

The Northern Light

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KEITH

The Northern Light

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A Basic Fraternal Objective

"To have fun and to care for each other."

Mission statements and strategic plans are very much in evidence today. They have become the buzzwords not only for corporations but also for non-profit organizations.

So it is not unusual that your Scottish Rite Supreme Council began to develop a strategic plan in 1994.

In too many instances a plan has been written as though it were a legal document that can never be broken. Even the choice of words can make it sound grandiose.

Frequently a corporation or organization feels that the task has been accomplished by merely putting words on paper. The tendency is to put it in the file and forget about it.

That is not the case with the Supreme Council strategic plan. One of our standing committees is charged with the duty of continually reviewing it, maintaining it and updating it. The committee has offered substantial changes to the plan since it was first adopted.

Each local Scottish Rite Valley has also been encouraged to develop a plan and implement it. After all, what purpose does it serve if it is set aside and never used as a guide?

The Supreme Council committee meets several times a year to ask itself, "How are we doing? Is our organization meeting its objectives? Is there an area that needs to be strengthened?"

Recently the committee realized that something was missing from the plan. There were plenty of good objectives advocating the importance of being attractive and relevant.

There were strong goals for achieving substantial long-term membership growth. There were areas that dealt with the family, the community and charity.

The missing element, however, was so basic it was easy to see how it could be overlooked. In our busy life worried about detail, we forget about the obvious.

The new objective has been placed in the number one position in the plan. It is spelled out in simple terms, and no word within this objective is more than five letters.

The number one objective now reads, "To have fun and to care about each other." That statement is not limited to Scottish Rite. It applies to all aspects of Freemasonry.

There is no commandment in Freemasonry that says, "Thou shalt not have fun."

When we enjoy our participation in the fraternity, not only are we having "fun" but also we are taking our involvement in Freemasonry more seriously. At first that statement may sound incongruous, but when you think about it, it makes sense. We take things seriously when we enjoy what we are doing.

And while we are having fun, let us not forget the second half of that objective, which is part of our obligation as a Mason.

Share the good times with your fraternal brothers and look out for their welfare so that they can appreciate Freemasonry as much as you do.

John Wm McNaughton
Sovereign Grand Commander

The Mason Next Door

HOW MANY MASONS ARE IN YOUR COMMUNITY?

By ALAN E. FOULDS, 32°

Just

who is the typical Freemason? If you ask 1,000 people, you are likely to get 1,000 answers. And that is just from the Masons.

To the historian it was the Masons that were instrumental in starting the American Revolution. Names such as Paul Revere, George Washington, and Ben Franklin come to mind.

This image is of great men of the past. It is a flattering and somewhat accurate image, but it does not tell the whole story.

Others might think of our leaders today. Many of our presidents — one as recently as Ill. Gerald R. Ford, 33°, who died this past year — were members of the craft.

By watching the current crop of motion pictures appearing in the theaters, you would decide the organization is rife with secrets and hidden treasures.

Still others have more sinister views, imagining that Freemasons are somehow plotting the overthrow of world governments.

A very brief and unscientific poll among the general public revealed the following perceptions:

“It is a secret society, but I don’t know what they do.”

“I think they are like the Lions or Kiwanis Clubs.”



“That’s only open to bank presidents and CEOs.”

“I have no idea who they are or what they do and I don’t think I know any.”

To help discern exactly who the members are, one might look to a definition of the organization as a whole. Before deciding who the Masons are, we need to know what they stand for.

As with the first question, there are many responses for the second, as well.

A more formal answer comes from some of the Grand Lodges.

Massachusetts says, “Freemasonry is the world’s oldest and largest fraternity, open to adult men of good character from any religion, race, background, or opinion, who believe in a Supreme Being.”

Maine expounds on the religious aspect. “There are Catholic, Protestant, Mormon, Jewish, Buddhist, and Muslim Masons.”

New York says, “We believe in helping others. We believe there is more to life than pleasure and money. We respect the opinions of others. Masons are moral, honest



men who work together to improve themselves and their communities.”

The Michigan Grand Lodge calls “The fraternity of Masons an organization of men bound together with a philosophy of moral standards, mutual understanding, and Brotherhood in which all men are on the level and equal.”

The District of Columbia says it simply. It is a “way of life.”

In 1957 the Missouri Lodge of Research published a four-volume set called *10,000 Famous Freemasons*. In it, editor William R. Denslow introduces the reader to many of the world’s movers and shakers that also happened to be Masons.

The amazing compilation of short biographies stretches from John Aasen, a movie actor to Manuel Zuralds, the first man to be tried by the Mexican Inquisition on charges of being a Freemason (1785).

No such book has been penned on 10,000 not-

so-famous Masons, in part because there are, and have been, millions.

The fraternity is comprised of those that move the world in big ways and small ways. Perhaps there is no definitive answer because there are countless types of “typical” Masons.

III. Mark A. Tabbert, 33°, author of *American Freemasons: Three centuries of building communities* says, in his excellent book, “The fact that Freemasonry means different things to so many different people has been one of its greatest strengths. Its definitional elusiveness continues to attract new members while remaining the source of inspiration for its varied detractors and critics. Its supporters and critics notwithstanding, Freemasonry is an important part of many lives, entire families, and communities.”

So, who are these Masons?

Are they men who start revolutions?

Are they bank presidents and CEOs?

Of course.

They are also office workers, plumbers, fire-fighters and police. They are men in the armed service. They might be auto mechanics and college professors.

They come from all walks of life.

In short, a member can be any man of good character. A Mason is not distinguishable by what he does for a living, how he worships, or who he votes for.

The common theme is not seen in who he is, but rather in who he strives to be.

The Mason is not a finished product. He is, and always will be, a work in progress. He can be your teacher or your student. He could be your boss or your employer, or even both.

He might even be the guy next door.



Celebrate

THE GRAND LODGE OF MASONS IN MASSACHUSETTS TURNS 275

By AIMEE E. NEWELL

In May, the Grand Lodge of Masons in Massachusetts will celebrate its 275th anniversary. But, this is only the latest commemoration in its long history.

From its beginning in 1733 right up to the present, the Grand Lodge there were observed solemn occasions and joyful ones. Sometimes there are such distinguished guests as American presidents and others with only the state's Masonic brothers.

On March 22, the National Heritage Museum will open a new exhibition, "The Grand Lodge of Masons in Massachusetts: Celebrating 275 Years of Brotherhood," which will trace the history of the oldest Masonic jurisdiction in the western hemisphere through its people, its places and its celebrations.

While the modern Grand Lodge wields its authority primarily within Massachusetts, founding Provincial Grand Master Henry Price (1697-1780) chartered lodges in such disparate locations as South Carolina, Antigua, Nova Scotia and New Hampshire.

Masons throughout the United States owe a debt to the Grand Lodge of Massachusetts. The brothers who belonged in 1733 spread the light of Freemasonry across the country and even internationally.

From the start, Provincial Grand Master Henry Price was charged with following the printed Constitutions of the fraternity, establishing a "General Charity" for the "Relief of Poor Brethren," and annually keeping the Feast of St. John the Evangelist in December. Still a highlight of the Grand Lodge's annual calendar today, this feast includes the election of the Grand Master, a meal and other celebratory activities.

Shortly after the Grand Lodge was established, the feast of St. John the Baptist became another annual event, held in the spring. An account of that celebration in Boston in June 1737 was published in a London newspaper. It described the activities through the streets of Boston as "the first procession in America they appeared in the proper badges of their Order."

The Grand Lodge of Massachusetts observed somber occasions with the same attention to appropriate dress and activity as it did on more joyous occasions. On Dec. 14, 1799, George Washington (1732-1799), Revolutionary War hero, first President of the United States and Freemason, passed away at Mount Vernon.

Almost immediately, the nation entered a period of mourning and newspaper accounts of his funeral were published throughout the country.

In Boston, a procession was proposed by the town's citizens, which took place on Jan. 9, 1800.

The Grand Lodge decided not to participate in

**Silk ribbon
commemorative
badge, ca. 1825,
Loaned by the
Grand Lodge of
Masons in
Massachusetts.**



Laying the corner stone at the Williams Building, Masonic Home, Charlton, MA, 1923, Loaned by the Grand Lodge of Masons in Massachusetts.

this procession, but instead planned a public funeral procession on Feb. 11, 1800, and invited all lodges under its jurisdiction to join in.

The Grand Lodge collection includes an apron thought to have been worn in that procession. Made from white leather, it is trimmed with black cotton lace. Written in black across the body of the apron is "Memento Mori." Handwriting under the flap suggests that William O'Brien (b. 1753) wore the apron. O'Brien was a member of

Grand Lodge of Massachusetts today).

Even grander than the Washington funeral procession was the June 1825 parade to Bunker Hill with the Marquis de Lafayette to lay the cornerstone for the Bunker Hill monument.

Once again, Boston's Masons played a leading role and were mentioned prominently in the order of procession that was printed in the newspaper. Prior to the procession, Lafayette came to a special gathering of the Grand Lodge to be introduced to the assembled Brethren.

The Masons marched to the Common, where they joined the civic procession including representatives from the military and from the Bunker Hill Monument Association, as well as prominent political and civic figures such as the governor of Massachusetts, the U.S. secretary of war, senators and representatives, and about 40 survivors of the Battle of Bunker Hill.

The Masons erected a "lofty triumphal arch" near the location of the cornerstone, which was inscribed "The Arts pay homage to valor," and under which the Freemasons marched before beginning the traditional cornerstone-laying ceremony.

The Brethren carried their tools with them; the procession list includes banners, silver vessels with wine and oil, a golden vessel with corn, three burning tapers, the Bible and the Book of Constitutions.

The Proceedings of the Grand Lodge of Massachusetts recount that "a large proportion of Master Masons were clothed with plain white aprons white gloves and blue sashes." The Grand Lodge collection also includes a silk ribbon badge

from that day and undoubtedly, some of the men also pinned one of these to their chests.

The importance of the occasion was not lost on any of Boston's residents. One of the local newspapers began its coverage of the Bunker

Marblehead's Philanthropic Lodge, which resolved on Jan. 1, 1800, to "wear black crape (sic) with blue ribbon on the left arm for 30 days, as a badge of mourning for the decease of our illustrious Brother George Washington."

The procession, composed of almost 1,600 Brethren, began at the Old State House and moved to the Old South Meeting House where Brother Timothy Bigelow delivered a eulogy and the group prayed and sang hymns.

The procession included representative officers from Massachusetts lodges and chapters, "three times three Sons of Masons about eleven years of age, bearing sprigs of cassia," nine daughters of Masons, "each bearing a basket of flowers," a "full band of music," and the golden urn made by Paul Revere, which contained a lock of hair from Washington (still in the collection of the



Masonic apron worn in Washington funeral procession, ca. 1800, loaned by the Grand Lodge of Masons in Massachusetts, photograph by David Bohl.

Hill cornerstone laying ceremony by writing, “We feel unable to do anything like justice to the splendor of the scenes which passed, or to the excellent spirit and enthusiastic good feelings, which animated with an unanimous impulse, an assemblage, which it is believed to be no exaggeration to estimate at 150,000, collected from every state of the Union.”

The Grand Lodge of Massachusetts brought the same spirit of celebration to its own milestones. On June 24, 1867, Massachusetts Masons gathered to dedicate their new temple at the corner of Boylston and Tremont Streets, the same location where the present temple stands. This new building replaced the former Winthrop House, also known as Freemasons’ Hall, which burned down on April 6, 1864, destroying almost everything that the Grand Lodge stored on the premises.

The New Masonic Temple, Boston, John H. Bufford, Boston, MA, 1865.



Once again, the Masons gathered on the Common and formed a procession. According to the Proceedings, over 200 lodges participated in full regalia.

The total number of men was estimated at 12,000, “a larger number of Masons than were ever before brought together in any part of the world or period of time.” The group marched to the Music Hall where Bro. Rev. William S. Studley of Cincinnati gave an oration. The new building, a white structure in the Gothic style with four stories and an attic, was dedicated. That evening the officers of the Grand Lodge and their guests enjoyed a dinner in the new temple’s Egyptian Hall.

Shortly after dedicating the new temple, the Grand Lodge of Masons in Massachusetts started to consider the idea of establishing a home for sick and aged Masons and their families.

This was inspired, in part, by larger social trends. Prior to the Civil War, caring for the sick and eld-

erly was the responsibility of the family. But, after the war, there was increasing concern for the problems of old age. As the country urbanized and industrialized, families no longer worked together on their farms.

Instead, they started to leave their homes for work, making the care of the sick and old difficult. Between the Civil War and World War I, there was an increase in the number and variety of homes for the aged; the first retirement pension programs were established in private business and industry; and old age annuities began to be offered by large insurance companies and by fraternal and mutual benefit societies.

By early 1911, the Grand Lodge had sufficient funding to open a home in Charlton, MA (near Worcester in the central part of the state).

An amount of \$148,290 was raised from 30,000 Masons (about half of the state’s membership). The Grand Lodge proclaimed that it would be “a home that in elegance, comfort and grandeur of location and breadth of outlook will be second to no other now established.” The dedication took place on May 25, 1911.

The ceremonies included a procession, a hymn, the reading of several psalms, and an examination of the building using ceremonial tools. The Grand Master addressed the crowd of 3,000 reminding them that “the establishment of this home to-day is the result of no recent inspiration but has been the growth of years.”

The weather was unfavorable and threatening during part of the day, and just as the Grand Master finished his address, the rain began to fall.

The ceremony was interrupted briefly and then the crowd gathered again for an oration, the flag-raising and the singing of “America.”

To document these celebrations and the other activities of the Grand Lodge of Massachusetts, a museum collection was formally established in 1887. The committee that recommended the creation of the museum turned to the Grand Lodge’s history as the first Masonic authority in the western hemisphere, “From Massachusetts, as the fountain-head, has sprung nearly all the



Warren family coat of arms, ca. 1887, Loaned by the Grand Lodge of Masons in Massachusetts, photograph by David Bohl.



Invitation to the 250th Anniversary of the Grand Lodge of Massachusetts, 1983, Collection of National Heritage Museum, Gift of William Caleb Loring.

Masonry of the North American continent.”

One of the first gifts was a gold coat of arms of the Warren family donated by Joseph Warren Lodge.

The delicate item includes a depiction of the Warren family's coat of arms, along with two engraved gold banners reading, “Coat of Arms of the Warren family of England of which Past Grand Master Gen. Joseph Warren, was a descendant” and “Presented to the Most Wor. Grand Lodge of Mass.

By Joseph Warren Lodge F. and A.M.”

From that beginning, today the collection includes almost 12,000 objects and documents and is currently stored at the National Heritage Museum in Lexington, MA, where it is housed according to accepted museum standards.

This collection offers a valuable resource for students of both Masonic history and American history. Souvenirs and mementoes from the celebrations described here are part of the collection, offering a unique perspective on these events and providing additional sources of information to enrich the newspaper accounts and printed descriptions in the Grand Lodge Proceedings.

Some of the objects in the Grand Lodge collection are valuable for their association with the person who wore or used them. One such example is an apron worn by former United States President William Howard Taft (1857-1930) when he attended the Grand Lodge's Stated Communication on Dec. 29, 1914.

His term as President ended in 1913, and he subsequently became a professor of law at Yale University until he was made Chief Justice of the United States in 1921. Taft seems to have been invited to the Grand Lodge by its Grand Master, Melvin M. Johnson (1871-1957), who was a professor at the Boston University Law School.

Taft's visitation to the Grand Lodge capped off a three-day tour of the Commonwealth; he also spoke in Springfield and was an honored guest at the triennial dinner for the Bar Association of Boston.

Taft's father was a Mason, belonging to Kilwinning Lodge in Cincinnati, OH. After expressing interest in becoming a Freemason shortly before his Presidential candidacy, Taft was made a Mason “at sight” on Feb. 18, 1909 by his father's lodge.

His remarks at the Grand Lodge in 1914 sug-

gest his understanding that this was an unusual, and sometimes controversial, way of being raised, “I do not feel that I got into Masonry exactly in the right way. When you get into the presidency you get into a good many things you do not get into in the right way; and I did not have discipline enough and thoroughness of training enough in coming into Masonry and therefore I always feel, with Masons, a bit unworthy.”

Despite his modesty and feelings of unworthiness, Taft was warmly welcomed by the Grand Lodge. Over 500 Massachusetts Masons attended the meeting and he completed his remarks to great applause.

The Grand Lodge celebrated its last gala in 1983 when it turned 250. Local lodges were encouraged to plan at least one celebratory event and four parades were scheduled — two in April and two in June.

On April 10, the Grand Lodge dedicated a time capsule to be opened at its 300th anniversary in 2033. The next day, on April 11, 1983, the Grand Lodge celebrated its 250th Anniversary Communication.

The event was held at the Boston Park Plaza Hotel and included a banquet as well as remarks by all of the living Past Grand Masters (save one, in his late 90s, who could not travel).

The Grand Lodge was joined by many distinguished foreign guests, a reminder of its position as the third oldest Grand Lodge in the world.

A second 250th celebration took place on the actual date of the anniversary, July 30, 1983, when the Grand Lodge put on a re-enactment of the Constitution of First Lodge, complete with costumes and a reading of the historic documents.

This celebration took place at Old North Church in Boston, to add historical ambiance.

All of these celebrations, from the 1700s to the 1900s, include similar elements — processions, orations, regalia, and most importantly, proud Masons willing to share their triumphs and their sorrow with their communities.

For the U.S. Presidents who were featured speakers to the local residents who simply cheered the processions, the Grand Lodge of Massachusetts offered a set of virtues to emulate and represented a proud history. These traditions continue today.

The Grand Lodge lends a hand in its community to recognize sorrow and to celebrate achievements.

Both the National Heritage Museum and the Grand Lodge of Massachusetts hope that you will join in the celebration this year to create your own memories.

TML

Friendship, charity AND Benevolence:

THE KNIGHTS OF PYTHIAS

By MARK A. TABBERT, 33°

OF THE many fraternal organizations founded by Freemasons, few were more successful than the Knight of Pythias.

With its distinctive tri-color triangular insignia, the Knights epitomized the golden age of fraternity of the late 1800s. Although now greatly diminished the Knights proudly carry on.

Bro. Justus H. Rathbone (1839-89) created the Knights of Pythias in 1864. The son of a prominent Utica, NY, lawyer, Rathbone was also a talented musician, dramatist and scholar.

In 1864, while working in the federal government in Washington, DC, he saw the terrible cost in blood and treasure of the Civil War.

He determined to find a way to “rekindle the brotherly sentiment which had been all but stamped out by the merciless heel of human passion.”

Rathbone decided to create a new fraternity to counteract the fratricide of the war. He founded his new order on the popular play Damon and Pythias by John Banim, which was based on ancient Greek mythology.

According to the myths, young Damon opposed the ancient king of Syracuse. The king imprisoned Damon and sentenced him to death.



Knights of Pythias Lapel Pin

The Knights “are pledged to the promotion of understanding among men of good will as the surest means of attaining Universal Peace.”



Wishing only to bid his wife and child good-bye and settle his affairs, Damon begged the king for mercy and temporary release.

The king granted Damon's request with the provision that he must find a substitute. Damon's friend Pythias agreed to become a substitute hostage and they pledged to each other the willingness to die for each other's life.

Their loyalty, adventures and climax of the play made for great ritual and meaningful obligations.

The Knights of Pythias grew in fits and starts its first few years.

Many of the first “castles” or lodges failed. Rathbone, it seems, was a better writer than an administrator.

By 1875, however, the fraternity was on solid ground. By 1887 the order surpassed 100,000 members, and ten years later it had more than 475,000 Knights.

The order was well placed to meet the challenges of a new era in American history.

The “gilded age”, between 1865 and 1915, was a time of mass migration to the west, the rise of huge industry and the growth of cities and movement off the farm.



A knight carrying a flag representing the three tenets of the order: Friendship, Charity and Benevolence.



Knights of Pythias Badge, Whitehead and Hoag Company, Newark, New Jersey, 1896, National Heritage Museum, Gift of Mrs. Virginia Maunder.

During this same period the population of the United States rose from 40 million to nearly 90 million and 12 states joined the Union.

African-Americans were also drawn to the Knights and were unofficially initiated by white men.

However, they were denied equal status and not allowed to charter their own castles, so in 1869, they created their own organization, called the Knights of Pythias of North and South America, Europe, Asia and Africa.

Under the leadership of Supreme Chancellor James C. Ross, a Georgia school principal, the African-American Knights had more than 40,000 members by 1900.

As a fraternal organization, the Knights were similar to most other fraternities. Members met in local “Castles,” now called lodges, and were chartered and supervised by a state Grand Castle, with a national Supreme Castle.

The officers of a lodge are: Chancellor Commander, Vice Commander, Prelate, Master of

Work, Keeper of Records and Seal, Master of Finance, Master of Exchequer, Master at Arms, Inner Guard, and Outer Guard.

The Knights “are pledged to the promotion of understanding among men of good will as the surest means of attaining Universal Peace.”

The order’s central symbols are: a sword on an open Bible; skull and cross bones; sprig of myrtle; and a knight’s helmet with visor, headsman axe, and knight’s sword.

Each local lodge conveyed three degrees called “Page,” “Esquire” and “Knight” that teach the order’s tenets of Friendship, Charity and Benevolence.

In 1892 an extended version of the Knight Degree was added.

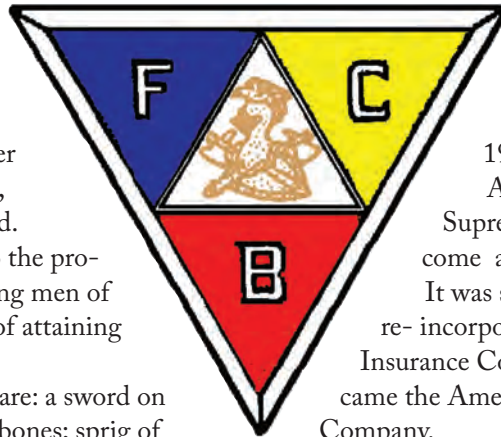
Mystic Tie, Knights of Pythias, G.H. Buek and Company, New York, New York, 1888, National Heritage Museum.



This “long-form” featured a journey through Hades with the candidate meeting Pluto and the great philosopher, Pythagoras.

Lastly, the Knights of Pythias created an Endowment Rank in 1887 to sell life insurance.

It was created in part to get around many state laws. The Endowment Rank functioned well until



Knights of Pythias Emblem

the Stock Market Crash of 1929.

Although it was still solvent, the Supreme Lodge worried it might become a liability.

It was severed from the Knights and re-incorporated as United Mutual Life Insurance Company in 1930 and later became the American United Life Insurance Company.

Like so many other fraternal orders, the Pythians created numerous auxiliaries.

The Uniform Rank, similar to the Knights Templar, was the semi-military parade corp of the Pythians.



**“If fraternal love
held all men bound,
how beautiful this
world would be.”**

— Justus H. Rathbone



The Pythian Sisters for Women was begun in 1877 but not formally recognized until 1904.

Unlike the Order of the Eastern Star, the Sisters were wholly independent from their brother knights.

For children the Knights created the Junior Order for boys 14-17 in 1923 while the Pythian Sunshine Girls began in 1930.

Lastly, the Knights created their own Shriner-like organization called the Dramatic Order Knights of Khorassan (D.O.K.K.).

The “Dokey’s” were officially recognized in 1914 as the “Playground of the Order.”

Along with fraternal, social and activities, the Knights support local and state charities while national it has long supported the Cystic Fibrosis Research Foundation.

Rocky Hill Lodge Knights of
Pythias Degree Team,
Allen L. Hubbard, Portland, Maine,
1900-1930,
National Heritage Museum.



Knights of Pythias Shaving Mug, Fred Dolle, Chicago,
Illinois, 1900-1930, National Heritage Museum,
Gift of Jacques Noel Jacobsen Jr.



Over the years the Knights have supported homes for aged members, widows and orphans, as well as children's summer camps and many other projects. The Knights of Pythias, like so many fraternal

orders, declined rapidly in the 20th century. Although its membership reached over 800,000 in 1920, the modern world was no match for the gilded age's sentimentally and piety.

The Great Depression destroyed the financial health of the order while the New Deal replaced many of its benevolent purposes.

New leisure activities and a growing middle-class after World War II undercut its social activities and by 1985 it had less than 100,000 members.

Today the Supreme Lodge, headquartered in Quincy, MA, governs over 2,000 lodges in the United States and Canada, with a total membership of over 50,000.

Yet the knights hold to Justus Rathbone's vision: "If fraternal love held all men bound, how beautiful this world would be."



Top Ten American Fraternal Organizations, 1896

Odd Fellows	810,000
Freemasons	750,000
Knights of Pythias	475,000
Ancient Order of United Workmen	361,000
Knights of the Maccabees	244,000
Modern Woodmen of America	204,000
Royal Arcanum	189,000
Junior Order United American Mechanics	187,000
Improved Order of Red Men	165,000
Knights of Honor	118,000

Source: W.S. Harwood, "Secret Societies in America," North American Review, 1896

32° Masonic Learning Centers for Children, Inc.

IDA Conference

The annual conference of the International Dyslexia Association saw no shortage of representation from the 32° Masonic Learning Centers for Children, Inc.

The meeting, scheduled for each fall, brings together the leading experts in the field and is attended by more than 3,000 individuals concerned with the issues of dyslexia and other learning disabilities.

In total, it is the foremost organization that deals with the field of dyslexia and creates a multidisciplinary society of scholars, parents, researchers, teachers, psychologists, and people with dyslexia.

Presenting to the conference from staff headquarters of the Scottish Rite program were Dr. David C. Winters, 32°, executive director of clinical affairs and Phyllis Meisel, director of training.

Additionally, representatives from the centers took part.

Dr. Mary Farrell of the New Jersey centers; Judy Shapiro, director of the

Scotch Plains center; Amy Martin, a tutor from Scotch Plains, and Gina Cooke, director at Peoria all made presentations.

In conjunction with the conference, the directors of the learning centers met to discuss issues facing the program.

The meeting and dinner were held at the Lukes Waites Child Development Center at the Texas Scottish Rite Hospital.

The center operates one of the earliest and most well-respected programs dedicated to the field of dyslexia.

Dr. Winters describes the Rite Care Center, sponsored by the Southern Jurisdiction of Scottish Rite and founded in 1965, as “an early pioneer.”

Highlighting the ongoing cooperation between jurisdictions, the dinner was hosted by Dr. Jeffrey Black, medical director in Dallas.

Bro. Black conducted tours of the center and parts of the hospital and introduced many of its staff members.

Danville Center OPENS

The number of dyslexia learning centers within the network established by the Northern Masonic Jurisdiction reached 59 as Danville, IL, came on board at the beginning of the year. The training of scholars to perform tutoring began on January 10, and the first children are slated to enroll in February. Alison Enslein is the director. She received her training at the Indianapolis center.

To reach the new Danville center, located at 109 West North Street, call 217-446-9377.

IMSLEC Elects New President

Phyllis Meisel, director of training for the 32° Masonic Learning Centers for Children, Inc. was elected president of IMSLEC.

The International Multisensory Structured Language Education Council, based in Dallas, TX, advocates high professional standards in the preparation of multisensory structured language specialists.

The organization evaluates and accredits educational programs which offer on-site training courses and programs dealing with dyslexia.

Ms. Meisel has been involved with the Scottish Rite

learning centers program from its inception. She helped establish the clinical program and was director of the first center, established in Newtonville, MA.

She has an impressive resume as she enters her presidency. She is the former head of the reading disabilities unit at the world-renowned Massachusetts General Hospital.

She was a founding fellow of the Academy of Orton-Gillingham Practitioners and Educators, and she served as secretary and executive committee member of IMSLEC.

32° Masonic Learning Centers for Children, Inc.

Akron, OH
Albany, NY
Allentown, PA
Altoona, PA
Bangor, ME
Bay City, MI
Bloomsburg, PA
Buffalo, NY
Burlington, NJ
Burlington, VT
Cambridge, OH
Canton, OH
Central NY
Chicago, IL
Cincinnati, OH
Cleveland, OH
Columbus, OH
Coudersport, PA
Danville, IL
Dayton, OH
Detroit, MI

Erie, PA
Evansville, IN
Fort Wayne, IN
Freeport, IL
Greater Boston, MA
Greater Lowell, MA
Harrisburg, PA
Hartford, CT
Hasbrouck Heights, NJ
Indianapolis, IN
Lancaster, PA
Lexington, MA
Madison, WI
Milwaukee, WI
Moline, IL
Nashua, NH
New Castle, PA
Newark, NJ
Northfield, NJ
Norwood, OH
Peoria, IL
Philadelphia, PA

Pittsburgh, PA
Portland, ME
Providence, RI
Reading, PA
Rochester, NY
Scotch Plains, NJ
Scranton, PA
Seacoast, NH
South Bend, IN
Southern Illinois
Springfield, IL
Steubenville, OH
Tenafly, NJ
Terre Haute, IN
Toledo, OH
Waterbury, CT
West Michigan
Williamsport, PA
Wilmington, DE
Worcester, MA
Youngstown, OH

Support a Child at a Learning Center Near You

The Children's Learning Centers is a tax-exempt 501(c)(3) charitable organization.

It costs \$5,000 to tutor one child for one year. Typically, children require an average of two years of tutoring. Your tax-exempt contribution can be designated to support a specific children's learning center or a learning center where the need is greatest.

For information about making a donation, please call the development office at 800-814-1432 ext. 3326.

Or send a check directly, payable to:

**32° Masonic Learning
Centers for
Children, Inc.**

33 Marrett Road

Lexington, MA 02421



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

(YELLOW) + (TRAINING) – (LEARN) +
(NEUTRAL) – (GROWN) +
(TERRESTRIAL) – (RAISE) + (HANDS) –
(THRILL) – (ASTER) + (BORING) –
(NOUN) – (BALD)

=

Clue for this puzzle appears on page 26. Answer from previous issue: JURISDICTION

Field Day for the Master Traveler

By JAMES L. TUNGATE, 33°



“pageantry on the farm”



Michael J. Ryder, 32° and R. Steve Bell, 33°

The **veteran**
Scottish Rite members
in the audience were
overwhelmed by an
experience
unlike any theater could
provide.

Two hawks circled overhead in the late September sky over rural Illinois. The sight must have triggered some vestigial ancestral or vague instinctive curiosity in them. They continued their aerial ballet above the ancient trees shading almost all of the pond down from the small hill where about a hundred Scottish Rite Masons sat on wooden benches, tree stumps and lawn chairs. A campfire was smoldering on the near bank. Across the pond, another campfire responded in kind, not too far from the Indian lodge tepee.

The hawks seemed to circle lower, as if in disbelief, to catch a better view as canoes with Native Americans in their best finery, faces painted, glided from the far shore. The scouting braves in the first vessels escorted a proud chief in full headdress with his turtle skull staff of leadership, regally seated in the final canoe. The savory smell of pork slow cooked in a pit, a feast for all at the conclusion of the degree, added an enticingly sweet aroma to the hardwood smoke of the campfires. The 24th and last degree of this day had begun as the chief brought forth his

warriors to sit on the stumps around the tribal fire.

This day had started early for the 12 candidates finding their way down rural gravel and tar roads to meet on that rolling meadow of grass freshly mowed. The Valley of Danville staff and crew had arrived the previous day to insure all would be ready with sound, staging, portable rest-rooms and registration tents.

Trailers parked off to the side held costumes, makeup and changing space. Candidates and audience alike were greeted with a breakfast on the farm of father and son Brothers Rick and Randy Casteel near Newton, IL. Randy Casteel, a Deputy Sheriff, tyled the farm on a four-wheel ATV, directing cars to be parked, while his father Rick made sure the pulled pork barbeque lunch would be ready hours later.

The stage for the 4° and 7° was a flatbed hay wagon, only fitting since Scottish Rite degrees follow in the tradition of 16th century morality plays, sometimes called “wagon plays,” which traveled from town to town, bringing moral lessons of daily life to villagers unable to read.

Judges in the 7° sat upon their ceremonial chairs on the wagon while common laborers — stone carvers — brought their grievance to court from the quarry, which was realistically set in a nearby clearing.

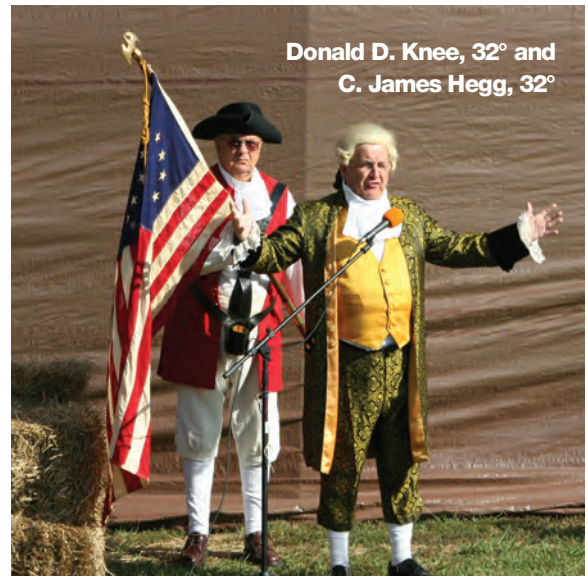
The candidates were astounded. The veteran Scottish Rite members in the audience were overwhelmed by an experience unlike any theater could provide. Long-time member Richard Chapman, MSA, called the outdoor degrees “the best in the last 27 years,” and the 24° especially “the prettiest and best degree I have ever seen.”

Deciding two years ago that brick-and-mortar did not a Valley make, the board of directors of the Valley of Danville began a program of taking a combination of the 4°, and at least one Consistorial Degree of long-standing popularity, “on the road” to candidates twice a year, all with the approval of State Deputy Lee Lockwood. With a territory seemingly larger than some Eastern states, the Valley would first bring an introduction to Symbolic and Scottish Rite Masonry in the form of “The Rite Stuff Rendezvous” to a lodge dinner in the general vicinity, opening the doors to the general public, local newspapers and area lodge members alike. Wives and children were encouraged to attend and enjoy the evening. The program was followed by the degree presentation several weeks later within the geographical district where the “Rendezvous” program was presented. This gave an opportunity for local lodges to raise their candidates and existing Master Masons to sign their petitions to join Scottish Rite. The Fourth was accompanied by popular “old chestnut” degrees which existing members recognize from central characters portraying Benjamin Franklin or perhaps George-Washington in a candlelit Colonial lodge, or even Native Americans on the prairie as that day in September 2007.

the “dressing room”



PHOTOS: COURTESY OF ILL. JON A. COLE, 33°



Donald D. Knee, 32° and
C. James Hegg, 32°

The Valley of Danville also rekindled a great fraternal spirit within itself in taking the degrees outside of its 81 year-old building, thereby deepening the bonds of the cast and crew with each other, with local lodges and among the candidates as well. The Valley is large enough for two 4° casts to form; one to the North land, one to the South. Many of the parts in each have been taken by new members.

And so it was, that early fall day at the Casteel farm, in the southern portion of the Valley of Danville, with more than half of the 4° parts taken by two- or three-year members. There were cast members so dedicated, that two of them, Mike Ryder and Herb Holden, shaved their hair in Mohawk style for the 24°, the better to fit their principal roles. And then there was the dignified chief, with the feathers of his full ceremonial headdress occasionally, unceremoniously blowing across his face, which only lent further realism to the experience of life on the frontier.

Soon the dozen newest of members joined about 75 of the “older” members in prayer at three long rows of folding tables in a clearing beyond the pond and trees. It was a country feast of pulled pork barbeque, cole slaw, potato salad, sweet tea and more. There was a sense of fraternity at those tables, an excitement about the day’s events and an enthusiasm to do it all again, only in the North. New members and old agreed as well, it could never be better than it was that day.

Not many noticed those two hawks silently gliding upwards and to the East as lunch began. One might suppose they flew away, thinking a group of humans having lunch was just ordinary. Those Scottish Rite Masons in Casteel meadow knew differently.



NOTES FROM THE **SCOTTISH RITE** JOURNAL

OF FREEMASONRY ✧ SOUTHERN JURISDICTION ✧ USA



Boise Holds 100th Reunion

The 100th annual reunion of the Scottish Rite Valley of Boise, Idaho, was held at the El Korah Shrine Center, the Scottish Rite Center, and the Owyhee Plaza Hotel Oct. 13–14, 2007. The degrees were conferred and communicated at the Shrine Center while the degree teams practiced at the S. R. Center.

Making the event especially memorable was the number of Brethren who traveled to the reunion from around Idaho and almost every state surrounding it. The highlight of the reunion was the attendance of Grand Commander Seale to celebrate this occasion.

New Mexico Scottish Rite Freemasons Assist World-Record Quintuplets

On July 31, 2007, Rachelle and Jason Wilkinson of Austin, TX, were blessed by the birth of record-breaking quintuplets. The five babies weighed a combined total of 21 pounds, 7.2 ounces (a record) and were born in Phoenix, AZ, where a specialist in multiple births practices.

The family was reluctant to ask for help, but with about \$100,000 in new expenses to bear yearly, they needed it. There was not even enough money to fly the new babies and family home to Austin.

Bro. Gunner Carleson, 32°, the children's great uncle, is a member of the Las Cruces, NM, Bodies. When he told his Brother Scottish Rite Masons about this situation, they immediately agreed to provide financial assistance to the Wilkinson family. The family

and babies are now back in Austin mixing formula and changing diapers 24 hours a day with the help of many of their friends, relatives, and neighbors.



To learn more about the quints, go to <http://www.wilkinsonquints.org>. To help the family, contact the Las Cruces Scottish Rite at 505-523-7171 or Ill. Tom E. Payne, 33°, at tpayne@plateautel.net.

USS Baron DeKalb: The Masonic Ironclad?

During the Civil War, the *USS Baron DeKalb*, was part of the Union's brown-water navy. A photo of her shows what appears to be a square and compasses between her stacks. Although much is known about the *DeKalb*, the history of the ship betrays no clue as to why an ostensibly Masonic device appeared so prominently on her superstructure.

Her fifth and final captain was Lt. Commander John Grimes Walker, later Admiral. My preliminary research found no grand lodge records in Iowa, Maryland, or the District of Columbia that proved Walker was a Freemason. I came to Wichita State University in the vain hope that his archived correspondence would include something — *anything* — of Masonic significance.

After several hours sorting through his papers, I came upon a folder bearing the notation "Code book," which



Undated photograph (ca. 1861–63) of the ironclad gunboat *USS Baron DeKalb* (originally *USS St. Louis*) showing what appears to be the Masonic square and compasses between the stacks.

was a small notebook about the size of a pack of playing cards. It was dated July 15, 1859, and Walker had written his name on the inside cover.

"That is an old code book," the reference assistant told me, "probably a military code."

I looked through it for a moment and then contradicted her: "It's not a military code," I said, "It is a Masonic cipher." And to prove it, I read off a few of the more innocent sentences.

In and of itself, the cipher does not answer the question

as to why the *USS Baron DeKalb* bore the square and compasses, but it proves beyond a reasonable doubt that her captain was a member of the craft before he took command. (For the entire story, go to the January-February 2008 issue of the *Scottish Rite Journal* at <http://www.scottishrite.org>. Click on "Publications."

—Michael Halleran, M.M.

When you think about it, the Internet is the embodiment of an American dream by providing nearly unfettered freedom.

However, freedom — even that provided by the Internet — comes with a price. Now many wonder if the Internet's freedom is worth the price.

At the moment, the most bothersome issue revolves around privacy. There was a time when nearly everyone valued it. That was a time when most people still had the common sense to understand that some things should remain private.

For many reasons, that view has faded, especially among teens and young adults, many of whom willingly share their most personal secrets — including intimate photographs — and unfettered opinions on websites like MySpace or in e-mails.

The same freedom that allows you to surf the Web at will and visit any site you please, that allows individuals and groups to present their views and any merchant to sell his or her wares, also allows young and old to be stupid.

It is unlikely any of this would raise much concern were it not for the law of unintended consequences.

Consider the teenage girl or young woman who posts a topless photo of herself, thinking it will only be seen by her closest friends. She didn't think about the law of unintended consequences. The photo is copied and sent to her boyfriend, the pastor of her church, her boss or teacher and her parents. Perhaps the photo is seen by a sexual predator.

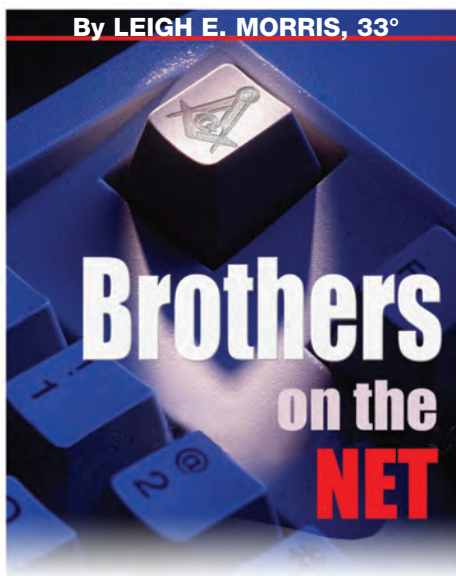
Think about the young man who rashly posts a venomous diatribe about his new boss. Thanks to the law of unintended consequences, it is not long before his epistle is seen by most of his coworkers, as well as the boss.

And make no mistake, such acts of stupidity occur every day.

Concerns regarding Internet freedom have grown in the wake of a tragic example of what can happen when that freedom runs head first into the law of unintended consequences.

As the facts are now known, it began when an adult woman (what was she thinking?) and her 18-year-old employee created a MySpace profile for a fictitious teenage boy named Josh. The stated purpose was to exchange messages with a troubled 13-year-old suburban St. Louis girl.

According to news reports, the woman told her employee that he and his friends should only send nice messages to the girl. However, the messages from the fictitious Josh turned cruel. The 18-year-old boy claims to have no knowledge of who sent those messages. The woman has told reporters she was horrified.



Freedom and the Law of Unintended Consequences

The 13-year-old girl had many personal problems. Apparently, the cruel messages pushed her over the edge. It ended when the distraught girl went to her bedroom one evening and hanged herself.

After a lengthy investigation, authorities determined those involved were only guilty of gross stupidity and inhumane actions. No laws had been broken. However, politicians being politicians, they have vowed to pass laws to address this problem. Other states surely will follow Missouri's lead and Congress may be tempted to join in the fray.

Unless the politicians can repeal the law of unintended consequences or shut down the Internet, they will not be able to protect us from stupidity. For that we must look to ourselves. It used to be called personal responsibility, a notion that seems to have fallen out of favor in America.

It begins with some simple rules:

- Nothing is private on social networking websites such as MySpace.
- Assume every e-mail you send will be seen by people other than the intended recipient of the message.
- Anything you post on a website or send by e-mail may be used against you.

Not only must you adhere to these rules, but you need to make certain the young people in your life adhere to them, as well.

Younger children need to be closely monitored. My grandsons, for instance, may only access the Internet from a computer that can be seen by their parents at all times. That's not exactly convenient for my daughter or son-in-law, but their decision to assume personal responsibility helps keep the boys safe.

The Internet, like life itself, can be dangerous. No law can change that fact.

Additional laws will make people feel good for a time, restrict freedom and diminish the value of the Net.

No matter how well intentioned, new laws will no more eliminate the dangers posed on the Internet than additional laws have succeeded in vanquishing the perils presented by drunken drivers and illicit drug pushers.

The Internet is a wonderful tool. Its benefits far exceed any negatives.

So, for this new year vow to take personal responsibility for your safety on the Internet and those of the young people in your life.

If that is not possible, there is one remaining option. Stay off the Net.

As always, please send you questions and comments to me (studebaker55@casscomm.com).

A New Tie for Christmas

What man has not, at least once, spied that slender box beneath the Christmas tree or among the presents during some birthday or other occasion?

The ubiquitous tie has become the stuff of legend and mirth. Perhaps you still have a cravat in the closet which has never seen the neck of a shirt, given with affection more than style. I trust the same story may be true for women and scarves.



**John and Ruth Prosser
with their new tie and scarf.**

This Christmas story begins with a phone call to the Lexington offices. Dave Vauthier called for a very rare tie. He and his wife Mary Louise had a surprise in store for Mary Louise's father John Prosser, 33°, and his lady Ruth.

Dave describes it, "a number of years ago my youngest daughter Samantha was having trouble. We realized she had dyslexia. Dad (John) told us about the 32° Masonic Learning Center in Harrisburg which had recently opened. He suggested we see if that would help. Sam was one of the center's first students.

"The learning center did wonders for her. It changed her life.

"Sam is now 21-years-old and a junior at the University of Delaware, with a dual major in accounting and finance and a minor in economics."

The Vauthiers have been grateful for the differences our program made in Sam's life. They have donated annually in the Harrisburg Walk for Dyslexia, always among the top fundraisers. This year they wanted to do something really special and they wanted to honor John and Ruth. "We wanted to do it in their names,"

recalled Dave, "because he was the one who pointed us to the learning center."

So Dave and Mary Louise donated funds to the Harrisburg Learning Center in the Prossers' honor — enough to enroll them in the Builders Council.

Along with the honor comes the tie and scarf unique to the Builders Council. This presented the perfect Christmas opportunity. A special and unexpected surprise for John and Ruth — green and gold teddy bear ties beneath the tree.

"It was great," recounted Illustrious Bro. Prosser. "It was quite a surprise and shock. We were just tickled, almost speechless."

John recalled how his granddaughter's dyslexia was grievously misdiagnosed and her learning troubles attributed to being, "a slow learner." Then the Harrisburg Learning Center opened. On John's recommendation, the Vautiers looked into it. It made all the difference.

As for the honor from Mary Louise and David, John is humbled. "I am so proud of my daughter and son-in-law. Not for the gift they gave Ruth and me — we're proud, but humbled for that — but for their giving back for the wonderful service the learning center provided Samantha."

From John to Samantha. From Dave and Mary Louise to John and Ruth. In knowledge is joy. From joy comes love.

Builders Council Members

August – December 2007

Mr. & Mrs. William E. Bryant
Mario Deblasio
Charles F. Fick
William H. and Cheri L. Hochstettler III
James M. Horsfall
Paul Kappel
Robert R. Landry
Robert B. Larson
Paxton T. Mendelssohn
John and Ruth Prosser
Paul E. Reichart
Rhode Island Masonic Youth Foundation, Inc.
Martha S. Roth
James W. Seel
Frederick A. and Harriet K. Stahl
Henry L. Waldron



The Stamp Act

By **ROBERT A. DOMINGUE**



Walter Franklin George, born Jan. 29, 1878, on a farm near Preston, GA, worked his way through high school and Mercer University, graduating in 1901.

He began the study of law and entered politics. Rising through the judicial system in Georgia, he entered the U.S. Senate in 1923 where he served for five terms. Pres. Eisenhower appointed him a special ambassador to NATO in 1957. He became ill later that year and died Aug. 4, 1957.

Bro. George was a member of Vienna Lodge No. 324, Vienna, GA, receiving his degrees in 1903. He was also a member of Wolihin Chapter No. 130, R.A.M. in Vienna and Cyrene Commandery No. 13 at Cordele. The U.S. honored Bro. George on Nov. 4, 1960 with the issuance of a stamp depicting him.



Gasparo Luigi Pacifico Spontini, born at Maiolati, Italy in 1774, has been honored twice on stamps released by the Italian postal authorities — in 1937 and 1975. The stamp shown was issued on Oct. 25, 1937. He was a mem-

ber of the Lodge “L’Age d’Or” in Paragia, Italy.

Educated at the Conservatorio de Turchini at Naples, he produced successful operas in Italy before he settled in Paris. While there, he established the style called “Grand Opera”. Several of his works were produced from 1804-14 while he was the director of the Italian Opera. He then settled in Berlin by invitation of Frederick William II and supervised all music performed at the Prussian court. He retired to his birthplace in 1850 and died the following year.



Austria issued a stamp in June 2007 to mark the 250th Anniversary of the birth of **Ignaz Joseph Pleyel**.

Every Mason is familiar with “Pleyel’s Hymn” — the funeral dirge used in the Master Mason Degree. *The History of Freemasonry in Austria-Hungary* by Ludwig Abafi, published in 1899, includes a list of lodge members for the year 1784 which clearly states that Ignaz Pleyel was a Fellowcraft in Lodge “Zum Goldenen Rad” (Golden Wheel) in Eberau, now Austria.

Born June 1, 1757, in Rupertal, Austria, Ignaz Joseph Pleyel developed into a noted pianist and studied under Hayden. He made a concert tour through Italy and France in 1786.



In 1789 he became the musical director of the cathedral at Strasbourg. As a result of the French Revolution he was forced to flee to London. He returned to Paris in 1795 and published music there. In total, Bro. Pleyel published 20 symphonies and sonatas. He died Nov. 14, 1831 in Paris, France.



The United States commemorated the centenary of **Samuel Gompers’** birth on Jan. 27, 1950 with the release of a stamp which pictured him. He was made a Mason in Dawson Lodge No. 16, Washington, DC, receiving his degrees in 1904. He received the 32° in the Albert Pike Consistory in Washington, DC, on Feb. 10, 1906 and was given honorary membership in Kilwinning Lodge, Scotland.

This celebrated London-born labor leader had only four years of elementary school education when he was



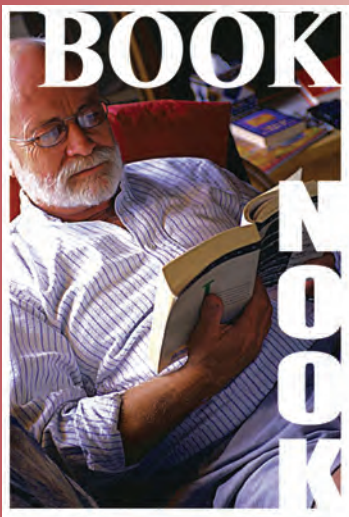
apprenticed to a cigar maker. He came to New York with his family in 1863.

He joined the Cigar Makers International Union in 1864, helped found Local 133 and became its president in 1874. One of the chief founders of the Federation of Organized Trades and Labor Unions of USA and Canada and its first president, he was also the first president of the American Federation of Labor (in 1886). At the Peace Conference of 1919 he served as chairman of the Commission on International Labor Legislation. He died in San Antonio, TX, on Dec. 3, 1924.



Rabindranath Tagore was born May 7, 1861 in Calcutta. He was very well educated and out-going, with marked complexities characterizing his political views. The western world learned of him when he translated his collection of poems “Gitanjali” into English. This work earned him the Nobel Prize for literature in 1913. He visited four continents carrying a message of fraternity and humanism. He died Aug. 7, 1941.

It has been reported that Tagore was initiated into Masonry at a young age. His life was a paradigm of the Masonic principles and teachings. On Dec. 17, 1924, the Supreme Council of the 33° in Argentina recognized him Masonically. India recognized the centenary of his birth philatelically on May 7, 1961.



Reviewed by Thomas W. Jackson, 33°

Secret Societies, Illuminati, Freemasons and the French Revolution

by Una Birch, edited, enlarged and introduced by James Wasserman. Published in 2007 by Ibis Press an imprint of Nicholas-Hays, Inc., PO Box 450206, Lake Worth, FL 33454-0206. \$18.95

Secret Societies, published this year, was originally written and published in 1911.

James Wasserman who edited and wrote an introduction to the book is an author, editor and producer on the subject of secret societies.

Una Birch was an acknowledged and noted historian with a number of books including extensive biographies in her credits.

Wasserman became intrigued with this work and prepared it for republication by providing annotations, dividing it into chapters and making it more readable while maintaining the literary integrity of the author.

He also includes an extensive introduction leading up to and providing the stimulus for the French Revolution and a chapter giving a brief history of it.

The appendices includes a very short biography of each of the cast of characters found in the text along with several others including the *Affair of the Diamond Necklace* which serve to clarify some of the subject matter and comparisons of more modern documents.

His comparison in the introduction of the American Revolution as “a rejection of foreign domination by an

essentially free people” with the French Revolution as “more akin to a slave rebellion” is an interesting observation since both entail a struggle for freedom and involvement by Freemasons.

It is a book that chronicles personalities and organizations that participated in events that led up to, during and following, the French Revolution.

Freemasonry is included along with other “*secret societies*” whose philosophical aspirations include human freedom and liberty.

Birch makes quite candid analyses of the participant organizations while avoiding condemnation. She implies a strong connection between the Illuminati and Freemasonry, not through an organizational compatibility but rather through participation by the same personalities found in both. She defines the relationship by stating that “key members of Freemasonry had been Illuminized.”

Interestingly, Birch makes an observation in this text written in 1911 that has carried almost into the present time, that “nearly all secular historians have ignored the secret utopian societies which flourished —.”

It has only been in recent years that writers of history

have begun to recognize organizational influence in the development of societies. She evaluates the purpose of Masonry as well as of mystical philosophy as a study, experiment and speculation rather than an interest in politics or polemics.

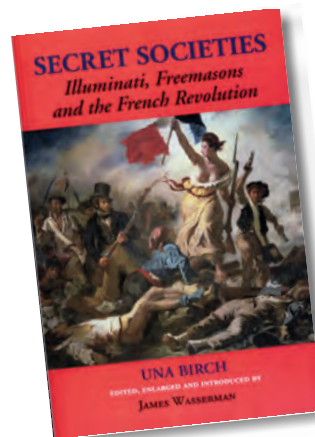
This work also includes an historical account of the effects of Napoleon’s rise and fall as an aftermath of the rev-

olution and the influence that Madame De Staël may have created during his regime.

I found the book to be stimulating reading giving me a far better comprehension of the French Revolution along with the rise to power by Napoleon and the factors contributing to his downfall.

Written almost a century ago it should be relevant to Freemasons in understanding more about their place in history.

If you were not around to read it when it was first published, I think you would find it interesting reading now.



Scottish Rite Ritual, Monitor and Guide

by Arturo De Hoyos. Published in 2007 by The Supreme Council, 33°, Southern Jurisdiction, 1733 Sixteenth Street, NW, Washington, DC 20009-3103. \$65.00.

Art De Hoyos, one of the great Masonic scholars of our time has outdone himself with this production. It is a massive publication that is in response to the Sovereign Grand Commander Ronald A. Seale's request for a "definitive guidebook on Scottish Rite Masonry." He has authored, edited and translated a number of books and articles and is regarded as "America's foremost authority on the history and rituals of the Scottish Rite and most other Masonic organizations."

De Hoyos says that the "book was prepared to instruct and educate Scottish Rite members — and to facilitate the conferral of the revised standard Pike ritual." He states that it is the first official guide to the initiatory rituals of the Scottish Rite published in a century and is the only comprehensive single-volume monitor ever published by the Southern Jurisdiction.

In "A Note on the Contents and Nature of This Book," Grand Commander Seale indicates that it is a "monitor" to the initiatory rituals of the Scottish Rite. He states that it includes extracts from such parts of the rituals as the Supreme Council has seen fit to authorize. He says "it includes explanations of what the Scottish Rite is, provides a description of its system, offers historical information on its origin, degrees and rituals and explores its symbolism."

There will be members that may find difficulty in understanding the why of the information provided in this book. However, Grand Commander Seale also emphasizes that the book does not include traditional "modes of recognition" which comprise the confidential signs, tokens, words and passwords of the Scottish Rite even though a study of them may be found in Albert Pike's writings.

The first section's purpose is to provide some general information for new members. It is followed by three discourses of Albert Pike regarding the character and purpose of Freemasonry. Very frankly, if you were to read the book for no other purpose, these discourses are well worth reading. Even though Pike has been undeservedly criticized for his thinking and writing, there has never been any doubt concerning his intellectualism and Masonic comprehension. These dissertations are some of the most definitive papers on the craft that I've ever read.

The book then goes into a presentation of the Scottish Rite's origins and rituals, the development and evolution of the rituals and the structure of the present day Scottish Rite. This is followed by a section describing the regalia of the Scottish Rite including diagrammatic representations of the

regalia and the symbols of its degrees from the 4° to the 32°.

The balance of this book is dedicated to the presentation of the 29 degrees of the Scottish Rite and the Knight Commander of the Court of Honour and not including the first three degrees that some Supreme Councils in the world claim as part of their system.

The degrees are presented in numerical order and divided into The Ineffable degrees of the Lodge of Perfection, The Chapter degrees of the Knights Rose Croix of Heredom, The Philosophical and Chivalric degrees of the Council of Kadosh and The Consistory of Masters of the Royal Secret. Each of these sections is prefaced with an introduction giving a brief explanation of the general purpose of the body within the framework of Scottish Rite Masonry.

Each degree is prefaced by the "argument" that had been written by McClenachan, in the *Book of the Ancient Accepted Scottish Rite*. I did not understand the use of the word "argument," so I talked with the author. He told me

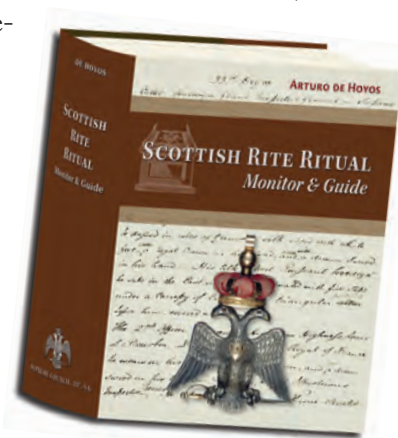
that it is now an archaic term used by McClenachan providing a rationale to the position being presented.

It is followed by a "synopsis" written by the author that gives a more complete explanation of the ritual of the degree and its philosophical purpose and outlines the message of the degree. Each degree is then presented in a condensed form, with the traditional battery of that degree, followed by an explanation of the body and its decorations

and titles of the officers and their dress.

Seven appendices include: *The Circular or Manifesto of 1802* that sets forth "a rationale for the high degrees of Masonry" which in essence defines the Scottish Rite; *An Early Introduction to the Scottish Rite Degrees* that provides charges given by Perez Snell in 1831; *What Were the Early Scottish Rite Degrees Like?* providing an example with the 4° from 1801; *Abbreviations and Foreign Phrases*; *Traditional Scottish Rite Alphabets and Ciphers*; *Scottish Rite Monitors: A Brief Overview* and, *Suggested Reading* providing, as the name implies, a list of books for supportive reading.

I must admit that I did not read the total book but merely skimmed much of the degree ritual. It will serve as a splendid resource guide but one must understand that it is specific to the Supreme Council 33°, Southern Jurisdiction. Those from other Supreme Councils will note differences in structure, symbols, titles and rituals including the Supreme Council, Northern jurisdiction. Nonetheless, it provides a wealth of information on the ritualism of the Scottish Rite.



Health Wise

ideas
for
health
and
fitness



Exercise guidelines updated

There's some good news for couch potatoes: Even a little activity is better than none. Walk around during TV commercials if nothing else.

Many people will not have the time or inclination to follow all of the following recommendations, but doing a little on a regular basis will improve general health and cardiovascular capabilities. Almost any amount of exercise provides some benefits.

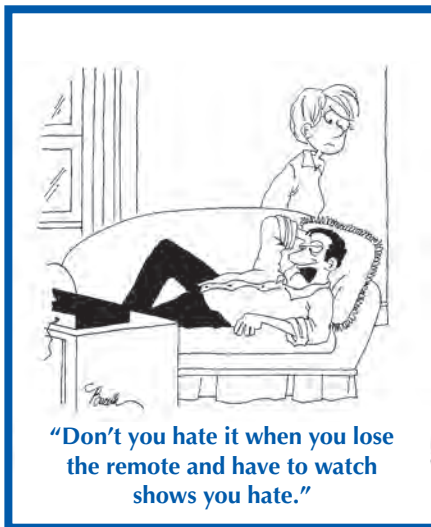
The American College of Sports Medicine, along with the American Heart Association, has updated physical-activity guidelines for the first time in 12 years. They recommend:

- Moderately intense cardio, like walking fast for 30 minutes five days a week or running for 20 minutes three times a week.
- Eight to ten different strength-training exercises like push-ups or stomach crunches (eight to 12 each) twice a week or lifting weights.
- People over age 65 should add stretching twice a week and consider balance exercises to reduce the risk of falling.

Blood sugar and cancer

According to *Diabetes Care*, women with the highest glucose levels have up to a 75 percent greater overall risk of cancer compared with those at the lowest levels. The study showed no significant link between total cancer risk and blood-sugar levels for men.

For all, the risk of pancreatic cancer, cancer of the urinary tract, and skin cancer increased with blood sugar levels.



Eat your breakfast

Eating a whole-grain breakfast seven times a week has been associated with a 28 percent lower risk of heart failure, according to statistics from the *Physicians Health Study*. Researchers analyzed data from 1982 through 2006 on 21,410 male physicians at an average age of 53.7 years.

Eating whole grain cereal a few times a week also had heart-health benefits. The risk of heart failure decreased by 22 percent in those who ate it two to six times per week and by 14 percent in those who ate whole grain cereal once per week.

Get less salt in your diet

While it's best not to shake salt on all your food, most sodium in American diets comes from processed foods and snacks. To reduce sodium in your diet, the Mayo Clinic recommends cutting

back on these foods or eliminating them.

- Canned soup and dry soup mixes.
- Processed meats such as deli items, and hot dogs.
- Prepackaged dinners, side dishes.
- Seasoning mixes, soy and Worcestershire sauces.
- Snack foods such as chips.
- Instant cooked cereals.

When purchasing canned or processed foods, check the label for salt content.

Put more fiber into your diet

New studies show that fiber benefits more than the digestive tract. It prevents weight gain, and it reduces blood pressure and type 2 diabetes risk.

The best advice: eat whole grains, fruits, vegetables, and beans every day.

The Institute of Medicine recommends eating 14 grams of fiber for every 1000 calories we consume, typically about 20 to 35 grams a day.

Orange juice benefit

If you've ever had a kidney stone, you know how agonizing the pain can be. Unfortunately, once you've had one, chances of having another are high.

A study reported in the *Clinical Journal of Nephrology* now shows that orange juice helps to prevent the recurrence of kidney stones. It's the citrate in orange juice that does it.

Citrate is found in all citrus juices, but not all juices have the same effect on kidney stones that orange juice does.

Splitting “Heirs”

By STEVE PEKOCK, 32°

As the New Year gives way to the tax collector and our attention turns from the season of giving to “getting our financial houses in order,” a series of articles crossed my desk which reminded me of things you would appreciate knowing.

One article, titled “Ruling May Cost Princeton Millions if Heirs Win Case” related the sad story of the university and the family of Charles and Marie Robertson. Mrs. Robertson was heir to the A&P supermarket chain, which I remember fondly from my childhood.

The Robertsons established a fund at Princeton to last beyond their lives to train graduate students at the Woodrow Wilson School for Public and International Affairs. The fund has grown to almost \$900 million.

Robertson’s children allege the university has used the funds contrary to their parents’ intent and have sued the school. Many years and millions of dollars in legal fees are in the offing in this case.

This is a sad case to be sure. Hearing about this controversy and also myriad of others, such as veteran funds where mere pennies get to our brave soldiers or relief money that never seems to get where you intended, risks all of our confidence in the overwhelmingly good and necessary activity of charity.

The state of affairs in which we conduct our Masonic charity requires a level of integrity and openness that was unnecessary in years past. In those years ago, we would donate in faith that the donation would be stewarded as we intended. Today, sadly, we must “trust, but verify” to quote former President Ronald Reagan.

As director of your Scottish Rite Charities, I believe that we are bound by our honor as Masons to be as open and prudent with our raised funds as possible. You have entrusted us to use your donations as best as possible. This is how we do it:

➤ **The blue envelope appeal is our oldest membership appeal.** It supports the Scottish Rite Benevolent and Education Funds. Over the years, every charitable outreach we have undertaken has benefited from the blue envelope. Currently funds from it support the Leon Abbott Scholarships for the

children and grandchildren of 32° Masons, as well as the National Heritage Museum in Lexington, MA.

➤ **The calendar appeal is our one full membership annual appeal for the operation of the 32° Masonic Learning Centers for Children.** The learning centers have grown from one in 1994 to 59 today. The program costs more than \$7 million to manage and conduct. Many learning centers need financial support from this and other funds through Scottish Rite to augment those raised locally.

➤ **All locally-raised learning center funds — this includes proceeds from walks or other events, local donations, grants and bequests — are dedicated for use specifically by the learning center that it was raised to support.** When the learning center program began, a unique and very cost-effective plan of centralizing the administrative costs of the program was adopted. Costs are largely met by proceeds from the Scottish Rite Benevolent Funds. This means your gift to your local learning center is completely used locally for direct care to the children we help.

➤ **Each learning center has a specific fund to perpetuate our good work.** These board restricted funds are managed as part of the investments of the Scottish Rite Benevolent Fund and 32° Masonic Learning Centers for Children Fund. Interest is applied to these funds monthly and reported annually. Currently 5.5 percent of these funds’ incomes are then applied to the appropriate learning center, while the remaining income continues to grow the funds for each learning center.

The accuracy of this stewardship is checked and double-checked by the staff of Scottish Rite Charities and finance offices of our charities. Each of our charities is independently audited in every applicable state of the jurisdiction.

Why do we take all this time to describe the ways we manage your donation? It is because our charities are possible only if you support them. We understand that your faith in our work to effectively use the dollars you donate is a solemn responsibility.

We hope to always deserve your trust and reward your generosity with the knowledge that your gift is improving lives throughout our jurisdiction.

VIEWS

FROM THE PAST

MUSIC IN LODGES

In our account of a trip to New York last spring, we spoke of the very general practice in the city lodges of accompanying the ceremonial of each degree with appropriate music. Commenting upon our article, *The Masonic Signet and Journal* approvingly says: "We commend the practice to universal acception.

In every lodge, whose financial condition will admit of it, there ought to be a melodeon or organ. We are convinced that it would impart an interest to the work and solemnize the feelings of Brethren, so that we should not so often hear complaints of want of proper solemnity during the lodge work.

It would have a beneficial influence in extending and improving the taste for this most delightful and refining science."

This is true. It does elevate and refine a remarkable degree. It fixes the ceremonial in the memory by the same means that the tender mother teaches her offspring the elements of religion; it sweetens the temper, prevents weariness, so apt to steal upon the senses, especially of the laboring man, in the hours of night. Its uses are well nigh innumerable.

Nothing is more appropriate, either, to the ceremonials of Freemasonry, for music is one of the seven liberal arts and sciences, necessarily alluded to by every Brother who attempts to confer the Fellow Craft's Degree, but beautifully expanded and expounded by him who confers it right.

— Robert Morris, *The American Freemason*,
Louisville, KY, Nov. 15, 1854

What's WRONG With MASONRY?

Nothing's wrong with Masonry. It's what's wrong with Masons.

There are many things that are part of the decline in attendance and enthusiasm of Masons for their tenets and the building of better men and making better men out of good men. They have lost sight of their goals that were theirs when they first became Master Masons.

They have accepted the negative philosophy that the end of Masonry, as we know it, is inevitable. It is very easy to do this. It is the path of least resistance. Stay home and watch television. You think that your presence is of no value in the lodge room. You won't be missed.

Brother, how wrong can you be? Did you not enjoy the fellowship that the lodge and members offer? Have you forgotten how nice it was to have a friend on the sidelines when you were raised? Did you not have goals of becoming a better man through the teachings of Masonry and making a better world for our sons and daughters?

Have you forgotten your oaths and obligations to yourselves and your Brother Masons?

Our ancient Brethren used their craft to build, not to let things deteriorate. Use our craft to build your own character, as a man of distinction, integrity and as a man who serves his fellow man.

How do we do this? First, we change our attitude. It won't be easy, but we can if we try. Second, we can set realistic goals. Third, we must proselytize Masonry to our friends and acquaintances to let them know that we are here and proud to be Masons, that our craft is respected and recognized throughout the world.

It is not only our goal, but it is our duty to serve not only our fellow man, but also to serve our Great Creator. What better way can we do this than by attending lodge meetings to share our tenets of Brotherly love, friendship and charity.

— Warren F. Lee, *The New Hampshire Freemason*, Fall/Winter 1998-99

VOTE For The Good Of Masonry

Masonry does change but let us be sure the changes are going to improve Masonry before being rushed into making them.

The May issue of *The Freemason* apprised many Masons of the fact that there was a move being made to open Oregon Masonry to the ranks of the liquor dealers.

I am absolutely sure that the eminent Brothers sponsoring this move feel that it is for the best interests of the craft or they would never loan the influence of their high offices to it, but the big question is, "Is it for the best interest of Masonry?"

Will we be raising the standard of respectability of those engaged in a business that has always been a major detriment to our society although many can patronize it some, and show no bad effects. Or, will we be lowering the standards of our ancient and honorable fraternity to get a few dues paying members?

It is hard to conceive of many vendors of alcohol, whiskey, cocktails, or call it

what you wish, who would be likely to become interested in obtaining and spreading real Masonic Light.

However, it is easy to believe that many would like the role of respectability that usually accompanies the Masonic emblem in all walks of life. Let us not lose sight of the fact that joining our lodge does not make a real Mason any more than joining a church proves a man to be a Christian.

If such an important change in our standards is to be made why not carry it over for a more thorough study and to give the lodges in the state a chance to discuss it and inform their delegates how they would like them to vote on the matter.

I do not think any the less of the three who brought to discussion the proposed legislation just because I do not agree with them, and I hope they do not take it as a personal matter.

— Henry Nolan, *The Freemason*,
Portland, OR, June 1964

the meaning of hospitality

To those who are not given to pondering over the sources of habits and customs, hospitality may merely signify the entertainment of friends, public or private; some may take a wider view and extend it to the willingness to give courteous attention to the opinions and ideas of others, while many look upon its practice as an injunction contained in the ethics by which they are supposed to regulate their conduct.

Far from the latter being the case, the law of the stranger was fully recognized in the Mosaic Constitution.

In Rome a special officer was appointed whose duty it was to see that all strangers and travelers had proper protection accorded to them while sojourning in a territory which did not come under the jurisdiction of their tutelary Gods; and in Celtic, as in other countries, the right of the stranger, be he friend or foe, was “rest and a bed and food and fire” for three days, with none to inquire as to whence he came or whither bent, nor what his business or intent, and not until this duty was fulfilled did the responsibility pass from the hands of the host.

When true to itself hospitality suffers with those who suffer and rejoices with those who rejoice, giving

that which the guest has need of without hope of reward; but that when, for its own sake it forces upon or provides for another that which is pleasing or profitable to itself, it ceases to be hospitality in the true sense of the word, and read in the light of this understanding we are able to see at least part of the reason for the failure of orders and cults, of churches and religious organizations, of empires and governments, and it might be that a more true understanding of this our universal pilgrimage might do much to bring about a more real apprehension of the solidarity of the human wayfaring souls along the troublous pathway of life.

—J.S. Pattinson, *The Co-Mason*,
London, Oct. 1924

THE WILL TO CONFER

What makes the clash of opinion wholesome and constructive is the will to confer. Conference is the dynamic of democracy: There are few important differences of opinions between individuals, or between groups, or between various branches of Freemasonry which cannot be ironed out around a table. This does not mean that there will always be full mutual agreement on matters of policy. It does mean that there will be complete mutual understanding. If this understanding is based upon a sincere respect for the opinions of others, men can agree to differ and remain friends. And they can find a common program. Whatever may divide us — whether it be divergent policies, or differences between leaders, or the clash of institutional loyalties — they must give way before the overwhelming

need for Masonic unity in the postwar world. No tension between corporate groups of Freemasons must be allowed to obstruct progress. After all, we are not competitors. We are Brothers. A wider use of the conference technique by which differences of opinion may be adjusted through reason and mutual understanding will do more than anything else to promote the unity of Freemasonry.

Let us not deceive ourselves. If Freemasons fail to achieve this mutual understanding in spite of divergent views, if the various branches of Freemasonry do not march together in a common effort to help rebuild a broken and chaotic world, this glorious and historic Brotherhood of ours will face the sunset.

—McIllyar H. Lichliter, 33°, *Chicago Scottish Rite Magazine*, June 1945

Quick Quotes

Laughter is the shortest distance between two people

— Victor Borge

Life is a compromise of what your ego wants to do, what experience tells you to do, and what your nerves let you do.

— Bruce Crampton

To live for some future goal is shallow. It is the sides of the mountain that sustain life, not the top.

— Robert M. Pirsig

There's a myth that time is money. In fact, time is more precious than money. It is a non-renewable resource. Once you've spent it, and if you've spent it badly, it's gone forever.

— Neil Fiore

Many of the things you can count, don't count. Many of the things you can't count, really count.

— Albert Einstein

Anyone who stops learning is old, whether at 20 or 80. Anyone who keeps learning, stays young.

— Henry Ford

People who think they know everything are a great annoyance to those of us who do.

— Isaac Asimov

Anger is a wind which blows out the lamp of the mind.

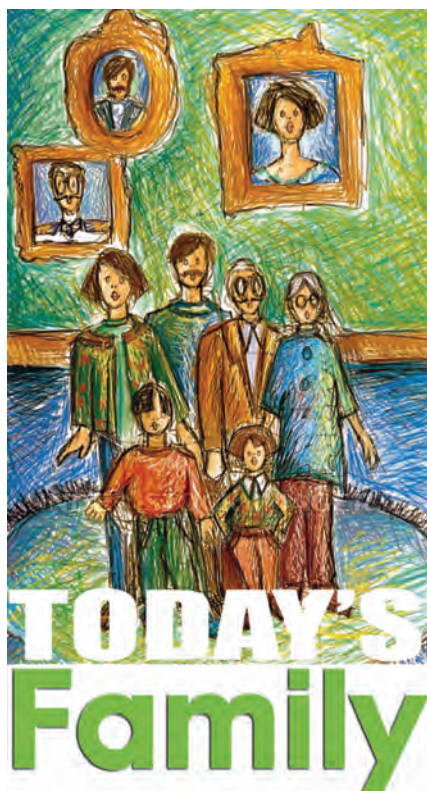
— Robert Green Ingersoll

We should be too big to take offense and too noble to give it.

— Abraham Lincoln

Life is simple. You do some stuff. Most fails. Some works. You do more of what works. If it works big, others quickly copy it. Then you do something else. The trick is the doing something else.

— Tom Peters



Passport rules

Because of the huge backlog of passport applications, the passport rule has been relaxed. Previously, it stated that U.S. citizens must have passports to fly to and from Canada, Mexico, the Caribbean, Bermuda, and other countries.

Now, travelers who have a receipt showing they have applied for a passport can still fly to and from Canada, Mexico, the Caribbean, and Bermuda.

The original rule and its suspension do not affect Americans driving across the Canadian or Mexican border.

Doggie feeling down?

Dogs can feel depressed too. To perk them up, smile and speak in an upbeat voice. Vets at Tufts University say dogs are social animals that take on your own feelings. Watch a funny TV show together and let the pooch see you laugh.

Take your dog out for a run in an open field once a week. Use active words like "go," and "run."

Make your own granola

To put more whole grains into your life and have some great snacks, try this simple granola recipe offered by cd-kitchen.com:

- 4 cups old-fashioned oats
- 1 1/2 cup sliced almonds
- 1/2 cup packed light brown sugar
- 1/2 teaspoon salt
- 1/2 teaspoon ground cinnamon
- 1/4 cup vegetable oil
- 1/4 cup honey
- 1 teaspoon vanilla
- 1 1/2 cup raisins or dried cranberries

Bake at 300 for 40 minutes, stirring often. Cool and put in several sealed plastic bags.

Escape plan

No one wants to hear the sound of sirens as fire trucks scream through the streets. But fires are a reality. This year the message of The National Fire Protection Association is "Practice Your Escape Plan."

The association suggests the following when making an escape plan for your family.

- Have two ways out of every room in your house.
- Have the number to call posted in case of a fire emergency.
- Establish a place outside for members of the family to meet in case the house must be evacuated.
- Make sure bedroom windows open easily for a possible escape route.



- Practice and establish that children can unlock doors and can open doors and windows with ease.
- Test smoke alarms regularly and change the batteries at least once a year.
- If the house has a second floor, have an escape ladder that can be dropped down from the upstairs window.

NFPA also stresses general fire prevention and lists a series of checks to be made in the home to lessen the chances for a fire. Go to www.nfpa.org for a home escape plan grid and home safety checklist.

Handy steel wool

The editors of "This Old House" say:

Packing steel wool into gaps around pipes forms a barrier mice can't chew through.

To secure a screw in an oversized hole, master carpenter Norm Abrams tucks steel wool into the hole before inserting the screw.

Steel wool with a little water can gently lift black heel marks from a vinyl floor.

Going camping? Touching the terminals of a 9-volt battery to a wad of steel wool will spark a campfire.

Radon testing

Proving that your home has a safe level of radon, a naturally occurring radioactive gas, can be a step in making your home more attractive to buyers.

Radon is associated with an increased risk of lung cancer. It could be found in a basement or on the first floor of a home.

Home buyers should have proof that the level is no more than 4 picocuries per liter of air.

A home inspector can test for radon, but you can do it yourself. Test kits are available at home improvement stores, or they can be ordered at websites such as radonzone.com for about \$15. The test is EPA approved.

Because radon rises from the earth, levels may can be brought down by sealing cracks in the foundation.

More than Just Books...

Van Gorden-Williams Library at the National Heritage Museum

By JEFFREY R. CROTEAU

To Fly to the Aid of Humanity:

Benjamin Franklin and the Lodge of Nine Sisters

The Lodge of Nine Sisters (La Loge des Neuf Soeurs), whose name refers to the nine muses of the arts and sciences, was an important Masonic lodge located in Paris in the late 1700s. When the Continental Congress sent Benjamin Franklin to France to drum up financial and material support for the American Revolution in 1776, he sought the social circles that would help him fulfill his mission. One of the most interesting of these circles was the Lodge of Nine Sisters. Franklin was not just a member of this lodge, but also became its leader, serving as its Venerable Master from 1779-81.

In the late 1700s, the Lodge of Nine Sisters boasted an elite and international membership, including such important thinkers, artists, scientists, and statesmen as Americans Benjamin Franklin and John Paul Jones, writer-philosopher Voltaire, astronomer Joseph-Jerome de Lalande, and sculptor Jean-Antoine Houdon. New members pledged to always be ready “to fly to the aid of humanity,” a fact that both reflected Masonic ideals and spoke to Franklin’s mission of building support for the American fight for independence.

The Van-Gorden Williams Library and Archives in Lexington, MA, holds a number of items produced by, and associated with, the Lodge of Nine Sisters. These objects were originally gathered by Claude-Emmanuel-Joseph-Pierre, marquis de Pastoret, who served as Venerable Master of the lodge from 1788-89. Some of the items from this collection will be on display in the library’s latest exhibition, “To Fly to the Aid of

Humanity: Benjamin Franklin and the Lodge of Nine Sisters.” Among the items that will be on view are two tableaux (membership lists), a certificate from the lodge, as well as an invitation to an

Franklin himself favored this 1777 portrait as an accurate likeness, giving a sense of how Franklin may have appeared when he became Venerable Master in 1779.

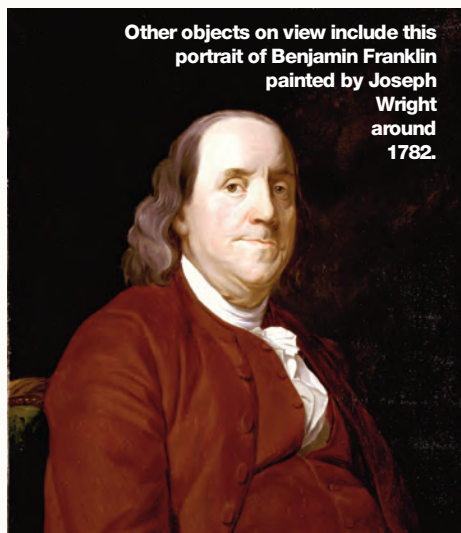
event co-sponsored by Benjamin Franklin and the Lodge of Nine Sisters.

The two membership lists that are on display are from 1782 and 1783. Every year, each lodge in France would send a tableau to the governing body of French lodges. The lists carry information about the members: their names, occupations, and addresses.

Franklin is identified on both lists as Ancien Vénérable, or Past Master. In addition to Franklin, his grandson William Temple Franklin, naval hero John Paul Jones, and double-agent Edward Bancroft are also listed as members of the lodge. Additionally, the French artist Jean-Antoine Houdon is listed. Houdon’s name may not be familiar to the average person, but he created now-iconic sculptures of some of the most well-known figures of the American Revolution, including Thomas Jefferson, Benjamin Franklin, Marquis de Lafayette, and George Washington. In fact, a copy of Houdon’s life-size sculpture of George Washington stands just outside the National Heritage Museum in Lexington.

Another interesting item on display is an invitation to a Fête Académique, or Academic Festival, held in 1783. The event was organized to celebrate the peace between England and her former colonies and was co-sponsored by Franklin and the Lodge of Nine Sisters. While the event was co-sponsored by a prominent Masonic lodge, admission was not restricted to Masons. The invitation plainly states that one need not be a Mason to be admitted. The invitation states that the hall in which the celebration was to take place will be decorated with pictures featuring allegorical images representing the glory of France, the independence of America, and the philosophy of the lodge.

“To Fly to the Aid of Humanity”: Benjamin Franklin and the Lodge of Nine Sisters will be on view in the Van Gorden-Williams Library & Archives at the National Heritage Museum until June 15, 2008.



Other objects on view include this portrait of Benjamin Franklin painted by Joseph Wright around 1782.

READERS



RESPOND

From an Author

Having been a member of the Valley of Indianapolis since 1971, I thought you might like a copy of my book, *More Fast Food for the Soul: Bite-sized Servings of Hope and Inspiration*. 2007 Providence House Press, Franklin, Tennessee.

*Dr. Donald C. Lacy, 32°
Valley of Indianapolis*

Editor's note: *If you are a member and have had a book published, please inform The Northern Light. We will make note of it in an upcoming issue.*

Oldest Rivalry? You Decide

The article "Turkey Day Rivalries" (*The Northern Light*, November 2007) implies perhaps the oldest schoolboy football rivalry was between Norwich Free Academy and New London High School.

This is not exactly accurate. One school involved was Norwich Free Academy for sure. However, the rival school was Bulkeley Boys School of New London.

That particular rivalry came to an end in 1951 when Bulkeley and The Chapman Technical School combined to make up what is now New London High School.

I am a 1950 graduate of the Bulkeley School. There are those who wish to keep the rivalry between Norwich Free Academy and New London High School alive as the oldest continuous school-boy rivalry. You be the judge. It probably is true that NFA and Bulkeley is the oldest but it just doesn't continue to exist any more.

*Alden F. Mitchell, 32°
Valley of Norwich*

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, 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.

Kit Carson Plaque, Taos, New Mexico

submitted by: Sonja Faiola, prod. asst., *The Northern Light*.
Taken while traveling to the west coast on a shopping expedition.



The Bunker Hill Monument, Charlestown, MA

submitted by:
Beth McSweeney, designer,
The Northern Light.
Taken after consuming Boston
Creme Pie and strolling along
the Freedom Trail.

(The first monument at the site was created in memory of Mason and fallen Bunker Hill hero Dr. Joseph Warren in 1794 by King Solomon's Lodge.)



et cetera, et cetera, etc.

Gracious Hosts

The cover story of this issue, "Two Gentlemen of Wisconsin" discusses Freemasons of today. The purpose of the story — in addition to highlighting two men who have made important contributions to society — is to demonstrate that Freemasonry is alive and well and still includes, among its membership, great men who do great things. The two men highlighted, however, proved to be more than that. They were generous with their schedules. In both cases they took time out of their busy lives to discuss how Freemasonry has helped shape their morals and how those morals, in turn, shaped their decisions. In one case John Barth, a CEO of a multinational corporation was happy to include The Northern Light in his jam-packed daily calendar. In the other we were welcomed into the home of Bob and his wife Delores Spitzer with conversation and lunch. They even made sure we had "something for the trip back to Lexington." Also facilitating the visit to Wisconsin was Active Member Norm Christensen, who helped with arrangements and ferried us around town. The best part of uncovering such stories as this is getting the opportunity to meet and get to know these interesting — and genuinely nice — people.

Freshman Seminar

Once again Hollywood's newfound interest in the fraternity has provided Freemasonry the opportunity to tell its story in a new form. Word comes to us from The Beacon, a joint publication of the Grand Lodge of Ohio and the Ohio Masonic Home that two recent movies figure prominently in placing the craft in a college curriculum. In its March/April edition we are informed of a new freshman course offered at Ohio State University, called "From National Treasure to The Da Vinci Code: Freemasons, Fact or Fiction." It is taught by Bro. Jose Diaz, an associate professor at the school. Stated aims for the course are an understanding of the origins of Freema-

sonry; its role in American culture; identification of resources, and the arguments for and against Freemasonry. The nine-week course will use three textbooks including The Complete Idiots Guide to Freemasonry by S. Brent Morris; Christopher Hodapp's Freemason's for Dummies, and American Freemasons by Mark A. Tabbert. According to Bro. Diaz, "At one point it had the longest waiting list of any at OSU."

George Celebrates his Birthday

Bro. William J. Smith from the Valley of Chicago reports that George Washington attended a birthday party in his honor, hosted recently by Union Park Lodge No. 610. Not only was the former president in attendance, but so were many famous luminaries of the early days of our nation. Seen mingling at the affair were revolutionary Brothers John Paul Jones, Edmund Randolph, Ethan Allen, William Ellery, James Monroe, Paul Revere, Ben Franklin, John Hancock, and many more. In fact Bro. Washington was overheard in lively conversation with his guests about the progress of the war as well as his personal Masonic background.

"Actually" explains Bro. Smith, "the lodge celebrated a colonial first degree with a present-day candidate taking his degree from Washington — or more accurately, Russell Schlosser portraying the first president." In addition to Schlosser, many lodge members donned the garb and persona of our founding fathers. William Carlton, master of ceremonies said, "Planning an event such as this takes a lot of effort and coordination but the end result is what really vindicates the effort." He said that once the officers heard of

the plans to stage this event, all were fully committed and relentless in their pursuit of detail. In addition to planning and execution the lodge also obtained permission from the Grand Lodge, which approved the unique presentation as long as the work "adhered to the Grand Lodge of Illinois ritual and floor work."

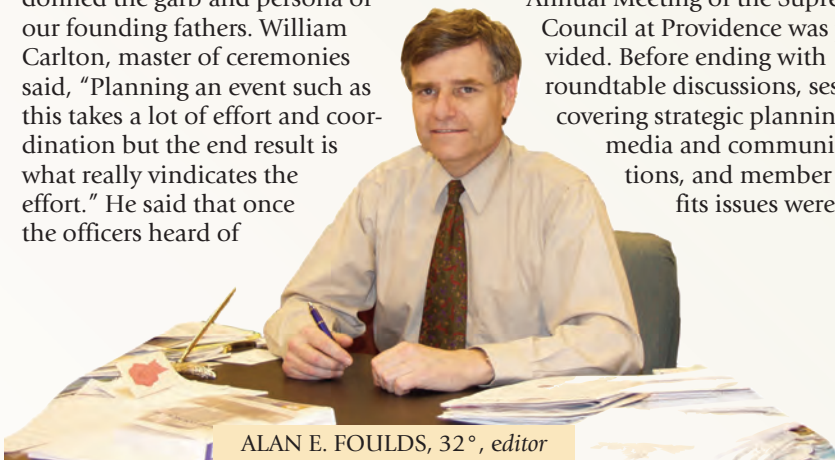
Following a colonial dinner and the ceremony President Washington was serenaded with a chorus of Happy Birthday to You, as Bro. George turned a very youthful 276 years of age.

Secretaries in Lexington

The annual conference of Valley Secretaries in March was well attended as representatives from around the jurisdiction were updated on the latest changes and programs of the Supreme Council. Meeting at the National Heritage Museum in Lexington, MA, the Secretaries had two full days of seminars, reports, and discussions concerning the direction of the Scottish Rite's Northern Masonic Jurisdiction.

Day one was given over to information systems issues, including an MDS update and instructions on portal access and use.

On day two a seminar on membership was convened. Subjects such as the geographic information system; OneCause — a dues crediting tool, and the JROTC/ROTC program were discussed and explained fully. Later in the day an update on the upcoming Annual Meeting of the Supreme Council at Providence was provided. Before ending with roundtable discussions, sessions covering strategic planning, media and communications, and member benefits issues were held.



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