sigma Sigma Alumni Chapter
 7. Prince Hall Masons
Central Lodge #3

Funding provided by the
Community Foundation for the Land of Lincoln

VALLEY OF EAST ST. LOUIS Tyree & Commanders of the Rite PPE

Members of Tyree Consistory #64 and the Commanders of the Rite of the Valley of East St. Louis provided sustenance for the front-line workers at Touchette Regional Hospital in Centreville and to the Caseyville Nursing Facility as a show of strong support and appreciation for their efforts as health care professionals during this COVID-19 pandemic. The Commanders Of Rite donated one hundred (100) pizzas to the staff at Touchette. Tyree Consistory #64 Scottish Rite Mason of East St. Louis, donated mask, gloves, two dozens donuts, and four wireless keyboards to the staff and residents of Touchette and donated the same items to Caseyville Nursing Facilities Staff. These donations encouraged the personnel and the residents of both facilities helping them along the way in fighting the COVID-19 pandemic locally.



VALLEY OF CHICAGO

COR & Western Provide PPE to Chicagoland

Under the direction of Grand Inspector General Frank Jarvis and Carl Richardson, the Chicago Commanders of the Rite have provided PPE to thousands in conjunction with Western Consistory #28. PPE was distributed from several locations across the city including the Grand East and other locations across the South and West Sides and the suburbs. Boxes of food and other supplies were also distributed to the public and delivered directly to the doorsteps of those in need.



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Marketplace

*What matters to you,
matters to us.*

Norman's Nook

From the Archives of William L. Norman, 33°



Illinois Past Grand Masters come together for a photo opportunity in the 1970s - Sovereign Grand Inspectors General Henry G. Fort (Active & Actual Past Grand Master), Frank M. Summers (Lieutenant Grand Commander & Honorary Past Grand Master), Vernon B. Williams Sr. (Active & Honorary Past Grand Master) and Obed Vanderburg (Active & Actual Past Grand Master).

Walk of Fame Paver Program

This is your chance to leave a legacy in the Historic Walk of Fame Garden at the United Supreme Council Cathedral in Philadelphia. Brick pavers may be purchased individually or in groups to commemorate masonic stalwarts, visionaries, memorialize loved ones, and celebrate masonic accomplishments, as well as

honoring individual Consistories, Assemblies and Orients.

Visit www.USCNJPHA.org to place your order ONLINE today! Paver costs are only:

- \$100—4" x 8" Paver
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Questions? Contact:

SGIG Raynard W. Hughes
(267) 977-1893
or email
paver1514@gmail.com



4"x8" brick paver
\$100.00



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Veterans Corner

“CORONAVIRUS—What You Need to Know”

Submitted by Grand Inspector General Major Lacy, 33^o

What's COVID-19?

The CDC defines COVID-19 as a disease caused by a new type of coronavirus (or “novel coronavirus”). The virus that causes COVID-19 belongs to a large family of viruses that are common in people and different animal species. On rare occasions, animal coronaviruses can infect people, and then spread from person-to-person. This is how the COVID-19 virus started. People with COVID-19 can have a wide range of symptoms that can range from mild to severe.

Symptoms may include:

- Fever or chills
- Cough
- Shortness of breath / difficulty breathing
- Fatigue (feeling tired all the time)
- Muscle or body aches
- Headache

Other symptoms may include:

- New loss of taste or smell
- Sore throat
- Congestion or runny nose
- Nausea or vomiting
- Diarrhea

To learn more about COVID-19, prevention steps, guidance for high-risk groups, travelers, and more, visit the CDC website.

If you'd like to talk to someone about coronavirus concerns, like testing, exposure, and prevention at VA, you can also call VA311 at 844-698-2311 (TTY: 711).

What should I do if I have symptoms?

If you have any of the symptoms listed above, call your VA medical center before going to a clinic, urgent care, or emergency room. You can also send your doctor a secure message through My HealtheVet. Contacting us first helps us protect you, medical staff, and other patients.

If you're not sure about your symptoms, our Annie text messaging service can help you monitor them and advise you when to contact your VA care team or your facility's advice nurse.

The messages also provide general wellness tips and steps you can take to protect yourself. You can subscribe to Annie coronavirus precautions messages yourself, or ask your VA care team to assign it to you.

Visit the CDC website to learn more about the symptoms of COVID-19.

What's VA doing to deal with COVID-19?

We have activated VA's emergency management coordination cell (EMCC), and have started clinical screenings at all VA facilities.

As a veteran, can I be tested for COVID-19?

Testing is based on many factors, including the severity of symptoms, other existing illnesses or conditions, possible exposure, and other criteria. VA health facilities have been testing Veterans who meet the testing criteria provided by the CDC. There's no charge for testing.

Source: <https://www.va.gov/coronavirus-veteran-frequently-asked-questions/> - 7/12/2020

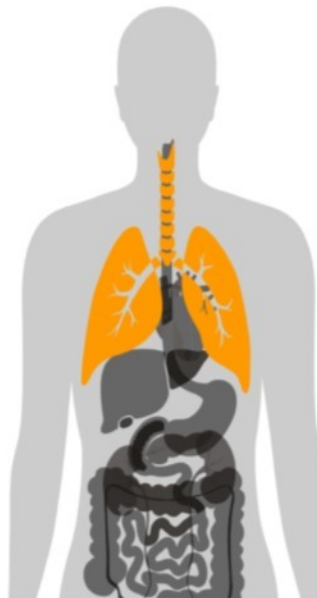




3728 West 83rd Place
Chicago, Illinois 60652




CORONAVIRUS PANDEMIC COVID-19

COVID-19 is an infectious disease caused by SARS-CoV-2, a new type of coronavirus detected in China in late 2019.








Data shows the disease is mild in 80 percent of patients, severe in 13 percent, and critical in 6 percent

Most common symptoms:

-  Fever
-  Fatigue
-  Dry cough

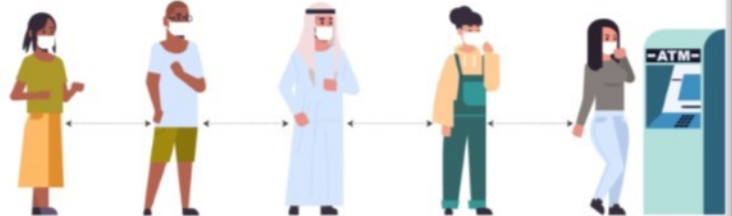
Some patients may also have:

-  Aches and pains
-  Runny nose
-  Sore throat
-  Shortness of breath
-  Diarrhoea

In critical cases, COVID-19 can cause severe pneumonia or a multiple-organ failure and can lead to death.

COVID-19 Social distancing

Maintain 1.8 metre (6 feet) of distance at all times if in public



Source: Johns Hopkins University | Last updated: March 17, 2020

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Source: World Health Organization | Last updated: March 12, 2020

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