

# The Northern Light

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*The  
Paul Faneer  
House*

## Taking History to New Depths

Ground-penetrating radar unearths  
aspects of 18th century life

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# The Northern Light

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## Solving a Sudoku Puzzle

*"Logic and reasoning will help us find the steps"*

Several years ago, the Sudoku puzzle became a worldwide phenomenon. Most newspapers now carry the puzzle in each edition along with the traditional crossword puzzle. Based on a relatively old game, the new version has taken advantage of computer technology.

The game is played by arranging nine numbers within a grid of nine by nine squares so that no number is duplicated vertically, horizontally, or within a three by three box. It does not require mathematical skills. It is a test of logic — and patience.

Recently an Australian jury trial was aborted when five of the 12 jurors were discovered playing Sudoku instead of listening to evidence in court. Apparently the jurors found the puzzle more intriguing than legal presentations.

There's a message here for Freemasonry. How can today's Masonic leaders provide inspirational meetings so that the members need not revert to playing Sudoku during a meeting?

The basic tenets and principles of our fraternity have remained the same, but the methods of presentation must continually evolve with the passage of time. Certainly, Scottish Rite has changed from its earliest days, and it will continue to change in the years to come.

Newer generations operate on a different wavelength from previous generations, and it is important for all of us to realize the need to keep pace.

Here are just a few points of a Masonic meeting that lend themselves to puzzle time:

- Lengthy introductions of Masonic dignitaries who will be offended if they are not recognized.
- Reading of extensive minutes of previous meetings that never seem to end.
- Long, boring hack speeches. (If you don't know what a hack speech is, you probably have given one.)
- Lack of regard for a member's time.

So how do we turn the traditional meeting into an inspirational one? Perhaps we might consider some of these points:

- Greet all members on the level.
- Report on members who have made great strides in a particular endeavor.
- Select orators who can keep it short and lively.
- Provide time for fraternal fellowship.

Modifying our methods will take some time. It will not happen overnight, but it can be accomplished.

How do we take Scottish Rite to a higher level? Logic and reasoning will help us find the steps, just as it does to solve a Sudoku puzzle.

*John Wm McNaughton*  
Sovereign Grand Commander

# Living *by degree*

By WAYNE T. ADAMS, 33°

The following was adapted from a paper presented at the winter reunion of the Scottish Rite Valley of Toledo on Jan. 12, 2008.

**M**asonry is a progressive science. This term has been used for at least a hundred years. The word “progressive” is used in the sense of making an advancement or moving forward. The word “science” is used to mean a system of knowledge.

Taken together, “progressive science” connotes making an advancement in a particular system of knowledge. Ancient craft Masonry and Scottish Rite Masonry are part of a system of knowledge, and there is throughout, from the first to the 32°, a familiar pattern, a common purpose and a continuous progression.

## **Pattern**

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In each degree there is an opening which insulates the participants from the hurly-burly of the outside world and focuses attention on the matter at hand.

Preparation of the candidate, both outside and inside the lodge room, sets the stage for the obligation, the story, the symbols, the allegory or story within the story, and the lecture or recapitulation to follow. The three craft degrees follow a very similar pattern and structure.

The Scottish Rite degrees place less emphasis on the individual participation of the candidate — an exemplar is used, for example — but more emphasis on dramatization with longer speaking parts, costumes, extensive use

of props and very often the accompaniment of music. But the basic elements of the degree pattern are there throughout all the degrees.

This pattern or surface similarity is apparent to every Mason, but there is much more to be found in these degrees, in their purpose and in their progression.

## **Purpose**

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The common purpose of all Masonic degrees is to engage us in a process. One of the characteristics — indeed one of the beauties — of Masonry is that there is no authoritative interpretation. This author will suggest one of several possible interpretations of this progress.

One of the significant characteristics which sets humans apart from all other beings is that we know our time on this earth is going to come to a close.

No one thinks it's going to happen very soon but, knowing that it's going to happen some day, enables a man to stand back and see a life cycle of birth, reproduction and death.

An anthropologist can elaborate on this a little bit and say we're born, we eat, we mate, we nourish our young and so forth, but the story always has the same ending.

With that realization, men take many different paths. Each of us has seen it happen. Some men are attracted by false beacons and end up on the rocks. Some wander

down the dark alleys of life and become hopelessly confused. Others spend their lives just running around in circles accomplishing very little, but sooner or later many men say, "There must be more to my life than this".

From that moment — whether a man realizes it or not — he is on a spiritual journey. Every Mason is, at least symbolically, on such a journey. It is really more than a journey: he is on a quest to define some purpose that distinguishes him, that sets him apart from transitory beings that are simply born, mate and die. This journey, this quest, is the expression of a man coming to terms with his own fate.

Masonry has no dogma. It doesn't tell us what is true or false. It doesn't tell us what our purpose is, but it does very systematically and progressively offer each one of us a means which will point us the way to what has proven to be good and true.

In its progression of degrees, it presents a series of experiences designed to help a man discern, discover and define what he wants his purpose to be. That is the very crux of the matter.

We are at any given point in our lives the person we discover ourselves to be, but Masonry is not about who we are: it is about what we want to become. Masonry is more than a social or athletic club and more than a service club: it is a thinking man's organization.

The ritual of all our degrees makes ample use of the English language, but Masonry speaks most profoundly in the language of symbol and, very often, the question is not, "What does this word mean?", but, "What can this symbol mean?"

Instead of telling people what to do or what to believe, Masonry invites men to see things differ-

ently, confident that if they do, their behavior can change for the better. It calls on a man's imagination more than on his reason or his will.

If a Mason is to accept this invitation, the place to which he is invited has to seem comfortable and familiar to him.

Most men are, to some degree, familiar with the basic working tools of the builders' trade. Consequently, Masonry begins with those concrete particulars.

It speaks of setting mauls, rules, squares, levels, plumbs and trowels, of rough ashlar and perfect ashlar.

These items are very much a part of a man's world and, consequently, give Masonry an opening ring of reality.

Then, having gotten a man that far, having gotten his attention with things he knows to be true, it carries him on a trajectory of belief.

The phrase "trajectory of belief" is important for its deepest meaning is that Masonry locates the authority for its teachings not in doctrine or dogma but in men's hearts.

Its teachings are true, Masonry holds, not because they come from doctrine or dogma, but because our own hearts know them to be true.

We all start our Masonic career in craft Masonry. We know that in the Entered Apprentice Degree we receive instruction in the four cardinal virtues: temperance, fortitude, prudence and justice; in the three theological virtues; faith, hope and charity; and in the tenets of our profession as Masons: brotherly love, relief and truth.

We know that as Fellowcraft Masons we are instructed in the seven liberal arts and sciences and are shown very practical applications of that knowledge in our daily lives.

As Master Masons the example of Hiram teaches us that at the end of our days — when all else is gone — the one thing that will still be important to us is the knowledge that we have been faithful to our obligations.

Understanding those obligations and trying to live by them is as far in Masonry as many good men want to go.

Scottish Rite Masons have opted to explore further into the human experience.

The vocation of the Scottish Rite is to take a Mason to a new level, a level where he is given the tools to consider, study and use principles in a fairly sophisticated way to the end that he can find for himself the perfect ashlar within, the ashlar he wants to be.





The Scottish Rite builds on craft Masonry and offers four additional groups of degrees, each designed to provide more light in Masonry.

There are six essential or core Scottish Rite degrees. The 4° is really an introduction to Scottish Rite Masonry and explains that the four groups are the ineffable degrees of the Lodge of Perfection, the two historical degrees of the Council of Princes of Jerusalem, the two philosophical degrees of the Chapter of Rose Croix and the 14 chivalric degrees of the Consistory.

## Progression

The four groups of degrees make sense only when one understands that they share a common purpose with the other degrees in their group, and that the degrees of craft Masonry and the degrees of the four bodies of the Scottish Rite taken together offer us a progressive instruction in the formation of personal values and in the making of personal choices.

The degrees in each body are not isolated in purpose from each other, and the five bodies — blue lodge, Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix and Consistory — offer a progressive advancement worthy of study and contemplation, in answering the most fundamental questions a Mason ever asked: “From whence come you? Whither are you traveling? Of what are you in pursuit? And to what do you allude?”

In modern jargon we might say, “Where are you coming from? Where are you going with your life? What on earth are you trying to accomplish? How are you measuring your success?”

In answering these questions you will arrive at a self-knowledge, a knowledge about yourself, that will enable you to square your life away.

And right there we have the next step because the symbols, legends, and allegories found in our degrees will help you arrive at answers which are meaningful to you.

As you start to put this all together in your own mind, it is useful to remember the advice of Julian Rees in his new book *The Stairway of Masonry*. He writes, “. . . the (Masonic) journey is concerned not with learning other people’s answers, but in working it out for yourself.”

The fact that you decided to seek more light in Scottish Rite Masonry may indicate a curiosity or a desire just to join another body you have heard about, but I choose to think that most Masons

who approach the Scottish Rite do so because they have a desire — a thirst — to learn something about themselves and the way they want to live their lives.

The degrees of craft Masonry offer instruction in how a Mason should order his own life. In the Lodge of Perfection — the ineffable degrees — he is caused to reflect on those divine and spiritual attributes which form a good man’s life.

Ineffable means indescribable, and in these degrees it connotes that God is so great that his divine qualities cannot be adequately described in words.

However, with study and reflection of the situations presented in the Lodge of Perfection, a Mason can come to a better understanding of the qualities of our God.

For example, in the 14° we learn that one of the names used for deity is Yahweh which in the Hebrew language can mean “I speak” denoting that one of the greatest qualities of God is that He can speak to each one of us individually.

He speaks to us from a study of sacred writings, from the examples of others, and from the inner recesses of our own conscience.

The two degrees of the Council are called historical degrees because they present historical situations.

In these degrees we witness the interplay of values and temptations which visit every good man’s life.

There are several characters in the degrees of Masonry which have a profound effect on us.

The first, of course, is Hiram Abif in the 3°. Hiram offers us the example of a man who was faithful to his obligations even in the face of physical violence which led to his death.

Masons all around the world witness that degree with awe again and again. We wonder if we would have the same stamina, resolve, determination and sheer will to resist if we were put to such a test.

In the 15° we are introduced to Zerubabel, another powerful figure in Masonic ritual. Zerubabel was confronted with a hard choice.

Some wonderful things could happen if he could just once, in one little way, break faith with his obligations.

We have all been in such situations. Zerubbabel had to resolve in his own mind if an unworthy means could justify a worthy end.

His fidelity to his obligations was a powerful influence on Darius, the Babylonian king.



I choose to think that most Masons who approach the Scottish Rite do so because they have a desire — a thirst — to learn something about themselves and the way they want to live their lives.

This degree suggests to each of us that fidelity to our obligations is not just the right thing to do, but that it can be a powerful influence on others and can profoundly influence the way others see not only us but the world.

The two philosophical degrees of the Rose Croix invite us to reflect that there are certain fundamental values common to every man in every age and in every culture.

Those fundamental values embedded in our ritual parallel perfectly the founding philosophy of this nation.

It is a philosophy which holds that all men are created equal. It holds that every man is deserving of our help, fairness and plain dealing.

It holds that inclusion, toleration and affirmation among men are essential in building strong families and strong communities.

The philosophical degrees urge us to be tolerant, to overlook superficial differences among men, to look for the basic goodness found in every man and, where possible, to help a man build his life on the common values developed in these two philosophical degrees.

The 14 Consistory degrees frequently suggest a choice — not just a choice between right and wrong or between good and evil.

These degrees present situations in which a man is challenged by competing obligations and has to make a moral choice. Constans in the 31° is the most powerful figure in the Scottish Rite degrees.

He is faced with several temptations which he is able to handle easily. Then he is faced with the very difficult situation of faithfulness to two competing obligations over which we will see him agonize.

All of us have faced choices between right and wrong as did Hiram. Every one of us has had slightly more complex choices where we were

tempted to let the ends justify the means as was Zerubbabel.

And now with Constans we understand that a man often has to make moral choices between two inconsistent obligations.

The Consistory degrees of the Scottish Rite give us insight and guidance in finding a balance among our many obligations.

A full examination of how the characters in these degrees progressively develop and explain the fundamental principles of Masonry and of how each one handles the difficult choices in life is the glory of the Scottish Rite.

It is the offer of the Scottish Rite to each Mason who seeks further light. In the 32° we see Constans again.

Having learned all the lessons and successfully passed all the tests, he is created a Sublime Prince of the Royal Secret. Scottish Rite Masons symbolically receive that degree.

It does not mean that you are a prince. It does not mean you have the royal secret. It does mean that your own personal value system is a work in progress, and it suggests a goal.

First, master the virtues, tenets and lessons of blue lodge Masonry. Second, discover the power of the ineffable divine in the Lodge of Perfection. Third, learn the power of truth and fidelity from the historical examples in the Council of Princes of Jerusalem.

Fourth, reflect on the lessons of universality and toleration taught in the Rose Croix degrees, and finally, acquire life experience in the difficult task of balancing the moral dilemmas as presented in the Consistory degrees.

A Mason who follows these steps will indeed have progressed to a point where he will be regarded by his fellows as a prince among men and possess the secret to living a life which is good and true.



# MANUFACTURED IN OHIO

## Masonic Antiques from the Buckeye State

By AIMEE E. NEWELL

### The Grand Lodge of Ohio

celebrates its 200th anniversary in 2008, commemorating generations of Freemasons who were raised in the state. Today, there are more than 520 Masonic lodges in Ohio with a combined membership of 114,000 men.

The National Heritage Museum at Supreme Council headquarters in Lexington, MA, has over 600 items in its collection that can be documented as made in Ohio. These items range from photographs of Ohio Masons and other fraternal Brothers, to a unique folk art chair and to regalia catalogs and decorative prints from many of the regalia houses that were headquartered in the Buckeye State.

Freemasonry came to Ohio in 1790 when a Revolutionary military lodge chartered in 1776, American Union Lodge, met in Marietta.

Four years earlier, Freemason and General Rufus Putnam (1738-1824) met with several other Continental officers at Boston's Bunch of Grapes tavern and took action that would eventually form the Ohio Company which purchased 1.5 million acres of land. The men arrived in 1788, establishing their first settlement at Marietta. Within a year, the capital was moved to Cincinnati.

On March 1, 1803, Ohio became the 17th state. By that time, there were two Masonic lodges in the state. Two years later, in 1805, Ohio was home to six lodges, chartered by several different Grand Lodges: Connecticut, Kentucky, Pennsylvania and Massachusetts.

This pattern is not surprising in light of the diverse backgrounds of Ohio's settlers who came from several eastern states, as well as England, Scotland and Germany. In 1807, Ohio Freemasons began to talk about establishing their own Grand Lodge.

On Jan. 4, 1808, representatives from all of the Ohio lodges met in Chillicothe. The Grand Lodge of Free and Accepted Masons of Ohio was organized with the ability to grant charters and dispensations and "shall in all respects be clothed with full powers, as a Grand Lodge, according

to ancient and due form, agreeably to the rules and land marks of Masonry."

In recognition of his importance to the state and to Freemasonry, Rufus Putnam was elected as the first Grand Master. Putnam was born in 1738 in Sutton, MA. Apprenticed as a millwright, he fought for the British in the French and Indian War but enlisted in the Continental Army during the American Revolution.

By the end of the War, Putnam was a brigadier-general. After he moved to Ohio in 1796, he was appointed as Surveyor-General of the United States. Putnam declined additional terms as Grand Master due to his health. He died in Marietta in 1824.

### Expressing Masonic Identity

One of the more unusual items in the museum's collection has a fascinating history associated with Ohio.

The hand-crafted Master's chair shows a rural style and is painted with Masonic symbols, some employing metallic powders which would have glowed under the lodge room lights.



Master's Chair by John Luker, Vinton County, OH, 1871.

Photo: David Bohl



The chair was made in 1870 by John Luker (b. 1838). The maker's name is painted on the chair along with another inscription reading, "JHM Houston's." Historical records tell us that Houston was Master of Swan Lodge No. 358 in New Mount Pleasant, Vinton County, OH, from 1867-73.

The lodge was new, having been chartered in 1866. In 1871, a new lodge building was dedicated, so the chair may have been made for the new space. The chair is accompanied by a pair of matching columns and two candlestands (presumably a third completed the set originally but is now lost).

Records about maker John Luker's life are sparse. His Masonic membership is unclear, although a Joseph Luker was initiated into Swan Lodge in 1870.

That same year, John Luker is listed on the U.S. Census as living in Washington Township, part of Ohio's Hocking County, the neighboring county to the north of Vinton County where the chair was used.

At the time, Joseph Luker, 21 years old and presumably John's younger brother, was living in the same house. Joseph's job is listed as "metallic roofing business," perhaps suggesting a supplier for the metallic powders that John used when painting the chair.

The chair, columns and candlestands were found in a ruined Masonic hall in Vinton County in 1966. Three years later, the man who found the items sold them to Catherine Hagler, a niece of Henry Ford, who gave the set to her husband, Charles V. Hagler, as a Christmas gift.

When Charles Hagler, a Scottish Rite Mason in Michigan's Valley of Detroit, died in 1985, the chair, columns and candlesticks, which had been on loan to the National Heritage Museum, were bequeathed to the museum's permanent collection.

The chair is decorated with Masonic symbols and also mixes elements of several furniture styles. The most prominent symbol appears at top center — a square and compasses with "G" in the center.

When the chair was originally painted, the "G" must have stood out — it was painted bright blue and has blue glass mixed in, giving it a textured look that may have glinted in the light. The sides of the chair's back form columns with globes on top. Additional symbols are painted on the back, the arms and the front of the seat.

These include five-point stars, candelabra, sabers, an apron with an all-seeing eye on the flap, and a cabletow.

In addition, there are symbols for officers — a square, level and plumb; a slipper representing the

Entered Apprentice degree; and symbols for the Royal Arch Mark Master — chisels, crossed mallets and an archway with a keystone.

The symbols are painted onto the chair, but give an appearance that could be compared to popular inlay motifs on high-style furniture from the mid- and late-1800s. Inlay was often made of mahogany or ivory — materials that were expensive and hard to find, so small areas were all that could be filled with them.

The inlay is usually darker or lighter than the base wood to set off these elements and motifs. In the case of the painted motifs on this chair, many of them are lighter than the darker blue paint. The legs are X-shaped supports known as "Grecian" or "curule" bases.

Initially made popular in the 1810s and 1820s by high-style craftsmen such as Duncan Phyfe (1795-1856), this element enjoyed a resurgence as part of the Renaissance Revival taking place in the 1860s and 1870s when this chair was made.

The "curule" style was originally taken from a Roman magistrate's folding chair. The carved paw-shaped feet seem to be inspired by the elegant ball and claw feet that were so common on Chippendale-style furniture from the 1760s.

By combining these features, the chair is understood today as an example of folk art and rural style.

In addition to furniture used in Masonic lodges, Ohioans made and used furniture decorated with Masonic symbols in their homes.

An elegant tall case clock, made between 1816-25, was probably a prized showpiece in a Buckeye State Mason's home.



Tall Case Clock by  
Luman Watson,  
Cincinnati, OH, 1816-25.

Photo: John M. Miller

**Knights Templar Sword, known as "The Prize Sword," M.C. Lilley & Company, Columbus, OH, 1896-1910.**

**Photo:**  
**David Bohl**



The clock's face is painted with an arrangement of Masonic symbols including a central archway, checkered flooring, and motifs such as a beehive, ladder, square and compasses and three candlestands. It is also marked with the name of its maker, Cincinnati's Luman Watson (1790-1834).

Like many of Ohio's early settlers, Watson was born in New England, in Harwinton, CT, and moved west in the early 1800s as land in Ohio opened up.

Watson's boyhood in Connecticut offered him the opportunity to learn about clockmaking. Connecticut clockmakers ingeniously learned to work with what was available, substituting wooden works for brass which was hard to find during the late 1700s and early 1800s.

In turn, Watson employed this same type of clock construction after he moved West. Watson moved to Ohio as a teenager, setting up a partnership with Ezra Read in 1809, when he was just 19. The firm was prolific, making more than 30,000 tall case clocks between 1815-34, when Watson died.

## Freemasonry as an Ohio Industry

Over 100 items in the National Heritage Museum collection are marked with a label from M.C. Lilley and Company, which was headquartered in Columbus from 1865 to 1951.

Just 20 years after starting his business, Mitchell C. Lilley (1819-97) employed 420 people and by 1924, the company was the largest regalia and sword maker in the United States. Ohio's domination of the regalia business was also helped by several companies in Cincinnati: the Cincinnati Regalia Company; Pet-

tibone Brothers Manufacturing Company and Strobridge and Company.

In addition, the C.E. Ward Company in New London, OH, was active from 1905 until 1967; in 1951 it absorbed M.C. Lilley and Co. These companies offered a vast array of Masonic and fraternal gear, as well as decorative items and prints — and examples from each of these companies are now included in the National Heritage Museum collection.

M.C. Lilley, along with companies in other regions of the country, made swords for several fraternal groups.

In the late 1890s, the company conducted at least one design competition for a new sword. Over 200 entries competed for three prizes. The winning entry was published in Lilley's catalog and offered for sale.

The National Heritage Museum is fortunate to have one of these so-called "Prize Swords" in its collection. Decorated with Knights Templar symbols, the sword has a gilt brass hilt and scabbard, a steel blade and an ivory grip.

The sword's blade is marked with the name of its original owner, "George E. Parsons," and also shows the maker's name and logo, "The M.C. Lilley & Co."

The regalia companies published frequent catalogs of their wares, which were sent to lodges all over the country.

**King Costume, original artwork for fraternal catalog, The Cincinnati Regalia Company, Cincinnati, OH, ca. 1900.**

**Photo:**  
**David Bohl**



Today, these catalogs offer an invaluable resource to study the objects in the museum's collection, as well as to help guide our collecting, alerting museum staff to the types of items that were manufactured but might not yet be part of our collection.

The Van Gorden-Williams Library & Archives holds more than 130 Masonic regalia catalogs from almost 30 different companies. The catalogs range in date from the 1860s to the present.

There is a similar selection of non-Masonic fraternal catalogs as well. In addition to the printed catalogs, the museum holds over 200 drawings of original artwork from at least two companies which were used to produce the printed catalogs.

One watercolor drawing shows an elegant king's costume in purple and yellow complete with crown. The drawing is marked on the bottom with the maker's name, "The Cincinnati Regalia Company."

## Remember the Ladies!



Masonic Applique  
Quilt, probably  
Ohio, 1880-1920.

Photo: David Bohl

Just as in other areas of the country, many Ohio wives and daughters supported the membership of their husbands and fathers in the local lodges. Many participated in Masonic auxiliary groups, such as Order of the Eastern Star and Rainbow Girls.

The first Eastern Star chapter in Ohio was chartered in March 1869, but did not survive, perhaps due to the fact that the Grand Lodge of Ohio had outlawed Eastern Star degrees in the state's lodge rooms in 1868.

Almost 15 years later, Eastern Star took a more permanent hold. In 1883, Lorraine Chapter No. 1, was organized in Columbus, and other chapters soon followed. In 1889, an OES Grand Chapter for Ohio was established.

Around the same time that Eastern Star was taking hold in the state in the 1880s, a striking quilt, now in the National Heritage Museum collection, was being made.

The quilt's blocks show solid-color red, green and yellow Masonic symbols appliquéd (or applied) to a white ground fabric. The central motif in each block is a square and compasses with a "G" in the center.

Each block also shows five-point stars, possibly indicating an Eastern Star connection, crescent moons and triangle shapes that may be simple delta symbols, or may have been intended to symbolize the Masonic level.

The center block shows two three-step ladders. The bed covering is heavily quilted with parallel lines and feather patterns. The Masonic symbols continue in the borders with trowels at the corners, and alternating mauls, plumbs and levels along the edges.

A second quilt, now in a private collection is very similar to this one, but shows a different border and does not have the ladder motifs in its central block.

Unfortunately, we do not know who made either quilt, although they are thought to have been made in Ohio during the late 1800s or early 1900s. Both quilts show a relationship to more traditional floral appliqué quilts that were made in Ohio between 1850 and 1900.

Red and green were popular colors beginning in the 1840s. Quilt scholar Barbara Brackman suggests that this color scheme may have been inspired by nature due to the attractive contrast between red flowers and their green leaves.

As part of its bicentennial celebration, the Grand Lodge of Ohio is planning a special exhibit in Columbus, OH, over the weekend of October 17-19.

The National Heritage Museum is pleased to lend five objects from its collection to this mini-exhibition, including the Master's chair and the quilt discussed here.

The museum continues to collect objects and documents that tell the story of Freemasonry in every state.



If you would like to discuss a donation to our collection, please contact **Aimee Newell, Curator of Collection**, by email at [anewell@monh.org](mailto:anewell@monh.org) or by phone at 781-457-4144.



# One If by Land . . .

By **ALAN E. FOULDS, 32°**

**How do you** make an 18th century Freemason's home compatible and usable today? How do you take a national landmark and upgrade it for a modern world without destroying it? One thing you do is call on a 21st century Mason. That is exactly what happened when the Paul Revere House in downtown Boston needed upgrading for use by school groups and made handicap-accessible which all needed to be done without disturbing the past.

Enter Dr. Allen Gontz, a coastal geologist and geophysicist, assistant professor at the University of Massachusetts, and a member of Brownstone Lodge No. 666, in Hershey, PA.

Bro. Paul Revere, who was Grand Master of the Grand Lodge of Massachusetts, participated at the very beginnings of our nation and is a hero of song and poetry. He lived in a house that exists today and is visited by thousands each year.

The Paul Revere Memorial Association, which curates the American patriot's home in the city's North End, recently purchased a building adjacent to the property. According to executive director, Nina Zannieri, Lathrop Place, as the newly acquired property is called, is not in itself historic. Built in 1835 as a two-family row house, it was used as a boarding house for years. Its value comes from its proximity to the Revere House. She says "There is a huge demand for school programs, visitor orientation, and office space." Much of that has taken place in another building under the association's care. The Pierce/Hitchborn House, built in 1711 has served well but the high traffic — and strong interest in Paul Revere — has been tough on the old structure. A new solution was needed and so a third building was purchased. The organization hopes to connect Lathrop Place with the Paul Revere House in a way that does not destroy or obscure the past.

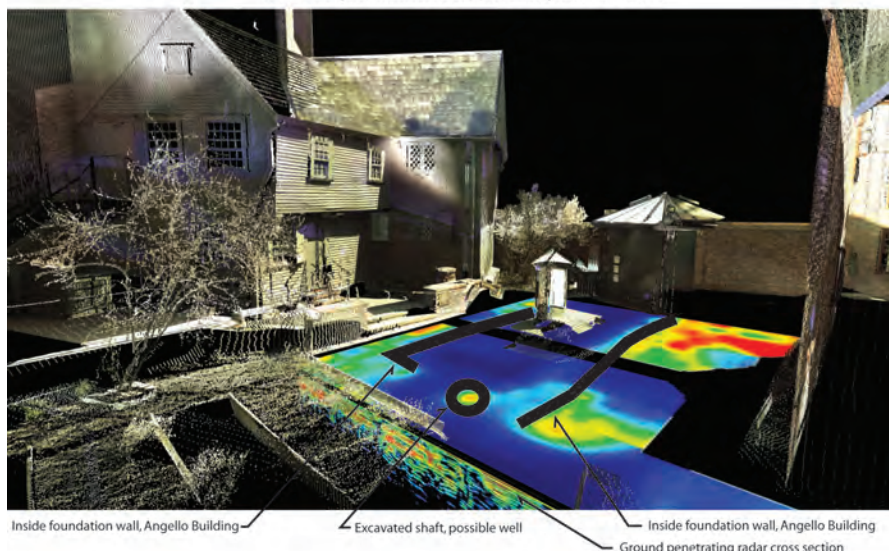
Before any construction can take place, the association is required by city, state, and federal regulations to assure that no area with archaeological potential is disturbed. Zannieri says also that "as good historians, we want the study done." She says a nice byproduct of the project is that "we get a good sense of the property and are alerted to underground features that might be problematic."

How can such an underground study be accomplished without destroying the property? That is where Allen Gontz and his co-workers come in.

Using high-resolution ground penetrating radar equipment Bro. Gontz and his team are able to perform their archaeological work without any digging. Their non-invasive equipment sends radar signals into the ground. Readings are interpreted by noting the changes in the radar waves caused by changes in the sediment encountered. The findings are a result of the relationship of natural earth to disturbed earth. They pose the question,



Floor of courtyard, reconstructed at 2.25 m below present land surface



Laser line scan image, courtesy Steve Wilkes of Harry R. Feldman, Inc. Ground-penetrating radar, Dr. Allen Gontz of UMass-Boston.

“How does it relate to its surroundings?” Gontz says “Imagine the earth as a seven-layer chocolate torte. Then imagine someone eating a section from the middle, and filling it back in with another type of cake. Every time a new type of layer is hit the system recognizes the change. If there is a disturbance in the layers — a different type of pastry, in this example — the radar would pick up on that.” He also adds, “There is some art involved. There are no perfect answers.” The radar may show changes, but without the interpretation of historians and experts of the time period there might not be a way to tell what has been found. For example, finding a rounded hole lined with rock — probably cobblestones — indicates the existence of a former well. The team would make that educated guess because of an awareness of well construction in the era. On the other hand, a hole with an irregular shape more likely represents a privy. He likened their work “to something you would see on one of the CSI programs — with less gruesome findings, of course.”

Working on the project are a host of experts ranging from staff members at the Paul Revere House, to Boston’s city archaeologist, Ellen Berkland, to surveyor, Michael Feldman. Also involved is Stephen Wilkes, project manager for Harry Feldman, Inc., the firm that donated use of the radar equipment.

He says a great part of their work is that it can be accomplished without causing damage. “It is no more intrusive than running a lawn mower over the property.” Nina Zannieri agrees. She says, “other than a couple of nails tapped in for

use as reference points, there is no sign that they were there.”

Dr. Allen Gontz has an extensive background in this field and also possesses an enthusiasm for this and other similar projects that combine science, history, and even a little detective work. He has undergraduate degrees in applied geology, environmental geology; a master’s degree in geological sciences, and a PhD. in earth science. He heads up the geoSTRAT lab at the University of Massachusetts. The multi-disciplinary group, originally comprising earth and environmental sciences and anthropology, was established to work on such projects as the one at the Revere House. At the university he teaches such courses as coastal processes, landscape change, glacier geology, and recently added “Evolution of the Boston Harbor Islands” to the curriculum.

Gontz was able to integrate his class work with the project. He brought his students to the site to study the process of digging into the past without digging into the ground and afforded them the opportunity to examine some of the findings. One facet of his course is the study of coastline changes, so the house presents another teaching opportunity. The city of Boston was once much smaller than today as bays, inlets and channels have been filled to create more space. The Revere House is not near the ocean today, but at one time it sat just a couple of blocks from the shore line.

The Revere House project got underway through a confluence of fortunate events. Allen Gontz says that he became involved through “a friend of a friend of a friend.” His wife, Larissa Fawcner, was director of marketing and community events with the Island Alliance, a non-profit group that supports the Boston Harbor Islands National Park. She was helping with an event headed up by the city archaeologist, Ellen Berkland, who was, in turn, helping the Paul Revere Memorial Association with the planning for its underground survey, and the connection was made.

Meanwhile the surveying firm, Harry R. Feldman, Inc., was doing work for a new downtown hotel and a high-rise office building. Its president, Michael A. Feldman, felt it was important to give something back to the city and looked for historic sites where he could offer his services free of charge. When he contacted Nina Zannieri at the Paul Revere House, the timing was perfect.

**Dr. Allen Gontz and Paul Revere House executive director Nina Zannieri discuss the ground penetrating radar while graduate student Christopher Maio operates the equipment.**

*He [Gontz] likened their work “to something you would see on one of the CSI programs — with less gruesome findings, of course.”*

She told him of the boundary survey that was planned, so he offered his equipment and expertise.

The survey team still has some site work to complete but, for the most part, the remaining tasks involve piecing everything together. The information needs to be reviewed and interpreted. The final result will be a complete historical record of what has existed on the property though all of its incarnations.

Zannieri concludes, “The relationship with Dr. Gontz is great. He is absolutely enthusiastic about his work. He is careful of the site as it stands today and respectful of its past. His fellow team members spoke to the Paul Revere House staff of the potential teaching opportunities this affords. In short, he gets the importance of the property.” She also says their presence, with their high-tech equipment and their excitement, is a reminder that this is “a special place with a special history.”

made other plans. Mastone explained, “Ray said he had a boat and offered to take us out to hunt for the brig.” Bates first learned of The Freemason when he found references to its demise in a local diary.

Victor Mastone continued to research the ship via libraries and the Internet. Allen Gontz loaded the tools of his trade on board and they sailed into Marblehead Harbor. Seismic reflection profiling equipment uses sound to create an image of the structure of the sediment and objects contained in the sediment. Side scan sonar is used to produce images on the sea floor. He explains, “They are much like air photos.” Finally, his marine magnetometer senses objects that contain iron alloys.

Mastone said that they have not yet found the wreck, but they have not given up. He said, “We need to look at Allen’s data and do more research to narrow down the possible sites.” He said he is also very interested in why it was called The Freemason.

TNL

## ... Two If by Sea

Another project in the works involves a Freemason looking to find a Freemason — or “The Freemason” to be precise. The Freemason was a Revolutionary War era privateer which sailed from Marblehead, MA.

On Sept. 30, 1779, while moored in the harbor, the crew decided to fire the evening gun. Apparently, a spark ignited the barrel of gunpowder, the ship exploded, and sank to the harbor floor. Bro. Gontz, together with Victor Mastone, archaeologist for the state, and Raymond H. Bates Jr., author of *Shipwrecks North of Boston*, set out to find the wreck.

Initially they hoped to secure a grant to help defray the costs of the quest, but when it did not come through, they

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.

## MASONIC WORD MATH

(HUMANITY) + (TREMENDOUS) –  
(TRUST) + (STREAMS) – (MANDATORY) +  
(COFFEE) + (WINTER) – (CHIEF) +  
(STRAIN) – (SUNRISE) + (GROUNDHOG)  
– (MOTE) – (ANGER) + (PERCEIVE)  
– (THROWING) + (STORM) – (VOID) +  
(LAND) – (PRETEND) – (MUSCLE)

=

Clue for this puzzle appears on page 14. Answer from previous issue: LIGHT



# 32° Masonic Learning Centers for Children, Inc.

## A Visit from an Icon

**I**t is not often that you are visited by one of the pioneers in your field. Say, for instance, you are a pilot and Amelia Earhart flies in for a chat, or a telephone company executive and you get a call from Alexander Graham Bell.



In a way, that is what happened at the annual conference of learning center directors in April when Anna Gillingham showed up. Actually Gillingham, who lived from 1878 to 1963, was

represented by Tamara Cole, our Evansville, IN, center director, playing the role of the famous dyslexia research pioneer.

The real Anna Gillingham was an educator and psychologist. Working with Dr. Samuel Orton, she helped develop the Orton-Gillingham approach to reading instruction.

The Orton-Gillingham approach is language-based, multisensory, structured, sequential, cumulative cognitive, and flexible. It is alphabetic-phonetic as it teaches the sounds that letters make. This approach is the basis for instruction at the 32° Masonic Learning Centers for Children, Inc.

The idea for the presentation was hatched when Dr. David C. Winters, 32°, executive director of clinical affairs for the learning center program, was on a site visit at Evansville earlier in the year. They discussed the possibility and mechanics of creating a “visit” from Gillingham for the conference. He gave a monograph by Gillingham to Tamara Cole. It contained papers, articles, and history. Cole, who has given storytelling performances before live audiences, liked the plan and studied Gillingham’s writings in order to present a story in the first person.

The 17-minute performance was kept secret from the attendees and was an after-lunch surprise. It was a highlight of the conference.

## THE RITE’S RAP

The Scottish Rite’s done right by me  
Those Masons know their literacy

The tutors blend and interact  
With Lynda and co-pilot Mac

To help out kids who learn like me  
With lessons that make sense to thee

With Suzanne steady by my side  
Each month I made a bigger stride

New sounds, new words, I understood  
This reading gig is pretty good!

Two days a week I came and read  
Topped with a slice of homemade bread

And now it’s time to graduate  
Get on their list, it’s worth the wait!

— presented by Cole Bickford, May 2008,  
at his learning center graduation ceremony

# New Life for a **MASONIC** **LANDMARK** in Providence

By **ROBERT F. OGG JR., 33°**

**I**t stood for over eighty years on a hillside overlooking the capital city of Providence, RI. It was a hulking and forlorn reminder that some dreams don't come true; not right away at least.

The beautiful white marble Statehouse was its neighbor, and the statue of the Independent Man sitting high atop the gleaming capitol dome looked down in sadness knowing what could have been.

In the giddy 1920s, the Freemasons of Rhode Island developed plans for a grand Masonic complex, complete with lodge rooms, office areas, function facilities, and a large auditorium, built by the Scottish Rite Freemasons. It was to be the crown jewel of Rhode Island Freemasonry.

An artist's rendering showed a graceful structure rivaling in size and beauty the temples of ages past. Viewed from the vantage point of College Hill, it was to look as if a wonder of the ancient world had been transported to Providence.

A dozen massive ionic columns were to grace the structure's long sides, while the front and rear elevation were to have four columns each.

The temple complex had a 2.5 million dollar price tag which was a sizeable sum for the time. Money was raised throughout the state. Rhode Island Freemasons were asked to make outright cash contributions as well as to purchase Masonic Temple Trust Bonds of various denominations in support of the project.

The ground breaking took place on Nov. 11, 1926, and the project was underway.

The day was Sunday, April 24, 1927, and Most

Worshipful Grand Master William Luther Sweet presided over the laying of the cornerstone of the building; its steel skeleton already beginning to take shape.

The cornerstone displayed the square and compasses and was inscribed with the year 1927. A Masonic parade, such as the state of Rhode had never seen, was planned.

Sunday was a day for worship, and arrangements were made for the attendees to participate in services at various downtown churches directly following the cornerstone laying ceremonies.

The parade featured six divisions, representing every part of the Masonic family. Marching bands of every type and description were included, and they, along with various military units, would march proudly past the statehouse to the cornerstone site.

Contingents from 40 blue lodges and five commanderies would take their place in the line of march.

Marchers carried columns displaying the various orders of architecture and also brought wine, corn, and oil which were used in the cornerstone ceremony.



The Masonic theme used throughout the building is highlighted by a function hall called the 33rd Degree Room.



**Masonic Temple Trust Bonds of various donations were sold to support the project.**

was deposited. Rhode Island's greatest Masonic orators poured forth words to move even the most stoic hearts.

Pictures taken on that day show a flood of people on Francis Street along the side the of the Statehouse. Many more spilled out onto the Statehouse steps and walkways.

Oddly enough it appears that few, if any, stood on the Statehouse lawn. Perhaps "keep off the grass" was the rule of the day. It was a magnificent time for Freemasonry

Sadly, the building which was begun with such fanfare, pride and enthusiasm was not to be completed. The simple truth is that the fundraising effort fell short.

Perhaps the difficulty of raising such a large sum of money in a small state was underestimated. Perhaps in their enthusiasm, some Brothers may have pledged more than they were actually able to give.

Some say that a Brother's betrayal may have contributed to the halting of the project. Whatever the reason, the workers laid down their tools and work ceased about a year and a half after the laying of the cornerstone.

Whatever hope there may have been of resuming the work was crushed by the Great Crash of 1929, those four infamous stock trading days that brought the American stock market and economy to its knees.

The partially completed building stood deserted. Thieves took what they could. It is said that even the copper from the roof was stripped and taken away.

Even letter carriers had a unit in the parade.

Marching in the place of honor was the Grand Master, attended by the Grand Lodge officers, which included the seven District Deputy Grand Masters.

As part of the ceremony a metal box containing Masonic documents of all kinds and descriptions

Year after year the abandoned structure deteriorated.

In 1944, the voters of the state of Rhode Island authorized the building's purchase for a sum of \$754,000 to be used for state offices.

The theater section of the complex, the nearest to completion, was reborn as Veterans Memorial Auditorium.

The rest of the complex became a haven for all sorts of denizens of the evening. Graffiti artists adorned every possible surface with their dubious efforts at decorative art.

The most famous — or infamous — of these was Juner, who dubbed the building the "Temple of Junerism." The inscription was clearly visible from Route 95 and no doubt many a traveler wondered just what Junerism was.

It must have been an eerie place to visit at night, the time when taggers do their work. Was that noise the ghost of some since departed Freemason, or perhaps a ghostly Constans keeping a sad vigil? Who could be sure?

Various plans surfaced to do something with the now unsightly shell, but none succeeded until the Sage Hospitality Group put forth a plan to use federal and state historic tax credits to make the building into a luxury hotel, keeping three sides of the original structure intact.



**Artist's rendering of the completed structure.**

What has emerged is a breathtaking structure now known as the Renaissance Hotel. The Sage Group decided to honor the structure's original purpose and display Masonic themes throughout the hotel. There is even a function hall known as the 33° Room in which Masonic regalia is prominently displayed.

When in Providence visit the Renaissance, and perhaps try out the Temple Room, where the food and beverages are superb.





# NOTES FROM THE **SCOTTISH RITE**<sup>®</sup> JOURNAL OF FREEMASONRY ✧ SOUTHERN JURISDICTION ✧ USA

## Are We There Yet?: 2008 Leadership Conferences



More than 800 Scottish Rite Masons attended the 2008 biennial Scottish Rite Leadership Conferences held in Birmingham, AL; Dallas, TX; Minneapolis, MN, and Seattle, WA. The theme was “On the Rite Track: Are We There Yet?” Attendees were presented with a follow-up of the Supreme Council’s Strategic Plan, originally introduced at the 2006 leadership conferences. The goal of the 2008 conferences was to discuss how the plan is being implemented throughout the Southern Jurisdiction and where improvements and changes can be made.

## Race for the Hidden Treasures of Ft. Scott, Kansas

On Saturday, May 24, the Fort Scott, KS, Scottish Rite Temple conducted the “Race for the Hidden Treasures of Fort Scott,” which coincided with the release of the DVD version of *National Treasure, Book of Secrets* on May 20. The local race was organized by a group of Brethren along with members of the Fort Scott Recreation Commission; Fort Scott Area Chamber of Commerce Tourism Department; the Youth Activities Team; the Fort Scott National Historic Site; the Supreme Council, and Walt Disney Pictures.

Sixty-two people in eleven teams of three-to-six people took part. They ranged in age from eleven to 70. After an orientation, the teams were handed envelopes with their first instructions of the day — and the race was on. Everyone made their

way to the high school stadium in search of their next clue. This would be the last time that all eleven teams were in the same place at the same time until the end of the race as each team’s clue sent them in different directions.



King Solomon in his treasure room at the Ft. Scott, Kansas, Scottish Rite Temple talks with Team Gray.

Photo: William “Buck” Fischer, 32°, KCCH, Personnel Rep., Fort Scott, Kans.

After the stadium there were 13 stops with challenges at each before the race was completed six hours later at the Scottish Rite Temple. Each team finished in the upstairs auditorium and was greeted by King Solomon in his treasure

room. One racer noticed, “If a building had a Square and Compasses cornerstone, it was a clue.”

Following the completion of the race the teams and staff were treated to supper at the Scottish Rite Temple and *National Treasure, Book of Secrets* was shown. Most of the teams had never been inside the temple nor seen the auditorium and they were most impressed.

During the supper, eight blue lodge petitions were requested, and one has been returned. Plans have been made with the tourism department for this to become an annual community event, and nine of the participating teams have signed up for next year.

— Rayma Silvers  
Fort Scott Tribune, and  
Don Wheeler, 32°, KCCH

**A few** days before I wrote this in June, I was driving home after spending a day in Peoria, IL, on business when I spotted gasoline for just \$3.85 a gallon. Wow! I was so elated that I found myself wishing I had driven my big and somewhat thirsty pickup so I could have taken greater advantage of this bargain-priced fuel.

That temporary retreat from the steady rise in fuel prices got me thinking about the impact of driving costs on our fraternity.

I do not believe rising gasoline pump prices will have much of an impact on blue lodge stated meeting attendance. In fact, the price of gas just might help get members back into their local lodges as folks stay closer to home.

On the other hand, \$4-plus pump prices may adversely affect attendance at larger meetings that draw Brothers from greater distances, such as district meetings.

High fuel prices were on the mind of Wisconsin Grand Lodge District 2 Deputy Frank Struble. Rather than require members to attend the district meeting, Bro. Struble decided to create a virtual meeting online.

Here's what Bro. Milt Helmer wrote about Bro. Struble's idea: "The idea was developed as a new way to disseminate information, provide ideas and expand Masonic education . . ."

Struble succeeded. The Wisconsin virtual meeting site includes a lot of valuable information, including a downloadable PowerPoint presentation entitled "Curious About Masonry." It is a nice piece for those who want to know more about our craft.

All in all, I am quite impressed by Bro. Struble's virtual meeting site and encourage each of you to take a look for yourself. The Web address is

[www.wi-d2masons.org/2008\\_winter\\_meeting.html](http://www.wi-d2masons.org/2008_winter_meeting.html)

If you wish to learn more about the Wisconsin District 2 virtual meeting project, visit the site and submit your questions along with your contact information.

Of course, there will be a time when the virtual meeting concept can be taken to the next level — live online meetings. I participate in such sessions for business several times a month and believe live online sessions are a great tool for blue lodges and Scottish Rite, as well as other Masonic bodies.

There are a number of online meeting services. WebEx is the one with which I am most familiar. I like it because it is affordable, easy to use and compatible with both Windows and Mac operating systems. Another popular service is offered by GoToMeeting. Though affordable, it is not compatible with Mac operating systems at this writing. I invite you to perform a Google search to find other services.

## Email addresses

One of the truly great things about our fraternity is that it is a melting pot. We count among our members men of all ages. There are men of every income level and job description. Among our members are those who practice Christianity, Judaism, Islam, American Indian religions, numerous other faiths and those who have no religious affiliation. Politically, there are conservatives, liberals and those who fall somewhere in between.

As Masons, our differences must not matter. We meet on the level and act on the plumb. We celebrate the individual, recognize the worth of each person, build on our shared values and do not allow mere differences of opinion to divide us.

Thus, I am troubled by certain emails I receive from brothers who use obvious Masonic references in their email addresses.

I am referring to messages that are sent to dozens if not hundreds of recipients offering views on a variety of highly controversial subjects, including politics, religion and various social issues, as well as those who want me to buy something or make a donation.

Indeed, these men are most certainly entitled to their views, even though some I have seen are at odds with Masonic principles. What concerns me is these views will be associated with our craft because the sender has incorporated a Masonic reference into his email address.

What sort of message are these Brothers giving to non-members or new members who still have so much to learn about our fraternity?

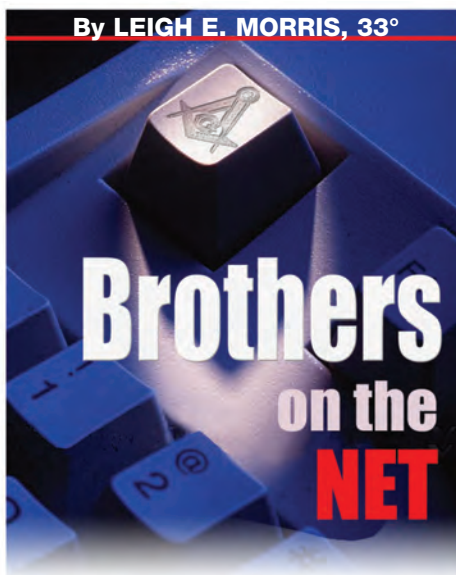
To those who send out such emails: I ask that you drop the Masonic reference in your email address. And if you receive such email, ask the sender to drop the Masonic reference.

We leave partisan politics at the door when we enter the lodge. We do not argue religion. We do not use Masonic emblems to promote our businesses. When you make it clear you are a Mason through your email address, you run the risk of violating these and similar common sense rules.

Remember — you are the face of Masonry.

OK, my nag is finished. Have a great summer.

As always, please send you questions and comments to me <studebaker55@casscomm.com> or, if you prefer, you can send a letter to me at PO Box 42, Virginia IL 62691.



## virtual meetings and email addresses

### Certainty in a Time of Uncertainty

I used to think of myself as somehow unique. Then I read a very funny editorial from a guy about my age. He was interested in a car that reflected his individualism. When he went to the dealer to test drive the car of his dreams, the saleswoman mentioned that the car was designed to be attractive, "particularly for people in your demographic." So much for individuality.

I mention this to say that I am probably not unique in my concern for the future. These are times that are less predictable than many in recent memory. The housing market is in a persistent slide. My stocks are all over the place. Gas prices and food costs are rising daily, it seems. The front page of the June 25 issue of the *Wall Street Journal* showed that consumer confidence is at a low ebb.

It is during a time like this that I truly seek something to rely on — something certain among the many uncertainties. Perhaps you feel as I do.

Well, this may be the perfect time for you to consider a charitable gift annuity (CGA), with the beneficiary being your nearest 32° Masonic Learning Center for Children. Combined, they are two of the most predicable things I know.

First, consider the CGA. This is a tax-favored investment that provides consistent income for life, often at very attractive rates. For example, a 75-year-old friend of mine recently established a CGA. At his age, I was able to set up an annuity which guaranteed him life income of 7.1 percent — far better than the dividends his stocks were providing.

Speaking of stocks, he funded the annuity by transferring shares. This way, he avoided capital gains.

And because this is a charitable gift annuity, he was able to deduct 40 percent of the investment on his taxes.

Two-thirds of his income this year is tax-free as well. It is also comforting to know that because the funds are in trust through Scottish Rite Charities, if illness or other expenses cause him to drain his estate in future years, he may still be able to depend on this annuity to provide income.

This excellent opportunity is available only because it ultimately benefits a qualified charity — in this case, your local learning center. Which brings me to the second great certainty on my mind.

The 32° Masonic Learning Centers for Children, Inc., is the most reliably successful program I know. Over the 14 years of the program's existence, more than 6,000 children with dyslexia have been enrolled at one of the 59 centers across the Northern Masonic Jurisdiction.

And, amazingly, more than 98 percent of the children in the program have been helped. I can't think of any more consistent program nor one that is more important.

Nearly every child who enters one of our centers is suffering and at risk of losing future potential because of dyslexia. Yet once in the program it is close to a sure thing that the child will gain the ability to overcome this disorder.

In these times that may test our confidence, there is reason to be sure through the charities of the Scottish Rite. Charitable Gift Annuities and the 32° Masonic Learning Center for Children are certainties you can count on.

### Builders Council Membership Tops 400

The Builders Council is comprised of donors who have made commitments of \$10,000 or more to the long-term funds of our charities. Most of these gifts and pledges benefit the 32° Masonic Learning Center for Children, Inc. The program has grown faster as each year goes by. We now mark the largest increase in membership since the program began more than a decade ago.

This year, more than 40 new members of the Builders Council have enrolled. Membership spans the country. The greatest concentration of members, how-

ever, hail from the Pittsburgh area, boasting 45 members. The work of Ill. Ray Dietz, 33°, along with the enthusiastic support of Active Member Ill. Tom Sturgeon, 33°, and others, has contributed to the impressive growth of the Builders Council in and around the Valley of Pittsburgh.

Recently the Valleys of Pittsburgh and New Castle jointly held a Builders Council Dinner to thank their fellow members and encourage additional participation. Several new members came forward which surpassed the program's 400-member milestone.





By **ROBERT A. DOMINGUE**



Born in Moldavia in 1820, **Alexander Iona Cuza** was educated in Paris, France and Bologna, Italy, part of the time in a military school. Returning home with western ideas, he was elected prefect of Gelatz serving from 1850-57 then joined the army.

He became Minister of War in 1858 and became the ruler of the states of Malachia and Moldavia the following year. He freed the farmers of serfdom during his reign. In 1859, these two states combined into the new nation called Romania and he was elected the governing prince.

He served in that role until 1866 when conspirators broke into the palace and compelled him to abdicate. He died in Heidelberg, Germany in 1873.

Prince Cuza served as Worshipful Master of the Lodge "Star of the Danube" in Gelatz, Jassy, Walachia. He appears on several stamps issued by Romania in the 1860s, and the centenary of his death was noted philatelically by Romania in 1973.



**George Brydges Rodney** joined a Masonic lodge and club located on Rue St. Nicaise in Paris in the late 1770s — but under an assumed name.

Jamaica has issued stamps which depicts a statue memorializing Admiral Rodney flanked by two cannons taken from the warship he conquered, "Ville de Paris."



Born in 1719, George Rodney entered the navy as a "Gentleman's Volunteer" — actually a Naval Cadet Officer. He served as Governor of Newfoundland from 1748-52.

As a Rear Admiral he attacked Le Havre in 1759 and destroyed a flotilla preparing for an invasion of England.

He captured Martinique, St. Lucia and Grenada in 1762. He was elected to Parliament in 1768.

After serving as Commander-in-Chief in Jamaica from 1771-74, he returned to England at half his pay level, got into debt and went

to France in 1775 under an assumed name.

When he returned again in 1779, he went back to full pay and commanded a squadron securing a series of victories. He was created a Baron in June 1782 and died ten years later.



**Karlheinz Bohm** was born in Germany in 1928. His brief studies were interrupted by the call of the theatre, making his debut at the National Theatre in 1949. Between 1974 and 1975 he appeared prominently in four films.

He returned to the theatre again in 1976. Deeply moved by the plight of the people in the refugee camps of Ethiopia, Bro. Bohm founded "Menschen fur Menschen," (People for People) an aid organization in Germany, on Nov. 13, 1981.

He has worked for it in an honorary capacity since the start, spending several months a year living in the most primitive conditions in Ethiopia and using the rest of the year for media events and lectures to draw public attention to his foundation's activities.

He is helped by his wife, Almaz, an Ethiopian who manages the aid operation. He was awarded the World Social Award in 2002.



Bro. Bohm is a member of the Lodge "Zur Kette" (The Chain) No. 430, in the Orient of Munich.

He was initiated into the craft on his 46th birthday, March 16, 1974, and was raised on March 13, 1978.

Austria issued a stamp on March 30, 2006 which pictures him and his wife, Almaz, whom he married in 1991; it marks the 25th anniversary of the charity "Menschen fur Menschen."



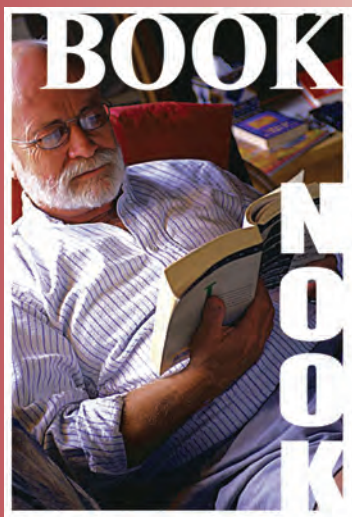
**Dr. Ruy Barbosa de Oliveira** was initiated on July 1, 1869 in the Lodge "America" in Sao Paulo, Brazil and received his 33°. He is pictured on a stamp issued by Brazil in December 1949 to commemorate the centenary of his birth.

Born in 1849 he graduated from the University of Sao Paulo with a degree in law but got involved in journalism and politics.

He soon became well known as a symbol of the law, and after being elected Federal Deputy in 1881, he distinguished himself through electoral reform which he sponsored and his re-organization of the educational system.

He was also a great champion of freedom, opposing slavery. As Brazil's representative at the Second Peace Conference held at The Hague, he played a major role in the establishment of a Permanent Court of International Law there.

He was elected a Judge in 1920, and his rulings in cases involving habeas corpus became a basic part of Brazilian jurisprudence. He died in 1923.



Reviewed by Thomas W. Jackson, 33°

## Committed to the Flames; The History and Rituals of a Secret Masonic Rite

by Arturo De Hoyos and S. Brent Morris. Published in 2008  
by Lewis Masonic an imprint of Ian Allen Publishing Ltd.  
Hersham, Surrey KT12 4RG.

One can assume that any book written by collusion of these two authors is going to be an academic treatise and indeed, this is exactly what this text is. It is also, however, an extremely interesting and revealing transcription of the Folger manuscripts.

Robert Benjamin Folger, 1803-92, a medical doctor, was an extremely committed Freemason whose passions not only drove him to be one of the most prominent Freemasons of his day but also caused him to be expelled twice from Freemasonry by the Grand Lodge of New York. To most Freemasons today, he remains a forgotten man except to the students and researchers of Freemasonry, and yet, his contribution to the knowledge and academics of ritualism far exceeds those of but a few. He lived in a period of turmoil in North American Freemasonry when there were numerous Masonic bodies competing for dominance and when the anti-Masonic movement was in full bloom. For good or for bad, Folger was in the middle of it. He might well have gone down in history as one of the giants of Freemasonry. Instead, his involvement with those who became the losers of the power struggles resulted in him and his contributions being consigned to the archives.

He left behind three small books which were written in a combination of a cipher and in English text. The first book or manuscript, dated in 1827, contained a ritual of the first three degrees of the rectified Scottish Rite. This Rite, recon-

stituted in North America in 1934 survives here today as the Knights Beneficent of the Holy City (CBCS) with a limited membership of 81.

The second manuscript contains a ritual with the title "Secrets of the Egyptian Priest Ceremonies" and perhaps refers to the pseudo-Egyptian "Ancient Mysteries" which Folger translated. It also contains a ritual of the Order of the Red Cross Degree and the Knights Templar Degree.

Manuscript number three likewise contains the ritual of the three degrees along with an address to the Knights Templar at the Resurrection scene and the Chamber of Reflection.

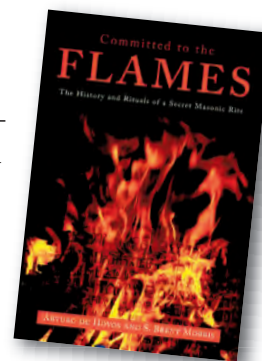
Amazingly, the first manuscript was written when Folger had been a Master Mason for a period of only 17 months. The cipher used by Folger was not known to have been broken until the 1950s. It was "unlike any other Masonic cipher" and the authors conclude that "Folger was a self-taught amateur who stumbled on a rather good cipher."

Folger had several close associates including Henry Clinton Atwood who was also expelled by the Grand Lodge of New York and had his name restored to membership and to the role of a past Grand Masters only after nine months following his death. A second was Hans Burch Gram, also a medical doctor.

Folger introduced Gram to Ferdinand Little Wilsey. Gram translated the rituals into English and Folger enciphered them and hence the beginning of the Folger manuscripts. In Folger manuscript number one, dated July 12, 1827, Folger directed that upon his death that if the book be found among his earthly remains that it be given to Gram. If he was not in America at the time it should be given to Wilsey "who will know what it contains and also how to preserve the substance in his mind while he commits the manuscript to the flames," thus the title for this book.

Each of the manuscripts presents preparation, ritualism and the lectures of the first three degrees as well as additional degrees to be found in the Rectified Scottish Rite and what we know today as Knight Templar orders. It was interesting that in some of the ritual, Folger included comparative passages to cover variations of it.

The authors state that, "it is instructive to see who is remembered by history, who is forgotten and who is vilified. They show Washington as being not only remembered but deified, Joseph Cerneau as vilified and Folger as forgotten. Much of Folger's commitment to Masonic irregularity was to Cerneauism. The oath for the admission of a visitor to a Masonic Lodge in Pennsylvania still contains a requirement to vow no association with the Cerneau Rite.





As stated on the dust cover, “this book gives full transcriptions of all of his rituals, and analysis of their place in Masonry and biography of Folger and his major contemporaries.” I found the book to be a scholarly work and the Rectified Scottish Rite, although including some similarity to Pennsylvania ritual, to be far more extensive and containing far greater and more instructive lectures. Indeed, I found myself wishing that I could have experienced, personally, some of the degrees. The impact must have been monumental.

Although Folger and his “co-conspirators” deserved the condemnation that they received, if we examine them in context of this period in history, they simply bet on the wrong horse. The Folger manuscripts deserve their place in history.

The book is extremely interesting, intriguing reading, difficult to review and contains stimulating exposure to the beauty of Masonic ritual. I recommend it for any Masonic library.

## **The Knights Templar of the Middle East — The Hidden History of the Islamic Origins of Freemasonry**

by HRH Prince Michael of Albany and Walid Amine Salhab.  
Published in 2006 By a Red Wheel/Weiser, LLC, 500 Third  
Street, Suite 230, San Francisco, CA 94107..

I am not sure from where I received this book but it is marked, “uncorrected proofs not for sale.” The title sounded very intriguing and indeed the contents of the book are just as intriguing, although, from this book, it is a stretch to say that Freemasonry had Islamic origins. The opening sentence in the introduction states, “This book is about much more than the Templars. Like it or not, when one wishes to find out about them, the researchers will end up becoming enthralled with Judaism, Christianity, Islam, and secret societies, and will find themselves on a journey that will take both writers and readers towards Freemasonry.” Also the authors imply that the roots of Templarism and thus Freemasonry are actually deeply linked not so much to Christianity, but rather to Islam and particularly to Muhammadism.

Prince Michael is, “a Grand Master of the order of Knights Templar of St. Anthony, the senior legal descendent of the Stuart kings of Great Britain and head of Scotland's legitimate Royal House of Stewart, president of the European Council of Princes and a member of the diplomatic core of the government of the Knights of Malta.” His first book was, *The Forgotten Monarchy of Scotland*.

Sir Walid Salhab, born in Lebanon, is a television broadcast instructor, graphic artist, and filmmaker currently lecturing at Queen Anne University in Edinburgh. He was educated in both Islamic classicism and the Christian Maronite religion. I get the feeling in reading this book that Prince Michael is the principal author and is supported by Salhab.

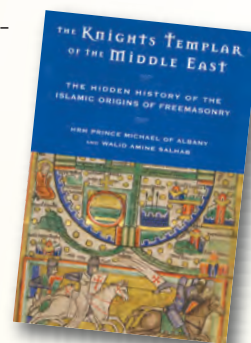
There can be little doubt that this book will stir up considerable controversy both within Freemasonry and with religious institutions. Their profound commitment to the involvement of the Knights Templar in the structure of Freemasonry and the Templar support of Robert Bruce along with the symbolism to be found in Rosslyn Chapel in itself will stir debate. Their belief in the marriage of Jesus and Mary Magdalene resulting in living descendents known as Rex Deus as well as the belief that the origins of Judaism being in Makkah and western Arabia, will definitely irritate some religious leaders. In addition, they indicate that the Order of the Templars was fundamentally Islamic in both essence and practice. Also implied is that the “Grail stories can be traced back to the foundations of Islam, and Christianized along the way.”

A tremendous amount of time had to be committed in preparation for this book. They trace a lineage from the pre-Christian era through the Egyptians, Islam and the Templars with its influence in structuring Freemasonry. It is their contention that under the aegis of the Templar workforce the early guilds would be formed and would become the Templars unofficial Secret Service resulting in their excommunication. It was from this move of excommunication “that would see Templarism evolve into a Masonic entity in Scotland.”

Several chapters are devoted to the commitment of English Freemasonry to the restoration of the Stewarts (Charles Edward) to the throne of Scotland and the tie-in of the Scots Guard to that purpose, as well as the guard's strong relationship to Freemasonry. They also discuss the relationship of Stuart princesses to the tradition of female-led Freemasonry in France.

According to them, one Alexander Deuchar, a Scots engraver made the decision that Scottish Freemasonry should follow an English ritual known as the York Rite and was responsible for destroying the original rites of Freemasonry. None of the original rituals were thought to have existed until the discovery of Masonic files confiscated by the Nazis from France, who had adopted these rituals, and consequently taken them to Russia. Research may rediscover them.

This is definitely a scholarly work in which the required research must have taken years to compile. It is possible that it may be fiction or partly fiction but some of it might be accurate. It is not an easy book to read and is complex due to the intricate tracing of family ties and the diversity of the subjects covered to present a comprehensive review. It is a book that stimulates one to think, and I recommend it for reading for that reason.





# Health Wise

ideas  
for  
health  
and  
fitness



## Another reason to get going

It seems like every day you hear a new reason to exercise. Add this to your incentives to do it: You'll have longer telomeres. Telomeres are caps at the ends of chromosomes, which tend to shorten as people age.

Who needs them? Anybody who wants fewer wrinkles, stronger muscles and more resistance to disease.

Studies by the University of Medicine and Dentistry of New Jersey and elsewhere show that people who exercise the most have longer telomeres.

Authorities at the National Institute on Aging say the finding is "provocative."

## Testing grumpy men

Doctors at Harvard Medical School say testosterone restores sexual function in men, makes them stronger, builds their bones, reduces fat and could get rid of the blues and grumpies.

Testosterone levels decline in men beginning at age 40.

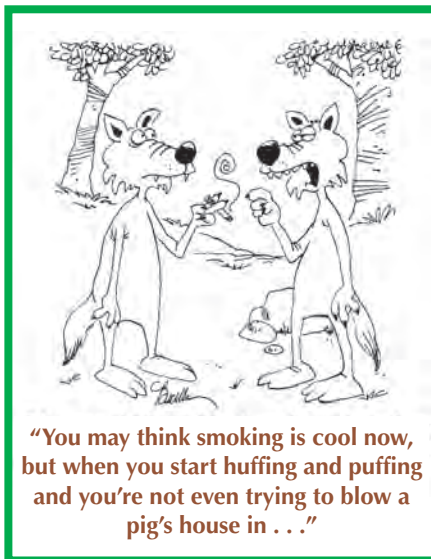
Though deficiency is often treated in older men, endocrinologists at Harbor-UCLA Medical Center feel that men of all ages should be tested for deficiency.

There is also some concern that deficiency could be involved in prostate cancer, according to the National Cancer Institute.

## Computer a pain in the neck?

According to *Arthritis Care & Research*, strength training exercises that focus on the neck and shoulder muscles can help relieve persistent neck pain.

Study subjects with chronic neck



**"You may think smoking is cool now,  
but when you start huffing and puffing  
and you're not even trying to blow a  
pig's house in . . ."**

pain were employed in various workplaces where jobs included repetitive tasks such as working at a computer all day.

Strength training for 20 minutes three times a week included using five dumbbell exercises.

Study authors said the supervised dynamic strength training of the painful muscles led to prolonged decreases in pain or elimination of neck pain.

## A caution on flavored waters

They look good, taste good and are hydrating. But some have almost as many calories as a soft drink. And the sugar and fructose corn syrup sweeteners are absorbed differently.

Purdue University reports that when two groups were fed the same number of calories from jelly beans or drinks, the candy group compensated by eating less, but the soda group gained weight.

Don't depend on flavored waters that are fortified with vitamins, herbs, minerals and caffeine.

Some have no studies backing up their claims.

Others may take you over the recommended daily allowance when combined with food and a daily supplement.

If you must have water in a bottle, plain water is good enough on its own.

## Protect your teeth from acid in food and drinks

The acid in food and beverages can cause tooth enamel to erode. Saliva helps to restore it, but it goes only so far.

To minimize the damage, dental authorities at the Mayo Clinic recommend:

- Consume fewer acidic products between meals, including citrus fruits, regular sodas, fruit juices, wine, tart candies and anything containing vinegar.
- Eat or drink these products with a meal. Food neutralizes acids and helps to eliminate them from your mouth.
- Avoid consuming acidic foods and drinks before going to bed. Saliva production decreases when you sleep.
- If you must have a soft drink during the day, drink it through a straw to minimize contact with your teeth. Never hold the liquid in your mouth.
- Neutralize acid with a bit of cheese, water or fluoride mouthwash.
- Wait to brush your teeth. After an acidic item, wait 30 minutes to brush. Brush with a fluoride tooth paste 30 minutes before or after consuming acidic items.
- Sugarless gum stimulates saliva.

Tyrian Lodge, No. 718 and South Bend Scottish Rite held a special military honor class last November for members of the 76th Combat Infantry Brigade who have shipped out and are now serving in Iraq. Among the 3,000 men and women at every level of command, are Brother Masons.

Past Masters and current officers came together with the South Bend Scottish Rite to confer the degrees. The Scottish Rite Club of Elkhart County provided breakfast and congressman Joe Donnelly was the keynote speaker. Past Masters of Tyrian performed the Entered Apprentice and Fellowcraft degrees after which Indiana Grand Master Duane Vaught and Ill. Major General Umbarger, 33°, addressed the lodge.

During a special ceremony following the Master Mason degree, Worshipful Master Jim Radeline, 32°, presented a cable-tow and tied a knot in the end, representing the lodge. Each member of the armed forces was then asked to tie his own knot in the cable-tow. Additional knots were tied for Brothers who had already been deployed or could not be present. "This cable-tow represents the ties we have to each other as Masons. Just as you are bound to the fraternity, so is the fraternity bound to you. All Brothers are joined to each other through our craft." The Worshipful Master told them the cable-tow would be placed on a plaque as an ever-present reminder to all Masons of our Brothers in harm's way.

Following the blue lodge degrees, many joined the Scottish Rite and received the 4° and 14°. Sovereign Grand



The Cable Tow ceremony following the Master Mason degree was impressive and extremely moving.

Commander Ill. John Wm. McNaughton, 33°, called those serving on active duty to approach the altar. He observed that it was obvious by their service they had already learned the lessons taught in the 32° and by acclamation made them Sublime Princes of the Royal Secret, 32°.

The day was a profound and moving experience of true friendship and brotherly love that those who attended and participated will never forget. Most importantly, our new Brothers will always carry in their hearts the memory of that special day.

## In Memoriam

### Ill. Robert N. Osborne, 33°

Ill. Robert N. Osborne, 33°, Active Member for the state of Michigan, died on Saturday, June 14.

Bro. Osborne, the son of Earl and Elizabeth (Eldridge) Osborne, was educated in the Michigan Public School system. He attended Henry Ford Community College and the University of Michigan.

He had a long career in computer operations with the Ford Motor Company.

On June 27, 1959, he married the former Isamay Elizabeth Addis, who survives with their son, Mark. He was predeceased by a daughter, Laurie.

He was a member of the Cherry Hill Presbyterian Church where he was a deacon and elder.

Bro. Osborne was very active in civic and educational organizations. He was a member of the Citizens Advisory Committee for Data Processing Education for the Dearborn, MI public schools and was on the Wayne County Intermediate School Technical and Vocational Education Committee.

Community efforts included the chairmanship of Explorer Post No. 1803, B.S.A., and Scout Troop No. 1111, and he was treasurer for Cub Scout Pack 111 of Dearborn. Robert Osborne was also a member of the Association for

Retarded Citizens of Dearborn and of the Howe School Parent Teacher Association.

In 1959, he answered the call from Uncle Sam and received basic training at Fort Leonard Wood. He served the nation through the Berlin Wall crisis.

His commitment to Freemasonry was long and dedicated. He was raised a Master Mason in Dearborn Lodge No. 172 in 1957 and became its Worshipful Master ten years later. He was also a member of Michigan Lodge of Research No. 1 and became Master there, as well.

He was elected Grand Master for the state of Michigan in 1980, serving with great distinction. Both the Michigan Lodge of Research and the Masonic Foundation of Michigan were chartered under his leadership.

He completed the degrees of the Scottish Rite in the Valley of Detroit in 1962, becoming Thrice Potent Master in the Detroit Lodge of Perfection in 1974 and Commander-in-Chief of Detroit Consistory in 1984.

On Sept. 28, 1977, he was created a Sovereign Grand Inspector general, 33°, at Pittsburgh. In 1992, he was elected an Active Member and was Deputy for Michigan from 1994 to 2002. Bro. Osborne was awarded the Medal of Honor on June 10, 2008.



## VIEWS

### FROM THE PAST

#### ***Please Change the Name***

Organized a year and a half ago by the Social Service Department, the Order of DeMolay for boys has grown from an organization of nine into a national organization presided over by a Grand Council composed of Masons.

The boys have their own ritual, robes, etc. They have an orchestra of 17 pieces and a choir. It aims to teach the boys only the finest in American citizenship and decency.

Surely a noble institution doing noble work. But why "DeMolay"? This name means nothing to American boys, neither inspiration nor example is afforded by it.

Why not "The Order of Nathan Hale?" Just think what that would say to every American lad. He was an American lad. He was an American patriot.

Tradition has it that although only 20, he had been initiated into Freemasonry. Certain it is that he was worthy. "His life they might — and did — take, but his integrity never."

He was a Connecticut boy, was educated at Yale, was a school teacher in constant helpful association with American boys, a captain in the Army of the Revolution, a martyr, regretting that he had but one life to lose for his country, a worshipper of God, his last request being for a Bible. Truly a noble example to American boys. Why not "The Order of Nathan Hale?"

— John Lloyd Thomas,  
Valley of NY, Feb. 1921

## THE GREAT MASONIC VIRTUE

On the moral character of Masonry volumes might be written without exhausting the subject. This aspect of our institution is too often slighted, while its work and jurisprudence monopolize attention and research.

On the mind of every member who is at all fitted for the position which he has gained, the principles and precepts of the order exert an influence potent for good.

Even the ancients who did not enjoy the blessed light that has beamed on us, revered charity above other virtues.

"They used to depict it," says Hutchinson, "in the character of a goddess, seated in an ivory chair, with a golden tiara upon her head and set with precious stones. Her vesture, like the light of Heaven, represented universal benevolence; her throne was unpoluted and unspotted by passions and prejudices; and the gems of her fillet represented the inestimable blessings which flowed variously from her bounty."

The ancients also represented the charities — otherwise called the Graces — under three personages. One of these was pointed with her back toward us and her face forward, as proceeding from us; and the other two with their faces toward us, to denote that for one benefit done, we should receive double thanks.

They were painted naked, to intimate that good offices should be done without dissembling and hypocrising; they were represented young, to signify that the remembrance of benefits should never wax old; and also laughing, to tell us that we should do good to others with cheerfulness; they were represented linked together, arm in arm, to instruct us that one kindness should prompt another, so that the knot and band of love should be indissoluble.

The poets tell us that they used to wash themselves in the fountain Acdalius, because benefits, gifts and good turns ought to be sincere and pure, and not base and counterfeit.

This virtue is the chief characteristic of a good man and covers a multitude of sins. The Bible inculcates it in the

strongest terms as essential to our well-being and happiness. Masonry teaches us to exercise it in all our dealings with our fellows, in all our relations in life; it teaches us to be charitable toward the destitute and suffering, charitable in our thoughts and opinions, in our judgment of others, What peace, what joy, what prosperity does the practice of this virtue confer?

It subdues strife; it checks bad passions; it makes the indigent comfortable; it dries the tears of the widow; it educates the orphan; it sows everywhere seeds which spring up, blossom and bloom and bring forth the choicest blessings.

It is greater than faith, it is greater than hope; for our faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave through the boundless realms of eternity. The Brother who fails to regard and exercise this virtue, so far violates one of the strongest injunctions of Masonry; beneath the mantle which he refuses to throw over the faults and foibles of others, he will, at no distant day, desire to hide his own short-comings and imperfections.

— Allyn Weston, *The Ashlar*,  
Sept. 1856

## FREEDOM OF THOUGHT

Some day, when the cloud of prejudice has been dispelled by the searchlight of Truth, the world will honor Masonry for its heroic service to freedom of thought and of faith. No part of its mainstay has been more noble, no principles of its teaching have been more precious than its age-long and unwavering demand for the right and duty of every soul to seek that light by which no man ever injured, and that truth which makes him free.

— Joseph Fort Newton, *California  
Freemason*, Spring 1968



# Any Fool Can Spout the Ritual

I attended a lodge where, in the course of proposing one of the toasts at the after-proceedings, a Brother said, "Any fool can spout the ritual."

I knew the speaker to be a very genuine person whose honesty and good deeds were beyond all question. Yet he made use of a cliché which, to my mind, is as spurious as it is contentious. Had it flowed from the lips of some Masons I have met, I could have dismissed it with a shrug.

In this context the words came from one whose very nature, as I know it, belies the least suggestion of insincerity. So what could be the reason for his statement? Perhaps it was just thoughtlessness — and we are all apt to be thoughtless at times. How often, in other spheres today, we cheer these senseless catch-phrases bandied around so often until one begins to swear by them and regards them as the genuine article.

Honest reflection makes it all too clear that "any fool cannot spout the ritual." Neither do we go to the other extreme, and say that fluency therein is beyond the compass of all but the gifted Brethren. But somewhere between those two extremes, goes quietly along his way the man of average intellect but honest endeavour who, if he has the will and the enthusiasm, certainly does not find insuperable the difficulty of memorising the degrees.

In our ranks we find many thousands of those Brethren of average intellect, and it is suggested that it must indeed be galling for them to learn, from a few injudiciously chosen words, that what they have been able to accomplish, only by considerable assiduity, hard work, and sacrifice, can — if we are to believe this easy phrase — be accomplished by the lower stratum of mentality.

At the same time, it does no harm to try to put one's self in the mind of that particular Brother who made the rash statement. He was not a ritualist himself, I know that. He is a Brother who possesses sterling qualities, and there can be little doubt that his Freemasonry is of the practical type rather than of the esoteric. Far be it for me to

decry what that Brother accomplishes in the furtherance of our order — he goes round to the Brethren, and obtains substantial amounts for the benevolent fund. He may spend his time quietly behind the scenes, making discreet enquiries about the widow of a departed Brother and seeing that she does not go short in her hour of need — a truly excellent Mason, judged by his good deeds and not by his knowledge of the ritual.

Such people are the salt of the earth, and I always like to think that their sphere of industry, so vital in its essence, is nevertheless complementary to the efforts of those who try to perpetuate our teachings by painstaking assimilation of the ritual. We all have our parts to play. Where one finds his role eventually in the East, the other finds it somewhere behind the scenes, honourable roles, both of them. But never, should we, by loose word or phrase, unwittingly make cheap the efforts of the other.

After all, in the ceremonies themselves, the duties of each and every one of us are complementary to each other — it is not much good, having an excellent Master, if his efforts are going to be neutralized by the uninspired work of a Deacon, and the same applies in reverse. When you come to think of it, does it not apply everywhere?

— Fred Jones, *The Masonic Record*, London, Feb. 1966



**"Two things Brother Wes never misses; his lodge meetings and yoga practice."**

## QUOTABLES

It's not what you are that holds you back, it's what you think you're not.

— Denis Waitley

If you keep saying things are going to be bad, you have a good chance of becoming a prophet.

— Isaac Bashevis Singer

Change by example. Just be the way you want others to be and hope they pay attention.

— Larry Winger

The true measure of an individual is how he treats people who can do him absolutely no good.

— Ann Landers

Humility, like darkness, reveals the heavenly lights.

— Henry David Thoreau

I don't care how much power, brilliance or energy you have, if you don't harness it and focus it on a specific target and hold it there, you're never going to accomplish as much as your ability warrants.

— Zig Ziglar

Many of our fears are tissue-paper thin and a single courageous step would carry us clear through them.

— Brendan Francis

Each handicap is like a hurdle in a steeplechase. When you ride up to it, if you throw your heart over, the horse will go along too.

— Lawrence Bixby

The strongest single factor in prosperity consciousness is self-esteem: believing you can do it, believing you deserve it, believing you will get it.

— Jerry Gillies

He who forgives ends the quarrel.

— African proverb



## Space under the vanity

If you have cabinets under your bathroom sink, the space can probably be used more effectively than it's being used now. Martha Stewart recommends adding extra storage by outfitting the cabinets with rollout wire trays like those used in kitchens. They provide easy access to items used at the same time, such as those for shaving or hairstyling.

Put supplies for various activities in baskets that can be easily pulled out and replaced after you use them.

## Using dried herbs

The editors of *Cook's Country* have some advice for you. First, they say you're better off using fresh herbs if your recipe calls for basil, parsley, or chives.

Hearty herbs such as oregano, sage and thyme dry well and are good substitutes for fresh ones. Tarragon and dill do almost as well. They recommend using half as much dry when a recipe calls for fresh herbs.

Rub dry herbs between your fingers to see if they smell bright. If they don't,

throw them out and buy a new supply.

Use oregano in tomato sauces, chili, Mexican and Italian dishes.

Thyme is good for long-cooking stews with roasted meats and poultry.

Sage works well with poultry, stuffings, pork and butter sauces.

Marjoram is tasty with beans, lamb and other red meats.

Rosemary should be used sparingly but is great with Italian flavors and in soups, stews and braises.

## 'Zero energy' homes

The Department of Energy reports that more families are showing an interest in zero-energy homes, a design meant to produce as much electricity as it uses.

The Energy Policy Act provides a tax credit of up to 30 percent of the system's cost up to a maximum of \$2000 when purchasing a new home with solar equipment. It's part of a nationwide effort to reduce home energy consumption.

For more information about the tax credits, visit [www.energystar.gov](http://www.energystar.gov).

## Put safety first in children's sports

The American Academy of Pediatrics reports that millions of children are injured in sports activities every year. Kids under age ten are more likely to be injured on the playground. Those eleven and older are more likely to be injured

during an organized team practice. Most injuries are from falls, being struck by an object or from a collision such as in football.

Bicycling, skateboarding and skating are the activities where there is most concern for head injuries, highlighting the need for wearing helmets.

Generally, girls suffer more sports injuries than boys in the same age group.

## Simple, inexpensive ways to 'go green'

For just one person, the thought of saving the Earth can be intimidating. What can you do?

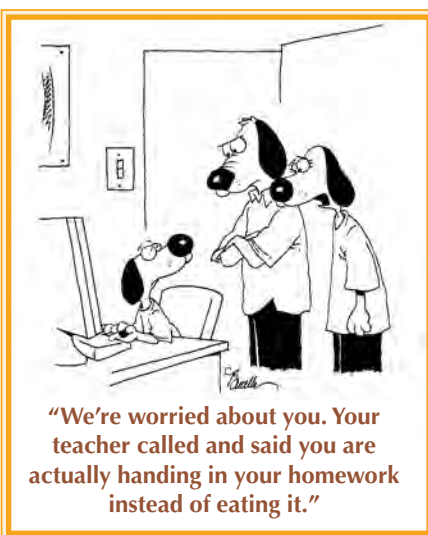
First, you don't have to change your entire life or spend a lot of money to make a difference. Every little bit helps, say advisors at the Sierra Club. Start with the obvious things you can do.

- Heat or cool your home a little less. It saves energy and won't make that big a difference to you.
- Drive fewer miles. Shop at a supermarket near you instead of going to the one across town to save a dollar.
- Run electrical equipment only when you need it. Be sure to turn off your oven immediately after you use it.
- Use compact fluorescent light bulbs. If you use several, you'll even see a difference in your electric bill.
- Use less water. Don't turn the shower on until you are ready to get into it. It takes a lot of electricity to pump water and to heat it.
- Buy locally grown foods that won't require energy for transportation. Buy manufactured items made nearby.

## Home buyers want affordability

Researchers at Harvard University say affordability is moving up in importance with home buyers. They could be more interested in buying a home without a remodeled kitchen, for example, instead of paying significantly more for one with a kitchen that has all the bells and whistles.

When selling, paint where needed, clean and declutter rooms.





# More than Just Books...

Van Gorden-Williams Library at the National Heritage Museum

By JEFFREY CROTEAU

## Blogging at the library and archives

The Van Gorden-Williams Library & Archives has recently started a blog, which is available to anyone with an Internet connection. A blog, in case it's unfamiliar to you, is short for "web log" and is a website, usually on a particular topic, that contains entries (or "posts") that are published on a regular basis.

The topic of our blog is the interesting and diverse collections of our library & archives. We'll be writing about all kinds of items related to Freemasonry, fraternalism, and American history. The friendly bloggers responsible for all of the content found on the blog are the archivist, Catherine Swanson, and the department's two librarians, Jeff Croteau and Kathy Bell.

### WHY DID WE DECIDE TO START A BLOG?

We want to hear from you. We also want to take the opportunity to open up the stacks a bit and share our collections with you. We might include news about acquisitions or interesting material that we come across during the normal course of our daily work (and there's a lot of that, I'm happy to say). It might also include in-depth information about the stories of particular books and archival material that are featured in exhibitions here at the National Heritage Museum.

Below are excerpts from a few of the posts we've already published on our blog. It's our hope that these "teasers" will get you interested enough to visit our blog and read and see more.

We will be responding to comments and we look forward to hearing from you.

### ALBUM OF MASONIC IMPOSTERS

Why would someone impersonate a Freemason? And why would someone publish a book showing some of the supposedly more nefarious characters who have impersonated Masons?

### THE JONATHAN POOR MURAL



Gracing one wall of the Van Gorden-Williams Library & Archives is a mural that appears to have been created expressly for the space. Upon closer inspection, however, one sees its age

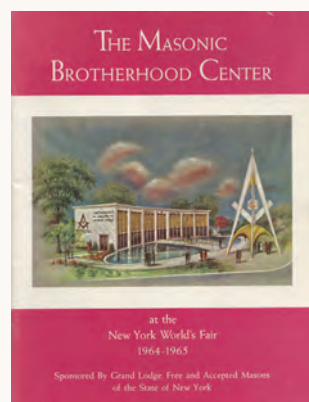
and learns it began on the dining room wall of the Silas Burbank home in Mt. Vernon, ME.

The peaceful scene, signed 'J D Poor 1830' was created by Jonathan Poor (1802-45) of Sebago, ME. When Poor was 16 he began traveling with his more well-known uncle, Rufus Porter, (1792-1884). He started as Porter's portrait painting assistant, but around 1824, they switched from portraits to landscapes and found a market for painting murals in houses and taverns in Maine and Massachusetts.

### THE 1964-65 WORLD'S FAIR AND MASONRY

Lots of folks have memories of the 1964-65 World's Fair, held in the borough of Queens in New York City, and recognized by the fair's memorable icon, the Unisphere. There were lots of popular pavilions and attractions at the fair, ranging from the memorable — like General Electric's Progressland (developed by Walt Disney and later transplanted to Disneyland as the Carousel of Progress) — to the perhaps less-than-memorable, like the AARP's Dynamic Maturity pavilion.

But did you know that there was also a Masonic pavilion at the 1964-65 World's Fair?



### RALPH ADAMS CRAM: THE APPRENTICE YEARS IN BOSTON

In 1881, at 17, Ralph Cram (1863-1942) left his family in Hampton Falls, NH, and moved to Boston, MA. This move began a new phase of his life. His father had arranged an apprenticeship for him with an architectural firm.

Letters held in the VGW Archives from Ralph Cram to his mother, chronicle the activities of the young apprentice.

### VISIT OUR BLOG TO FINISH READING THESE POSTS — AND TO LEARN A LOT MORE:

[nationalheritagemuseum.typepad.com/library\\_and\\_archives](http://nationalheritagemuseum.typepad.com/library_and_archives)

*The Van Gorden-Williams Library & Archives is open to the public Monday-Saturday, 10-5. Reference assistance is provided in person, by phone, or by email. You may contact us at 781-457-4109 or [library@nationalheritagemuseum.org](mailto:library@nationalheritagemuseum.org).*



# READERS



# RESPOND

## Music and Money

When reading “Views from the Past” (*The Northern Light*, Feb. 2008) one sentence jumped off the page: “In every lodge, whose financial condition will admit of it, there ought to be a melodeon or organ.”

I have been a Freemason 58 years and time and time again have seen something proposed, even noteworthy, only to see a hard core group immediately jump up to object. Not against the proposal, just against the thought of spending money.

The last time a \$50 project was proposed in one of my lodges, after hearing about seven objections, I rose to ask the Master for permission to go to Secretary’s table and give him a \$50 bill so we could get on with the business of the lodge. I apologized later to the Master, but he said he was glad I did it. It should have been done before.

Ralph Herbold  
Ashland, OR

## Full Moon Fervor

The article “Moon Lodges” (*The Northern Light*, May 2008), while quite interesting, failed to mention Fellowship Lodge, A.F. & A.M., Bridgewater, MA, constituted in 1797 by M.W. Paul Revere, Grand Master of Massachusetts, which today still continues its proud tradition of holding its regular communications on the Monday on or before the full of the moon. We are proud to be a “Paul Revere” lodge and a “moon lodge.”

Peter D. Dorr, 32°  
Valley of Boston

I have just finished reading “Moon Lodges” (*The Northern Light*, May 2008). Much to my surprise I read that my Lodge, Clermont Social No. 29 F. & A.M. of Ohio, is believed to be the second oldest moon lodge. The article says that we started this tradition in 1850; however, our lodge records indicate that we have met the Friday on or before the Full of the Moon since our founding in 1815. Our first Master traveled from Ripley, OH, to Williamsburg where our Lodge meets, by horseback. Even today if you drove, that trip would take a solid 40 minutes and that is without any traffic. Clermont Social No. 29 is very proud to be a surviving moon lodge and we thank you for the excellent article.

Daniel G. Bainum, 32°  
Valley of Cincinnati

We welcome letters from our readers in response to articles appearing in *The Northern Light* and will reprint them as space permits. Letters must be signed, should be brief, and are subject to editing.

## masonicmoments

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



While attending Shrine Imperial meetings in San Antonio, Donald R. Farrow, 32°, of Logan, OH, observed this plaque at the Alamo site. It honors several Masons for their service during the battle. Bro. Farrow says, “I imagine most visitors miss this as they are located on the wall to the left of the Alamo.”

Glenn A. Moulton, 32°, Master of Monroe Lodge No. 22, in Bloomington, IN, snapped this photo while vacationing at the Grand Canyon. He says the plaque “is on a small peninsula jutting out into the canyon and commemorates the site where a Master Mason degree was conferred in 1913.



# et cetera, et cetera, etc.

## Prince Hall Meeting Place on Historic Tour

As part of the city's Independence Day celebration in July, rangers at the Boston African American National Historic Site conducted walking tours, to visit the sites where the developing 19th century black community "struggled to realize the full promise of citizenship," as the park's website states. One of the stops on the tour was the site where the first Prince Hall Lodge of Freemasons met. "Prince Hall," according to Bro. Mark A. Tabbert in his book *American Freemasons*, "became a Mason in 1775. During the British embargo and occupation, Hall and 14 other black men were initiated into the craft by Lodge No. 441, a British military lodge attached to the 38th Regiment of Foot. Prince Hall and his Masonic Brothers later formed their own lodge."

Park officials hope to make the walking tour a permanent offering at the national park.

## Take Me Out to the Hall of Fame

Bro. Kenneth R. Force, director of music at the U.S. Merchant Marine Academy, writes to tell us that Albert Von Tilzer has been elected to the hall of fame at St. Cecile's Lodge No. 568, in New York.

Bro. Von Tilzer, together with Jack Norworth, wrote one of America's all-time classics, and unofficial baseball anthem, *Take Me Out to the Ball Game*. This year marks a century since it was released. According to *Baseball's Greatest Hit*, by Robert Thompson, Tim Wiles, and Andy Strasberg, Norworth penned the lyrics while riding on the subway.

His inspiration came from an advertisement on the train car that read, "Take Me Out to the Polo Grounds," the home of the New York Giants. He presented the completed work to his

musical partner, Von Tilzer, who then set it to music. The result was a song that nearly every American knows by heart today. It is hard to imagine a seventh-inning stretch without the crowd yelling, "Buy me some peanuts and crackerjack."

It is often thought that the team was a "one hit wonder" when actually the two men were extremely successful in their musical endeavors. Together and separately they produced many of the most popular songs of the early 20th century. Other well-known music by Von Tilzer includes *Put your Arms Around Me, Honey*, and *Apple Blossom Time*. In fact, he attempted a second baseball-themed ditty called, *Back to the Bleachers for Mine*.

Bro. Von Tilzer was raised a Mason on March 21, 1905. In the early fall his plaque will be unveiled, putting him in the company of such lodge notables as Houdini, Ferde Grofe, Al Jolson, Louis B. Mayer, and many others.

## Bring Back George

The Masonic Service Association notes that Mount Vernon has teamed up with the George Washington Masonic Memorial in Alexandria, VA, and launched a program to distribute portraits of our first president to every school in America. Washington's image was once a staple in every classroom. According to the Memorial's website, "He was there when most of you went to school, but today many students don't have his inspiring countenance to look up to." The portrait chosen for distribution is a Rembrandt Peale painting, depicting Washington in his continental uniform.

Sponsorship of a print, measuring 24 by 36 inches, is \$275. For more

information visit the George Washington Masonic Memorial website at [gwmemorial.org](http://gwmemorial.org).

## The Northern Light Archives

Our first foray into creating an online archive for the magazine has started. You can now visit the Northern Masonic Jurisdiction's website and download selected past issues.

To date there is just a sampling, but within a few months we hope to have all volumes, dating back to its founding in 1970, available as downloadable PDFs.

To reach the archive, visit [scottishriteonline.org](http://scottishriteonline.org), click on the "Members Center" and go to "Downloads."

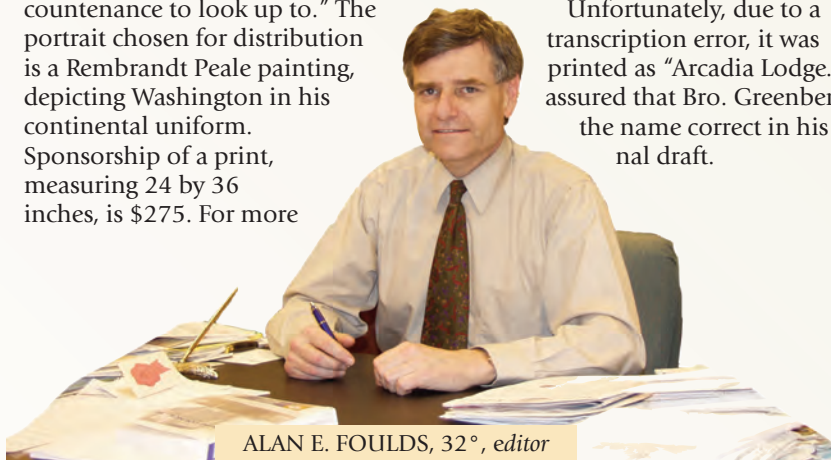
Special thanks go to Bro. Jim Manuel, who has spent hundreds of hours creating an electronic file of the publication. Watch the site for more available issues and faster response times.

## Acacia, Not Arcadia

The May issue of *The Northern Light* featured a story by Stephen R. Greenberg, in which he shed light on the tradition of moon lodges.

In his narrative he mentions lodges that still cling to the custom. Among others, he describes Acacia Lodge No. 51 of Cedar Grove, MN, as being among those that "have persisted as true moon lodges."

Unfortunately, due to a transcription error, it was printed as "Arcadia Lodge." Rest assured that Bro. Greenberg had the name correct in his original draft.



ALAN E. FOULDS, 32°, editor

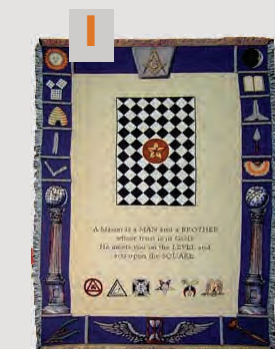
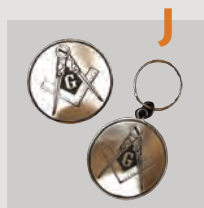
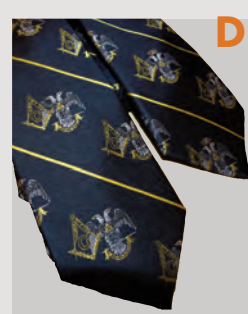
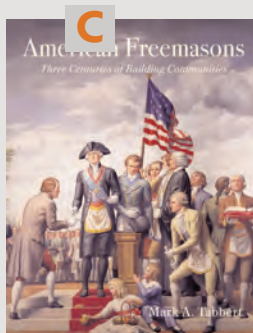
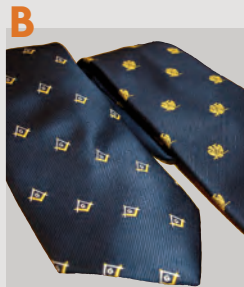


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