

# THE Northern Light

A Window for Freemasonry

Vol. 36 No. 3 AUGUST 2005



Going  
For Gold  
in Ohio

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"The care and concern among brothers and their loved ones exist in Masonic lodges throughout the world."

— Walter E. Webber, 33°



## The Masonic Connection

As a practicing attorney for 34 years in my prior vocation, I have found that everyone assumes words come to mind readily and written or oral communication flows with ease. Usually that might be the case, but when it comes to relying on that vocabulary to express something that has touched you to the quick on an emotional level, then the words seem to wither and that wonderful ability of self-expression seems to evaporate just when you need it the most.

My first real experience with Freemasonry was when my mother lay critically ill in a hospital in Rhode Island. My dad was working in Alabama, and my granddad called from Maine to tell me that he and my grandmother were on their way. He informed me that he had called my father's Masonic lodge and someone from the lodge would be with me until they got there. Within minutes, the Master, Senior Warden and Junior Warden of Washington Lodge No. 5 arrived. Although full of anxiety and apprehension, I knew these Masonic brothers and felt a degree of comfort in their company. Masonic compassion and charity at its best! One of those men, several years later, would become my father-in-law. By the way, mom rebounded and survived for another 30 years despite the odds.

Six months ago our daughter, Elizabeth, was recuperating from surgery to repair a broken ankle when she was faced with some serious setbacks that required special attention. My wife, Leslie, provided watchful care to assist her to full recovery.

In the midst of Elizabeth's recuperation, I became ill while attending a series of meetings in

Arizona and returned home. The cause of the illness was a bowel obstruction that necessitated surgery and a period of recuperation. I yearned to return to the office, but the surgeon strongly advised that rest would provide the quickest road to recovery.

The period of recuperation gave me a greater appreciation for the Masonic tenet of brotherly love. The outpouring of prayers, cards, e-mails and telephone calls from virtually all over the world was absolutely incredible. The warmth of the fraternity enveloped my family. It would be impossible for us to thank each one individually for the thoughtfulness and caring concern. A simple "thank you" sounds so empty, because it does not seem to capture what we would truly like to say.

Perhaps it is the Masonic fraternity that should receive our thanks, because it has linked us with so many friends who have exemplified the lessons taught within its rituals. Those lessons are not merely words. They have been dramatically translated into action. I have seen it on a first-hand basis. I realize that this is not an isolated instance. The care and concern among brothers and their loved ones exist in Masonic lodges throughout the world. And it happens every day without fanfare. I have witnessed it. My family has seen it. We are ever so grateful.

Thank you.

A handwritten signature in dark ink, reading "Walter E. Webber".

Sovereign Grand Commander

# A Special Day for Athletes

By GEORGE O. BRAATZ, 33°

*Ohio Grand Lodge supports Special Olympics*

What can be more inspiring than a rousing, long-lasting standing ovation?

Ohio Freemasons felt that inspiration once again in June at the ceremonial opening of the Special Olympics Ohio Summer Games.

As nearly 400 Masons, stretching a quarter mile, marched into Jesse Owens Sports Complex on the campus of Ohio State University, the audience in the grandstand erupted with a tumultuous ovation of heartfelt gratitude.

For more than 25 years, special olympics athletes have held a prominent place in the outreach of Ohio Freemasonry.

During that period, Ohio Masons have contributed more than \$2 million to help pay the costs of the special olympic athletes attending the program's annual Summer Games in Columbus.

In recent years, a check of more than \$100,000 each year has been provided by the Grand Lodge of Ohio.

This year, the total presented by Grand Master Jim S. Deyo, 33°, an Active Member of the Supreme Council, totaled \$125,000.

However, in addition to financial support, the Masons host a welcome center for Special Olympics athletes and their families. They also provide volunteer help during the statewide Summer Games competition, as well as volunteer support at countless local and district events, and at the opening ceremonies.

When hundreds of Masons, wearing



Ill. Jim S. Deyo, 33°, Grand Master for Ohio, presents a check to Special Olympics Ohio for \$125,000 on behalf of the Grand Lodge.

white shirts and aprons and Special Olympics ball caps, march into the stadium to kick off the Parade of Athletes, an emotional charge permeates all in attendance.

The inspiration of a seemingly unending standing ovation and cheers of the onlookers, many of them Special Olympics parents, makes every volunteer hour and every dollar raised truly valuable.

Then, the humbling feeling takes over as the Masons step aside from the parade route and watch the more than 2,500 Special Olympics athletes and their coaches, all adorned with colorful team shirts, march by in the ceremonial parade.

The energy, excitement, and ab-

solutely positive outlook of these athletes again warm the hearts of everyone in attendance.

Experiencing this opening ceremony motivates hundreds of Ohio Masons to return home and go to work again, already looking forward to supporting next year's event.

Special Olympics Ohio provides year-round sports training and competition opportunities for more than 21,000 children and adults with intellectual disabilities.

Special Olympics contributes to the physical, social, and psychological development of the athletes.

Through successful experience in sports, the athletes gain confidence and build a positive self-image which carries over into the classroom, home, job, and community.

There are approximately 125 local and area events and Special Olympics



ILL. GEORGE O. BRAATZ, 33°, is the Grand Secretary for the Grand Lodge of Ohio.



Nearly 400 Ohio Masons marched in the procession during the opening ceremonies.

Ohio hosts eight statewide competitions each year, covering 22 sports.

Nearly 2,600 athletes attend the Summer Games at the athletic facilities of The Ohio State University.

A substantial effort from the Grand Lodge may not really be needed in the program because a grassroots foundation, years in the making, has established unwavering support from lodges.

Even so, Michael Cecil, 32°, leads a Special Olympics Committee that communicates, plans, and rewards lodges for their fund-raising efforts.

In recent times, the committee has encouraged lodges to sponsor spaghetti dinners to raise funds to donate to Special Olympics, and literally scores of such dinners are held around the state each year, raising thousands of dollars.

Some lodges even invite their local Special Olympics athletes to attend or help with the dinners, which really puts a "face" on the charitable endeavor.

For quite a few lodges, working for Special Olympics is their major annual event, and many take pride in the level of support they provide.

Competition between a few lodges, regarding which can raise and donate the most money in any give year, is ongoing.

Plaques, certificates, and recognition in the Grand Lodge newsletter are awarded to lodges for their charity, and time is taken at the Grand Lodge Annual Communication in October each year to honor those lodges that have provided superior support to Special Olympics.

For many years, the opening ceremonies took place in the famed OSU

"horseshoe" football stadium; then it switched to St. John's Arena, the former basketball site, and, in recent years, has been held at the Jesse Owens Sports Complex.

Several former Special Olympics athletes subsequently joined lodges and, in the past few years, have helped carry in the banner that leads the Masonic contingent in the opening ceremonies parade.

These Brothers learn much through their membership, as do their lodges.

Ohio Freemasons first began supporting Special Olympics in 1978, when the late Ill. Jerry C. Rasor, 33°, made the program a key part of his term as Grand Master.

Ill. C. Rolland Lattanner, 33°, directed the organization of the program that year for the Grand Master.

For a few years thereafter, the effort subsided. Then Ill. Brother Lattanner, as Grand Master himself in 1984, renewed the support, and it has continued since.

In recent years, an annual contest is held to create a Special Olympics/Masonic logo, which is then used to fashion a lapel pin and is placed on a ball cap.

Many Masons take pride in collecting all of these annual pins and hats.

In June the Grand Lodge of Ohio was additionally recognized with the Honorary Head Coach Award, acknowledging the fraternity's long-time and substantial support.

This was accepted on behalf of the Grand Lodge by Ill. Brother Deyo as Grand Master.



The crowd at the Special Olympics Ohio events paid tribute to the Masonic support.

# Delving Into the Old Records

By MARK A. TABBERT, 32°

*A new look at the documents in  
the Supreme Council archives*

The history of the Scottish Rite is complex and now becoming truly ancient. The degrees performed in our Valleys have a long and curious history dating back to the early 1700s. Historical notes are found in the introduction to most ritual degree script. Yet many of the original records are safely deposited in the Supreme Council archives, housed in the Van Gorden-Williams Library at the National Heritage Museum.

The Scottish Rite is believed to be of French origin. Since most of early records held in the archives are written in 1700s French, very few have delved into the material.

Samuel H. Baynard Jr. studied them in the 1930s and his comments appear in his two-volume work outlining the history of the Supreme Council for the Northern Masonic Jurisdiction.

Like all museums, the National Heritage Museum relies on interested and dedicated volunteers. Since the end of 2003, Kamel Oussayef, 32°, has been diligently spending a few hours on Friday afternoons inventorying the collection and translating many of the documents.

Bro. Oussayef was born in Algeria, was schooled in France and has been an American citizen for many years. He has been a Mason for more than 30 years and was recently the Master of William Parkman Lodge of Winchester, Mass.

His interest in Scottish Rite history was piqued when he joined the Scottish



Bro. Oussayef has devoted many hours researching and translating documents from their original French.

Rite Valley of Boston, where he is currently an officer in the Consistory and chairman of the membership committee.

With his fluency in French, Kamel was a logical choice when library archivist Catherine Swanson was looking for someone to inventory the French Masonic ritual manuscripts.

Bro. Oussayef has been concentrating on the Doszedarski collection, which Baynard had detailed in his history. This collection includes some of the earliest transcriptions of the "Ecos-

sais" degrees. He is also looking at other French documents.

Jean Frederic C. Doszedarski was born in Poland in 1770. A 1795 diploma in the archives indicates that he received the three symbolic degrees at Lodge Constance in Moscow. Several years later he received other degrees that were available at the time. By 1809 he was identifying himself as a Sovereign Grand Inspector General, 33°, although a diploma in the archives indicates he received the 33° in 1813.

The late Ill. Enoch T. Carson, 33°, an Active Member from Cincinnati, Ohio, was a student of Masonic history and had a vast collection of Masonic material. After his death in 1899, the Grand



MARK A. TABBERT, 32°, curator of Masonic and fraternal collections at the National Heritage Museum, is the author of *American Freemasons*.

Lodge of Massachusetts purchased the Carson collection. Many of the Scottish Rite items, including the Doszedardski documents, were presented to the library of the Supreme Council at that time.

Among the volumes in the Doszedardski collection are details of each of the Scottish Rite degrees. They include the obligation, due guards, signs and battery of the degrees. In addition to the cipher or ritualistic work, Doszedardski provides a description of the furniture and furnishings for each degree and the proper placement of officers and brothers.

He also notes that rooms selected for lodge meetings must prevent the curious or eavesdroppers. Entered Apprentices must wait upon and serve the Master and the Master Masons of the lodge. They will not be allowed to progress to higher degree until they have demonstrated their worthiness.

The importance of this collection is immeasurable.

There were very few men in the 1790s who were practicing the Ecossais degrees. Any record of this period gives insight to the lives of these men and their world view.



Pages from the *Book of Wisdom*, a volume of statutes and general regulations of Freemasonry (part of the Doszedardski collection).

Not only were these records diligently transcribed and maintained through the upheaval of the French Revolution and the Napoleonic era, but also they were safely conveyed to America, where they survived the Anti-Masonic period and the Civil War.

How generations of

American Scottish Rite Masons learned from and preserved these records speaks to us about our own duty to preserve the Rite.

The work being done by Bro. Ousayef will be very beneficial to Masonic scholars in the future. Although the documents have been properly preserved, little attention has been given to them by researchers for many years. 🌟

Drawing of an "Inspector General, 33°, and last grade."



Colorful hand-drawn images of costumes and settings are interspersed with text in *The Rituals of the Ancient and Accepted Scottish Rite of Freemasonry*, compiled in 1869 by Israel Thorndike Hunt, 32°, a member of the Valley of Nashua, NH.

A suggested lodge room setting.



# Outdated? — or Timeless Virtues?

*Freemasonry in today's world*

Freemasonry in its present form has existed for less than 300 years, yet there have always been organizations resembling this great fraternity.

Why? Because man is a social creature, he has an inherent need for companionship, friendship, and association with others.

Freemasonry is often defined as an organized association of men believing in the Fatherhood of God and the Brotherhood of Man using building tools as symbols to teach basic moral truths, thereby impressing on the minds of its members the cardinal virtues of brotherly love, relief and truth, which should be applied in their everyday activities.

If this description seems rather trite and maybe out of place in a current, cynical world, we need only remember that there is a real need today for what are called "the old-fashioned, out-of-date virtues."

At the dawn of history, man was confronted with many problems — hunger, the elements, disease, predators and many others. But God gave him memory so that he could profit from his experiences.

Later, he was given the gift of communication so that he could pass on what he had learned from generation to generation.

Through the succession of ages, man has developed the means to increase the food supply, provide shelter from the elements, conquer many diseases, and solve many of the problems concerning the practical things of life.



ILL. NORMAN R. BUECKER, 33°, is an Active Emeritus Member of the Supreme Council and former Deputy for Illinois.

**“We, as Freemasons, no longer build physical structures, but we build a symbolic structure of character.”**

Yet with all this progress, we have to ask whether man's moral progress has kept pace. I think not.

In spite of all the comfort that we enjoy in this modern world, there is no worldwide happiness, peace or tranquility.

As we look around us, we find frustrated individuals and unhappy people. Everyone is demanding more rights, more security and a desire for more things. Our community problems, such as drugs, crime and corruption, are increasing.

What does Freemasonry offer the world? Let's rephrase that question.

*What can we learn from Freemasonry that will help our modern world?*

**1.** Freemasonry works with and through the individual. In our fraternity, the individual is all-important. Our communities are made up of many people, and to have a happy community, each individual must be happy.

In our form of government, the individual is all-important; he is a vital part of this nation's governing body. As Masons and Americans, we believe that government exists to serve the people. There are other political ideologies that consider a person only as a means of serving the government.

Freemasonry offers to the world today a basic ideal that is being forgotten — every individual is important and his personal welfare counts.

**2.** Freemasonry believes in and teaches the Fatherhood of God. Before an individual enters a lodge, he must respond affirmatively to the question, "Do you believe in the existence of God?" In many places God is forgotten, even denied. Many "isms" consider God and religion as old-fashioned, out-of-date, superstitious, an opiate of the mind. We as Freemasons consider God as the very foundation stone of Freemasonry.

Freemasonry does not concern itself with doctrine or the theology of any church or form of worship. It requires only that a Mason must profess a belief in God. Freemasonry does not teach how God manifests himself to man or how man is reconciled to God. It is true that it tries to enrich a member's belief

in God by instructing him in the moral law. Freemasonry, therefore, teaches tolerance for the religious beliefs of all men, to the point that they can and do meet together and pray together in complete harmony.

**Three**  
**3.** Another principle offered to the world by Freemasonry logically follows. If we have a common Father (God), are we then not all brothers? We hear nothing about this principle today.

All around us, we hear demands for "rights" of one kind or another. How often do we hear of duties or obligations? In Freemasonry we are taught the duties we owe to others. We are taught the obligations we owe to our families, our community and our country. With every "right" there is a corresponding obligation. Freemasonry says nothing about "rights," but it has much to say about duties and obligations. If we all do our duty, all of us will profit. Dr. Joseph Fort Newton tells us "a duty dodged is like a debt unpaid; it is only deferred and sooner or later we must settle the account."

**Four**  
**4.** The Freemasonry that we know today evolved from the builders' guilds of the Middle Ages. Therefore, the word "work" plays an important part in the philosophy in our ceremonies.

Today there is a great desire to get something for nothing. We have quiz programs, horse races, lotteries, bingo and casinos all catering to this desire.

We believe that wealth comes from work — working with natural resources and creating useful things. Some seem to think it comes from government but it does not. All the government does is collect money from us, the taxpayers, and then distribute it — and the handling charge is tremendous.

The operative masons in the Middle Ages worked with their hands. They built huge structures of wood and stone. They had an apprentice system to teach young men to work and to develop their natural skills. The idea of "work" is woven into the very fabric of Freemasonry. The world needs to be reminded that work is honorable and necessary, and makes for happiness.

Freemasonry takes the idea of work from our ancient brethren and converts it into a symbol. We, as Freemasons, no longer build physical structures, but we

build a symbolic structure of character.

Our U.S. Constitution assures us that we are entitled to the right of the pursuit of happiness, but in this assurance the emphasis is not on the word *happiness* itself; it is on the right to *pursue* happiness. We are guaranteed the right to use our God-given skills and by employing them to secure happiness.

**Five**  
**5.** Freemasonry offers an opportunity for social contacts and the development of friendships.

The feeling of belonging is a vital part of every man's being. No man is an island unto himself. To be happy we must belong to something: a family, a community or some other group.

Freemasonry is one of the best groups to which we can belong. It has a glorious past; many great men have been Masons. It teaches valuable lessons and affords the opportunity for service to mankind. The bringing together of its members in worthwhile activities helps to promote this feeling of belonging.

Psychologists tell us that the feeling of being important to someone or even something is what makes one happy. Freemasonry provides many opportunities for the development of this feeling.

A member can feel pride in belonging to the oldest and largest fraternity in the world; he can serve a vital function as an officer; he can do charitable work; he can visit the sick and shut-ins, all of which give a member a feeling of knowing that he is important to others and to Freemasonry. But here again, we stress the importance of the individual, not the group.

I think this is one of the intangible, subtle and necessary elements of Freemasonry — making the individual happy. If the individual is happy, the community is happy; if the communities are happy, the nation is happy, and if the nations are happy, the world will be at peace.

**Six**  
**6.** Freemasonry offers the world a philosophy of life. Our degrees are designed to emphasize certain basic moral truths. No man ever became a Mason without becoming a better man. Our lessons are taught in a manner that makes the principles more effective.

If the lessons of Freemasonry are so beneficial, why are they taught behind closed doors? The answer lies in the

very nature of man. That which is open to constant view becomes commonplace and attracts little attention. That which is hidden is sought for, becomes attractive and creates interest.

That is the purpose of the secrecy of the ritual — the element of anticipation, the air of mystery, the feeling of a possible surprise. All of these put the new member in a receptive frame of mind.

In addition to this is the fact that our lessons are taught using symbols. This is an effective teaching method. A moral can be told in a few effective words describing a symbol.

With the use of builders' tools, Freemasonry teaches moral lessons. Many Masonic expressions have found their way into everyday conversation. We use the square to illustrate honesty in our dealings with one another: "He is on the square" or "He is a square dealer."

Each candidate receives this philosophy of life in a most impressive manner. This "way of life" contains all the lessons or rules adopted and practiced by all good men. It covers the Golden Rule. It teaches us that we are our brothers' keeper; that we are to aid the widow and orphan. It teaches us that we can best worship God by rendering service to our fellow men. It teaches that honesty is the best policy.

These moral lessons are taught in schools and churches, but the method of teaching used in a Masonic lodge is unique.

These lessons are taught without reference to sectarian creeds or religious dogma. Freedom of thought and expression is taught and practiced without any reference to the results of the next election.

Many of the characteristics of church, school, clubs and ethical societies are incorporated in Freemasonry, and while resemblance to such organizations can be discerned, none is exactly like this great organization that the world knows as Freemasonry.

The Masonic fraternity offers to mankind an emphasis on the importance of the individual, the belief in the Brotherhood of Man under the Fatherhood of God, the concept of the dignity of work and its necessity for the pursuit of happiness, the opportunity to realize one's social aspirations in a moral, constructive atmosphere and a philosophy of life that can lead to individual and therefore community happiness.

The world really needs what Freemasonry has to offer. ☸

# Riding The Rails

By CATHERINE SWANSON  
and HELAINE DAVIS

## Teenage Hoboes in the Great Depression

The Van Gorden-Williams Library at the National Heritage Museum has opened an exhibition on "Teenage Hoboes in the Great Depression," which will continue to Feb. 19, 2006.

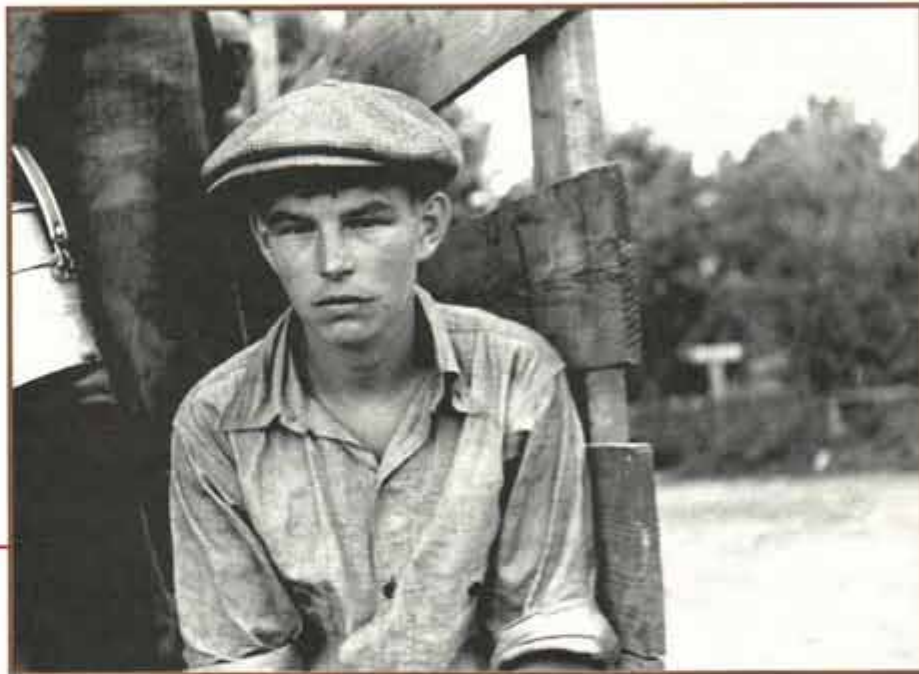
The material for the exhibit is now part of the library's permanent collections and includes oral histories. It was donated by the Uys family.

In the 1930s, during the Great Depression, over 250,000 youths from all over the country left their homes and families and began traveling across America.

Due to the economic hardships of the Depression, thousands of busi-

**"I was a hobo —  
June 1937 — going  
West — looking for  
work. I met two  
teenagers in Dickenson,  
North Dakota,  
who joined me. We  
rode the rails for  
several days — at  
Vantage, Washington,  
we found  
employment...."**

— Tony Klein, Aberdeen, SD



Young Boy, 1935, by Walker Evans  
(1903-1975), Westmoreland County, PA.

nesses had failed, and scores of schools were forced to close.

For millions of teenagers, jobs were scarce and advanced education was no longer available.

Whether they were escaping wrenching poverty, abusive families, or simply seeking adventure, for many, leaving home seemed like the best option.

Some teens caught rides on freight trains, often following the harvest as temporary farm labor.

Most spent time in hobo "jungles" or overnight camps, subsisting on stolen or begged food. Some got free meals and a night's lodging from neighborhood missions.

The lucky ones got jobs through government-sponsored relief programs, which gave them food and a place to live for six months or more.

Usually carrying little more than a change of clothing, these young vagabonds found that the hobo life signaled the end of childhood.

After writer Errol Uys read the book *Boy and Girl Tramps of America* by Thomas Minehan, he spoke to his son and daughter-in-law, filmmakers Michael Uys and Lexy Lovell, about bringing to life the seldom-told Depression era tale.

The couple placed a notice in *Modern Maturity* magazine in 1993 stating, "If you or someone you know 'rode the rails' during the Great Depression, please write."

Over 3,000 responses and first-hand accounts from former boxcar boys and



CATHERINE SWANSON, Library Archivist and HELAINE DAVIS, Reference Public Services Librarian are collaborating on this exhibit at the National Heritage Museum.

Five Teenagers Climbing  
on the Catwalk, ca. 1932

The images and  
oral history are a gift  
to the library from  
Errol Lincoln Uys,  
Michael Uys, and  
Lexy Lovell.

The original photos are at  
the Library of Congress  
and the  
National Archives.

girls began the Uys Family Oral History Collection.

Selected individual narratives taken from letters, questionnaires, telephone and face-to-face interviews became the nucleus of an award-winning documentary film "Riding the Rails" that aired as a segment of the PBS "American Experience" series in 1997. Errol Uys later used the same primary sources to write a related book.

The Uys family, realizing how important these oral and written personal histories were in relating the full tale of the Depression Era, donated their collection of letters, questionnaires, and audiotapes, along with related books and photographs to the library of the National Heritage Museum in 2004 so that the materials would be accessible to other researchers.

The exhibition highlights accounts from Americans who lived a hobo life in their teens during the Great Depression.

It is illustrated with 13 reprints of



photographs taken by the Farm Securities Administration (FSA) staff photographers, such as Dorothea Lange, Walker Evans and John Vachon during the 1930s and 1940s.

Related books, posters and segments directly from the oral histories as well as music and other related visual materials are also featured.

Items from the library's own collection such as books and sheet music written by Woodrow "Woody" Guthrie (1912-67) are included in the exhibit as well.

Guthrie became one of the best-known of the young hoboes who rode the rails during the Depression.

His family moved from Oklahoma to Texas in 1927 after his father went bankrupt, his mother was institutionalized, and his older sister died in a house fire.

Following the 1935 "black blizzards" — dust storms and drought that ravaged over 50 million acres in the southern Great Plains — Guthrie joined thousands of refugees traveling west to California.

"I could see men of all colors bouncing along in the boxcar. We stood up. We laid down. We piled around each other. We used each other for pillows. I could smell the sour and bittersweat soaking through my own khaki shirt and britches and the work clothes . . . We looked like a gang of lost corpses

**"Dad traveled from Ellwood City, Pennsylvania, to Albuquerque, New Mexico . . . One job Dad had on a farm, he made \$3 a day in silver and the owner would take him back to town at night where he had a room for \$1.75 a week. He walked a mile to work in the morning and he learned to store silage as there were no silos then and put up hay without balers."**

— Leah R. Rogan speaking of Ralph R. Strouse,  
Ellwood City, PA



Boy Hopping Freight Train, 1940, by John Vachon (1914-1975), Dubuque, IA.

► heading back to the boneyard." This quotation appears in Guthrie's autobiography, "Bound for Glory."

Guthrie wrote his most famous song, "This Land Is Your Land" along with more than 1,000 others during the Depression while performing in migrant camps.

He wrote his songs to give a voice to fellow downtrodden travelers. Composed in 1940, "This Land Is Your Land" not only expresses the splendor of the country but was also written as a retort to Irving Berlin's 1938 song, "God Bless America."

Guthrie felt Berlin's song ignored the unbalanced distribution of land and wealth in the United States.

He changed the original line "God blessed America for me" that appeared in each verse to "This land was made for you and me" in 1944.

Guthrie died in 1967 from Huntington's Chorea, the disease that had forced his mother into an institution.

Related books, musical selections, oral histories and other A/V resources are also included as part of the exhibition and available for visitors to use in the library's reading room.

Founded in 1975 as part of the National Heritage Museum, the Van Gorden-Williams Library specializes in Freemasonry and American history with holdings comprised of nearly 60,000 books and 1,600 serial titles, as well as a sizable collection of documents maintained in the archives.

The library also collects material on other fraternal organizations whose development paralleled, or was influenced by, Masonry, as well as Ameri-

**"To be a hobo, you had to know how to get on a train while it was moving. Some hoboes got killed by trying to get on trains that were moving too fast."**

— Luther S. Head, McDonald, PA

can decorative arts and Lexington's role in the Revolutionary War.

The library is open to the public Monday through Saturday, 10:00 a.m.-5:00 p.m. Other hours may be arranged by appointment.

The catalog may be searched online at [vgw.library.net](http://vgw.library.net) or through the museum web site.

## Walk to Help Children with Dyslexia

Portland, ME, Philip R. Moody (207) 892-3684  
 Nashua, NH, Tracey L. Smith (603) 261-5277  
 Burlington, VT, Michael Lunn (802) 233-1701  
 Newtonville/Lexington, MA, Jeanne Krieger (781) 862-7730  
 Lowell, MA, Bob LaPierre (978) 692-6116  
 Worcester, MA, Jennifer Caswell (508) 754-7700  
 Providence, RI, Steve McGuire (401) 884-5266  
 Waterbury, CT, Children's Learning Center (203) 465-0830  
 Binghamton, NY, Alan Zdmimal (607) 786-3627  
 Rochester, NY, Children's Learning Center (585) 264-1690  
 Syracuse, NY, Timothy O'Connor-Slater (315) 529-0977  
 Northfield, NJ, Gerry Sharpe (609) 652-5390  
 Scotch Plains, NJ, Kim Sullivan (973) 994-1227  
 Tenafly, NJ, Charles Carter (973) 839-4252  
 Hasbrouck Heights, NJ, John Schulze (609) 294-0520  
 Allentown, PA, Jim Dowling (215) 348-1214  
 Altoona, PA, Richard L. Swartz (814) 944-4101  
 Harrisburg, PA, Randy Knapp (717) 238-8867  
 Lancaster, PA, Walk Committee (717) 481-5680  
 Newcastle, PA, Beverly Anderson (724) 654-5408

Pittsburgh, PA, Sue Neal (412) 931-3181  
 Akron, OH, John Herwick (330) 666-8443  
 Canton, OH, Wes Webber (330) 456-6373  
 Cincinnati, OH, Steve Blackwell (513) 562-2665  
 Cleveland, OH, Donald Moll (330) 225-6307  
 Columbus, OH, Martin Nash (614) 476-4321  
 Dayton, OH, Walt Barner (937) 898-6587  
 Steubenville, OH, Children's Learning Center (740) 282-4875  
 Toledo, OH, Ken Crouch (419) 636-1064  
 Youngstown, OH, Tammy Tipper (330) 482-0200  
 Detroit, MI, Dick Wisley (248) 689-8519  
 Marquette, MI, R. Thomas Peters Jr. (906) 225-1157  
 Grand Rapids, MI, Richard I. Williams (616) 363-7395  
 Evansville, IN, R. H. Schnakeburg (812) 425-7813  
 Indianapolis, IN, Donna Coter (317) 262-3100  
 South Bend, IN, Children's Learning Center (574) 288-0067  
 Chicago, IL, Robert Engstrand (708) 755-7355  
 Belleville, IL, Mary Popp (618) 476-3673  
 Milwaukee, WI, Marcia Christensen (262) 376-8868

# 32° Masonic Learning Centers for Children, Inc.

## DYSLEXIA WALKS: Now an Annual Tradition



Two years ago two Scottish Rite Valleys planned and executed walk-a-thons to raise money for the children's learning centers.

Last year the fund-raising program blossomed as Valley after Valley stepped up and organized walks to help support the centers. In 2005 the annual "Walks to Help Children with Dyslexia" qualify as a tradition.

Once again learning centers from across the Northern Masonic Jurisdiction are working to raise awareness of dyslexia and to raise money to combat its effects on children.

Beginning September 3 in Cleveland and finishing nearly two months later on October 23 in Milwaukee and Lowell, nearly 40 walks will be

staged, representing 14 of 15 states in the jurisdiction.

"Last year the Ohio walks were a total success. One of our Valleys — Youngstown — topped every Valley, raising \$28,000," says James Filliez, liaison for the Ohio walks.

Bro. Joe Blanc, 32°, of Cincinnati concurred. He adds, though, that with a successful year under their belts, it is time to work toward permanence.

"This year," he says, "we are focusing on the process, and not just the profit. Our aim is to put simple systems in place and to get the process reduced to manageable checklists."

At the Cincinnati walk, Hiram, the Scottish teddy bear will be returning, and local television coverage will be available.

Bro. Joseph J. Berlandi, 32°, director of the learning centers program, says, "We expect the event to grow and



Ill. Timothy Ralston, 33°, participated with wife Sandy and daughter Candice.

to enhance public awareness of who we are and what we do." In particular he thanks Judi Forand for her coordination efforts.

The length and make-up of each walk is different, but all offer a safe, picturesque route, open to all ages.

A commemorative t-shirt is guaranteed for those who register prior to the date of the walk.

Entertainment is provided on the route or at the start and finish. All walks feature a post-event celebration.

Signing up is easy. Any learning center staging a walk can provide a registration and pledge form.

The applications can also be downloaded from [dyslexia.org](http://dyslexia.org).

Sponsors for the 2005 walks include Barton-Cotton, Eagle Bank, Eastern Bank, Harvard Pilgrim Healthcare, Monument Staffing, Morgan & Morgan, and Smith Barney.

For more information on the Walks to Help Children with Dyslexia, contact your local learning center, visit [www.dyslexiawalk.org](http://www.dyslexiawalk.org) or call (781) 862-8518. See the list of locations on page 12.

Bro. Tom and Lisa Woodruff, with their sons William and Benjamin at the 2004 Cincinnati walk.



# Records From a Dark Era

BY ALAN E. FOULDS

*Anti-Masonic newspapers acquired  
by Van Gorden-Williams Library*

The picturesque agricultural community of Union Village in Washington County, NY, might seem an unlikely place to publish a fervent anti-Masonic newspaper. In fact, the town today, known as Greenwich, was home to two such periodicals.

This year the Van Gorden-Williams Library at the National Heritage Museum added to its holdings by purchasing nearly complete sets of the *Anti-Masonic Champion* and its successor, the *Banner*.

The first of the two papers, the *Champion*, was published by J. P. Patterson and sold for \$2 annually, "payable half-yearly in advance." The first issue, dated March 5, 1829, featured an editorial explaining the mission.

Quoting from a "Masonic Declaration of Independence," it said, in part, "We seceders from Masonic institutions availing ourselves of our unalienable and natural rights and privileges guaranteed us by our constitution . . . do offer the following for endeavoring to abolish the order of Freemasonry and destroy its influence in our government."

In answering a letter to the editor, Patterson also said, "Our war is not with men, but with principle; not with Masons, but with Masonry."

The *Champion* was founded in the wake of the so-called "Morgan Affair," which took place in Batavia, NY. The incident is cloaked in mystery, with



The *Anti-Masonic Champion* and its successor, the *Banner*, were published from March 1829 to December 1833.

none of the facts clear. William Morgan, possibly a former Mason, announced that he intended to make public the Masonic rituals.

After a series of arrests and acquittals on relatively minor charges, he was apparently abducted and possibly murdered.

Neither crime was ever verified and his body was not absolutely identified, but Masonic organizations all over New York were blamed for heinous actions.

Political boss, Thurlow Weed, using the incident to enhance his control, fanned the flames of anti-Masonry.

He went so far as to manage a presidential campaign based on the issue. Animosity toward the fraternity spread throughout the East.

Union Village apparently became caught up in the frenzy, which saw many lodges in New York and New England close their doors or become dormant.

The publication's chief goal was to speak out against Masonry, but it also served as a local newspaper covering local events.

Although generously sprinkled with stories from around the country decrying Masonry, or relaying "good news" of anti-Masonic electoral victories, mundane articles on regional affairs were a big feature.

Advertisements came from all sorts of businesses, including druggists, doctors, and carriage shops, none of which make reference to political movements or issues.

LaMott's cough drops, which appear to cure everything from colds to consumption, is a major sponsor. One paid advertisement from William S.



ALAN E. FOULDS, is the Assistant Editor for The Northern Light, and author of the recently published book, *Boston's Ballparks and Arenas*.



The library acquired nearly complete sets of both the *Champion* and the *Banner*.

Kittle trumpets his painting establishment, and incongruously went so far as to promote the fact that he has "Masonic carpets and aprons, executed in satin and lustering silk" available at his shop "just a few doors down from the hotel."

Publisher Patterson struggled to make ends meet, and he was constantly pleading with customers to pay their bills.

One notice read, "All accounts due me for newspapers and other printings . . . should be settled without delay, as a longer indulgence would be attended with a serious inconvenience."

At one point in the winter he said that he would accept cut wood in exchange for what was owed him.

After a change of editors the *Anti-Masonic Champion* published its last

issue on Nov. 15, 1830.

A notice on the back page announced, "Those who have been in the habit of receiving papers of me during the past summer are hereby informed that I shall supply them no longer."

Making one more bid for payment, he ended with the plea, "They are respectfully requested to hold themselves in readiness to pay up all arrearages at this time."

After a lapse of only one month a second newspaper sprang up from its ashes.

According to Peter Luke, a rare book and ephemera dealer, "The two were likely the same paper, with the second version aimed at a more general audience."

Indeed, the *Banner* made no reference to anti-Masonry in its name, unlike the older paper. The look and feel

of the new publication was nearly identical to the *Champion*, but it contained a greater percentage of local news.

In addition to expanding the audience, its publisher, Wendell Lansing, attempted to hold on to the original audience. Complimentary copies of the *Banner* were sent to all former subscribers of the *Champion*.

During its three-year run, subtle changes were made as the paper distanced itself from its roots. The typeface was altered and the name was reset in Old English font. The publisher of record became "Wendell & Lansing," and more of the pages were devoted to local news.

With no mention of its demise, the last issue was published Dec. 31, 1833.

The collection purchased by the library is remarkably complete, with only a small number of issues missing. In all, it contains 227 pieces.

Although fragile, both sets add to the knowledge of a significant era in the history of Freemasonry. They also appear to be quite rare. Unlike history books, which deal with the cause as a whole, the *Champion* and *Banner* offer insight into the feelings of the era on a personal and local level.

Much like the feverish anti-Masonic movement across the region, though, both newspapers were unable to sustain momentum.

With only one issue as their reason for existence, they both enjoyed very brief lives.



## Anti-Masonic Collection is Extensive

The Van Gorden-Williams Library at the National Heritage Museum holds an extensive collection of anti-Masonic material.

Among the many pieces is this 1830 edition of the New England Anti-Masonic Almanac, published in Boston.

The periodical contains many items found in a standard almanac, such as planting tables, astronomical events, and history.

In addition, it includes anti-Masonic anecdotes and stories of alleged crimes committed by Masonic orders and members.



# Russia's Masonic 'Chapel'

By C. DeFORREST TREXLER, 33°

*The 19th-century  
structure has survived*

Visitors to St. Petersburg, the city often called "The Venice of the North" or Russia's "Window to the West," invariably include in their itinerary an excursion to the southern suburb of Pushkin.

The attraction in Pushkin is the vast and elegant Catherine Palace, an 18th century baroque edifice set in an equally picturesque expanse of terraced gardens, ponds, and wooded parkland.

Among the numerous halls and chambers housed within the blue and white facade is the famous Amber Room, now completely restored after the Second World War left the palace a gutted ruin.

It is beautiful, engrossing, inspiring — but perhaps the last place we would expect to find a Masonic temple.

If one walks through the spacious grounds some distance to the west of the palace, past exotic pagoda-like structures, eventually he will find himself alone in an area rarely frequented and certainly off the beaten path for tourists.

There, unexpectedly, in awesome silence, amid the trees, rising from dense overgrowth of shrubbery and thickets, his eyes will fall upon a tower, which at first impression evokes an aura of mystery and romance — a vision of a fairy-tale castle.

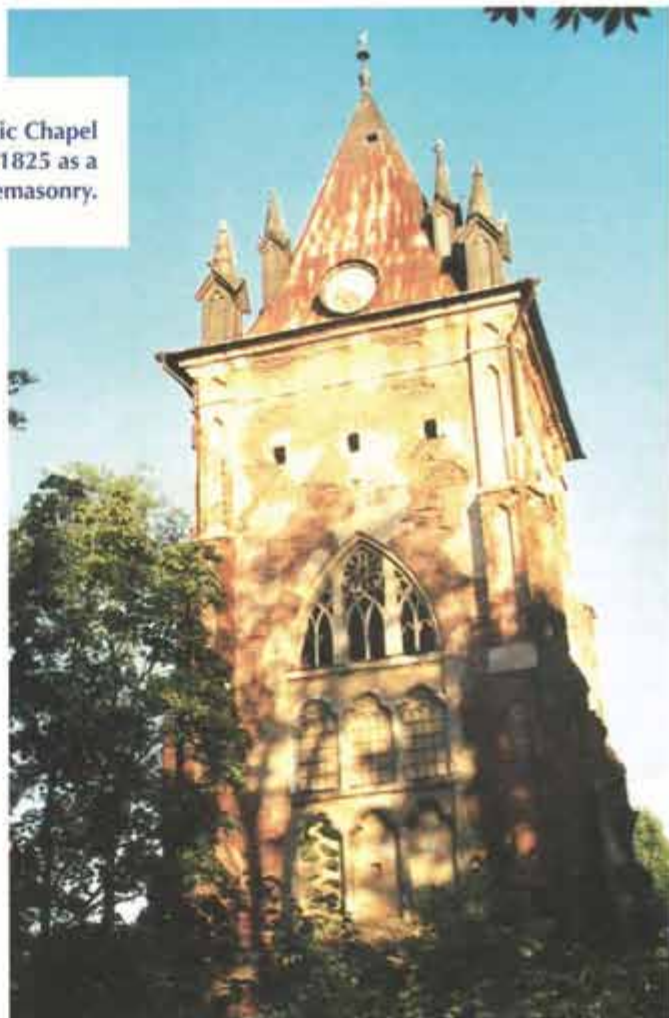
Known today as the Gothic Chapel, the structure has been abandoned and neglected since the Revolution of 1917, and is all but forgotten even among the local residents.



ILL. C. DeFORREST TREXLER, 33°, an Active Member of the Supreme Council and former Deputy for Pennsylvania, is Grand Treasurer General and chairman of the Committee on Ritualistic Matters

St. Petersburg's Gothic Chapel was built in 1825 as a temple of Freemasonry.

Source material and photography were provided by Ms. Marina Torygina of Pushkin, Russia.



Yet this dilapidated "Chapel" was witness to portentous events in Russian history. It was originally built as a temple of Freemasonry.

The story of the Chapel begins in 1815, when the Russian army, having helped to liberate Europe from Napoleon, returned home with high expectations.

Imbued with the revolutionary ideals of the West, their aspirations were constitutional government and emancipation of the serfs.

There was reason to hope that this would become reality.

Emperor Alexander I, grandson of Catherine the Great, seemed receptive to liberal ideas.

The army brought with them something else — a new interest in Freemasonry. Masonic lodges had previously existed in Russia, but the years after

1815 saw a marked increase in Masonic activity, as well as political activism.

Although the time seemed to be at hand, Emperor Alexander failed to act, reverting to the autocratic impulses endemic to Russian monarchy.

Increasing frustration erupted into army mutinies, first in 1820 and then the Decembrist Revolt of 1825.

As virtually all rebel leaders were Freemasons, the source of the disorders ultimately was laid to Masonic lodges.

It was estimated that in the Semenovsky Guard Regiment alone, three quarters of the officers were Freemasons.

The inevitable result, in 1822, was a decree banning all secret societies in Russia.

The measure was less than successful, and within three years Alexander apparently reconsidered the action.

In 1825, construction of a building was begun in the Alexander Park on the grounds of the imperial palace at Pushkin (then called Tsarskoe Selo). The new building was called simply the "Chapelle."

Designed by a Masonic architect, the cost of the structure was subscribed by Masonic lodges throughout Russia.

Alexander died before the year was out, but the Chapelle was completed under his brother and successor, Nicholas I.

As Russian rulers viewed Masonic lodges and the ideas they promoted as subversive to the monarchs and their policies, it remains an enigma why they permitted, if not encouraged, a visible symbol of Freemasonry to be erected on the grounds of their own residence.

Perhaps it was an attempt to enlist Freemasonry in support of the monarchs. Perhaps it was in the belief that it was better to place Masonry where it could be observed and controlled than attempt to suppress it.

Indeed, during 1827-43 the palace Lyceum, where government officials were trained, included a department on Masonic studies.

The famous poet, political dissident, and prominent Freemason Alexander Pushkin was an intermittent resident of the place that now bears his name.

We may assume that Pushkin frequented the Chapelle, even as he was routinely compelled to submit his writings to government censors before publication.

In 1837 the first railroad in Russia was opened between St. Petersburg and

Pushkin, supposedly through the influence of Freemasons, to facilitate access to the Chapelle.

On the other hand, activities conducted in the Chapelle were shrouded in the secrecy which traditionally surrounded Masonic gatherings, but which also lent itself to non-Masonic purposes.

For example, the Chapelle was a meeting place for the Emperor's cabinet. One of the documented meetings held in the Chapelle was an official vis-

**It is beautiful,  
engrossing, inspiring — but  
perhaps the last place we  
would expect to find a  
Masonic temple.**

---

itation by the Grand Orient of France in 1905.

Guidebook entries on the Chapelle have been essentially nondescript — "a tall three-story building . . . in the style of a Gothic chapel . . . adorned with buttresses and metopes."

A recent *Baedeker* simply mentions "a Neo-Gothic chapel."

In appearance, the ground floor resembles a sentry box. Its probable function was to guard access to the floors above.

The second floor is reached by a narrow stone stairway, from which an open gallery leads to a square hall with a domed ceiling, 25 feet in height.

The only outside illumination is afforded through a single Gothic window near the ceiling.

As one's eyes become accustomed to dim interior, the outline of false windows can be discerned on the walls.

The only adornment in the hall is a bronze statue of Christ, the left fist pressed to the chest, the right arm extended forward — a form of Masonic greeting at the time. The hall apparently was used as an anteroom.

The third floor — the inner sanctum — consisting of a single room, cannot be accessed by conventional means.

As designed, this room could be en-

tered from the second floor hall only by a rope ladder or hoist lowered from above.

When the persons entitled to admission had assembled in the room, the rope was drawn up and the meeting could proceed without fear of interruption or eavesdroppers.

Three small windows are set high in each of the room's four walls, while the west and east walls also contain a tall, narrow window.

The room is as austere as that on the floor below. We are told that when the room was in use, the rafters were hung with colorful banners bearing Masonic symbols, while the floor was covered with rich carpets brought from the palace. Heat was provided by a metal stove.

The Chapelle is surmounted by a pointed dome or spire, atop which stands a cormorant on one leg, the raised leg holding a mallet. This was a well-known symbol in Russian Masonry.

The last use of the Chapelle, in March 1917, was also the last act of the Russian monarchy.

It was here that meetings finalized the decision of Emperor Nicholas II to abdicate.

Among those in attendance were Alexander Kerensky, future leader of Russia's short-lived Provisional Government and a Freemason, as well as the aristocrat Felix Yusupov, who barely two months earlier had assassinated the sinister mystic Grigory Rasputin.

Even today, in its deserted, dilapidated state, accessible, yet inaccessible, the Chapelle is suggestive of the hidden meanings so meaningful to its Masonic associations.

What is even sadder than the melancholy sight of the structure declining into ruin is the suspicion and distrust with which many Russians view the Masonic order that it was built to serve.

Perhaps it is the trauma of the Soviet experience, which we, who never lived it, can never fully understand.

To many Russians, the men who came and went in secrecy through the Chapelle were betrayers of their country and its traditions, complicit in the murder of the imperial family and the trials and terrors of the years that followed.

To us, they were high-minded men, who wished to bring Russia freedom and democracy, but who were tragically helpless to control events.



# NOTES FROM THE **SCOTTISH RITE** JOURNAL<sup>®</sup>

OF FREEMASONRY ♦ SOUTHERN JURISDICTION ♦ USA

## "An Evening with Ernest Borgnine"

On April 2, the Scottish Rite Foundation of Florida hosted "An Evening with Ill. Ernest Borgnine, 33°, G.C." The evening included remarks from Ill. Robert L. Goldsmith, SGIG in Florida, and representatives from the Florida Childhood Speech and Language Disorder Clinics. The highlight of the evening were the comments by Ill. Bro. Borgnine. It was a gala event that emphasized his continuing support for Freemasonry. Bro. Borgnine is well known for his fine career as an actor that has spanned more than 50 years, including receiving an Oscar for his role in the 1955 movie, "Marty," and starring in

the popular TV show, "McHale's Navy." Bro. Borgnine became a Mason in Abingdon Lodge No. 48, Virginia, and joined the Los Angeles Scottish Rite in 1964. He received the KCCH in 1979, the 33° in 1983, and the Grand Cross of the Court of Honour in 1991.



**204 Years of  
Scottish Rite  
Freemasonry**

In October the Supreme Council, S.J., will hold its biennial session in Washington, DC. It will represent 204 years of Scottish Rite Masonry since the first Supreme Council meeting in 1801.

The House of the Temple will be used for the conferral of the 33° on Tuesday, Oct. 4, and a reception after Vesper Services on Sunday, Oct. 2, but the Capital Hilton Hotel will host all other meetings and meals.

The formal opening will be held on Monday morning, Oct. 3. The most anticipated event Monday is the announcement of newly elected Knights Commander of the Court of Honour (see related article below) and 33°, Inspectors General Honorary.

The 33° will be conferred on Tuesday afternoon on those elected who happen to be present, but most of the conferrals will occur later at regional events around the Southern Jurisdiction.



Left to right: Ill. H. Douglas Lemons, 33°, SGIG in California, Ill. Robert L. Goldsmith, 33°, SGIG in Florida, and Ill. Ernest Borgnine, 33°, G.C.

## Understanding Southern Jurisdiction Honors

To paraphrase George Bernard Shaw, the Northern Masonic Jurisdiction and the Southern Jurisdiction are two fraternities separated by a common language. We have very similar organizations and use very similar language to describe ourselves. However, similarity is not equivalence, as indicated by our different honors.

Both Supreme Councils award the 33° in recognition of outstanding service to the fraternity or to humanity. In the S.J., a little less than two percent have received this honor. At this point the similarities fade. The S.J. does not have the Meritorious Service Award nor the Gourgas Medal, but we do have the rank and decoration of Knight Commander of the Court of Honour (KCCH) and the Grand Cross of the Court of Honour.

The KCCH is awarded in recognition of outstanding service by Freemasons who have held the 32° for at least four years. Each biennium twice as many KCCHs as 33°s are allocated to the Orients. A little less than three percent now hold the KCCH. A KCCH wears a distinctive breast jewel (see image above left) and a red cap with the KCCH jewel embroidered on it.

The Grand Cross of the Court of Honour is the highest honor of the S.J. Each biennium, a small number (usually between four and six) 33° Inspectors General Honorary are elected to receive this award. They have a special jewel (see image below left) and wear a white cap with a blue velvet band with the Grand Cross embroidered on it. There are 66 living Grand Cross recipients today.



For those of you who want high-speed Internet service (and I suspect that includes almost all of you), the news is good and getting much better.

SBC Communications customers discovered a good deal improved when in June SBC announced a bargain-priced — \$14.95 per month — broadband Internet service to customers within its 13-state territory.

This really is very good news. Millions of Americans have found broadband service — usually in the form of cable modem or DSL (digital subscriber line) — to be somewhat pricey. Indeed, cable modem service — the most popular of the broadband services — often costs more than \$40 per month. Typically, DSL service is in the \$29.95 to \$49.95 per month range. In contrast, dial-up service is available for as little as \$9.95 per month.

In making its move, SBC seems to be taking aim at those of you (and this includes me) who still rely on agonizingly slow dial-up service to access the Internet. The communications giant also hopes to lure customers away from higher priced rivals. Of course, SBC's move likely will prompt competitors to trot out deals of their own. In the end, the consumer wins.

If you are considering the switch to high-speed broadband service or want a better deal, shop around for the offer that best suits your needs and pocketbook. Generally, price and customer service should be the key factors in making your decision.

By now, I am certain, I've stirred the ire of at least a few cable modem adherents. Speed, they will argue, is what makes cable modem Internet service worth the price. Yes, cable modem is fast — up to three times faster than DSL. However, even the slowest DSL connection still is about 25 times or so faster than dial-up.

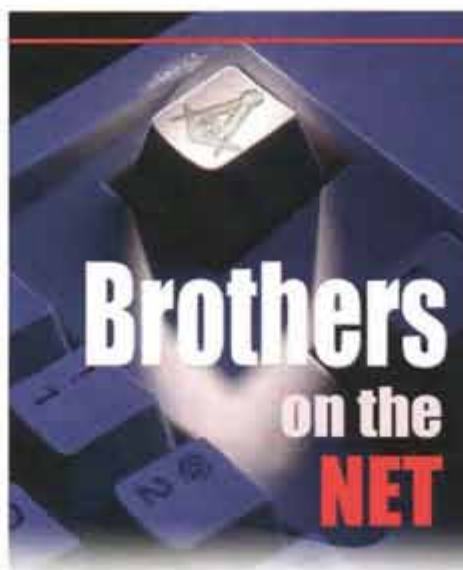
Unless you have a genuine need for the highest possible connection speed, DSL will meet your broadband Internet service needs.

Now, what about the millions of people who cannot get DSL or cable modem service? This includes people who live in very small communities and those who reside in rural areas.

To borrow a phrase from a former president, I feel your pain. You see, I too live in a rural area where high-speed Internet serv-



**Leigh E. Morris, 33**, works in corporate communications for a major utility company. He is a member of the Valley of Milwaukee and Valley of Springfield, Ill.



## Good news for high-speed service

ice is nothing more than an unsubstantiated rumor. (We've also heard there are people who have pizza delivered to their homes, but we don't believe it.)

Until recently, folks caught in the dial-up trap could opt for one of two satellite services — StarBand ([starband.com](http://starband.com)) and Directway ([directway.com](http://directway.com)). There also are a number of small but growing Internet service providers (ISPs) who offer wireless service.

This summer, a new satellite service has appeared on the scene. As this column was being written, WildBlue reported that it has begun connecting its first customers.

WildBlue is bound to make waves because it is offering service at prices well below the competition. As with other satellite services, WildBlue customers must buy their equipment and pay for installation. WildBlue offers service, beginning at \$49 per month.

WildBlue may have one other competitive edge — the company makes it clear that it wants Windows and, somewhat surprisingly, Macintosh users as customers.

Of course, WildBlue's entry into the marketplace is likely to inspire greater price and service competition for the rural and small town dial-up user. High-speed Internet access would provide rural Americans with significant economic and social benefits.

Before you sign up for any of the satellite services, make certain DSL and cable are not available (or will not soon be offered) in your area. You also should determine if a wireless ISP serves your area.

If you are required to buy equipment, ask what happens if technological advances mandate that the equipment be replaced. Will you pay for it, or will the satellite company foot the bill?

While satellite service offers numerous benefits, service can be interrupted during storms and the service generally is not good for those who play online games. The fact customers must buy equipment will be seen as another disadvantage.

Considering the Internet still is very young, we've come a long way. Thanks to reduced costs and greater competition, high-speed service is within the reach of most Americans. Ditto for computers. Just another indication that capitalism does work.

Be sure to send me your comments, suggestions for future topics and thoughts to me at [<studebaker55@casscomm.com>](mailto:studebaker55@casscomm.com). But don't delay. You see, I just might switch to satellite service one of these days. It is tempting, very tempting.

## Happy Birthday Everyone!

Okay, okay. You must be thinking that this writer has gone a little crazy, but as this story describes, you should celebrate your birthday more than once a year. Your first birthday can yield some surprising results.

Over the past several months I have been speaking to a Brother who had expressed an interest in establishing a charitable gift annuity (CGA). Three months earlier we began this discussion. He was interested in the program because it offered a way of ultimately supporting the charities of the Scottish Rite while providing better income than he was currently receiving for his investments. I showed him the advantages of a CGA, which he promised to think about.

Well, last week I called the Brother. When he answered the phone, I said "Happy Birthday!"

There was stunned silence for a second. Following that, he said "Steve, you are way off, my birthday is a half year from now."

Laughing, I explained that while the actual anniversary of his birth is still some time off, when it comes to CGAs a person's annuity age increases exactly six months before his date of birth.

So, when dealing with the CGA he was considering, he was now a year older, which meant the return he could expect from an annuity would be a little higher.

Obviously this "birthday present" came as welcome news and an immediate reason to establish a CGA.

### The Beauty of CGAs

A charitable gift annuity can be a really wonderful vehicle for supporting the charitable programs of the Scottish Rite while helping yourself. First off, you receive income for life guaranteed by the strength and security of the Scottish Rite Benevolent Foundation. Your income is determined by your age and whether the annuity is single or for joint members (usually husband and wife). The annuity provides largely tax-free income — another advantage. Because the ultimate beneficiary of the CGA is your charities — and you can designate any one of them, a specific learning center, the National Heritage Museum or others — a substantial percentage of the investment is tax-deductible. Finally, if you fund a CGA with appreciated assets, like stock or property, you can also receive these benefits and avoid capital gains taxes.

Interested? The back cover of this issue of *The Northern Light* provides examples of how well you can do by establishing a CGA through Scottish Rite Charities.

If you'd like a personalized report of how much your income can be, call me at 800-814-1432 ext. 3326. For more information you may also consult the planned gift section of the web site [www.supremecouncil.org](http://www.supremecouncil.org) and select the planned giving box on the Charities section of the site.

And you, too, can have a happy — and prosperous — birthday!

## An Invitation to Join the Builders Council

The Builders Council was established to honor those who make gifts or pledges of \$10,000 or more to the Scottish Rite Charities. The number of members continues to grow.

If you would like to be a part of this select group, you can call



**Steve Pekock, 32<sup>+</sup>**  
Director of Development

Anouska Ferragamo in the development office (800-814-1432 x 3326) for more details.

One of the events planned for Builders Council members is a breakfast during the course of the Supreme Council annual meeting in Grand Rapids, MI, at the end of August. There will also be other events coming along.

The Builders Council is a way to pay tribute to the many charitable donors of our charities.



# The Stamp Act

The Mount Rushmore National Memorial in the Black Hills of South Dakota was commemorated by a U.S. stamp in August 1952. This work of art resulted primarily from the efforts of **Gutzon Borglum**, who designed the carving and started it in August 1927, and **Lincoln Borglum**, his son, who was assigned to complete it upon his father's death.

Gutzon was born March 25, 1871, in Idaho. He studied art in San Francisco and continued his work in Paris from 1890-93. His career gathered impetus in London and attained its full expression after his return to New York in 1901. He completed many notable works and died March 6, 1941, in Chicago after seeing the fourth head of the Mt. Rushmore Memorial unveiled in 1939.

Lincoln was born in Connecticut on April 9, 1912, and studied under his father and in Europe.

Gutzon was raised in Howard Lodge No. 35, New York City, in June 1904. He served as Master of this Lodge in 1910-11. He received his Scottish Rite degrees in the Valley of New York City in October 1907. In 1915 he was appointed Grand Representative of the Grand Lodge of

Denmark near the Grand Lodge of New York. Lincoln received his degrees in Battle River Lodge No. 992, Hermosa, ND, in 1943-44.



The first Australian postage stamp to feature a living person honored Sir **Donald George Bradman**, considered the greatest cricketer ever to play the game, as an Australian Legend. Bro. Bradman received his degrees in Lodge Tarbolton No. 12, U.G.L. of N.S.W. He received his degrees between 1929-34 but there is no record of his having joined a lodge



following his move to South Australia.

Sir Bradman was born in Bowral, New South Wales, and, known as "The Don," became Australia's great cricket hero. On his first tour of England in 1930, he scored 309 "not outs" during one day of the Leads Test.

A few years later, during the English tour of Australia in 1932-33, the English team introduced bodyline bowling to combat his remarkable talents. He retired from the sport in 1949.



On May 9, 2002, Portugal joined the increasing number of countries to recognize Freemasonry with a postage stamp release. This stamp commemorates the 200th anniversary of the founding of the Grande Oriente Lusitano — the **Grand Lodge of Portugal**. The First Day ceremonies were held in Lisbon.



Admiral **David Glasgow Farragut** was born in 1801 near Knoxville, TN. He entered the Navy as a midshipman at the age of nine. He served in the Mediterranean from 1815-20 and over the next 20 years held successively responsible commands, advancing to the rank of commodore. He participated in the Mexican War and established the navy yard at Mare Island on San Francisco Bay.

He immediately declared his loyalty to the Union at the start of the Civil War and distinguished himself along the Mississippi River, forcing the surrender of New Orleans. His heroic actions earned him the rank of vice admiral in 1864 and admiral in 1868. He commanded a naval squadron in Euro-



pean waters in 1867 and died on Aug. 14, 1870.

Farragut's original lodge is not known but it is believed to be on the island of Malta in 1818. He visited Naval Lodge No. 87, Vallejo, CA, when he was at Mare Island Naval Yard. Upon his death he was buried with Masonic honors by the Grand Master of New Hampshire and St. John's Lodge No. 1 of Portsmouth, NH. Bro. Farragut is shown on the three-cent value of the U.S. Navy set of 1937.



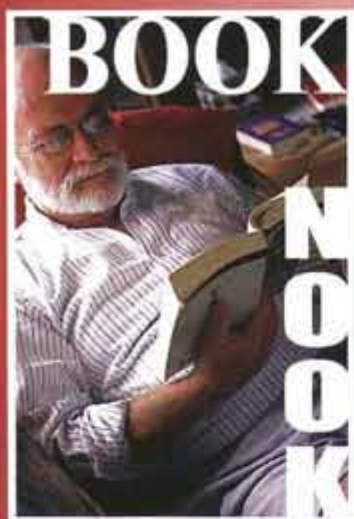
**Rafael Urdaneta** was born on Oct. 24, 1788, in Maracaibo, Venezuela. He joined the campaign of Cundinamarca in 1811 and in 1819 was a member of Congress in Angostura. He died in Paris on Aug. 23, 1845. He is pictured on a regular postage stamp issued by Uruguay in 1946.



Gen. Rafael Urdaneta joined Masonry in a lodge in Venezuela. In 1812 he founded the Lodge "Hermanos Regeneradores" in Maracaibo, Venezuela, and served as Master in 1824-25. He later affiliated with Lodge "Fraternidad Bogotana" No. 1 in Bogota in 1822. He received the 32° under the Supreme Council of Colombia in 1824.

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





Reviewed by Thomas W. Jackson, 33°

## The Knights Templar Chronology: Tracking History's Most Intriguing Monks

by George Smart. Published in 2005 by authorHouse, 1663 Liberty Dr., Suite 200, Bloomington, IN 47403. \$13.95.

With the publication of *The Da Vinci Code* and the release of the movie *National Treasure*, interest in the Knights Templar has reached a probable new high, but interest has been rising for over two decades following the publication of *Holy Blood, Holy Grail*. Many authors have taken advantage of this renewed interest to capitalize upon it.

Some of the writing, such as Dan Brown's, is presented as fiction, others as speculation. Many authors offer their stories as a history, some perhaps true but many lacking any fragment of possible truth. Because of the theories linking Freemasonry to the legacy of the Knights Templar, an impact is created upon the craft, some negative but some positive, by generating an interest in who and what we are.

This short paperback book has been written to document the chronology of this organization from events leading up to its origin to the postscripts following its demise.

Niven Sinclair, noted researcher on the subject of the Knights Templar, wrote the forward. The author is managing partner of Strategic Development, Inc., in Research Triangle Park, specializing in leadership. It is a book that should aid future researchers to maintain direction on a subject that transverses centuries.

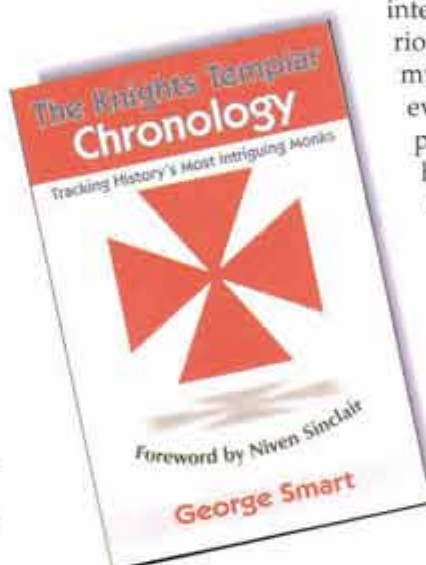
The Knights Templar has always been and remains so today as an enigma even as to its purpose. We know much about the history of the order but little about its creation, much about the accomplishments of members but little about the ultimate destiny of the survivors.

Due to this lack of knowledge a fertile ground for speculation and theory exists and interest has not ceased even after almost a millennium.

George Smart traces an intriguing history. He begins in the year 1065, with events leading up to the founding of the order through the year 2004 with the purchase of the film rights of *The Da Vinci Code*. He projects through the year 2019 with Tim Wallace-Murphy's proposal of the creation of a new Jerusalem, with the alignment of the seven major planets with the locations of Rosslyn Chapel, and the cathedrals at Arians, Paris, Chartres, Orleans, Toulouse, and Compostela.

For those interested in the subject, the book provides an interesting guide over this period of time. It includes much more than this, however. It documents history, providing a chronology of historic events that has an influence upon the order. The birth and death dates of rulers, popes and Grand Masters are documented along with their styles of life and actions. The convening of councils and the intrigues of political alliances are also included.

I found the book to be interesting and it may be the best chronology of the order developed to date.



## Stories in Stone: a Field Guide to Cemetery Symbolism and Iconography

by Douglas Keister. Published by Gibbs Smith, PO Box 667, Layton UT 84041. \$24.95.

I have always found old burying grounds and cemeteries fascinating places, and when I find one in my travels, I take the time to walk through it. I did not give much thought, however, to the significance of the motifs found on the grave markers unless specific to the interred. This book will cause me to be more aware of the meaning of what I see in the future. It is a 288-page, odd-shaped little book, four and one half by nine inches, that seems to fit the sub-

ject quite well. The quality of the book's material composition itself is also quite good.

The author discusses the evolution of grave markers from physical representations of those buried there, through symbols of mortality, belief of everlasting life, and to those representing the interests of the deceased.

He reveals the specific meanings of the more common symbols and the variations found in different parts of the world. Many colored photographs of tombstones and mausoleums are included that add to the interest of this text. These include photos of famous personages and personalities that I found extremely interesting.

The interest for Freemasons in the various markers and symbols is that many of them represent the deceased's affiliation with the craft. One entire chapter is dedicated to secret societies, clubs, and fraternal organizations. It includes many photographs of various Masonic markers found on graves of our Brothers.

This chapter also includes a 23-page listing of the many acronyms that are to be found, indicating the organizations to which they refer.

The author divides the book into chapters reflecting the categories of motifs found on the markers, the variations, and the meanings. Hence we find chapters on flora, fauna, the human condition, mortality symbols, and religious condition along with the societies, clubs, and fraternities.

If you have a similar interest as I have, you will find this to be more than an interesting book for reading or even if you have little or none, you may find it informative.

### **The Arcana of Freemasonry: A History of Signs and Symbols**

by Albert Churchward. Published originally in 1915, this edition in 2005 by Weiser Books, 368 Congress St., Boston, MA 02210. \$31.95.

Albert Churchward, author of *The Arcana of Freemasonry*, wrote five additional books, including *The Origin and Evolution of Freemasonry*.

His other books also dealt with origins and evolution; of the human race and of primordial man. All of this research and writing was done in a 25-year span following a career in medicine.

His works have generally been criticized and

largely forgotten by both the Masonic and the academic community due, in part, to his claims of the origin of man at over two million years ago and the origin of Freemasonry or its precursor 600,000 years ago. Although some of his rejected claims have gathered credibility today, time has been no ally in supporting most of his work.

Bro. R.A. Gilbert is responsible for this new edition and has written the introduction, justifying the re-issuance because it raises serious questions about the purpose and function of Freemasonry in modern society, and because his work on signs and symbols has merit.

I am inclined to agree with this evaluation.

Even though no serious credibility can be given to his time lines, his evaluation of signs and symbols are worth our consideration. In addition, this text stimulates thought on subjects that most never consider.

Although his writings were rejected by Masonic scholars, there can be no doubt as to his dedication to the principles of Freemasonry, and much tribute was paid to him at the time of his death by the Masonic press. If Freemasonry did, indeed, represent what he claims for it, we would stand alone as the most significant organization on earth.

It is the contention of Churchward, that the origin of our signs and symbols can be traced back to ancient Egypt. He traces speculative Freemasonry through the operatives, and those back to the Ari (craftsmen) of ancient Egypt.

He states, for example, "Freemasonry, taken as a whole, i.e., in all its degrees from the first to the thirty-third, is the Ritual of Ancient Egypt, or their Eschatology."

He further traces our origin back to primitive man with the development of the "Stellar Cult," 600,000 years ago.

He traces the craft's signs and symbols from early Egypt through the movement of "Stellar Mythos" people throughout the world, including North America. It was his contention that even the druids were High Priests of Egypt. Among other claims of the importance of the Masonic fraternity, he wrote, "Freemasons, perhaps, unknown to most of themselves, have been the custodians of the secrets connected with it from the original, through ages of time," referencing the units of measurement of the great pyramid.

Were it not for the unacceptability of his time claims, Churchward would probably have been regarded as a major Masonic scholar.

His thinking was on a higher level than where most of us dwell. I found the book worth reading simply for the stimulus of thought.

**THOMAS W. JACKSON, 33°**, was formerly Grand Secretary for the Grand Lodge of Pennsylvania. He is Executive Secretary for the World Conference of Masonic Grand Lodges and the book reviewer for *The Northern Light*.



# Health Wise

ideas  
for  
health  
and  
fitness



## Weekend Exercise

Daily exercise is best, but exercising on Saturday and Sunday only can help you live longer too, according to a study in the *American Journal of Epidemiology*.

Before starting, get your doctor's approval for your planned activities. Start slowly and work up gradually to 60 or 90 minutes. Exercising enough to burn 1,000 calories during the weekend should be your goal.

During the week, increase physical activity by using the stairs, parking farther from the store, cleaning the house, or working in the garden.

Choose activities that you enjoy and will be able to do in years to come.

## Siblings and Heart Health

While parents' heart health has been considered a strong predictor of whether or not a person was at risk for heart disease, researchers at Johns Hopkins suggest looking to siblings instead.

A new study of people at an average age of 52 with no coronary heart disease (CHD) indicates that CHD in later life is more frequent among subjects whose siblings had heart disease before age 55 (65 for women).

For siblings of early CHD patients, screening can help determine how to treat risk factors.

## Burn Fat, Build Muscle

The path to better health and a leaner body lies in eating a proper diet and exercising to build muscle. The more muscle you build, the more you perk up your metabolism to burn more calories. For each pound of muscle, you burn an extra 12,000 calories a



year. Nutritionist and author Miriam Nelson says muscle burns more calories when you walk, when you exercise, and even when you sleep.

Researchers at the University of Arizona at Tucson say strength training is one of the best ways to build muscle, but it also builds strong bones. Their studies back up findings from the Nurse's Health Study, which show that women who walked at least four hours per week lowered their risk of hip fracture by about 40 percent.

## Osteoporosis and Celiac Disease

Doctors at Washington University School of Medicine in St. Louis have discovered that three percent to four percent of osteoporosis patients also have celiac disease. The intestinal disorder is caused by intolerance to gluten found in wheat, rye, and other grains. A gluten-free diet eliminates the disease.

Celiac reduces the ability of the in-

testine to absorb nutrients including calcium and vitamin D that are essential to bone health. The team concludes that osteoporosis patients should be screened for celiac disease, since it could be the cause of their bone loss.

## Leaky Heart Valves and Surgery

Severely leaking heart valves usually produce no symptoms. Researchers at the Mayo Clinic say they should be repaired as soon as possible. Their new study shows that such patients are five times as likely to die of a heart problem or heart failure as those with mildly leaking valves.

The study involved the mitral valve connecting the upper left chamber with the heart's main pumping chamber. If the valve's two flaps don't close tightly, blood can painlessly leak back into the upper chamber when the heart contracts.

## Meningitis Shots for Students

The Centers for Disease Control and *Prevention* magazine are urging all college freshmen living in dorms to get vaccinated for bacterial meningitis.

The bacteria cause infection in the fluid surrounding the spinal cord and brain.

Those most at risk are first-time students living in dormitories, smokers, people exposed to passive smoke, those who have had a recent upper-respiratory infection, people with weakened immune systems, and people who share utensils and drinking glasses.

Symptoms include high fever, headache, stiff neck, nausea, vomiting, sensitivity to bright light, confusion, and sleepiness.

## "I've got mine!"

Ill. William J. Mollere, 33°, Southern Jurisdiction, Deputy for Louisiana, jumped to his feet wildly waving his Scottish Rite U.S. Bank Visa Platinum Card recently at the Ohio Council of De- liberation shouting, "I've got mine!"

Brother Mollere was responding to a query that was made of the Valleys to determine which had the highest percentage of officers present carrying their new Scottish Rite U.S. Bank Visa Platinum Card.

A prize was being offered, which the Valley of Cincinnati won by having nine percent of its officers carrying the card, making the room buzz with excitement as Valley Secretaries accounted for their officers' credit card disposition.

The end result was that there were several officers

and members in attendance that didn't have a new Scottish Rite U.S. Bank Visa Platinum Card. As this event was in June, and it is now August, as you read this probably all of Ohio's officers have since completed applications and are using their new Scottish Rite credit card every day.

Your Valley has a considerable stake in this campaign and your support is necessary. At the end of the year, Valleys with the highest percentage of members with cards will receive a prize.

The prize packages include DVD players, LCD projectors, screens, powered speakers, and even some popcorn to round out the package.

See your Valley Secretary to learn more of the details and to learn what is being done to promote the new Scottish Rite U.S. Bank Visa Platinum Card in your Valley.

If you haven't applied for a card yet, log on to [www.supremecouncil.org/visa](http://www.supremecouncil.org/visa), or call 1-800-853-5576 ext 8449 and apply today!



## Membership Rewards and Marketplace Pages

Who has time to go to the mall any more? According to the Department of Commerce Fourth Quarter E-commerce Sales Report, in 2004 Americans spent \$69.2 billion shopping on the Internet, an increase of 23.5 percent from 2003. Because of this growing trend, your member services team has been working to make your next Internet shopping trip more lucrative for you. Discounts and special offers for Scottish Rite Masons and their families can be found at [www.supremecouncil.org](http://www.supremecouncil.org) and clicking on the Member Services link. Use your Scottish Rite Visa while you save money by shopping online, and you'll provide additional funds to the Scottish Rite Charities.

At the *Membership Rewards and Marketplace Page*, you'll find national department stores like Wal-Mart and Target, travel discounts at Cheaptickets.com and Orbitz, and even theme park discounts for Universal Orlando and Paramount Parks including Paramount's King's Island in Cincinnati, Ohio.

If you like movies, live theatre or sporting events you'll want to check out *Working Advantage*, providing members and families access to exclusive discounts for movie theatres, movie rentals, theme parks, ski tickets, Broadway theatre, special family

events, online shopping and much more.

Registering for Working Advantage is easy. Simply go to the Working Advantage website at [www.workingadvantage.com](http://www.workingadvantage.com) and click on "Register." Using our Member ID (221346685), you may complete your one-time registration for free and create your own personal account with a password of your choice. Once you have registered, you can order either online or by phone at 1-800-565-3712 Monday through Friday 8am - 6pm EST or Saturdays 9am - 5pm EST.

Take advantage of the discount offers so you can save up to 50 percent on popular attractions such as Sea World, Loew's Cineplex Theatres, AMC Theatres, BLOCKBUSTER®, sporting events and some of the hottest shows on Broadway. If you have questions about any discounts, please call Working Advantage at 1-800-565-3712.

You'll also want to bookmark the *Membership Rewards and Marketplace Page* as new partnerships are being formed regularly. For more information about becoming an affiliate partner with your business, please contact Dave Olmstead at [dolmstead@supremecouncil.org](mailto:dolmstead@supremecouncil.org) or by phone at 781-726-3550.

## VIEWS

### FROM THE PAST

#### Challenge of our Times

Since the dawn of history, man has been faced with the problem of living with his neighbors in amity and concord. The task was never an easy one, but in the past, people were separated by lack of communication and travel, so that the problem in most instances was dealt with by simply ignoring its existence.

Our world today is vastly different from even a generation ago. With instant communication and with travel nearing the speed of sound, we are being drawn closer together. Bound as we are by common ties and common aims, we are learning the art of living together and empathy for the feelings of others. We are learning to practice brotherhood.

What can we, as Masons, contribute to this world about us?

We have demonstrated in our fraternity, both here and abroad, that good men from all walks of life, whether high or low, rich or poor, can dwell together in peace and harmony and in brotherhood. Let us not keep this noble concept hidden. Rather, let us intensify our efforts to inform the whole world and all the peoples in it that in Freemasonry, we have proven that toleration and understanding produce brotherhood.

We will thus meet the challenge of our times by bringing hope to the downtrodden, faith to the desolate, as well as understanding, toleration and friendship to all who would share them with us.

— Harry Ostrov, *More Light*, Beirut, Lebanon, January 1963

## Ethics — Everybody's Business

The dictionary defines ethics as "the study of standards of conduct and moral judgment."

To be ethical is to act in obedience to valid moral precepts. The ethical man is honest in all dealings with others and sensitive to the rights and the dignity of individual persons. He is guided by principles that command obedience.

Contemporary indifferences to traditions of right and wrong have led to a renewed interest in ethics on the part of many who are aware that without individual integrity in politics and business, our free society is in jeopardy. If credibility is undermined by corruption, trust is eroded and faith in our institutions decays.

Essentially, our institutions are sound — it is people who are corrupt.

Institutions are imperiled by those who cheat and so destroy the credibility of the institutions they serve.

The national Congress and the state legislatures are valid instruments of a free society, but their credibility as useful agents of society is threatened by individual members who are corrupt.

It is a significant omen of increasing ethical concern when full-page advertisements in major newspapers announce a campaign to make us aware of the threat to society, of the moral rot eating at the heart of our nation.

The campaign initiated by the Ethics Resource Center, is designed to challenge individuals to commit themselves to higher standards of moral conduct and to join in contributing to a fund to carry on the struggle for ethical revival.

People matter, especially when we stand in the grandeur of individual integrity for values on which the future hinges.

Society hangs on a thread called integrity, and it surges with power when there is moral quality in the people, not crowns, but men who dare to be honest and forthright.

The man whose word is as good as his bond is a vital source of social stability.

The "square" who gives an honest day's work for an honest day's pay, and the merchant who gives fair value for honest coin are the brick and mor-

tar of the life we share.

The politician who is unpurchasable is a contributor to the fund of trust on which our life depends.

In Robert Bolt's *A Man for All Seasons*, a play about the life of Sir Thomas More, More's contemporaries could not understand his refusal to knuckle under to Henry VIII.

What one character called More's "saintliness" seemed unrealistic in the light of the obvious realities. Young Roper, urging More to be sensible, was brought up short when More remarked, "You see, we speak of being anchored to our principles. But if the weather turns nasty, you up anchor and let it down where there is less wind and the fishing's better. But," More went on, "I'm anchored to my principles."

Men like Sir Thomas More stand tall above the murk and fog of a society without ethical anchors.

They are unpurchasable who honor the marts of trade and give credibility to the halls of Congress.

They know, with Thomas Jefferson, that a free society is dependent on men and women of "virtue and talents" who dare to stand against the tide of corruption in human affairs.

If there are enough of us who are honest and fair, we can reverse the tide that is flowing against the great traditions of honesty, industry, and integrity that represent our inheritance.

— Dr. Harold Blake Walker,  
*Knight Templar*, March 1985



"I think they call this multi-tasking."

## Tools of the Craft

The tools of a Master Mason are all the tools of Masonry indiscriminately, but more especially the trowel, an instrument made use of by operative masons to spread the cement which unites the building into one mass.

As Masons, we are taught to make use of it for the more noble purpose of spreading the cement of brotherly love and affection, uniting us into one society of friends and Brothers, among whom no contention should ever exist, save that noble contention of who best can work and agree.

There has never been such need for a skillful use of the trowel as there is in the world today — a world so troubled that its affairs are like the disarray of a temple yet unbuilt.

It lacks a faith, spirit, purpose and a commanding sense of the common good, without which class will clash with class until whatever is to be the

end of things.

Because Freemasonry knows a certain secret, whereby men of differing creeds and classes are in fact united in mutual respect and service, it has something to say, in behalf of a gentler and more ordered society which no other fraternity can do or say.

To that end Freemasonry itself must be drawn into a closer fellowship of spirit and progress, "compact together" like the old grey city on Mount Moriah, for the testimony of righteousness and the service of humanity.

So, we say, "Together, Brethren." Let us make our Freemasonry at once a bulwark against all anti-social tendencies and a constructive power in the service of all that makes for a better America and a better world.

— Joseph Fort Newton,  
*The Master Mason, January, 1924*

## TACT and TALENT

Talent is something but tact is everything. Talent is serious, sober, grave and respectable; tact is all that and more too. It is not a seventh sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch. It is the interpreter of all riddles — the surmounter of all difficulties — the remover of all obstacles. It is useful in all places, and at all times. It is useful in solitude, for it shows a man his way into the world. It is useful in society, for it shows him his way through the world. Talent is power; tact is skill. Talent is weight, tact is momentum. Talent knows what to do; tact knows how to do it. Talent will make a man respectable; tact will make him respected. Talent is wealth; tact is ready money. For the practical purposes of life tact carries it against talent, ten to one.

Take them to court — talent feels its weight; tact makes its way. Talent commands; tact is obeyed. Talent is honored with approbation; tact is blessed with preferment.

Place them in the Senate — talent has the ear of the house, but tact wins the hearts and gains its votes.

Talent is fit for employment, but tact is fitted for it. It has a knack of slipping into place, with a sweet silence and glibness of movement, as a billiard ball insinuates itself into a pocket.

Set them together on a race for popularity, pen in hand, and tact will distance talent by half the course. Talent brings to market that which is wanted; tact produces that which is wished for. Talent instructs, tact enlightens. Talent leads where no one follows, tact follows where the humor leads. Talent is pleased that it ought to have succeeded; tact is delighted that it has succeeded. Talent toils for posterity, which will never repay it; tact catches the passion of the passing hour. Talent builds for eternity; tact has a short lease. Talent is a good thing to talk about, and be proud of, but tact is useful, portable, always alive, always marketable. It is the talent of talents, the availability of resources, the applicability of power, the eye of discrimination, the right hand of intellect.

— Charles T. Murphy,  
*The Masonic Tablet, Jackson, MS,*  
*May 1872*

## Quick Quotes

Happy people plan actions. They don't plan results.

— Denis Waitley

The time to relax is when you don't have time for it.

— Sidney J. Harris

Let go of your attachment to being right, and suddenly your mind is more open. You're able to benefit from the unique viewpoints of others without being crippled by your own judgment.

— Ralph Marston

Never claim as a right what you can ask as a favor.

— John Churton Collins

When one finds himself in a hole of his own making, it is a good time to examine the quality of workmanship.

— Jon Remmerde

Nature gave us two ends: one to sit on, and the other to think with. Ever since then, success or failure has been dependent on which we use the most.

— George Kilpatrick

We know that people we love are both good and bad, but we expect strangers to be one or the other.

— Russell Banks

My father didn't tell me how to live. He lived and let me watch him do it.

— Clarence B. Kelland

Adversity has the effect of eliciting talents which, in prosperous circumstances, would have lain dormant.

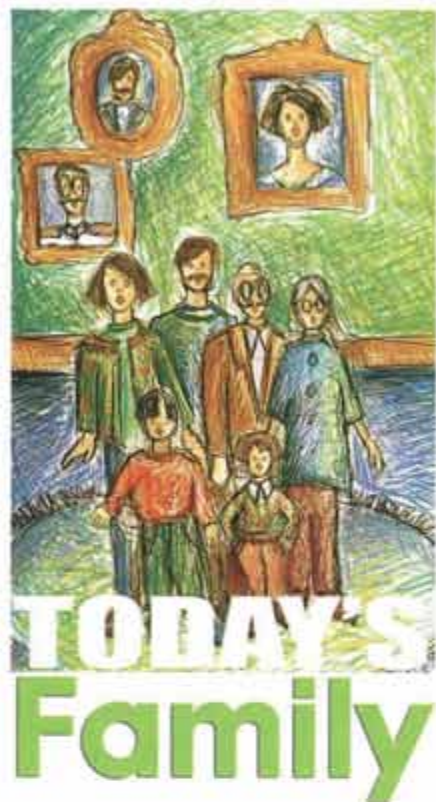
— Horace

The happiest conversation is that of which nothing is distinctly remembered but a general effect of pleasing memories.

— Samuel Johnson

Don't pray when it rains if you don't pray when the sun shines.

— Satchel Paige



## Rating Video Games

The Entertainment Software Rating Board has filled the gap between games rated "E" for everyone, and "T" for teen, which are generally more violent or mature.

"E-10" is the new category for children 10 or older. The board believes the new label will come in handy for parents, especially since an increasing number of games are getting an unnecessarily restrictive "T" rating. The games with mild violence could be considered suitable for a 10-year-old.

## Teaching Children to Negotiate – at Yard Sales

It's better than a scavenger hunt and more entertaining than Saturday morning cartoons. Visiting garage sales can help you find big bargains and help your children learn how to handle money.

Here are some helpful hints for successful hunting from Sonia Weis, co-author of *Pocket Idiot's Guide to Garage and Yard Sales*.

- Make a list of the things they should be on the lookout for, either things that you want, or they want themselves.

- Each child should have a set amount of money. He or she will learn how to budget, and develop a knack for bargaining.
- Check to see if all parts of a set or toy are included. Ask for the instructions.
- If children see something they like, they should pick it up and carry it with them until they make a decision.
- Go during the last hour of the sale, as sellers will be more willing to lower the price.

## Cellulose Insulation Works

Studies by the U.S. Department of Energy show that cellulose insulation is 20 to 50 percent more effective than fiberglass. It helps to retard fire, reduces noise, and can improve indoor air quality. It is a high-efficiency insulation with an effective R-value and is cheaper to make. Cellulose can be blown or sprayed into place.

## The Homework Hassle

Parents often look forward to the beginning of the school year when they don't have to worry about what their children are doing while they're away. Then it hits them. Another year of homework hassles is about to begin. Here's how to handle it, according to the experts.

*When should they do it?* The child should set the time for homework. Any time is fine so long as it is not just

before bed. Make them stick to it, but don't nag. Researchers at the University of Illinois found that when students were nagged about homework, grades fell.

*How much should you help?* Don't offer guidance unless asked for it. It will affect confidence.

*Where should they work?* Anywhere they are comfortable is fine.

What if they say television helps them do it? It gets done, but not very well. Roberta Golinkoff, co-author of *Einstein Never Used Flashcards* says a parent can emphasize the importance of school by saying to children that they can't do homework with the television on.

*How much should you be involved?* At Duke University they say homework teaches children how to study independently. Don't be overly involved.

## No-Cost Painting Tips

Brian Santos, author of *Painting Secrets*, offers the following tips:

- To ease cleanup, slip the roller pan into a plastic bag to form a liner. When you finish, turn it inside out and toss it.
- Before painting the ceiling, put some plastic wrap on your glasses. You can still see, but when your glasses get spattered, you can remove the plastic and put on some more if you aren't finished. It's easier than cleaning glasses.
- To clean a brush when you have used water-based paint, add a half-cup of fabric softener to a gallon of water, or two tablespoons of softener to a quart of water.

## Traveling with Pets

From the American Society for the Prevention of Cruelty to Animals:

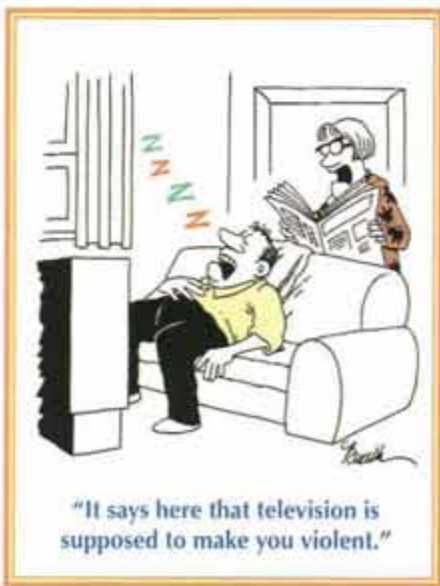
Pets should wear a flat collar with tags having your name, home, and destination.

Never leave a pet unattended at rest stops, at gas stations, or in very hot or cold cars.

Acclimate the pet for a long trip by taking a series of shorter drives.

Don't allow pets to put their heads outside the window. It can cause eye and inner ear damage and lung infection.

Consider a dog harness or car seat. Pets should ride in the rear seat.



## National Heritage Museum Launches New Website

The National Heritage Museum, in an effort to reach a broader segment of the Scottish Rite fraternity, is launching an entirely redesigned website with a contemporary look, improved navigation and interactive functions.

**FIND THE NMJ  
SCOTTISH RITE ON-LINE:**

- [scottishriteamerica.org](http://scottishriteamerica.org)
- [supremecouncil.org](http://supremecouncil.org)
- [childrenslearningcenters.org](http://childrenslearningcenters.org)
- [dsylexiawalk.org](http://dsylexiawalk.org)
- [monh.org](http://monh.org)
- [nationalheritagemuseum.org](http://nationalheritagemuseum.org)

From the moment visitors enter the website, they will view a "flash" introduction highlighting the various themes of the American spirit covered by the museum's exhibitions and public programs: patriotism, adventure,

invention, creativity, dissent and community.

Before the redesign, members of the museum's professional staff met for several months with a consultant experienced in developing information architecture, working out the functions that would be offered by the new website.

As a result, visitors will be able to search for "Treasures" from the museum's Masonic and Americana collection, order from the Heritage

The screenshot shows the National Heritage Museum website interface. At the top is the logo and navigation links like HOME, ABOUT, VISITOR INFORMATION, EXHIBITIONS, EDUCATION, STORE, and CONTACT US. Below is a search bar and a 'Collections' section. The 'Collections' section features three items: a portrait of George Washington, a set of tongs, and a glass jar. Each item has a brief description and a link to view more details.

Shop or enroll to be a museum member on-line.

Secure, easy to navigate and interactive, the site will offer members of the fraternity new opportunities to participate in the life of the Museum.

Executive Director, John Ott, 32°, said, "This new website is just the beginning of a concerted effort to communicate more frequently and more directly with members of the Scottish Rite. Our goal is to become a favorite on every Scottish Rite Mason's computer and a gateway to information and activities you won't want to miss."

The museum's website address is [www.nationalheritagemuseum.org](http://www.nationalheritagemuseum.org), although the original URL, [www.monh.org](http://www.monh.org) will also take the visitor to the newly constructed website.

## MASONIC WORD MATH

*How to solve:* Start with the first word. Add to it the letters of the second word. Then add or subtract the letters of the following words. Total the remaining letters and unscramble them to find a word associated with Masonry.

(REGULAR) + (ANCIENT) - (LEARN)  
+ (ANSWERS) - (TRAINER) +  
(REVILE) - (SCAN) + (FAIR) - (WIFE)  
+ (PUDDLES) - (SPILL) - (EVER)

=

Clue for this puzzle appears on page 7.  
Answer from previous issue: PRINCIPLES



"Someday can we get a carpet?"

# READERS



# RESPOND

## Phone Home

I want to thank the Scottish Rite organization for allowing me to call home from the Persian Gulf. I am on the USS Carl Vinson and we are currently deployed at this time. We have just left the Persian Gulf but while I was there, one of our port visits was to Jabal Ali. There they had phone centers and the USO handed out phone cards from the Scottish Rite.

Again, thank you for the precious time it allowed me to be able to talk with my loving wife and three children.

Sean W. Duncan  
Electronics Technician First Class

## No Kidding

This is with general admiration for the May 2005 issue of *The Northern Light* and to make a wandering comment about the "Today's Family" column.

I encourage consideration for avoiding the slang word "kids" as ex-

pressed three times therein. Some feel the children of our society will be enhanced if referred to as youth, young people, students, children, learners, school age, and more.

Your influence to alleviate the word "kids" from publications will benefit all youth.

Lawrence J. Kast, 32°  
Valley of Cambridge, OH

## Charity, Hope & Protection

I read with interest the article on the influence of Freemasonry on mutual benefit societies ("Charity, Hope and Protection," May 2005). Raised in a Panama Canal Zone lodge as a naval officer, I know that many such societies in the CZ sprang up and prospered. In fact, the Improved Order of Red Men was present there as well as in a small neighboring town in Pennsylvania. Those are the only two Red Men's lodges I know of.

It may be worth mentioning that the Boy Scouts of America have an internal "fraternal" element — the Order of the Arrow — that surely is influenced by Masonry. It has three levels: Ordeal, Brotherhood, and Vigil. Each increasingly illuminates the order's objectives of service, loyalty, and fidelity.

Each level has its own ritual, with the Vigil attainment reminding one of a combination of Blue Lodge Master Mason and Scottish Rite. Vigil, as I remember it, is reserved for people who supremely contribute to the order, which is reminiscent of the Scottish Rite.

Steve Myers, 32°  
Bedford, PA

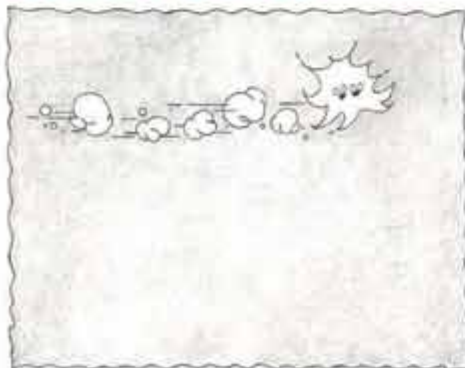
## On the Lighter Side

### Good advice and observations:

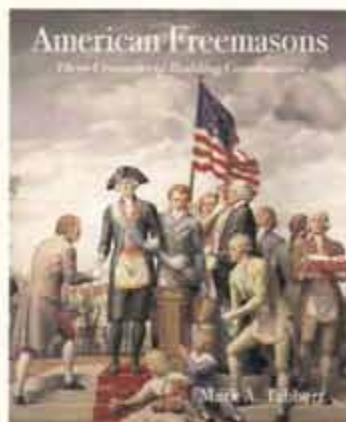
- The easiest way to find something you've lost is to buy a replacement.
- He who hesitates is probably right.
- If you can't be kind, at least have the courtesy to be vague.
- The real art of conversation is not only to say the right thing at the right time, but to leave unsaid the wrong thing at the tempting moment.
- Did you ever notice that the Roman numerals for 40 are XL?
- It's been said that if you can smile when things go wrong, you have someone in mind to blame.
- There's a lot to be thankful for if you look for it. I was just thinking how nice it is that wrinkles don't hurt.
- Did you ever notice that when you put the words "the" and "IRS" together, it spells "theirs?"
- When two egotists meet, it's an I for an I.
- A pessimist's blood type is always B-negative.
- A hangover could be called the wrath of grapes.

## HIRAM™

By WALLY MILLER



# Footnotes\*



\* **Book sales.** The National Heritage Museum's newest publication, *American Freemasons* by Mark A. Tabbert, 32°, has been receiving high praise not only for its general appearance but also for its content. The initial print run of 10,000 copies is nearly depleted, and a second printing is due to arrive in late summer.

The 262-page book provides an excellent sociological study of Freemasonry in America from its arrival in the colonies to the present day. It outlines seven reasons why men have joined the fraternity and places these reasons in chronological sequence. There are hundreds of colorful images, most of which come from the museum's vast collection.

You can find the book in most major bookstores, or you can order copies directly from the museum's Heritage Shop by calling 781-457-4108. The book can be ordered through the museum's new website ([monh.org](http://monh.org)) or the Supreme Council website ([supremecouncil.org](http://supremecouncil.org)).

## \* **Russian anniversary.**

Freemasonry in Russia has certainly had its ups and downs. The fraternity was banned during most of the 20th century. Following the collapse of the Soviet Union, Freemasonry sprang back to life.

The current Grand Lodge of Russia celebrated its 10th anniversary

in June. The ceremony in Moscow was attended by representatives from a number of other Grand Lodges around the world.

Harmony Lodge No. 1 was established in 1992. A Grand Lodge was consecrated in 1995 by the Grand Lodge Nationale Francaise. Today there are 26 lodges under its jurisdiction.

As a part of the anniversary, the Grand Lodge established Triangle of Hiram Lodge No. 26. According to Evgenii L. Kuzmishin, a Grand Lodge officer, the new lodge will unite brethren from three countries. The meetings will be held four times a year — twice in Moscow, once in Italy, and once in Washington, DC.

The ritual of consecration was conducted by the Grand Masters of the Grand Lodges of Russia, Italy and the District of Columbia. This is the third multi-cultural and multi-lingual lodge in Russia, the first two being Aurora and Brotherly Love Lodges.

Another interesting story about Freemasonry in Russia appears in this issue of *The Northern Light* on page 16.

\* **Masonic awareness.** We mentioned in the last issue about a new "Masonic awareness" award being developed by the Masonic Information Center. This program continues to evolve and details should be finalized within the next few months.

The program will allow lodges with creative plans for public awareness to share ideas. The MIC will serve as the coordinator and will recognize lodges that have demonstrated exemplary work in constructing a positive Masonic identity in the community. A cash incentive award will be presented to the lodge with the most outstanding plan each year.

The MIC is a division of the Masonic Service Association, based in Silver Spring, MD.

\* **DeMolay support.** The 32° Masonic Learning Centers for Children continue to garner support from other Masonic organizations. Pennsylvania Scottish Rite Deputy Terry D. Bentzel, 33°, reported recently that he had received a check for \$5,800 from the DeMolay members in his state payable to the learning centers program.

According to Ill. Bro. Bentzel, the Pennsylvania DeMolays have made the centers an integral part of their fund-raising efforts. They sponsor varied activities during the year, such as penny wars, waiting on tables at Masonic dinners and many other projects. "One day they volunteered to scoop ice cream for refreshments at a Consistory ladies night," he said.

The real beneficiaries of their generosity are the dyslexic children who are helped at the 55 learning centers throughout the jurisdiction.

\* **Response.** A letter came to our attention recently (see "Readers Respond," p. 30) from a U.S. serviceman stationed in the Mideast. He was the recipient of a phone card issued by the Scottish Rite and distributed through the USO. The card allows him to call home by using the prepaid card. Similar cards were issued by the Masonic Service Association.

The two U.S. Scottish Rite jurisdictions contributed more than \$45,000 to provide each recipient with 100 minutes. The card identifies the Scottish Rite as the donor. It is nice to know that the phone cards are appreciated but, more importantly, that they are providing a means of contact between military personnel and their families.



RICHARD H. CURTIS, 33°  
Editor

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