

# Ancient and Accepted Scottish Rite of Freemasonry

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## Orient of Washington - Valley of Everett

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# THE RITE BULLETIN



*From The Personal Representative  
Ill. James G. Hamlin, 33°*



### What We Left Behind

He was also a worthy member of the ancient and honorable order of Free and Accepted Masons.

He was buried in the Lyndon cemetery, the largest attendance of people ever known in the county being present. The funeral discourse was by Rev. A. H. Boyd at the M. E. church, and at the grave the solemn ritualistic service of the A. F. and A. M. The white apron, emblem of innocence and purity, was placed on the confined dust, and each brother reverently throw in the evergreen, emblematic of eternal life,—some said it was the accacia sprig, and had significance known only to the Masonic order. It may be so; but it means hope for the future, and that Edward C. Hamlin rests well. Peace and rest, brother, until we meet on the other shore

One of the things I enjoy about genealogy is that it turns up more than names and dates. Sometimes it tells us something about how our family lived. In my great-granduncle Ed's obituary, I found an account of his Masonic funeral. After the minister spoke, the lodge conducted its service at the grave. Uncle Ed's white apron was placed on his coffin, and each brother dropped in an evergreen, described in one account as a sprig of acacia. That made me think about what those symbols ask us to remember and how we ought to live.

Articles in local newspapers show that Ed packed a lot

into a short life. He died at 26 after teaching for eight years. He was active in the teachers' association, led the Melvern school district, spoke at community events, took part in politics, and had just been admitted to the bar to practice law in district court. To me, his life is a reminder that what matters is not only how long we live, but how we use the time we have.

The Friday before he died, Ed was "trying his grip with the boys" when he developed stomach pains; he died the following Sunday. A year earlier, he "got in a scuffle with Burt Potter Saturday night and sustained a serious sprain of one of his ankles." These little newspaper items make him seem like a real person, one whose working tools were laid down far too soon.

The obituary says that at his burial "the largest attendance of people ever known in the county being present." Was he a Mason who lived respected and died regretted? I do

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## What We Left Behind

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not expect every question about my family's story to be answered through my research but the lesson I take from it is simple: a man's influence lives on in the work he does, the people he helps, and the example he leaves behind.

Ed's younger brother, Guy Carl Hamlin, was my great-grandfather. He was also a Mason and was probably raised in the lodge at Lyndon, Kansas. He was still alive when I was born, and I vaguely remember seeing him on his deathbed. I still have a silver dollar that was in his pocket when he died.

Great-grandfather Guy was a farmer and a railroader. His farm was outside Lyndon, and records show that he also worked on the railroad in Kansas. Sometime after my grandfather was born, the family began dividing time between Kansas and Colorado.

Guy worked as a section foreman in Ludlow, Colorado. The family lived in a converted boxcar near railroad tracks that are now gone. Ludlow was a mining town and the site of the Ludlow Massacre. My granddad remembered watching the anti-strike militia march toward the miners' camp, where at least twenty-one people, mostly women and children, were killed.

Some histories say railroad workers moved trains to shield miners and their families from the militia. I do not know whether my great-grandfather was one of

them, and I do not want family stories to turn a possibility into a fact. Even so, the story raises a question worth asking: when other people face danger or injustice, will we use our position, our tools, and whatever influence we have to help protect them? We may never know exactly what our ancestors did, but we can decide what we will do.

My granddad Lorris was initiated, passed, and raised in Euclid Lodge No. 101, Ancient Free & Accepted Masons, the same lodge as his father and uncle. That lodge was chartered on October 19, 1871, and has been in Lyndon ever since. I have granddad's white apron and may wear it when I complete an item on my bucket list, attending a meeting at Euclid Lodge.

That apron is more than a family keepsake to me. Like the apron placed on Ed's coffin, it stands for a lifetime of labor and a trust passed on. The evergreen at the grave speaks of eternal life, remembrance, and the hope that what is good in a man does not die with him. These symbols connect five (need to include my son) generations of my family, but they also leave me with a responsibility. If I can do useful work, remain faithful, and serve others, then the Masonic lesson of those who have gone before me will live on, not just in the things they left behind, but in the way I live my own life.

Fraternally,  
Jim Hamlin 33°  
Personnel Representative to the Valley of Everett

## The Silent Summons

A member of a certain Lodge, who previously attended meetings regularly, stopped going. After a few months, the Worshipful Master decided to visit him. It was a chilly evening, and the Worshipful Master found his brother at home alone, sitting before a blazing fire.

Guessing the reason for the Worshipful Master's visit, the brother welcomed him, led him to a comfortable chair near the fireplace and waited. The Worshipful Master made himself comfortable, but said nothing.

In the grave silence, he contemplated the dance of the flames around the burning logs. After several minutes, the Worshipful Master took the fire tongs, carefully picked up a brightly burning ember and placed it to one side of the hearth, all alone. Then he sat back in his chair, still silent.

His host watched all of this in quiet contemplation. As the one, lone ember's flame flickered and dimin-

ished, there was a momentary glow, and its fire was no more. Soon, it was cold and dead.

Not a word had been spoken since the initial greeting. The Worshipful Master glanced at his watch and chose this time to leave. He slowly stood up, picked up the cold, dead ember, and placed it back in the middle of the fire. Immediately, it began to glow once more, with all the light and warmth of the burning coals around it.

As the Worshipful Master reached the door to leave, his host said, with a tear running down his cheek, "Thank you so much for your fiery summons, my brother. I'll be back in our Lodge next meeting."



# From the Treasurer

By Kenneth Thompson, 32°, KCCH

## 2027 Life Membership Per Capita

Brethren all:

As projected increases are inevitable in both our homes and as well, the Valley of Everett Temple. There is Insurance, Taxes, Utilities along with need to create a contingency fund to handle unexpected expenses like the roof, furnace; elevator and/or other maintenance issues that tend to bite us in the behind when they are least expected.

The Valley of Everett has done some major work to our kitchen to make it a licensed commissary kitchen and we presently have several vendors who pay rent and storage rooms fees. With this comes the burden of a required cleaning policy of the of the installed kitchen stove vents and inspection of the Ansul Fire System, which is twice a year and then pay \$600 dollars annually permit fees to the Snohomish County Health Department for that privilege. All this requires us to hire a certified licensed technician to perform these functions all this function. The rent and storage fees received from these vendors cover these costs and also produces a positive flow of income to the Valley of Everett.

The Valley of Everett is on a very tight budget and as the Treasurer for the Valley of Everett, I keep a close watch on both the dollars and pennies that are received and expended each and every month.

As we are all apparent, the Southern Jurisdiction of the Scottish Rite assesses every Orient in the nation a per capita fee per member of \$33.00 and presently the Orient of Washington per capita is \$8.00 for a total of \$41.00 per member per year.

In the past after a lengthy discussion in the Lodge of Perfection - it was M/S/P to increase annual dues to \$187.00 which includes \$142.00 for their Annual Dues to the Valley of Everett and Annual Per Capita of \$41.00 which all non-life members pay annually.

Life members have been told that as a life membership your dues and per capita would be covered for the rest of your life and after, when the Supreme Architect calls you to his house, not made with hands. The Valley of Everett understands this however your Valley is asking for the assistance of all its Life Members. If you and your family are financially able to and that it will not cause financial harm to yourself and family, please forward your 2027 Per Capita of somewhere around \$41.00 to our General Secretary Terry Grove. Your check, payable to the Scottish Rite can be mailed directly to Valley of Everett Scottish Rite, 2431 Rucker Ave, Unit 1, Everett, Washington 98201.

Thank you, my Brethren, for taking the time to read this article and responding if you are financially able to support the Valley of Everett with the submission of your 2027 per capita, please be sure that your generosity will be much

## From the Desk of the General Secretary

Contributed by Terry Grove, 33°

“Brethren, we are now about to quit this sacred retreat of friendship and virtue, to mingle again with the outer world. Amid its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcefully recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that at this altar you have promised to be- friend and relieve every Brother who shall need your assistance. You have been enjoined to remind a Brother in a most friendly manner of his fault, to endeavor to aid his reformation, and to defend his character. These generous principles extend further, for every human being has a claim upon your kind offices. Do good unto all. Finally, my Brethren, be ye all of one mind; live in peace; and may the God of Love and Peace delight to dwell with you and bless you.”

How can we make ourselves, our families, our communities, and our nation better than by walking uprightly before God and man in our several stations as men and Masons? Show-up and support or participate with your lodge or Valley. Unfortunately – we are still suffering the after affects of the COVID-19 shut down, as it still impacting our society. As we forgot how to attend lodge – however, we still meet as Scottish Rite Masons (depending on city, county or state restrictions). For whatever reason, we have

neglected to honor our commitments and to be a part of the solution – not the problem. You/we are not attending and supporting the endeavors of our valleys and lodges. This month – you have several opportunities to re-join us in our We will see you in lodge. It’s up to us to lead the way.

**Monday - October 5<sup>th</sup>** we will have a dinner honoring the five local recipients (*could be 6*) of the Scottish Rite Foundation scholarships. Also, the Supreme Council awarded the William R. Miller / Alvin W. Jorgensen Scottish Rite Scholarship to a member of Job’s Daughters who lives in Snohomish. While she is away at school and cannot attend this meeting, we hope some of her family will be able to join us. This will be a buffet dinner, but we will need RSVP's by October 1st - Wives/significant others are invited. Regular Scottish Rite attire.

**Monday - October 19<sup>th</sup>** we will celebrate the Feast of Tishri without a program and then have our installation of officers. Plated dinner so an RSVP by October 15<sup>th</sup> which is required. wives/significant others are invited. Regular Scottish Rite attire.

# EVERETT VALLEY SCOTTISH RITE

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*— Class of 2027 —*

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*Honoring Americanism and the Service of:*

*Illustrious Brother  
Leonard Martin, 33°*

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*Class Begins January 2027*

**VALLEY OF EVERETT SCOTTISH RITE**  
**ILL. BRO. LEONARD J. MARTIN 33°, CLASS OF 2027**

In recognition of the many years of service to the Valley of Everett in the function of Co-Charing the Americanism service to the Valley of Everett, the Valley Of Everett Class of 2027 will be known as the **“Ill. Bro. Leonard J. Martin, 33°, Class of 2027”**

Ill Bro. Leonard Martin, 33° and Bro. Lee Schuirman, 32°, KCCH were both instrumental to the Valley of Everett in the administration for many years of the Americanism JROTC Program sponsored by the Valley of Everett Scottish Rite.

The Valley of Everett Americanism JROTC Program awards are presented each year to one (1) male and one (1) female at each of the five (5) local high schools JROTC program. These awards are approved by the Assistant Secretary of Defense and the award consists of a medal, ribbon and certificate. The medal depicts the heraldic logo of the Scottish Rite of Freemasonry, and the words “JROTC Education and Americanism,” which calls attention to two (2) of the major focal points of Scottish Rite. Now is the time to honor both these Brothers for the love and devotion for the Valley of Everett Scottish Rite Masons, their devotion to their country and for their love of the Masonic Fraternity.

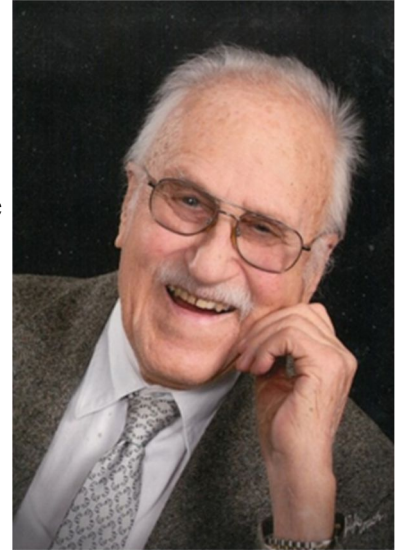
Therefore, the **Valley of Everett Class of 2027** will now be known as the **“Ill. Bro. Leonard J. Martin, 33°, Class of 2027,”** in recognition of his service to his country and the Valley of Everett. If you are a Master Mason in good standing and would like to further your Masonic education and journey and be a member and a part of the **Ill. Bro Leonard J. Martin, 33°, Class of 2027**, please contact any member of Valley of Everett Scottish Rite or contact our General Secretary Terry Grove, 425-610-4561 or email him at [terrygrove50@yahoo.com](mailto:terrygrove50@yahoo.com).

The cost to petition for membership in the Valley of Everett is \$300.00 dollars, which includes your Scottish Rite Degrees (4th through the 32nd) and also includes the following: a copy of the book “Bridge to Light;” a copy of Alberts Pikes - Morals and Dogma; your 14th Degree Ring; your 32nd Degree Cap; the 32nd Degree Patent and your Valley of Everett dues and per capita for the year ending December 31st. Petitioner’s payment must be made prior to receiving any of the Scottish Rite Degrees. Make you checks payable to the Everett Valley Scottish Rite and mail it along with your petition to Everett

Valley Scottish Rite,  
2431 Rucker Avenue,  
Everett, WA 98201.

The Supreme Council has now created the online petition for the degrees in Scottish Rite Masonry. Please see the link below, as well as the QR code as printed below, for your new valley online petition. The online petition saves you time, eliminates a great deal of human error, and feeds

directly into Sentinel. The QR code is especially helpful in that you can share with valley officers/ members to have on their phone or tablet for prospective candidates to scan and fill out, along with providing payment. You are more than welcome to take it for a test drive, but be advised because the credit card feature is live. Supreme Council Online petitions for the Valley of Everett are available [scottishrite.jotform.com/242034476923962](http://scottishrite.jotform.com/242034476923962) or use the following QR Code.



**IN MEMORIUM**

THE MEMBERS OF THE VALLEY OF EVERETT  
SCOTTISH RITE, HAVE BEEN DEEPLY SAD-  
DENED TO LEARN THAT THE SUPREME  
ARCHITECT OF THE UNIVERSE, HAS  
SUMMONED OUR DEPARTED BROTHER TO  
THE GRAND CELESTIAL LODGE ABOVE.

**ILL. BRO. WALTER SMITH, 33°**

HIS LABORS WITH US HAVE ENDED. THEY  
LIVED RESPECTED AND DIED  
REGRETTEED. FAREWELL MY BROTHER, UNTIL  
WE MEET AGAIN

# The History of Freemasons For the Month of October

**October 01**—In 1908 Bro. Henry Ford introduced His Model T for \$850. While Bro. Ford introduced his "Model; T" for \$850, by 1924 he was selling them for as little as \$260. Between 1908 and 1927 Bro. Ford sold just over 15-million "Model Ts" in the U.S. Although the first "Model Ts" were not built on the assembly line, the demand for the car got so high that Bro. Ford developed a system where workers remained at their stations and cars came to them. This enabled Bro. Ford's company to turn out a "Model T" every 10 seconds. From 1914 onwards he operated a revolutionary profit-sharing plan for his workers. Bro. Ford was raised in Palestine Lodge 357, Detroit, MI, in 1894.

**October 05**—In 1953, former California Governor Bro. Earl Warren was sworn in as chief Justice of the US Supreme Court. A member of Sequoia Lodge No., 349, Oakland, CA he served as Grand Master of the Grand Lodge of California from 1935- An active mason he received his 33° Honorary Degree AASR (SJ) on December 23, 1941.

**October 10**—In 1886, Griswold Lorillard of Tuxedo Park, NY fashioned the first tuxedo for men, a form of black and white tailored suit and shirt that has long played a significant mode of dress for Masons. Not too well known about the tuxedo is its symbolic adaptation to the black and white "Beau Seant " which served as the banner of the Knights Templar during the Crusades The Templar banner was vertical, divided into two bars or blocks. One was solid black , to symbolize the dark world of sin that the Templars left behind, and one was pure white, to reflect the pure life of the order The banner's name, "Beau-Seant" was also the Templar battle cry. While today the term "beau" is taken to mean "beautiful," in medieval French it meant a lofty state for which translators have offered such terms as "noble," "glorious," and even "magnificent." As a battle cry, then, "Beau Seant" was a charge to "Be Noble" or "Be Glorious."

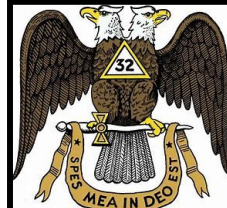
**October 11**—In 1968, the first staffed Apollo mission, Apollo 7, was launched with astronauts Bro. Walter M. (Wally) Schirra, Donn Fulton Eisele, and R. Walter Cunningham aboard. Bro. Schirra, who had been made a "Mason at Sight" by the Grand Master of Masons of Florida, carried several Masonic items with him on his Apollo 7 flight. Bro. Schirrer also was the command pilot on the history-making Gemini 6 flight which made a rendez-

**October 17**—In 1919, Bro. David Sarnoff created the Radio Corporation of America (RCA). All of Bro. David Sarnoff's life was spent in the radio industry, first with the Marconi Company and then with the Radio Corporation of America, of which he became President at age 39. Bro. Sarnoff became known as "The Father of American Television." He entered Freemasonry in 1921 at New York City's Strict Observance Lodge 94 and died December 12th, 1971.

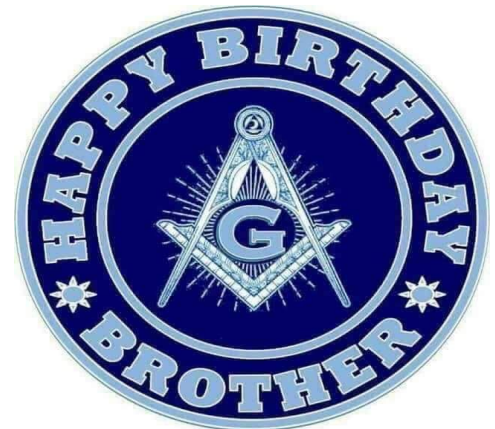
**October 18th-** 1911 the Corner Stone laid in the Construction of the Scottish Rite SJ house of the Temple in Washington.

*A Mason is not necessarily a member of a lodge. In a broad sense, he is any person who daily tries to live the Masonic life, and to serve intelligently the needs of the Great Architect.*

The Members of the  
Valley of Everett  
extend to all the  
Brethren listed for  
the Month of  
October A Very  
Happy Birthday



Valdi Bjarnson  
Brian T Browne  
Michael A Dulaney  
James G Hamlin  
Brian Hobbs  
Clyde A Jelinek  
Richard M Kovak  
Earl Lara  
David P Lystrom  
Patrick T Marlatt  
Steven W Schaaf  
John J Schenkel  
Steven A Wandel  
Brian K Wheeler





# FEAST OF TISHRI

by Arturo De Hoyos

The origin of the Feast of Tishri (also known as the Feast of the Tabernacle) is described in the Old Testament where it is said that the Lord spoke unto Moses saying when “ye [shall] have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days:... [and] Ye shall dwell in booths seven days.... That your generations may know that I made of Israel to dwell in booths, when I brought them out of the land of Egypt” (Leviticus 23:39,42-43).

Why the Feast of Tishri?

The origins and significances of the Feast of Tishri make it the most Scottish Rite of festivals. Although originally celebrated as a harvest and gathering festival, no other occasion epitomizes the character and purpose of the Rite more wholly than our historic celebration, held in conjunction with the dedication of King Solomon’s Temple (2 Chronicles 7:8-10). To marshal the meanings of the feast is to summarize the principal ideals and traditions of our Fraternity.

First of all, we observe the Feast of Tishri because it is an age-old custom which now has the power of law. Under the Statutes of the Supreme Council, the feast is considered an obligatory observance, a sharing of our fraternal spirit.

Secondly, the rich legendry of the Temple’s dedication, held in connection with the Feast of Tishri, is an essential part of the Fourteenth degree. The symbolic details of the Temple’s position, design, construction, furnishing, and decoration carry special meaning as they apply to the metaphorical temple of Freemasonry built in the heart of every Brother. Through the symbols of the Temple, we learn to recommit ourselves to building Freemasonry “in the hearts of men” and among nations.

Significantly, Solomon, a king of peace and wisdom, built the Temple. The Lord ... delivered this responsibility and glory to Solomon, whose very name derives from the Hebrew word shalom, meaning peace. Thus in observing the Feast of Tishri, we reaffirm our dedication to human concord and the brotherhood of all men in a world of peace. As individuals and a Brothers in the Rite, we resolve to build, as Solomon did, through harmony and cooperation, ever seeking peace for all mankind.

The consecration of the Temple must be observed

at the Feast of Tishri because it teaches the equality and unity of all members of the Rite. The people of Israel, unified under Solomon, were equal in their devotion to the Lord and equal in their sovereignty to all other nations. In the Feast of Tishri, all Perfect Elus and those of higher Degrees can join at the banquet table and share the bond of fraternal unity.

Yet another reason to keep the Feast of Tishri is that such observance fosters the spirit of fellowship.... Within the context of the Feast of Tishri, we realize more deeply than ever before the value of our fellowmen, without which the individual is lost in a self-imposed prison of human isolation.

Finally, the law, legend, peace, equality, unity and fellowship of the Feast of Tishri combine to make men – Jew, Christian, Muslim, Buddhist, and others – join in a common voice of thanksgiving where every man can share his gratitude and express his sincere thanks to Him who made all things. The Deity has given us life, the strength to live it fully, and the joy of sharing the beauty and goodness of His creation with our fellowmen. Most of all, He has given us freedom. The Feast of Tishri celebrates this freedom which the Israelites won with the guidance of Providence, despite the shackles of Egypt and the armies of the Philistines.

This ancient victory celebrated in the dedication of King Solomon’s Temple is kept forever fresh through our keeping of the Feast of Tishri. It promises to all men that the burdens of tyranny are temporary, that the darkness will yield to light, that knowledge will conquer ignorance, and that the Creator intended all men to be free. The message of Tishri comes to us strongly and clearly from across the ages because it has been so preserved in the symbolism and allegory of the Scottish Rite. Through our observance of this great feast of thanksgiving, we, as heirs of Solomon, perpetuate his magnificent Temple of freedom in our lives, our communities, our country and, most of all, in our beloved Rite.

-Scottish Rite Ritual Monitor and Guide, Third Edition



# On NPD's And Demits Let's talk with our new Masons

By Cameron M. Bailey

One fellow becomes a Mason. He's active for awhile. Then his non-Masonic responsibilities increase to the point that he can no longer come to Lodge. Or maybe he moves away. In time he loses contact with the Lodge and stops paying his dues. Eventually the Lodge drops him from the membership roles for Non-Payment of Dues.

A different fellow becomes a Mason. He's active for awhile. Then his non-Masonic responsibilities increase to the point that he can no longer come to Lodge. Or maybe he moves away. He asks the Lodge to issue him a Demit.

Decades pass.

Fellow number one's life has become such that he wants to become a Mason again. He reaches out to a Lodge, wondering how he can do so. He is informed that he must go through a long, complicated, and costly process to bring himself back to Good Standing as a Mason. A process that necessarily involves his former Lodge(s) which makes things particularly difficult if he no longer lives near it.

Fellow number two's life has become such that he wants to become a Mason again. He reaches out to a Lodge, wondering how he can do so. He's informed that since he has a Demit, it is an easy and straightforward process for him to join a new Lodge, or rejoin his old Lodge.

In my time as a Mason I have seen orders of magnitude more men be dropped NPD than I have ever seen ask for a Demit. Both involve no longer being required to pay Lodge dues but one is a way of leaving a Lodge properly, the other is not. And the requirements to become active once again reflect that fact. (At least in my Jurisdiction, other places may be different, I don't know.)

But the simple fact of the matter is, if a Brother is no longer going to be active with his Lodge, or paying dues, the smart thing is to request a Demit. Not to simply quit going, and stop paying. It costs absolutely nothing to request a Demit, and a Demit will never be denied. But very few ever make such a request.

I think I know why that is.

I think it's because Lodges don't explain to their new members what a Demit is, or why one might be needed. I know that it is touched upon in some of my Grand Lodge's materials intended for new Masons, but as memory serves it is barely touched upon and not fully explained.

And besides, I don't think most Lodges make too much use of those materials anyway.

So that makes this explanation of Demits a responsibility of the Lodge, and whomever is assigned to mentor the new Brother.

We need to tell him what a Demit is, and why he might want to Demit at some future point. We do well to also let him know what the process is for becoming an active Mason again after a Demit, in contrast to going NPD.

By properly explaining Demits, we protect him. Beyond that, we protect the Lodge as well, for it is much easier to issue a Demit than to spend a year or two trying to track down a fellow at risk of going NPD.

So when we have that new Mason, let's remember this responsibility to tell him how to properly leave the Lodge. To be fair to him we need to be just as clear with him about how to leave Freemasonry as we were about how to join Freemasonry.

## Why are Fire Trucks Red?

Fire trucks have four wheels and eight men.

Four and eight make twelve.

There are twelve inches in a foot.

Rulers are a foot long.

Queen Elizabeth II was a ruler and is also the name of the largest ship that sails the seven seas.

Seas have fish and fish have fins.

The Finns fought the Russians and the Russians are red. Fire trucks are always Russian therefore fire trucks are RED.

And if you think that is ridiculous, you ought to hear some of the reasons why some of our Brethren don't attend Lodge.

Take a Brother by the friendly grip of your hand, call his home or cell phone and invited him back to lodge, it is a great chance to renew old friends and possible, make some new ones.

# MASONIC BIOGRAPHIES

## Bro. Charles W. Fairbanks, 26<sup>th</sup> Vice President, 1852–1918

**Brother Charles Warren Fairbanks** (1852–1918) was an American politician, lawyer, and statesman who served as **the 26th Vice President of the United States** under President [Theodore Roosevelt](#) from 1905 to 1909. A prominent figure in the conservative wing of the Republican Party, Fairbanks was known for his reserved demeanor and steady support of traditional Republican principles during a period of major political and social change in the U.S.

Brother Fairbanks became active in Republican politics in Indiana, which was a key battleground state at the time. He gained national attention during the 1888 presidential campaign by supporting Benjamin Harrison, also an Indiana native. Although he initially failed in his first bid for the U.S. Senate in 1893, he remained politically active and built a strong Republican network in the Midwest.

He was elected to the U.S. Senate in 1896 and served from 1897 to 1905. In the Senate, Fairbanks aligned with the conservative, pro-business wing of the Republican Party. He supported the gold standard, protective tariffs, and limited government regulation—positions that sometimes put him at odds with the growing progressive movement, which was gaining momentum within the party.

In 1904, President Theodore Roosevelt selected Fairbanks as his running mate after Roosevelt, who had succeeded the assassinated President [William McKinley](#) in 1901, sought election in his own right. The Roosevelt-Fairbanks ticket won a decisive victory.

Brother Fairbanks, however, had little influence on Roosevelt's policies. Roosevelt was a dynamic and reform-minded leader who pushed a bold Progressive agenda, including trust-busting, railroad regulation, and conservation efforts. Fairbanks, by contrast, was a conservative who preferred limited government intervention and held more traditional Republican views. As Vice President, he presided



over the Senate but was largely sidelined from executive decision-making. While respected for his decorum and legislative knowledge, he did not play an active role in shaping national policy.

After leaving office in 1909, Fairbanks remained a major figure in the Repub-

lican Party. He unsuccessfully sought the Republican presidential nomination in 1908, losing to William Howard Taft. In 1912, when the Republican Party split between the conservative Taft faction and the Progressive Roosevelt faction (who ran as a third-party candidate), Fairbanks stayed loyal to Taft.

Fairbanks attempted a political comeback in 1916 when he was nominated as the Republican vice-presidential candidate on a ticket with former Supreme Court Justice Charles Evans Hughes. The Hughes-Fairbanks ticket narrowly lost to the Democratic incumbents, President [Woodrow Wilson](#) and Vice President [Thomas R. Marshall](#).

Brother Charles W. Fairbanks died on June 4, 1918, in Indianapolis at the age of 66. Though not known for charisma or sweeping reforms, Fairbanks was respected for his integrity, legal mind, and loyalty to conservative Republican ideals. His career reflected the tensions within the Republican Party during a time of transformation, as Progressivism began to reshape American politics.

The city of Fairbanks, Alaska, was named in his honor in 1901, recognizing his support for territorial development. Though he played a relatively quiet role as Vice President, Fairbanks remains a representative figure of the Gilded Age and early 20th-century conservatism in American political life.

Brother Charles W. Fairbanks, 26th VP of the United States was a member of Oriental Lodge 500, Indianapolis, Indiana.



# 2027 VALLEY OF EVERETT SCOTTISH RITE OFFICERS

**Ill. James D. Cole, 33°**  
Sovereign Grand Commander

**Ill. Roger Nelson, 33°**  
Deputy to the Supreme Council  
Orient Of Washington

**Ill. James G. Hamlin, 33°**  
Personal Representative S.G.I.G.

**Ill Terry Grove, 33°**  
General Secretary

**Bro. Kenneth Thompson, 32°, KCCH**  
Treasurer/Rite Bulletin Editor

## *Valley of Everett Elected Officers*

### **Lodge of Perfection;**

Bro. Brian Hobbs, 32°, Venerable Master  
Bro. Patrick Cote, 32°, Senior Warden  
Bro. Mike Dulaney, 32°, Junior Warden

### **Chapter of Rose Croix**

Bro. Bruce Whitlock, 32°, Wise Master  
Bro. Howard Livingston, 32°, Senior Warden  
Bro. Valdimar Bjarnason, 32°, Junior Warden

### **Council of Kadosh**

Bro. Jeff Maynor, 32°, KCCH, Commander  
Bro. Jerry Arneson, 32°, KCCH, 1<sup>st</sup> Lt Commander  
Bro. Earl Lara, 32°, 2<sup>nd</sup> Lt Commander

### **Consistory**

Bro Jason Finch, 32°, Master of Kadosh  
Bro. Ray Verschuyt, 32°, Prior  
Bro. Justin Parrish, 32°, Preceptor  
Bro. Joe Towns, III, 32°, Chancellor  
Richard Jones, 32°, KCCH, Minister of State

### **All Bodies**

### ***Officers Appointed by the PR***

Bro. John Mathers, 32°, KCCH. Almoner  
Bro. Mike Tando, 32°, Prelate  
Kyle Little. 32°, Assistant Prelate

### **Director of Works**

Bro Mike Dulaney, 32°

### **Director of Scottish Rite Education**

Bro. Jeff Maynor, 32°, KCCH

### **Director of Masonic Education**

Bro Andre DeWald. 32°

### **Assistant Secretary**

Bro. Jerry Arneson, 32°, KCCH

**Note: The above list of elected and appointed Valley of Everett Body Officers will be installed at the Stated meeting on Monday, October 19th, 2026**



# ***Application for membership in the Ancient and Accepted Scottish Rite of Freemasonry***

***Southern Jurisdiction of the United States of America  
Valley of Everett, Orient of Washington  
2431 Rucker Avenue, Everett, WA. 98201  
Telephone (425)610-4561***

☐ I respectfully make this application to the Everett Valley of Ancient and Accepted Scottish Rite of Freemasonry, promising always to bear true faith and allegiance to the Supreme Council of the 33°.

This Application is for Plural Membership and I hold membership in \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

*List Valley and give location. Note: A certificate of Good Standing is required*

☐ I wish to transfer my membership from \_\_\_\_\_ to the Valley of Everett.

*List Valley and give location. Note: A certificate of Good Standing is required*

***To the officers and members of:  
Everett Lodge of Perfection;  
Everett Council of Kadosh;***

***Everett Chapter of Rose Croix;  
Everett Consistory;***

I, the undersigned, do hereby certify the following to be true and correct:

My full name is \_\_\_\_\_  
*First Middle Last*

My date of birth is \_\_\_\_\_ I was born in \_\_\_\_\_ City \_\_\_\_\_ St \_\_\_\_\_

My mailing address is: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I have resided there for \_\_\_\_\_ Years. My telephone Number is: \_\_\_\_\_

My cell phone number is: \_\_\_\_\_ My e-mail address is \_\_\_\_\_

Wife's name: \_\_\_\_\_ My occupation is: \_\_\_\_\_

I am employed by: \_\_\_\_\_

*If retired, state previous occupation and enter "Retired"*

I am a Master Mason of good standing of: \_\_\_\_\_ Lodge No. \_\_\_\_\_

Located at: \_\_\_\_\_ Under the jurisdiction of the Grand Lodge Of: \_\_\_\_\_

I was raised a Master Mason on \_\_\_\_\_

*Date received third degree*

Please attach a copy of your current Blue Lodge Dues Card.

The Supreme Council requires acceptance of the following fundamental principles: *The inculcation of Patriotism, Respect for Law and Order, Undying Loyalty to the Principles of Civil and Religious Liberty.* Do you promise to uphold these principles? Yes / No

Dated \_\_\_\_\_

Ring Size \_\_\_\_\_ Hat Size \_\_\_\_\_

*Petitioner's Signature*

Recommended By: \_\_\_\_\_

1st line signer Print

name legibly

2nd line signer

Print name legibly

*The total fees for the 4th through the 32nd degrees of Scottish Rite are \$300.00. This includes a copy of the latest Supreme Council book, the 14th degree ring, the 32nd degree Cap, the 32nd Degree Patent, a copy of the "Bridge To Light" book and the dues for the current year, ending December 31st. Payment must be made prior to receiving any of the degrees. There is no charge for affiliation. Make your checks payable to and mail along with this application to Everett Valley Scottish Rite, 2431 Rucker Avenue, Everett, WA. 98201*

# YOUR LOCAL BLUE LODGE MONTHLY SCHEDULE

## DISTRICT TWO MASONIC HAPPENING

**October 2026**

| <i>Date</i> | <i>Day</i> | <i>Time</i> | <i>Lodge</i>        | <i>Event</i>                  |
|-------------|------------|-------------|---------------------|-------------------------------|
| Oct 06      | Tuesday    | 6:00PM      | Shoreline 248       | Stated Meeting—6:00 PM Dinner |
| Oct 08      | Thursday   | 6:30PM      | Edmonds 165         | Stated Meeting—6:30PM Dinner  |
| Oct 13      | Tuesday    | 6:00PM      | Yancy C Blalock 265 | Stated Meeting—6:00PM Dinner  |
| Oct 15      | Thursday   | 6:00PM      | Ashler 121          | Stated Meeting—6:00 PM Dinner |
| Oct 27      | Tuesday    | 6:30PM      | Mill Creek 243      | Stated Meeting—6:00 PM Dinner |

## DISTRICT EIGHT MASONIC HAPPENINGS

**October 2026**

| <i>Date</i> | <i>Day</i> | <i>Time</i> | <i>Lodge</i>       | <i>Event</i>                   |
|-------------|------------|-------------|--------------------|--------------------------------|
| Oct 03      | Saturday   | 10:00 AM    | SLOC Meeting       | Host—West Gate #128            |
| Oct 06      | Tuesday    | 7:00PM      | Sultan Monroe 160  | Stated Meeting—6:00 PM Dinner  |
|             | Tuesday    | 7:00PM      | Crystal 122        | Stated Meeting—6:00 PM Dinner  |
| Oct 07      | Wednesday  | 6:30 PM     | Centennial 25      | Stated Meeting- 6:00PM Dinner  |
| Oct 08      | Thursday   | 6:30PM      | Peninsular 95      | Stated Meeting—6:00PM Dinner   |
| Oct 12      | Monday     | 7:30PM      | Everett 137        | Stated Meeting—6:30PM Dinner   |
| Oct 13      | Tuesday    | 6:00PM      | Damascus 199       | Stated Meeting—6:00PM Dinner   |
| Oct 14      | Wednesday  | 6:30PM      | Arlington 129      | Stated Meeting—6:30 PM Dinner  |
|             | Wednesday  | 6:30PM      | Alpha 212          | Stated Meeting—6:30 PM Dinner  |
| Oct 17      | Saturday   | 2:00 PM     | Karl E Warren #259 | Installation of Officers       |
| Oct 20      | Tuesday    | 7:00PM      | Sultan Monroe 160  | Stated Meeting—6:00 PM Dinner  |
|             | Tuesday    | 7:00PM      | Crystal 122        | Stated Meeting—6:00 PM Dinner  |
| Oct 21      | Wednesday  | 6:30 PM     | West Gate 128      | Stated Meeting—6:30 PM Dinner  |
| Oct 22      | Thursday   | 6:30PM      | Peninsular 95      | Special Meeting- 6:00PM Dinner |
| Oct 27      | Tuesday    | 6:00PM      | Damascus 199       | Stated Meeting—6:00PM Dinner   |
| Oct 28      | Wednesday  | 6:30PM      | Arlington 129      | Stated Meeting—6:30 PM Dinner  |

## DISTRICT NINE MASONIC HAPPENINGS

**October 2026**

| <i>Date</i> | <i>Day</i> | <i>Time</i> | <i>Lodge</i>     | <i>Event</i>                   |
|-------------|------------|-------------|------------------|--------------------------------|
| Oct 01      | Thursday   | 6:30 PM     | Skagit Valley 36 | 6:30 P M Dinner—Stated Meeting |
| Oct 07      | Wednesday  | 6:30 PM     | San Juan 175     | 6:30 P M Dinner—Stated Meeting |
| Oct 08      | Thursday   | 6:30 PM     | Camano 19        | 6:30 P M Dinner—Stated Meeting |
| Oct 13      | Tuesday    | 6:30 PM     | Fidalgo 77       | 6:00 P M Dinner—Stated Meeting |
| Oct 20      | Tuesday    | 6:30 PM     | Whidby 15        | 6:30 P M Dinner—Stated Meeting |
| Oct 27      | Tuesday    | 6:30 PM     | Langley 218      | 6:30 P M Dinner—Stated Meeting |

**Note: To the Valley of Everett Brethren please take the time on your First and Third Mondays to enjoy a good meal and great fellowship with your Valley of Everett Scottish Rite Brethren. Dinner is served at 6:30 PM. Meeting at 7:30 PM. We look forward to meeting and greeting each and everyone of you.**

# VALLEY OF EVERETT SCOTTISH RITE TEMPLE MONTHLY RENTAL SCHEDULE

## OCTOBER 2026

|        |           |          |                                                    |
|--------|-----------|----------|----------------------------------------------------|
| Oct 04 | Sunday    | 1:00PM   | Prince Hall—SR Consistory 118                      |
| Oct 04 | Sunday    | 3:00 PM  | Prince Hall Beni Hassan Sakkara Shrine Club 196    |
| Oct 07 | Wednesday | 7:30 PM  | Amaranth - Welcome Court #58                       |
| Oct 08 | Thursday  | 1:00 PM  | Oddfellows—Pilgrim #187 - Stated Meeting/Zoom      |
| Oct 10 | Saturday  | 10:00 AM | Prince Hall - Evergreen #9—York Rite Commandery #5 |
| Oct 14 | Wednesday | 7:00 PM  | Rainbow Assembly #9                                |
| Oct 15 | Thursday  | 7:30 PM  | Alderwood #185 -Order of Eastern Star              |
| Oct 22 | Thursday  | 1:00 PM  | Oddfellows—Pilgrim #187 - Stated Meeting/Zoom      |
| Oct 24 | Saturday  | 2:00 PM  | Amaranth—Perlas Court # 90                         |
| Oct 28 | Wednesday | 7:00 PM  | Rainbow Assembly #9                                |

## Notice to all Valley of Everett Members

The Valley of Everett structure for membership dues are as follows: \

|                                                    |                                  |
|----------------------------------------------------|----------------------------------|
| <i>Annual Yearly Dues For 2026.....</i>            | <i>\$187 Per Year</i>            |
| <i>Life Membership Up to age 65 .....</i>          | <i>Annual Dues time 15 Years</i> |
| <i>Life Membership Age 65 to 75 Years Old.....</i> | <i>Annual Dues time 10 Years</i> |
| <i>Life Membership 75 and Older.....</i>           | <i>Annual Dues time 5 Years</i>  |



## Rose Croix Funeral Service

This service is very beautiful and available all members of the Scottish Rite; however, Members must make their desires known to their families and the Valley. Should you desire a Rose Croix Funeral Service, when the time does come, please let your families know now. Ensure that they have the phone number of our Valley General Secretary, Terry Grove when that time does come - Terry can be reached at 425-610-4561 or email him at [terrygrove50@yahoo.com](mailto:terrygrove50@yahoo.com)



to

## District Eight Symbolic Lodge Officer Council

The District Eight Symbolic Lodge Officer Council will be meeting on Saturday, October 3rd, 2026 with breakfast at 8:00 AM - SLOC Meeting at 9:00 AM. This month host lodge will be West Gate Lodge #128 at the Everett Scottish Rite Center, 2431 Rucker Avenue,

**SCOTTISH RITE WEB SITES**  
Everett Valley-Scottish Rite  
Orient of Washington  
[everettvalleysr.org](http://everettvalleysr.org)

## Valley of Everett Contact List

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