

The Northern Light

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**High Road
to History**

The Northern Light

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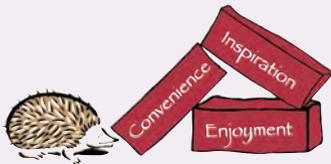


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Back to the Future

Last month, one of our Active Members expressed his hopes for the Masonic fraternity when he wrote, “Recent changes within the fraternity could begin yet another renaissance as we have seen so often in the past.

Once, we delivered our message through morality plays on wagons.

Once, we brought our message by skits in meeting rooms.

Once, we did it in huge structures, to accommodate large numbers.”

Some years ago, screen actor Michael J. Fox starred in a series of movies about time travel. These motion pictures were centered on a most entertaining theme of traveling backward and forward in time to deal with a number of situations only a Hollywood writer could imagine.

The Masonic fraternity is also faced with a number of significant situations that might resemble a trip back to the future. Times, technology, and economics change. For instance, the ever increasing costs of maintaining our real estate may require that we make some fundamental changes with respect to how we present our degrees. Societal changes, however, also provide us with possible solutions. As we did in the past, we must adapt to the future.

If we could time travel back to the 1920’s, we would see many changes implemented during the golden era of Modern Freemasonry. We could witness our Brethren hard at work presenting the degrees of Freemasonry in lodge rooms and on stage in elaborate costumes with many of the latest changes in modern technology. These members adapted their fraternity to fit their modern world by using state of the art technology. By some standards, we are now stuck in that age of Vaudeville performances and have not made any significant technological advances since then. For example, we

still insist that our officers memorize, rehearse, and perform ritual. This process consumes much of our officers’ available time, and certainly leaves precious little opportunity to look after each other as Freemasons. The Scottish Rite, however, has recently decided to move forward with a trial concept of producing some of our degrees for distribution in digital video disc (DVD) format.

Change for change’s sake is not necessary, but making adjustments when times require them is the first tenet of survival. Too often we, as Masons, fight change even when it is prudent. I am reminded of a story I heard once in Indiana. How many Freemasons does it take to change a light bulb? The answer is “None. We’re not changing it. My grandfather donated that light bulb.”

I am confident that we can, and will, move with the times. If indeed travel to the future were possible, we would probably see that the Masonic fraternity of tomorrow would have modernized many of our current practices. The lessons of Freemasonry will always be timeless. However, the manner in which they are presented certainly will change.

What if we could change now?

What if we could make a good organization into a great one?

What if we could develop a hedgehog concept that would direct us to be inspirational, convenient, and enjoyable?

As we transitioned from operative to speculative Freemasonry in 1717, there were also concerns about the future of the craft. Perhaps the Scottish Rite of the 21st Century is ready for another journey — back to the future.

John Wm McNaughton
Sovereign Grand Commander

Breaking the ICE

By ROBERT F. OGG JR., 33°

Re-pointing Scottish Rite Freemasonry

In his book, *Good to Great*, author Jim Collins tells how successful companies “got the right people on the bus, the wrong people off the bus, and the right people in the right seats — and then they figured out where to drive it.” He continues with an explanation of his “hedgehog concept” and its three circles.

First, an organization, in order to be great, must determine what it does best. To go from good to great, a company — or in our case a fraternity — must get over what he calls “the curse of competence.” Simply being good at something does not necessarily translate to being the best at it. Second, an organization must ask itself, “what are we deeply passionate about?”

Finally, it must determine what drives its resource engine. It must figure out the economics of doing what needs to be done — who does the work, where the money comes from, and cultivation of emotional goodwill.

Sovereign Grand Commander John Wm. McNaughton, 33°, has been meeting with Active Members, Active Emeriti Members, and others to determine answers to these questions and to set a direction to work toward greatness.

The Northern Light continues its series explaining the necessity for Scottish Rite Freemasonry to change its ways and the steps that will be taken to “re-point” our Masonry.

There is a new mood spreading throughout our Northern Masonic Jurisdiction — a renewed desire to achieve great things.

Before we get into that, though, let’s discuss some basic realities about America today and about our hardworking fellow Americans.

In his book *Bowling Alone*, Robert Putnam uses an example in the book’s title to illustrate a social phenomenon. What happened to the once ubiquitous bowling league? Do people no longer like bowling? No, they still bowl; they are doing it alone. Why? The answer is a lack of time and convenience. We still enjoy bowling, but we don’t have time for leagues. They are just not convenient. The changes in our society that Putnam described are both real and measurable. Any fraternal organization must consider them when planning a strategy for the future.

Does this impact Scottish Rite? As you might imagine, anything that has an effect on our society as a whole is bound to impact our fraternity in some way. Can we do something about it? Before we get into that, please consider the following question carefully and honestly. What would change in your life if Scottish Rite were to cease to exist? I have pondered this question on many occasions, and it may be easier for me to say what I wouldn’t miss. I wouldn’t miss the responsibility of leadership. I wouldn’t miss the work necessary to keep the organization and its charities afloat.

Also, I wouldn’t miss the frantic telephone calls when something goes wrong.

Many of us continue to participate in Scottish Rite because it has become such a big part of our lives. The investment of time and effort has been considerable. Scottish Rite, however, must also provide a value to those who are more casual participants — to those for whom attendance is optional. We must create an environment that is so conducive to participation that all our members will regret having missed even one event.

Now let’s move on to what I would miss.

I would miss the many dear friends that I have made through Scottish Rite. I know that if Scottish Rite no longer existed, they would drift away, and I would probably no longer see them. Sadly, that is just the way things work in a busy world. Something will always fill a vacuum left by something else. Scottish Rite is the glue that holds us together.

The reality is that Scottish Rite, in its very heart of hearts, is an opportunity to be with men we admire and whose company we enjoy. Our greatest strength is not the ritual and certainly not the charities, but rather the opportunity to spend time with our Brothers — men whose lives have been intertwined with ours. Scottish Rite is the framework that provides us that opportunity.

I am not saying that our degrees are unimportant. On the contrary, they are very important. My most cherished memories of Scottish Rite involve things that have happened during or while preparing for degrees. I am saying that the importance of our degrees is two-fold. They present our candidates with valuable life lessons, but just as importantly — perhaps even more importantly — they provide our members with a worthy task to do together as Brothers.

If we could agree that what I suggest is true, then any strategy that does not take what I have said into account will fail.

The simple fact is that most people today are already overworked. They are just trying to get by and put something aside for their family and its future. It is especially true for younger families. The last thing they need or want is more work to do. If that is the case, how in the world did we manage to make such a good thing into a lot of hard work?

I believe that the answer is simple. It happened by inches. Let's face it, doing good feels good. Well, that is fair enough, but is it self-serving to do "good" for ourselves? Men of good conscience may well ponder that point. I would suggest to you that the first and foremost duty of our fraternity is to do "good" for our members. Your definition of "doing good for our members" may be vastly different from mine, and I will respect your viewpoint. Let us agree, though, that our first duty is to our members. If we fail them, our fraternity is a failure. A strong and growing fraternity can do much good in the world, but first, it needs to be strong and growing.

Is it wrong to give our members preferential treatment? It never used to be wrong. I would submit to you that it is not only not wrong, but, in fact, it is the way it should be. Attending to our members and their loved ones, in good times and bad, is the first duty of our fraternity. In the past we have gotten ourselves into things that diluted

our strength and our ability to attend to our own. It must be said that these endeavors were started in earnest and with all the best of intentions. That does not change the fact that they divert our attention from what is the most important thing in Scottish Rite — our members.

I began by mentioning that a new mood is pulsing through our fraternity. It is simply a renewed desire to be great and to do what is necessary to achieve greatness. Do we have some grandiose plan? I'm sorry, but we do not. What we have is a simple realization of a basic truth. Do what you are good at. We are good at being the world's best fraternal organization, bar none. That is, my Brothers, if we stick to the basics.

Let us attend to our members and their loved ones. That is our duty.

Let us inspire our members to higher standards of moral and ethical conduct, and in so doing inspire the general public to have a high regard for our fraternity.

Let us make all of our activities convenient, and let's not do things that cause our members to believe that Scottish Rite is a burden in their lives.

Let us make each Scottish Rite activity an enjoyable one.

Do you know a member who chose not to attend a Scottish Rite activity, and later found out that the activity was inspirational, convenient, and enjoyable? Wouldn't you like to be able to brag to him about what he missed and what you enjoyed? Perhaps he would make sure that he didn't miss out again. It is a simple idea isn't it? We need to make our fraternity inspirational, convenient, and enjoyable or ICE for short.

It is up to you to you to make ICE happen in your own Valleys. If you are successful in adopting this concept, your Valley will prosper. Your Valley's individual success may inspire others to make ICE happen in their Valleys, and before long, it will be all of Scottish Rite's success.

If ICE is happening in your Valley, please let me know. I would love to participate. 



Approaching 200 Years

The Supreme Council Collection will shine in 2013

By AIMEE E. NEWELL

The more than 16,000 objects in the National Heritage Museum collection contain more than 2,000 items known as the “Supreme Council Collection.” As the Northern Masonic Jurisdiction’s 200th anniversary approaches in 2013, the museum is starting to plan an exhibition on the history of the Supreme Council, N.M.J., U.S.A., to celebrate that momentous occasion. The first step in this process is an inventory and assessment of the collection. Highlighted here are a few objects that will introduce readers to the wide variety of items that help us tell the story of Scottish Rite Freemasonry. While some of these objects are associated with the founders of the N.M.J., others are small items that might be overlooked yet tell interesting stories about N.M.J. past activities and members.

The first American Supreme Council was established in Charleston, SC, in 1801. In 1813, that body recognized the Supreme Council for the Northern Masonic Jurisdiction. One of the members of this group from its beginning was John James Joseph Gourgas (1777-1865), who emigrated to Boston via London from Switzerland in 1803. Known today as “the Conservator of the Rite,” Gourgas became Sovereign Grand Commander in 1832, serving until 1851. During the first ten years of his term as Grand Commander, the Supreme Council was inactive due to the pressures of anti-Masonic fervor. However, despite a lack of meetings, Gourgas did not sit idle. He preserved the founding



Scottish Rite
Watercolor, ca.
1840, National
Heritage Museum,
Photograph by
David Bohl.

documents and rituals along with other historical documents. He kept up correspondence with Scottish Rite leaders in Europe and in the Southern Jurisdiction as well as in his own jurisdiction. He led a revival of the Scottish Rite in the early 1840s after anti-Masonic activities cooled.

Partly through their correspondence, Gourgas forged a strong relationship with his counterpart in the Southern Jurisdiction, S.G.C. Moses Holbrook. A watercolor in the Supreme Council collection represents the close ties between the Northern and Southern Jurisdictions. Dating to the 1840s, a handwritten note on the drawing reads, “Charleston S.C. their Diploma’s headings,” suggesting that it is a watercolor depiction of a Southern Jurisdiction degree certificate which perhaps inspired the Northern Masonic Jurisdiction’s own certificates as Gourgas was stirred to action in the mid-1840s. The watercolor is signed on the back by Gourgas and has



Scottish Rite Consistory Apron, ca. 1825,
National Heritage Museum.

notations on the front offering changes to the design. For example, inked on the pink ribbon is “Universi Terrarum Orbis Architectonis Gloria Ab Ingentis.” Handwritten notes strike “Ab” and add “per” before the word “Gloria.”

When Gourgas resigned as Sovereign Grand Commander in 1851, he turned to Giles Fonda Yates (1798-1859), who had served as Grand Lieutenant Commander under Gourgas since 1843, to be his successor. Yates originally joined the Southern Jurisdiction, becoming an Active Member there in 1825. In the Supreme Council collection is a Scottish Rite Consistory apron that is thought to have been owned by Yates. He received the 32° as a member of the Southern Jurisdiction in 1824 which fits the approximate time when this apron was made. While Gourgas maintained records for the Supreme Council during the 1830s, hoping to ride out the anti-Masonic era, Yates kept the Grand Council of Princes of Jerusalem in Albany afloat and was instrumental in urging Gourgas to resume activity in the Northern Masonic Jurisdiction in 1843. When Gourgas stepped down as Sovereign Grand Commander in 1851, it was a natural progression for him to hand the reins over to Yates. While Yates initially accepted the post, he resigned after just a few days and named Edward Asa Raymond as his successor.

The bulk of the Supreme Council collection is made up of items that fall into the following categories: objects given to the Sovereign Grand Commander by visiting dignitaries or received by him while traveling; souvenirs from events and anniversaries organized by the Northern Masonic Jurisdiction and gifts of objects and documents from fraternity members and their families.

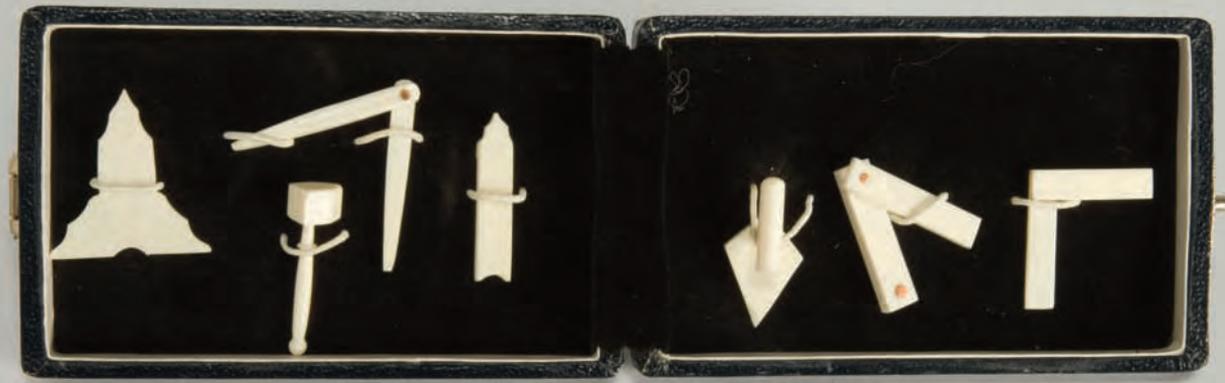
The collection includes a number of jewels and regalia items that have been used by the Northern Masonic Jurisdiction since it was established in 1813. These items are essential to documenting Scottish Rite history, pointing out differences and alterations — both small and large — that have taken place over the past 200 years. One recent find is a 33° jewel originally awarded to Benjamin Dean (1824-1897) in 1867.

A quick look at Bro. Dean’s obituary in the 1898 Scottish Rite, N.M.J. Proceedings tells us that he received the 33° on May 22, 1862. So, why does his jewel give the date of May 17, 1867? Like many of the objects discussed here, Dean’s jewel not only offers evidence of his life, but also helps to tell the story of the Scottish Rite. The year 1867 marks the union of the Van Rensselaer Supreme Council and the Hays-Raymond-Robinson Supreme Council, which were separate Supreme Councils operating in overlapping territory after SGC Raymond was deposed in 1860. After Raymond’s death in 1866, both groups began to discuss a merger with an agreement worked out in 1867. This union formed the Northern Masonic Jurisdiction as we know it today. As a result, all 33° members from both previous Councils were made Active Members of the newly-united Supreme Council and presented with new jewels bearing the 1867 date.

Dean’s jewel also includes a pin at the top, reading “Deputy for Mass,” a position he held from 1879 until 1893. Born in England, he moved to Lowell,



Scottish Rite 33° Jewel, 1867.
Photograph by David Bohl.



Miniature Masonic Working Tools, 1950-1975, Lent by Stanley F. Maxwell. Photograph by David Bohl.

MA, with his family in 1884. Trained as a lawyer, Dean was elected to the state senate in 1862, 1863, and 1869, and, later, in 1877, to the U.S. House of Representatives. His Masonic career began with initiation in 1854 into Boston's St. John's Lodge, but in 1856, he demitted from St. John's Lodge to become a charter member of Winslow Lewis Lodge, serving as Master there in 1858-60. Dean received the 4° to the 32° on May 14, 1857, and became an Active Member of the Supreme Council in May 1862. According to his obituary, he was "a man of striking personality, of great versatility of genius, amiable, kindly, gentle of speech and of unfailing courtesy."

The Supreme Council collection is particularly fortunate to encompass many of the Masonic belongings of Stanley F. Maxwell, Sovereign Grand Commander from 1975-85, and one of the founders of the National Heritage Museum. While Commander Maxwell's hats and jewels are important parts of this collection, some of his more personal Masonic belongings help add understanding to the kind of man he was, especially as the numbers of those who knew him personally begin to decrease. Pictured here is a small case containing the familiar working tools of Freemasonry but rendered in ivory in miniature.

The hinged box, with the square and compasses symbol on the lid, is lined with blue silk. Several loops are attached inside to hold the miniature tools in place. Included in the set are a level, compasses, plumb, square, trowel, gavel and a 24" gauge hinged in two places. These tools, which symbolize the core values of Freemasonry, offered Grand Commander Maxwell a reminder of what he had been taught. Perhaps he used them to reflect on his past lessons or kept them in view on his desk for inspiration.

While most of the items in the Supreme Council collection are easily and distinctly linked to Masonic events or themes, some also relate to broader themes of American history. Relics — items handled by notable Americans, or made from material taken

from iconic American objects — comprise part of the collection. For example, in 1987, Cornelius P. Cronin, of Lexington, MA, donated a gavel made of wood from the "Washington Elm" in Cambridge. The head of the gavel is marked, "The Washington Elm July 3, 1775." This inscription refers to a tradition that has George Washington (1732-1799) taking command of the Continental Army on July 3, 1775 in Cambridge, MA, under an elm tree.

However, research into that date and the occasion by historians such as Fred W. Anderson and Samuel Batchelder suggests that this lovely story is exactly that — a story and nothing more. Washington did arrive in Cambridge on July 2, 1775, but a scheduled reception that day was cancelled due to rain. The next day, the July 3 indicated on the gavel, found Washington riding the lines from Cambridge to Charlestown, trying to sight the enemy and familiarizing himself with the area and the army. Washington took over the orderly book from the previous commander, General Artemas Ward, and began issuing orders — this was all that marked the



Pocket Watch, 1877, National Heritage Museum. Photograph by David Bohl.

momentous change in command. According to the Cambridge Historical Society, this “legend” became popular in the 1830s and was made famous in 1876, when a fictitious “eye-witness” journal was published.

Elm trees have come and gone on the Cambridge common, and this gavel is one of hundreds of souvenirs crafted from the wood of these various trees. Although Washington did not formally “take command” under an elm tree’s branches, he did come to Cambridge in July 1775 and, arguably, started his path to the presidency at that time. The gavel is still a useful historical artifact teaching lessons not only about the American Revolution, but also about how memories are formed and how careful we must be when recounting the events of history decades and centuries later. In short, this gavel serves as a perfect example of the importance of the National Heritage Museum’s Supreme Council collection. The objects that are left help to fill in the events and ideas of the past, allowing us to learn and to move forward, while also providing a foundation that can offer comfort and reassurance.

Among the items that relate to more recent Scottish Rite history is a souvenir charm from the 1997 annual meeting held in Grand Rapids. This charm was presented to the ladies of the members of the 1997 class as part of a pilot program to establish a logo for each annual meeting. The charm, now in the National Heritage Museum collection, was an early sample, made as part of the design process. In addition to the silver-tone version selected for the meeting, a gold-tone example was also made as a possible choice and the collection includes one of these samples as well. Just as during the 1920s Art Deco elements were evident in Masonic jewelry and badges, this charm was influenced by the aesthetic of the late 1990s and will help future historians to better understand the values and activities of the Scottish Rite one hundred years from now.



Scottish Rite Souvenir Charm, 1997, National Heritage Museum. Photograph by David Bohl.

Prior to the tentative 2013 exhibition on the history of the Supreme Council, N.M.J., U.S.A., the National Heritage Museum continues to include items from the Supreme Council collection in its other exhibitions. This month we open a new exhibition drawn from our extensive clock collection. Among the collection of nearly 100 timepieces on view is a pocket watch made in 1877 in Waltham, MA, just down the road from the museum in Lexington. The watch has been in the Supreme Council collection for decades. It is inscribed “Presented to M.E. Joseph B. Chaffee, P.G.H.P. by the Grand Royal Arch Chapter S.N.Y. in recognition of Faithful Official Services 1877.” Chaffee (1830-1882) served two consecutive terms as Grand High Priest of New York, but was also a Scottish Rite member, receiving the 33rd degree in 1867. His obituary, in the Northern Masonic Jurisdiction Proceedings from 1883, states that his work as Grand High Priest “left an imprint no time can efface,” a sentiment that is fittingly represented by this pocket watch.

As this short look at just a few treasures in the Supreme Council collection shows, these objects offer fascinating insight into the history of the Scottish Rite and assist us in preserving the fraternity’s past while providing guidance for the future. If you have any Scottish Rite objects that you would like to donate to the National Heritage Museum’s collection, please contact Aimee E. Newell, Senior Curator of Collections, anewell@monh.org, 781-457-4144. We are particularly interested in items from the 1800s and those that relate to specific Scottish Rite members. **IN**



“Washington Elm” Gavel, ca. 1975, National Heritage Museum, Supreme Council Collection from Cornelius P. Cronin.

Photograph by David Bohl.

The Lewis

Getting a Grip on Life

By Walter M. Macdougall, 33°

When I was a young Mason, my mentor suggested that I take time to decide how I would respond were I asked what Freemasonry does. His point was that the first 30 seconds are critical in a response to this question for either the asker is impressed enough to listen further or already has lost interest. Having taught for years, I suspect that this was good advice. How should I begin?

I have thought about this over the years and tried various approaches. Our charitable work seems a natural starting point, but I have never been comfortable with simply quoting the mega-figures which represent the money contributed to charity by the Masonic family. I find myself wanting to explain that across communities in myriads of organizations and local agencies one will find Masons as leaders and active participants. Masons stand out, but this fact alone does not sufficiently answer the question of what Freemasonry does.

I might respond by stressing the joy of belonging which so many of us have found as members of this fraternity. Certainly creating such an environment is something which Freemasonry does, but again, this special fellowship is, in large part, due to the quality of men one meets in Masonry no matter where one travels. No matter how we approach the question of what Freemasonry does, we seem to arrive at this conclusion: Freemasonry moves to help its participants get a meaningful grip on life. All other aspects which one might single out are contingent upon this accomplishment.

The question concerning what Freemasonry does is most likely to be followed with a question on how it accomplishes this primary purpose. The following response suggests how aspects of Masonry powerfully combine to accomplish its aim. The means employed in this consideration is

a symbolic use of the lewis, a working tool seldom mentioned in American Masonry. There is reason behind this approach. In using a symbol, we are involving ourselves in the Masonic adventure, for Freemasonry and what it accomplishes are inextricably interwoven with the use of symbols.

Thomas Carlyle shared a Masonic understanding when he wrote, “It is through symbols that man, consciously or unconsciously, lives, works and has his being.” Of course, it might be argued that a great deal of our human experience seems to rub on reality more directly, but anyone — especially a Mason — has to agree that symbols and their employment are hugely important in our understanding of and dealings with life.

Before we turn to conjuring a symbolic meaning for the lewis, we should remind ourselves that the subject of symbols is not simple. To begin with, the symbols of which Carlyle speaks and which Freemasonry so widely employs are different from signs and emblems both of which abound in our daily lives. By convention and often through direct similarities, signs indicate specific things, operations and relationships. The letters of the alphabet are signs for certain sounds; the plus and minus signs call for specific mathematical operations or for particular positioning on a



“A Freemason formed out of the materials of his lodge.”

number line, and the “S” on a road sign by simple likeness warns us of a curvy road ahead. Emblems are easily identified designs which by convention represent something else. They are often like a visual synecdoche, that figure of speech which uses a part for labeling the whole. Cross sabers, for instance, are the emblem of the cavalry. Symbols are far more fascinating vehicles than signs and emblems.

Take for instance the “S” sign just mentioned and the symbol of “the flight of winding stairs” a symbol found in one of the Masonic degrees. Both involves a “curviness” but the flight of winding stairs does not turn as a particular road winds. We climb the winding stairs in our imagination amidst a play of analogies related to the human adventure, progress and risk. Symbols like the winding stairs evoke interpretation and probing and their employment often leads to new understanding. What goes on through the use of interactive symbols in Freemasonry is a process of individual growth. The writers of the Masonic ritual were well aware of this:

Tools and implements of Architecture, symbols most expressive have been chosen by the fraternity to teach wise and serious truths.

Like tools, symbols are meant to be used. They are vehicles for exploring human potential and purpose. As Masons, we should do more symbol-exploration, and we ought to share more frequently our resulting interpretations.

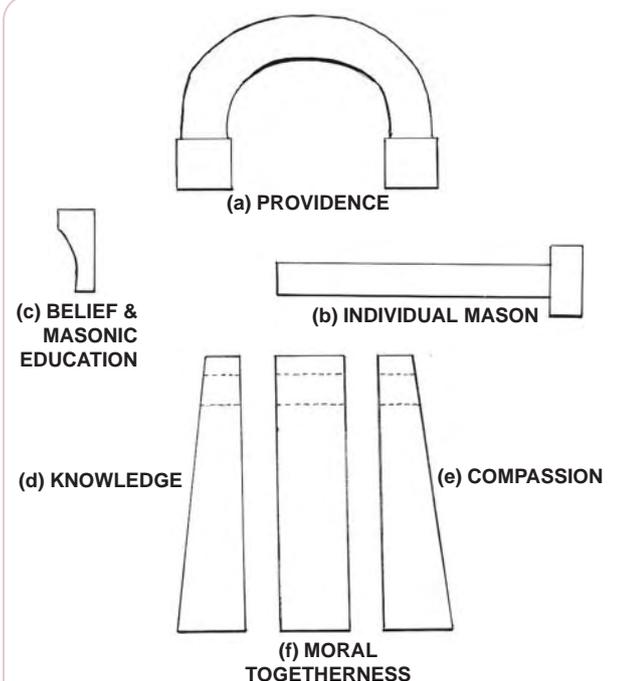
The lewis is an ingenious tool once used to get a grip on large stones so that they might be lifted and positioned in their proper place. The easiest way to get a grip on a stone is to place a strap or chain around its middle, but the problem with this method is apparent when the stone is about to be lowered into place. How does one place the stone and remove this binding all at the same time? The safest and most precise method is to employ a lewis. Of course, one must admit that as neat as the use of the lewis is, the practice demands special preparations, for a socket with flaring sides has to cut into the stone.

It is the ingenious design of the lewis, a working together of its six parts, which allows it to lock into the socket cut in the stone with a wedging grasp. The right and left wedge-shaped sections of this tool (d & e) can be inserted into the prepared

socket, their sloping sides matching the flaring sides of the socket. Once in place the insertion of the center straight sided “filler” (f) locks the side wedges in place. A bolt (b) then passes through these three pieces and unites them with a “bail” or handle (a). Finally a “key” is inserted in the bolt which keeps it from slipping or working out, and the grasp upon the stone, the needed grip, is complete.

What does Freemasonry do? What is its central function? If the answer is that it assists the individual in getting a meaningful grip on life, then the lewis can act as a symbol of Masonry’s essential function. Moreover, like other compound symbols employed in our Masonic ritual, the symbolic lewis furnishes a composite “web” of symbols which help us think about how various aspects of Masonic teachings and organization unite to instruct and support the individual Mason in his primary task. Before going on, let me stress that the following is an exercise and explorative venture. It is not intended as the foundation for some new catechism.

I suggest that the two wedge-shaped members of the lewis (d & e) represent, respectively, knowledge and compassion. Here are represented two essential attributes of the Freemason. If knowledge connotes the speculative, then compassion is operative and involves the loving application of that which we have felt and realized. It seems to me that together, knowledge and compassion result in wisdom, that understanding which comes from knowing and doing.



For the Mason

there is beauty and goodness permeating the universe. Providence is existent in the very life within us and with it comes the sense of moral obligation.

The spacer (f) with its square corners and parallel sides (whose purpose is to lock the two wedges into the socket cut in the stone) represents moral togetherness — that band of belief and mutual support which characterizes Freemasonry. All closely knit groups have means of building a sense of belonging and exclusiveness. What distinguishes Freemasonry is the moral emphasis on relationship, obligation and service woven into its sense of togetherness.

The bolt (b), the central pin, working to unite the parts described above with the arching bail, symbolizes the individual Mason and his instrumental and essential importance.

I propose that the bail (a) represents providence. Freemasonry makes no claim to be a revealed religion, but a belief in providence is central to Masonic philosophy. This term is encountered early in the Masonic degree journey, and the candidate's grasp of this term's meaning is fundamentally important to his subsequent personal and Masonic development. Providence, as a Masonic concept, is held to be built into creation, and, thus, it is constantly being expressed. In the beginning was and ever after is the Light and the eternal reason in action. For the Mason there is beauty and goodness permeating the universe. Providence is existent in the very life within us and with it comes the sense of moral obligation.

All this leads us to the sixth part of our symbolic lewis — the key (c). If the individual Mason is the lynch pin which holds this complex symbol together, then the key must symbolize that which makes him steadfast. I have endeavored to assign one meaning to the key but find its symbolism too rich for such reduction. Primarily, the key represents Masonic education or so it seems to me. It stands for the enlightenment of the mind, the enlivening of the spirit, and the building of resolve. Yet there is more. Behind all our Masonic efforts there is the belief that in each of us there is “. . . a fund of science and ingenuity implanted for the best, most salutary, and beneficent purposes.” It is this belief that holds us all to the task and

keeps us from losing heart and proper function.

What a grand synergy of guides and influences, of training and practice, assist the individual Mason in his essential task of getting a meaningful grip on life. I have come to appreciate the wisdom in my mentor's admonition. More was at stake than a ready and quick response to a curious non-Mason's question. I am sure that my mentor realized that a carefully considered statement as to what Freemasonry does was essential to my own development.

Fifty years later, I am still seeking insight and finding new light and joy in this Masonic learning process, and I leave the reader with yet another consideration regarding the lewis and its possible symbolic development. It seems to me an aspect of consequence and one upon which I often ponder.

Again consider the lewis' grip. That grip depends as much upon the confirmation of the socket in the stone as in the lewis' design. The lewis “plugs” into the stone by means of both its own design and the configuration within the stone. Does Freemasonry help us get a grip on a significant life because of a match in principle between its tenets and necessary conditions of life itself? Perhaps in Masonry's long labors and by means of the continued speculations of knowledgeable and compassionate minds, there has been created a “shape” and a “form” within our Masonic experience and throughout Freemasonry's admonitions which match aspects of a truth which lies beyond our fraternity and outside our private, little worlds. Is there a “fit” between Masonic concepts and what is universally significant in human experience? If there is, then Freemasonry is not “just another fraternity,” nor is it peculiar or limited to any transient set of social conditions, and, of greatest importance, as Joseph Fort Newton put it, “life need not be a “meaningless conglomerate of finite ends.”

What does Freemasonry do? It assists the individual Mason in getting a grip on life and not just any life but one with special significance and growth and that makes all the difference. 

Buecker Awarded the Medal of Honor

A portrait of Ill. Norman R. Buecker, 33°, has joined those of his Brethren on the “Medal of Honor” wall at Supreme Council headquarters.

On April 4, Sovereign Grand Commander John Wm. McNaughton awarded the medal to the Illustrious Brother at a special ceremony at Springfield, IL.

At the presentation Grand Commander McNaughton highlighted some of Norman Buecker’s many accomplishments and contributions to Freemasonry as a whole and the Scottish Rite in particular.

He described Bro. Buecker by saying, “In his own quiet way, his gentle way, his rational thinking way, this distinguished Brother has risen to serve the great state of Illinois as its Grand Master in 1979; to serve with

great dedication as an Active Member of our Supreme Council for 19 years; a Deputy for eight years, and as the Grand Treasurer General for three years.”



His wife La Dean, who accompanied her husband at the award ceremony, was also thanked for allowing Bro. Buecker to offer his time and effort to the fraternity.

A verse from Bro. Rudyard Kipling’s poem *If* was referenced, as the Grand Commander further described the personality of Bro. Buecker. The line that begins “If you can keep your head when all about you are losing theirs . . .” seemed to be written about Norman Buecker.

Grand Commander McNaughton said, speaking to our newest Medal of Honor recipient, “Your poise, your self control, your admirable ability to listen carefully before speaking, and your silent eloquence, make of you a truly exceptional figure in the fraternity. The Masonic world will long remember all that you have done here.”

In Remembrance

CHARLES E. SPAHR, 33°

Ill. Charles E. Spahr, 33°, Active Emeritus Member for the state of Ohio, died on Tuesday, April 7.

Bro. Spahr was the son of Charles Taylor and Imogene (Hedrick) Spahr in Kansas City, KS, but moved at a young age to Missouri. He was educated in the Independence, MO school system and earned a Bachelor of Science degree in civil engineering at the University of Kansas. He later attended the Harvard School of Business Administration.

He also received honorary doctorates from both Fenn College and Baldwin-Wallace College.

After a brief stint as a power station clerk for Standard Oil Company of Indiana and the Kansas State Highway Department, he joined Phillips Petroleum as an industrial engineer. His employment was interrupted by four years of military service in the United States Army. As a major in the Army Corps of Engineers he built pipelines in China, Burma, and India. He was the recipient of the Bronze Star during World War II.

Following the war he eventually returned to Standard Oil, directing increasingly important phases of management in the expanding transportation department. In 1955 he became executive vice president, and in 1957 was elected as the company’s youngest president. By 1970 he had become chairman and chief executive.

Bro. Spahr was active in the First Baptist Church of Cleveland Heights, where he was chairman of the board of trustees, and later participated in discipleship classes and in ministries of service.

Masonically, he was raised as a Master Mason in Heights Lodge No. 633 in Cleveland Heights. He completed the degrees of the Scottish Rite in the Valley of Cleveland. At the Lake Erie Consistory he was First Lieutenant Commander. On Sept. 26, 1968, he was created a Sovereign Grand Inspector General, 33°, Honorary Member of the Supreme Council. On Sept 28, 1978, at Cincinnati, he was elected an Active Member and served as Deputy for Ohio from 1986-89.

32° Masonic Learning Centers for Children, Inc.

A New Outlook

Seth has been receiving tutoring services at the Valley of Peoria Learning Center since 2007. It's not only his skills that have changed, but also his attitudes. The following is from a speech Seth gave to his high school classmates last fall about his experiences with dyslexia and at the center.

What Led Me to the Masonic Center?

You go home from school and do your homework. Then you play video games. You have dinner and a few laughs with your family and then maybe watch television. Then you go to bed and do it all over again. This might be your story, but it is not mine.

In fifth grade when I started having homework, I would stare at it because I did not understand what the words were. I would ask my parents for help and before long everyone would be frustrated and yelling. I would go to my room and slam the door. Then I would go to bed and do it all over again.

As many of you may have already figured out, I am dyslexic. Dyslexia is not just switching letters in words. Dyslexia is neurologically based. It shows itself with difficulties in receptive and expressive language, processes in reading, writing, spelling and sometimes math.

My mom figured it out and contacted the school to start me on the Wilson Reading Program, which is a research-based program that I was introduced to in the second grade.

Gwen Mathews [one of the Peoria tutors] is my eye consultant and she volunteered to start teaching me the Wilson program. Then Gwen told my mom about the Masonic learning center.

What Is the Masonic Learning Center to Me?

The Masonic learning center is free to families and supported by the Scottish Rite Freemasons. I am taught the Orton-Gillingham reading program, which is also

research-based. I have been at the center for a year. I go every Tuesday and Thursday which includes the summers.

My tutor is Louise who has been very caring and supportive. When I first started I did not realize how lucky I was to be in the program. I was not giving it everything I could. I would rather have been home playing PlayStation. My tutor talked with me; the director of the program, Gina Cooke, talked to me and so did my parents, but I'm a little stubborn.

Then something happened, I found that my schoolwork was easier, and maybe — just maybe — everyone had been right. The program was working. Now when I go to the Masonic center for that 50 minutes, all I think about is the lesson in front of me. I want to take advantage of my time there. The Masonic learning center is changing my life.

Seth's graduation is anticipated at the end of this summer's tutoring session. Most children are happy to finish tutoring, but not Seth. When he was informed that his time in the program was nearing an end, Seth expressed disappointment. We're going to miss Seth, too.

— Gina Cooke, center director

Carin Illig Joins the Learning Center Team

The 32° Masonic Learning Centers for Children, Inc. has appointed Carin M. Illig, M.Ed. to the position of supervisor of clinical affairs.

Carin received her undergraduate degree from Pennsylvania State University in the discipline of psychology and was awarded her graduate degree in special education from Rivier College. Subsequent work on the post-graduate level earned her numerous certifications in her field. In 2004 Carin became affiliated with the learning center in Nashua, NH. During her tenure, she served as a tutor and supervisor.

Carin Illig is well equipped to develop and maintain a strong, positive and effective relationship with our learning center directors, tutors, scholars and administrative personnel in sustaining the exceptional reputation that we have developed in serving the needs of dyslexic children.

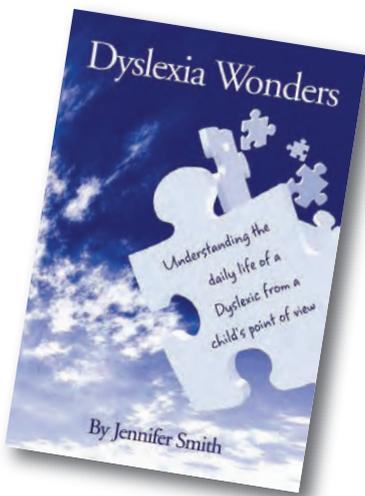
Welcome aboard, Carin.



DYSLEXIA: AN INSIDER'S VIEW

When Jennifer Smith was nine years old she could not read. She said she felt stupid, and she was “teased relentlessly.”

Today, at 16, she is a spokesperson and published author with an insider’s view. On July 1 her book, *Dyslexia Wonders: Dyslexia from a Child’s View*, was published by Morgan James Publishing.



Through its nearly 100 pages she describes the taunting and bullying to which she was subjected, and how she overcame them.

Jennifer also describes her time at the Grand Rapids learning center and the ways that her life was changed through that experience.

She says that without the training she received she would not be as successful today. In the front of the book she offers “A big thank you to the Grand Rapids 32° Masonic Learning Center for Children, Inc., for helping me reach my potential in reading and writing and for making the future brighter for me.”

She recently spoke to a parents group for more than an hour,

telling them of the program and of her own story.

She also led a group in a demonstration called “Dyslexia on the Court” where she visibly displayed the problems associated with dyslexia, through volleyball.

Using the game as an example, she showed how standard teaching methods are interpreted by her brain, and then she re-explained the game using a multisensory approach. The results were dramatic.

Jennifer Smith, through her book and speaking engagements, is hoping to “give back” so that others with the hurdles that she faced can succeed as well.

You can read more about Jennifer and her book at:

www.dyslexiawonders.com.

A New MEDAL for Fraternal Service

Sovereign Grand Commander John Wm. McNaughton announces the creation of a new honor, known as the “Distinguished Service Medal” which will be bestowed upon deserving Scottish Rite Masons at his discretion. He points out that he will award the medal to Brothers who have rendered outstanding, distinguished, and exemplary service to the Masonic fraternity at large. The recipient must have demonstrated such service to the Scottish Rite not often witnessed among the general membership.

The first of these medals have already been presented.

M. W. and Ill. David W. Lovering, 33°, Past Grand Master of the Grand Lodge of Massachusetts was the first to be so honored. In May, during a special ceremony in New Jersey, Bro. Francis Scott Key III, 32° was the recipient.

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

(CORRECTION) + (EDITORIAL) –
 (COIL) + (STANDARD) – (TRADITION)
 – (ENCODE) + (COMPENSATE) –
 (REND) – (SPARE) + (ATTENDANT) –
 (SEAT) – (ATTRACT) + (ADMIRE) –
 (MAIN) – (DAD)

=

Clue for this puzzle appears on page 10.
 Answer from previous issue: AFFILIATION

Three Days of Haggis and *History*

Masonic Past Examined at Edinburgh

The heritage and history of Freemasonry is alive and well, and from May 29-31, it was living in Edinburgh. Freemason's Hall, home to the Grand Lodge of Scotland, played host to the second International Conference on the History of Freemasonry. For three days more than 75 scholars from around the globe presented papers on various aspects of the fraternity's past. Audience members were able to expand their knowledge of the craft while sampling the local flavor of a beautiful and colorful city. The talks covered a wide range of subjects. For instance, the attendee could hear of Freemasonry's impact on Mexican nationalism, Masonic networks and intellectual communications in 18th century Russia, various aspects of Prince Hall Freemasonry, or even "fraternal high jinks."

Spanning three meeting halls within the Grand Lodge building, the proceedings opened with a bagpiper accompanying Lord Elgin as he unveiled an apron worn by Scotland's national bard, Bro. Robert Burns. This year marks the 250th anniversary of his birth, and the Burns legacy was omnipresent throughout the proceedings.

According to the organizers of the event its purpose is "to illustrate and exemplify the wide range of scholarly work being undertaken on the history of Freemasonry." It is the planning committee's hope that the conference "will reinforce the advances made in establishing the history of the fraternity as a distinctive field of research in its own right."

According to the "Statement of Purpose" the biennial meeting should "present and debate relevant contributions" and "to create a forum for interactions between researchers, experts, and a wider audience." Robert Cooper, a member of the organizing committee and curator for the Grand

Lodge of Scotland, adds by stating that much of the study on the subject is happening outside of Freemasonry. That is good, he feels, but Freemasonry is alive. He wants the fraternity to be a part of those conversations. In his opinion, the conference creates that opportunity.

Other members of the committee are Dr. Andreas Onnerfors and Mrs. Dorothy Sommer, both of the Centre for Research into Freemasonry at the University of Sheffield and Jim Daniel of the history department at the university. A 20-member academic committee helped choose the papers to be presented.

Punctuating the proceedings were five plenary speakers.

Dr. Pierre-Yves Beaurepaire is the president d'honneur of the Société Française de Recherches sur l'Ecosisme. He spoke about the chances and challenges of researching Freemasonry in the 21st century.

On a lighter note, William D. Moore, Ph.D, took the audience on an examination of some of the myths relating to Masonry. His talk, titled "Riding the Goat" told of the origins of the goat stories in connection with initiation. He also touched upon other such legends.

Dr. Valentina Bold spoke about editing Robert Burns' *Merry Muses of Caledonia*. She is a member

The Royal Mile,
Edinburgh,
Scotland.



of the BARD Centre — The Burns Appreciation and Research in Dumfries.

Professor Andrew Prescott also gave a talk with a Burns connection, “Tinsel and Glitter and High-Sounding Titles: Thinking About Freemasonry in the Age of Robert Burns.” Prescott was formerly the director of the Centre for Research into Freemasonry at the University of Sheffield. He was also editor of the Academy Electronic Publications edition of William Preston’s *Illustrations of Masonry*.

When one of the scheduled speakers was unable to attend, Dr. Catherine P. Smith stepped forward and gave a rousing discourse. Again on the subject of Burns, she spoke of the beginnings of her affection for the famous poet. Her mother

lived in the town of Clydebank, Scotland during World War II. Clydebank was subjected to intensive Luftwaffe bombing and several thousand people were killed over a two-day period. Because of its strategic shipbuilding and heavy industry base, word of the carnage was kept from the public until after the war. Smith described how her mother, in an underground shelter, helped keep people around her calm by reading from Burns’ poetry.

With its beginning in 2007, the international conference seeks to expand and continue its mission of promoting historical research. The organizers hope to see the biennial event travel around the world and be hosted by centers of Masonic research in Europe and North America. 



Scottish Rite Well Represented

Two staff members of the National Heritage Museum were chosen to present papers at the International Conference on the History of Freemasonry.

Hilary Anderson Stelling, director of exhibitions and audience development, spoke as part of a session called “The Material Culture of Freemasonry.” Her topic, “Tokens of Friendship,” focused on mark medals. From the 1780s to 1820s many American men took the Mark Mason degree. Upon receiving it the Mason selected a distinct mark, which was then registered in the lodge records. The mark he chose might exemplify his profession or personal interests. He could choose anything so long as it was unique within his lodge. Many of these mark medals, often made of gold or silver, survive today. She says her study examined these tokens “with a view to understanding how they functioned as symbols of self within the social contexts of the mark lodge as well as of their larger communities.”

On the conference as a whole she said “The attendees and subjects addressed were truly international. I heard presentations on Masonic topics from Finland, France, Belgium, the U. S., the Indies, the U. K. and more and met folks from all over the world. I felt like it was most successful when we discussed controversies, shared information and exchanged ideas.”

Aimee Newell, director of collections at the museum, was part of a session that focused on Freemasonry in the United States. Her talk told of the Masonic careers of Boston artist John Ritto Penniman and his apprentices. Newell says, “While



previous studies trace the lives of these men, their Masonic connections have been reduced to a few sentences, merely commenting that they occasionally painted Masonic subjects for Masonic customers.” In contrast, she says her paper “focuses directly on the Masonic connections and experiences of Penniman and his apprentices in order to place the professional lives of these artists in a new context.”

Newell commented on one of the highlights of the conference for her. “The ‘young researchers’ panel stands out in my mind. It was interesting to hear about the various projects that they are pursuing, approaching Freemasonry from so many different directions — geographical, time periods, disciplines, etc.”

The National Heritage Museum, located at Supreme Council headquarters in Lexington, MA, is funded and operated by the Scottish Rite of the Northern Masonic Jurisdiction.



Masons in Greenwood Cemetery, Tennessee by Nancy Adgent

A number of 19th century Masons are buried in Greenwood Cemetery in Columbia, TN. The chest tomb of Past Grand High Priest Taswell Alderson, who died in 1842 at age 40, is elaborately embellished with Masonic symbols. His inscription reads in part, “He was a Mason and a Christian. And in his life adorned the doctrines of the one and obeyed the precepts of the other.”

One side panel contains three six-pointed stars above a crescent. The design, and others on the tomb, appear to have been taken from Jeremy Cross’ *The True Masonic Chart*, which in 1819 was the first Masonic monitor with illustrations for the Lodge, Chapter, and Council.



Photo: Nancy Adgent

Columbia Masons supported the community and each other in various ways. Alderson attended an 1832 Royal Arch Chapter meeting when the organization voted to authorize the Masonic Hall’s use as a hospital should a cholera epidemic occur. After Alderson’s death, Masons paid

for his daughter’s tuition. They became more involved in education in 1848 when a consortium of area lodges purchased Columbia’s Jackson College.

Exhibiting a plethora of esoteric symbols based on religious and architectural principles, Masonic grave markers challenge us to learn from their complex motifs and inspire us to appreciate the stone carvers’ artistry.



House of the Temple Closed Weekends through End of 2009

Due to historic renovations, the House of the Temple will be closed on weekends through the end of 2009.

Visitors are always welcomed Monday-Thursday, 10:00–4:00.

Please check our website, www.scottishrite.org, or call 202-232-3579 for the latest information on special conditions or to arrange a tour for a large party.

Bro. George Allred Celebrates His 90th as Venerable Master in Greensboro, NC

This January Bro. George Allred, 32°, was installed as Venerable Master of the James W. Cortland Lodge of Perfection in Greensboro, NC. There’s nothing that unusual about the story so far — 217 Venerable Masters are installed every year in the Southern Jurisdiction. What makes this story remarkable is that Bro. Allred is 90 years old, possibly the oldest Venerable Master in the Southern Jurisdiction serving in 2009. He might even be the oldest Venerable Master to ever serve.

Bro. George was born on March 14, 1919, in Siler City, NC, and started a job as a truck driver after completing the 9th grade. He served in the U.S. Army during World War II and was deployed to New Guinea in 1943. He received the 32° in 1954, and after retiring in 1982, he can’t remember missing a Scottish Rite meeting. It’s not uncommon for him to attend a Masonic meeting every night of the week and drive himself to them all. All of his Brothers in the Valley of Greensboro are waiting to see how he celebrates his 100th.

—Submitted by Larry Thompson, 32°



email.

“Well, you should have known. I sent you an email.”

Has this remark been directed at you? Have you uttered these words when someone expressed ignorance of your proposal, actions or whatever? Probably “yes” to both.

Folks have come to rely so heavily on email that today it seems most emailers just assume their every message is read and read promptly. And the proliferation of the iPhone and BlackBerry smartphones and their ilk have only made matters worse.

Let’s call these folks *assumers*.

I know this may come as a surprise — lo, even a shock — to some, but millions of us have better things to do than pounce on every incoming message. Furthermore, some of us don’t even look at our personal email on a daily basis. I’ll admit it — I’ve been known to go a week or longer without checking my personal email. I deal with hundreds of emails at the office, and the last thing I want to do at the end of the day is to read more email.

This group we’ll call the *ignorers*.

Now, when *assumers* and *ignorers* clash, misunderstandings, bruised feelings or worse may well be the unintended result.

For instance, say the Worshipful Master sends an email to his officers advising them of the day and time for ritual rehearsal. The appointed hour arrives, but three officers fail to appear. Those in attendance are more than slightly miffed with those who were absent. What they did not know was those three had never read the emailed message of invitation.

So, how do we solve this problem? Not easily and most certainly, not completely.

If you are an *assumer* (and you probably are), you can begin by ending your emails with a request that the recipient acknowledges receipt. Oh yes, you can set your email preferences so your email always includes a request a receipt. Good idea, but for one reason or another, that request may not always appear when the recipient opens your message. Or, the person just might ignore your request. So, add the request for a response to the body of your message.

When you don’t receive an acknowledgement of receipt, make a phone call. The few minutes that extra step takes may well avoid unhappy misunderstandings or even damaged relationships.

As for you *ignorers* — as well as the rest of you —

acknowledge the receipt of messages that request action on your part or contain important information.

An even darker side of electronic communications grabbed headlines last fall when 25 commuter rail passengers were killed. The alleged cause was an engineer who was sending a text

message on his cell phone when he should have been driving his train. This May, scores of people were injured when a Boston trolley rear-ended another trolley. Authorities said the trolley driver was texting his girlfriend at the time of the accident.

These are dramatic examples of a deadly game that is played out every day. While the rail accidents make the evening news, greater danger lurks on our nation’s highways.

For instance, on the highway I take to Springfield each day a serious highway accident occurred when the driver of one of the vehicles diverted his attention from the roadway to his cell phone in order to send a text message.

Common sense dictates that drivers give their full attention to driving. Unfortunately, there is nothing common about common sense.

Increasingly, our vehicles have become rolling extensions of our offices, living rooms, bathrooms and kitchens. Drivers gulp coffee, fiddle with the CD player, apply makeup, comb hair and even brush teeth.

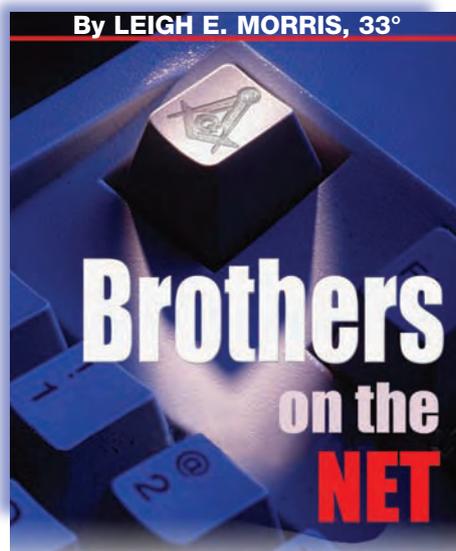
As if all that were not enough, drivers yak on cell phones, check their smartphones for email, surf the Web and send text messages.

If they have the time, they might check the traffic.

To avoid trouble, we need to do our part. First, never text or email, or attempt to read text or email messages while driving. Make certain the members of your family follow these rules as well.

If you must use the cell phone while driving, only use a hand-free device such as a Bluetooth. Keep your calls short. After all, your primary job is driving — not talking.

And watch the other driver by practicing defensive driving skills. Say, here’s an idea. Take a defensive driving course. You’ll be a safer driver and you will probably qualify for a discount on your auto insurance.



Guess what? Not everyone reads email.

As always, I welcome your questions and comments. Just fire an email to me at <studebaker55@casscomm.com> or, if you prefer, you can send a letter to me at PO Box 42, Virginia IL 62691.

CHARITIES

The establishment of learning centers for children with dyslexia is one of the most remarkable efforts ever performed by Masons. Since the beginning of this program in 1993, the number of centers around the Northern Masonic Jurisdiction has grown dramatically.

From that time thousands of children and hundreds of tutor trainees have passed through our collective doors. When they leave us, the children's lives are changed forever. The tutors, certified through our type of Orton-Gillingham training, go out to further relieve school- children of this tragically undertreated disorder.

It is an effort that requires financial support from gifts, big and small.

Sometimes the culmination of small actions can produce great results. This is one such story.

The West Michigan Children's Learning Center is located in the Valley of Grand Rapids. Speaking to the Valley's Secretary, Gerry Millar, 33°, the center is a point of Valley pride. "The Valley is very proud of the learning center," says Ill. Bro. Millar. "Whenever we bring potential new members into the building we always show them the center and tell them about the great work we're doing."

As proud as the members of the Valley are, it took the quiet ingenuity of its treasurer, Ill. Thomas W. Cardwell, 33°, to establish a rallying point for them. "Tom really came up with the idea of a Sponsor-a-Child Club," relates Gerry, "so that everyone who wanted to support the learning center, regardless of the amount, could help."

Cardwell, after finding out about the learning center program that sponsors a year of a child's tutoring in return for a \$5,000 donation, came up with an idea to make it more accessible. "There are a lot of members that would love to support the West Michigan Learning Center, but might not be able to give \$5,000, so why not accumulate a number of smaller donations to add up to \$5,000?"

In his capacity as treasurer for the bodies of the Valley, Tom was in a unique position to do this, while still not attracting any personal attention. "This wasn't about me. It was a program for the children in the learning center."



Ill. Thomas W. Cardwell, 33°, received the Bronze Teddy Bear Plaque on behalf of the Valley of Grand Rapids from Bro. Steve Pekock, 32°, director of Scottish Rite Charities.

PHOTO BY ROGER THARP, 32°

Quickly the plan gained momentum. Many donations, big and small, streamed in as the program's reputation grew.

As of today, this good idea, started so humbly, has provided 27 sponsorships.

The director of the West Michigan Learning Center, Nina Gorak, is very appreciative. "Our local Masons have provided financial support for a great number of children — and the number is growing every day. This has been our most successful fundraising strategy to date. Thanks to all the West Michigan Masons who have contributed to this effort."

As a result of this success, I was privileged to attend the Valley's recent reunion in order to present the Valley with a special award.

I presented Ill. Bro. Caldwell, 33°, a Bronze Teddy Bear award in front of the attendant members, their ladies and guests, acknowledging that the Valley of Grand Rapids Sponsor-a-Child Club had raised more than \$100,000 for the Western Michigan Learning Center.

Plaques are attractive, but as Gerry says, the reward for the Valley's generosity is from something greater. "The stories of the children and their parents are so compelling. Hearing these stories is our real reward."

This story simply amplifies the impact that every donation to our charities has on our continued good works. If you want more information on starting a Sponsor-a-Child Club in your Valley, call me at 800-814-1432 x3340.



The Stamp Act

By **ROBERT A. DOMINGUE**



Wilhelm Ostwald is pictured on a stamp issued by Antigua & Barbuda on Nov. 8, 1995, to recognize the 1909 Nobel Prize winners. He was initiated in the Lodge “Zu den drei Ringen” in Leipzig on Feb. 15, 1911, by the Grand Master of the Independent German Grand Lodge “Freimaurerbund zur aufgehenden Sonne.” After receiving the Fellowcraft and Master Mason degrees he became Deputy Grand Master in 1911, and in 1914 was elected Honorary Grand Master.

Born Sept. 2, 1853, in Riga, Latvia, Ostwald was educated at the “Real gymnasium” in Riga and in 1872 was admitted to Dorpat University to read chemistry.

In 1909, he was awarded the Nobel Prize for Chemistry for his work on catalysis, chemical equilibria and reaction velocities. He died April 4, 1932, in Leipzig, Germany.



Oscar Bonnevalle, born in 1920, was well known in Belgium as a geometrician, specializing in card layout architecture. He also

completed several paintings, some of which have been adapted to postage stamps.

He was one of the principal stamp designers for the Belgian postal authorities starting in 1963. A Belgian stamp issued on April 1, 1996 pictures this noted geometrician and stamp designer.

Bro. Bonnevalle was initiated in Zwiigger Lodge (Taciturn) in Gand in 1950.



James Guthrie was born Dec. 5, 1792 in Nelson County, KY. He was educated at Bardstown and was admitted to the Kentucky bar in 1820.

He served in both houses of the Kentucky State Legislature between 1827-40 and was president of the convention that formed the state constitution. He was appointed secretary of the treasury by President Pierce in 1853 serving until 1857.

From 1860-68, he was president of the Louisville & Nashville Railroad and was elected U.S. senator in 1865. Bro. Guthrie was a member of Clark Lodge No. 51, Louisville, KY, and is

listed as a Past Master in the proceedings of 1850. He was also a member of Louisville Chapter No. 5, R.A.M. He is pictured on the \$50 value Internal Revenue documentary stamp series of 1950.



Sir Edward “Weary” Dunlop (1907-93) spent three and a half years as a prisoner of war. He was sent with 900 men to work on the Thailand-Burma railway.

In primitive conditions, Dunlop tried to help the sick, to save those unfit for work from the labor gangs and to maintain the prisoners’ will to live. After the war he continued his career as a surgeon.

He was knighted in 1969 for his many public activities and was a Companion of the Order of Australia. On April 20, 1995, the Australia Post issued a stamp depicting Bro. Dunlop who was a member of the Lodge Liberation No. 674, Victoria Constitution.



Harold Lincoln Gray was born in Kankakee, IL, Jan. 20, 1894. He graduated from Purdue University in 1917 and joined the staff of the

Chicago Tribune where he assisted Sidney Smith in drawing “The Gumps.”

He served in the Army during the First World War. In 1923, he created “Little Orphan Annie” which was in 400 newspapers at its peak. The USPS included his comic strip in its series of stamps released on Oct. 1, 1995.

Bro. Gray was a charter member of Lombard Lodge No. 1098, Lombard, IL.



Thomas F. Cooper is pictured on a stamp issued by Great Britain on April 23, 1998 as part of a set to honor comedians. Bro. Cooper was initiated in St. Margaret Westminster Lodge No. 4518 on Dec. 16, 1952.

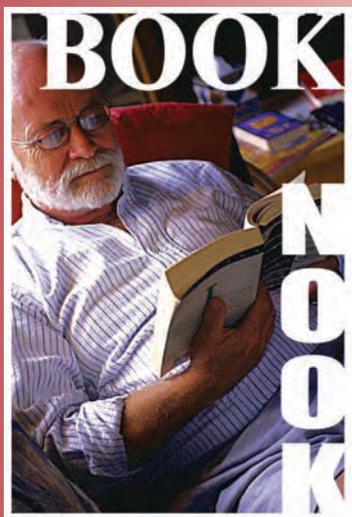
Born in Caerphilly, Wales, Thomas F. Cooper’s family moved to Exeter, Devon when he was three. At the age of eight, an aunt bought him a magic set and he spent hours practicing the tricks.

In 1940, he was called up into the British Army. He developed an act around his magic tricks and became part of the NAAFI entertainment party.

Following the war, he became a variety show headliner and was catapulted into national recognition by his television work.

On April 15, 1984, he collapsed from a heart attack in front of millions of television viewers and was pronounced dead upon arrival at the hospital.





Reviewed by Thomas W. Jackson, 33°

The Secret Science of Masonic Initiation

by Robert Lomas. Published in 2008 by
Lewis Masonic, an imprint of Ian Allen Publishing Ltd.,
Hersham, Surrey KT12 4RG, England.

This book is a very small paperback containing only 112 pages. When I first saw it, I felt an immediate disappointment because I thought Lomas was now writing simply for financial return rather than to produce an academic publication. I have found other Masonic authors who proceeded to dilute their capabilities for a monetary return in a similar fashion. I was pleasantly pleased, however, to find that it was a book that reveals some of the deeper thinking qualities of the author.

Lomas first appeared upon the Masonic scene along with Christopher Knight with their book *The Hiram Key* in 1996. It was followed up in 1997 with the publishing of the *Second Messiah*. I reviewed both of these books and thought that the amount of speculation they contained carried them beyond the realm of logical reality. They followed up with the third book *Uriel's Machine* in 1999, and although highly speculative, it offered a greater opportunity to prove and debate.

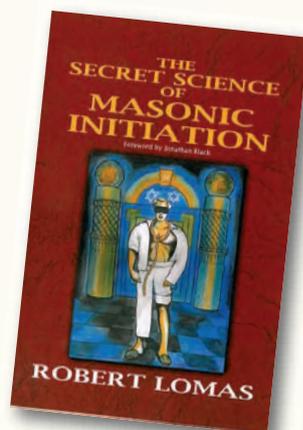
In 2003 Lomas alone authored the book *Freemasonry and the Birth of Modern Science*. In my opinion this was the best book that was written up to that point and I gave credit to the author for his research analysis and preparation in authoring it. He then wrote *Turning the Hiram Key* and I prefaced my review with the comment that “the author had become a total enigma to me.” In it

he invoked spiritual stimuli that he experienced from his relationship with Freemasonry that made it so dissimilar to his prior books.

Now he comes out with a book totally unlike that of all of the others in which he delves into the depths of esotericism and its translation of meaning to Freemasonry. The man is so multifaceted in his writing that I find him impossible to understand, but I also developed a greater appreciation for what he is capable of being.

With my formal education in the field of science, I appreciate his commitment to the discipline. (He holds an engineering degree and a doctorate in solid state physics) I appreciate even more his capabilities of escaping the limiting confines of that world to see “beyond the box” and entering into the esoteric world.

The book is divided into seven chapters and an afterword beginning with “Why Become a Mason” and concluding with “The Real Initiate.” In between, the chapters deal with “What Is Initiation,” the “Four Steps to Initiation” and “The Lodge As a Model of Human Consciousness.” Lomas describes his purpose for writing this book as being that it “sums up my understanding of ‘the craft’ of Freemasonry” and that he might “spread knowledge about the inner meaning of Freemasonry to a new generation of Masons.”



He makes extensive use of the tracing boards in translating the inner meanings of Freemasonry and its philosophical purpose in converting an uninitiated mere mortal into one that becomes transfused with a higher level of consciousness and understanding of oneself and his relationship with the world. It is his description of its purpose “to seek out truth; its working tools are reason and argument” but “Masons take the appeal of their strange institution for granted.” (How sad but how true.)

Tracing boards are rarely used in North American Grand Lodges. Thus, his admonition that “we must learn how the tracing boards disclose secrets of our own nature and declare the practical work we must undertake” creates little impact except on those who seek it out. His observation that when the three degrees are conferred in three

successive months, it is so brief a time that we cannot grasp their implications, is descriptive of the deterioration of the true meaning of Freemasonry in North America. Perhaps our failure lies in our inability to grasp his esoteric translation of the third degree, the death of the personal ego. "Your ego must be allowed to wither till it becomes as inert and non-reactive as a corpse."

He defines very eloquently the Masonic position of its relationship with religions and of our responsibilities to them. He points out that the sole dogma of Freemasonry is the belief in a form of Supreme Being but that it "wisely leaves the dogma unexplained and to be interpreted by you according to your lights."

In the afterword he confronts the current belief that success of a lodge can be based upon its many members, loads of candidates, degrees at every meeting and a strong social program but that the strength and worth of a lodge rests upon the "quality of the corporate life." He went on to emphasize that the original idea of the lodge was "conceived as a small community devoting itself to privacy to corporate work of a philosophical nature."

The final few pages deal with his methodology for Masonic meditation. Here he divests himself of his scientific garb and surrenders himself to pure esoteric meditation. It is a book that I strongly recommend for your reading. I caution you, however, that it will take concentration on your part as a result of our lack of teaching the esoteric qualities of Freemasonry and our failure to make use of the meanings of the tracing boards.

Forged On Ice — Freemasons Within the Hershey Bears and the Hockey Hall Of Fame

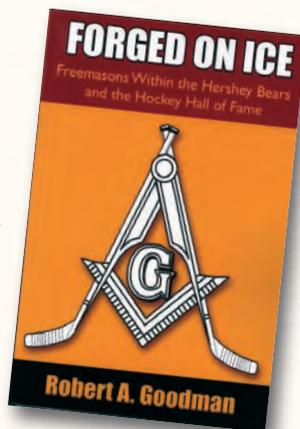
by Robert A. Goodman. Published by
UnTapped Talent in 2009.

I first became acquainted with Bob Goodman several years ago when he asked if I could provide some assistance for him in securing information from North American Grand Lodges for a book that he was writing. I first met him as an anesthesiologist two years later when I was having heart surgery. I began to appreciate his abilities when he presented a program to the Pennsylvania Academy of Masonic Knowledge. His passion for both ice hockey and Freemasonry became evident at that time and is also evident between the covers of this book.

He resides in the town of Hershey, PA, where he developed a great affinity for the Hershey Bears, "the

most respected minor league hockey team," hence the book's inclusion of Freemasons within the Hershey Bears. The prologue of the book is titled, "A Fraternity in Quest" in which he gives the reader a brief glimpse into the significance of Freemasonry.

Although his profession is as an anesthesiologist, he serves as an official in both the college and professional ranks of ice hockey and he is a member of the Society of International Hockey Research.



Forged On Ice is the only book that I have seen that compiles the members of any professional sports hall of fame who are or were also Freemasons. In this book he not only assembles the names of these Brothers, but, for each one, listed a brief biographical description of his life and his contribution to the world of ice hockey is included along with his Masonic memberships and personal anecdotes concerning his life.

In preparation, Goodman scanned more than 2,000 Bears programs, hundreds of articles at the state library and interviewed many former players. He performed detailed research on all members of the Hockey Hall of Fame and contacted every Grand Lodge in North America. Once Masonic membership was confirmed, a biographical summary was written from interviews, books, articles, the Internet and the archives of the Hockey Hall of Fame.

Among the listings of the Freemasons in the Hockey Hall of Fame are not only the players but also those individuals who contributed significantly to the development of ice hockey in North America including owners, officials, managers and others. Significantly, Lord Stanley for whom the Stanley Cup is named and who belonged to Royal Alpha Lodge in England, is found there.

The book is well written with so many personal references to the individual's lives that it reads more like an interesting novel than an anthology.

All proceeds from the sale of this book will be donated to Shriners Hospital for Children, Hershey-Derry Township Historical Society, and Masonic Charities Fund of the Grand Lodge of Pennsylvania. I recommend its reading.

This book was edited, formatted and published by UnTapped Talent, free of charge, as a public service to our charities.

Health Wise

ideas
for
health
and
fitness



Virtual colonoscopy is effective, less expensive, easier

Scientists are excited about the long-awaited X-ray alternative to the dreaded colonoscopy. Medicare is considering paying for the procedure.

Doctors predict that this cheaper, easier option could persuade more people to be screened for cancer's second-largest killer.

A new federal study, the largest of its kind, confirms the effectiveness of the virtual colonoscopy for diagnosing colon cancer.

The study focused on CT colonography with a super X-ray. Though the test didn't predict all cancers, a report in the *New England Journal of Medicine* says that the technique was excellent at ruling out cancer.

It also was valuable for targeting patients with questionable results who are then referred for a traditional colonoscopy. That requires preparation to clean out the bowel, general sedation, and a missed day of work. The cost of the procedure is up to \$3,000.

The X-ray test also requires cleaning out the bowel, but the procedure is not invasive, and it requires no general sedation. The cost is \$300 to \$800.

The X-ray test should be available before very long.

New therapy slows progression of Alzheimer's

Using the drug memantine plus cholinesterase inhibitor drugs, doctors at Massachusetts General Hospital found their Alzheimer's patients had a



lower rate of cognitive impairment than other patients in their study.

In 10 to 15 percent of patients, symptoms were reversed or partially reversed. In others, development of symptoms was slowed. Patients in the study were tracked for two-and-a-half years. Then, using computer projections, they were able to predict what their progress would be four years after beginning the study.

Brain injuries easier to find

Researchers at the University of California-San Diego report that by combining two advanced brain scanning techniques, MEG and DTI, they can detect brain injuries that an MRI and CT did not find.

The patients diagnosed included people who were injured in explosions, such as soldiers returning from combat and people who were injured in sports-related accidents.

University of Miami researchers have

had similar success in detecting brain damage that is difficult to find. They developed a new whole-brain method using MRSI to detect first-time or widespread brain damage.

Diets that lower cholesterol

Researchers reporting in the *New England Journal of Medicine* were surprised to find that a low-carbohydrate diet improves the ratio of total cholesterol to HDL (good) cholesterol more than a low-fat diet.

Low-fat diets, such as the Mediterranean diet, recommend no more than 30 percent of calories from fat. They restrict calories and promote whole grains, vegetables and fruit.

Low-carb diets include the Atkins diet which helps people lose weight, but also improves cholesterol ratios.

Good for the lungs: fiber

Your oatmeal and your whole wheat bread may help you breathe well and avoid COPD.

Researchers quoted in the *American Journal of Epidemiology* found that, among men and women ages 44 to 66, those who consumed 26.7 grams of fiber per day from fruits and whole grains performed better on lung function tests.

They were less likely to develop chronic obstructive pulmonary disease (COPD) over the 10-year study than people who ate 9.5 grams per day or less.

The benefit was found both in smokers and non-smokers, but smokers benefited somewhat less.

More than Just Books...

Van Gorden-Williams Library & Archives at the National Heritage Museum

By JEFF CROTEAU

Are Early Masonic Ritual Exposures **Anti-Masonic?**

Masonic ritual exposures from the collection of the Van Gorden-Williams Library and Archives are just part of the anti-Masonic materials that will be on view in the reading room beginning September 26. In selecting objects for the exhibition, I was looking at our collection of ritual exposés and thinking about this interesting and complicated corner of anti-Masonry.

Steven C. Bullock, in his essay “Publishing Masonry: Print and the Early American Fraternity” calls Masonic ritual exposés “the first important anti-Masonic genre.” The first ritual exposure in book form — Samuel Prichard’s *Masonry Dissected* — was printed in London in 1730. Prichard’s book, while an exposure, is an important document for historians as it provides the earliest known description of the Master Mason degree. To the historian, this type of documentation is invaluable. To the Mason, however, the idea of a ritual exposure is perhaps worrying at best, providing evidence of a betrayal of trust. But what about the historian who is also a Mason?

Arturo de Hoyos, who is both an historian and a Mason, addresses this tension in the introduction to his book *Light on Masonry: The History and Rituals of America’s Most Important Masonic Exposé*. De Hoyos writes: “The great secret of Masonic historians is that many of us have a love affair with ritual exposures. Like other affairs of the heart, it is exciting, but it may also be a love-hate relationship. They are the product of betrayal and are ipso facto suspect, but they also present the possibility of authenticity and may teach us a great deal about the evolution of the ritual.” In other words, what was once the product of betrayal may now be carefully used by historians to trace some of the changes and developments of Masonic ritual.

Masonic ritual is taught “mouth to ear,” although some jurisdictions also provide officially sanctioned ciphers or other memory aids that assist in memorizing ritual and also help to ensure uniformity in ritual work. As Masons who have visited

other states or countries can attest, Masonic ritual is not exactly the same from jurisdiction to jurisdiction. Likewise, not all men’s memories are the same and so it is only natural that some candidates have wished for a printed version of the ritual to assist them. Unsurprisingly, in the absence of officially-sanctioned printed rituals, exposures sometimes served that role, especially in the late-18th and early-19th centuries.

One book illustrates this point well. *Jachin and Boaz*, a ritual exposure first published in London in 1762, was reprinted almost thirty times in the United States from 1793 to 1827. Although considered a ritual exposure, the book’s largest audience was likely those named on the book’s title page: the “New-Made Mason,” and “all who intend to become Brethren.” As Stephen C. Bullock has pointed out, “Although curious onlookers probably picked up the pamphlet on occasion, only an audience of brothers seeking to learn the rituals better could have encouraged American printers to reprint the pamphlet 28 times between 1793 and 1827.”

From the point of view of the librarian, *Jachin and Boaz* is a book that complicates the question of

whether a book should be classified as anti-Masonic or not. On the one hand, exposing Masonic ritual appears to serve the intention of betraying and antagonizing the Fraternity and can easily be thought of as anti-Masonic. On the other hand, a book like *Jachin and Boaz* is not sensationalist in nature and, one might argue, served a need for the Fraternity — both by helping Masons learn ritual, as well as potentially attracting the attention of men who became interested enough to join the craft. Not all ritual exposures are the same, though, and some — if not most — were clearly printed with intentions hostile to Freemasonry.

Suggestions for Further Reading

Bullock, Steven C. “Publishing Masonry: Print and the Early American Fraternity.” *Freemasonry, Anti-Masonry and Illuminism in the United States, 1734-1850: A Bibliography*. Kent Logan Walgren. Worcester, MA: American Antiquarian Society, 2003.

Carr, Harry. *Samuel Prichard’s Masonry Dissected 1730: An Analysis and Commentary*. Bloomington, IN: Masonic Book Club, 1977.

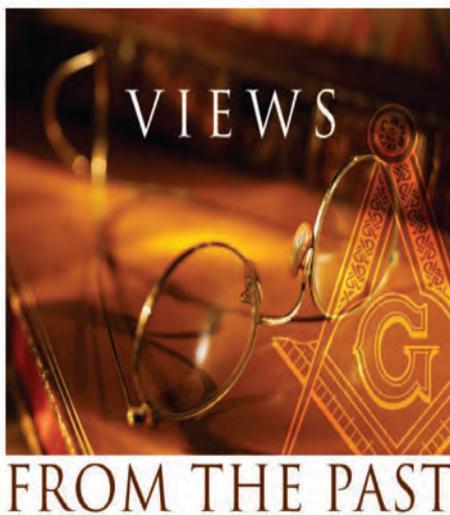
de Hoyos, Arturo. *Light on Masonry: The History and Rituals of America’s Most Important Masonic Exposé*. Washington, DC: Scottish Rite Research Society, 2008.

Jackson, A.C.F. *English Masonic Exposures 1760-1769*. London: Lewis Masonic, 1986.

Smith, S.N. “The So-Called ‘Exposures’ of Freemasonry of the Mid-Eighteenth Century.” *Ars Quatuor Coronatorum*, 56 (1946): 4-36.

Three Distinct Knocks and Jachin and Boaz: With an Introduction and Commentary by Harry Carr. Bloomington, IN: Masonic Book Club, 1981.

The Van Gorden-Williams Library & Archives is open to the public Tuesday-Saturday, 10-4:30. Reference assistance is provided in person, by phone, or by email. You may contact us at 781-457-4109 or library@nationalheritagemuseum.org.



MASONRY IS ADAPTABLE

There is a clamor for “something new.” We tire of the same old things. Variety is indeed necessary, but it must never be forgotten that we grew by repetition. Physically and mentally we grow a little each day by repeating the same thoughts and movements until they become fixed habits. The old Greeks were fiends for new things. The messenger who brought to attention a spicy happening got the glad hand. The philosopher or discoverer who introduced a new idea or a new thing was the man of the hour.

So it takes both repetition and branching out anew. It is easy to go astray in either direction. Those of us who are too slow and stupid to learn a new thing are equally as much in error as those who are so busy seeking the new.

In Masonry we need to stand close to our landmarks, our customs and usages, all of which are founded on eternal verities, but we greatly need new methods of approach.

It is a most decided mistake to think that because Masonry is venerable with age and has passed the acid test of experience, it cannot be as modern as anything else. Masonry is in good fashion every year all the year. It has sufficient elasticity to live in any age and live in complete harmony with the times.

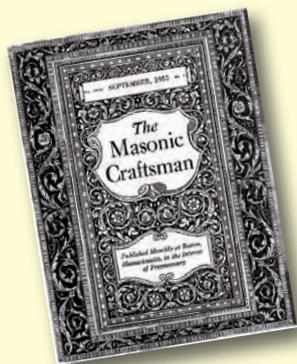
The repetition found in Masonry drills into us the great principles and, if we are the right sort of Masons, makes them an integral part of us.

The educational work of Masonry and the flexibility of its teachings makes them available to every degree of Mason and fits them for all ages.

By the system of holding fast to fundamentals and constantly having something for all who search with clear vision and unbiased mind, Masonry is ever showing new facets of beauty to the faithful craftsmen.

— *A. Ormonde Butler, The New South Wales Masonic Journal, Nov. 29, 1930*

THE BUILDING MATERIAL



A wall of Masonry is not just a chance accumulation of stones and mortar.

It is a studied and carefully arranged plan executed with attention to every small detail.

Good character in man is not a wild and natural growth. It is only developed under careful discipline.

The standard of righteousness is as unvarying as the plumb.

Virtue is as exact as the angle of the square.

Our determination to be good and true must be as continuous and unbroken as the level line which stretches far beyond the bounds of space to the realms of eternity.

Let no one suppose that it does not matter what he believes, or how he speaks, or what he does; for thoughts, words and deeds are the building material of his character.

— *Alfred H. Moorhouse, The Masonic Craftsman, Nov. 1938*

THE PURSUIT OF EXCELLENCE

We live in an age which is witnessing “a breakdown of morality” because so many modern voices tell us that morality is merely a collection of outmoded customs and rules which we have inherited from our ignorant ancestors, that there can be no “absolute” rules of conduct, and that morality is, therefore, a relative, “situational” matter.

Masons know better if they understand their “art.” Civilization is impossible if men cannot agree to conduct themselves according to certain rules and standards which will make liberty and justice possible for all. When such standards are written into laws, we consider them enforceable by agencies created by society for that purpose. Masonry teaches us that a good man abides by such laws and lives peaceably with his neighbors and brothers.

But the essence of the morality that Masonry teaches is that a man obeys the law and serves his fellow man, not because he is afraid of the penalties provided for breaking laws, but because he has committed himself to maintain those standards of conduct by which alone civilization is possible. That concept of morality depends on the highest concept of freedom, to do that which is good for all one’s fellow men and to refrain from that which is harmful and destructive.

To those standards a Mason voluntarily commits himself by the solemn promises he has made. He has chosen freely to act responsibly toward others. That is the broad objective of Masonic labors. Let every lodge become committed to the pursuit of excellence.

— *Burton A. Greer Sr., Square and Compass A Journal of Masonry, Feb. 1971*

WHY MASONRY HAS LIVED SO LONG!

We are not banded together simply for the purpose of social recognition and mutual support. We have not inherited merely unmeaning forms of ritualistic display which have nothing but their mysterious secrecy to commend them. Do you think there is enthusiasm enough in humanity to continue for so many centuries, amidst all sorts of perils and persecutions, such an organization as this, designed only or even chiefly, for selfish ends? You make Masonry a far greater mystery than we claim by so supposing. Nay, it is the love of the truth, the adherence to the truth, which has constituted Masonry the miracle it is. Here it stands, just as complete, just as glorious as when in the first temple's time. But what is the meaning of all symbolism? These tools of our craft and jewels of our order have very solemn meaning. The officers of the lodge, from the Tyler at the door to the Worshipful Master in

the East, are engaged in every earnest work. These are all efforts to preach the truth. Each is a crystal face of this purest gem. And all are occupied in the manifestation of that of which each symbol tells a part.

How comes it, I ask again, that, after such long journeyings, and amidst so many adverse influences, this traditional ritual remains so pure, so unaltered? Other schemes of man's device have had their day and have fallen to rise no more.

What is the talisman which explains their destruction and the preservation of this ancient system? Everything in the lodge answers, truth — "a divine attribute, and the foundation of every virtue." For, "to be good and true, to buy the truth and sell it not," is the first lesson we are taught in Masonry.

— S. H. Tyng Jr., *The Keystone*,
July 20, 1867

Stability of Ideas Needed

Never has the need for clear thinking been greater than at the present moment. The convalescence of a nation after an economic convulsion is slow, and the reconstruction period has its inevitable dangers.

Demoralizing and disintegrating influences always seek to build upon misfortune. Ideas which, under normal conditions would not be tolerated, find a hearing in the atmosphere of discontent. A sullen contempt for law, for justice, for individual rights, reveals its presence in incredible places.

What can be done about it?

This much, at least: the three million Masons in this country, with independent and wholesome reasoning, can help tremendously to counteract sinister theories regardless of their origin.

Few of us have come through these last years unscathed; many have lost everything but honor and courage. But we can still question, we can analyze, we can think things through. We can insist that experience should temper experiment, and regard with profound distrust any organization or individual who substitutes expediency for principle. We can defend the principles upon which our country was founded and upon which it has come — with all its faults — to greatness. We can, by precept and example, exalt reason, sanity of thought, sound patriotism, justice — in short, good citizenship in its finest sense. To do less is to be false to ourselves and to the fraternity which commands our allegiance.

— Burton H. Saxton, *The Mason's Craftsman*, Sept. 1935

QUOTABLES

We conquer by continuing.

— George Matheson

Doing your best is more important than being the best.

— John Wooden

Too many people overvalue what they are not and undervalue what they are.

— Malcolm Forbes

Dreams are renewable. No matter what our age or condition, there are still untapped possibilities within us.

— Dale Turner

Motivation is a fire from within. If someone else tries to light that fire under you, chances are it will burn very briefly.

— Stephen Covey

One-half of life is luck. The other half is discipline, and that's the important half. Without discipline, you wouldn't know what to do with luck.

— Carl Zuckmayer

Heaven is full of answers to prayers for which no one bothered to ask.

— Billy Graham

My basic principle is that you don't make decisions because they are easy; you don't make them because they are cheap; and you don't make them because they are popular. You make them because they are right.

— Theodore Hesburgh

We probably wouldn't worry about what people think of us if we could know how seldom they do.

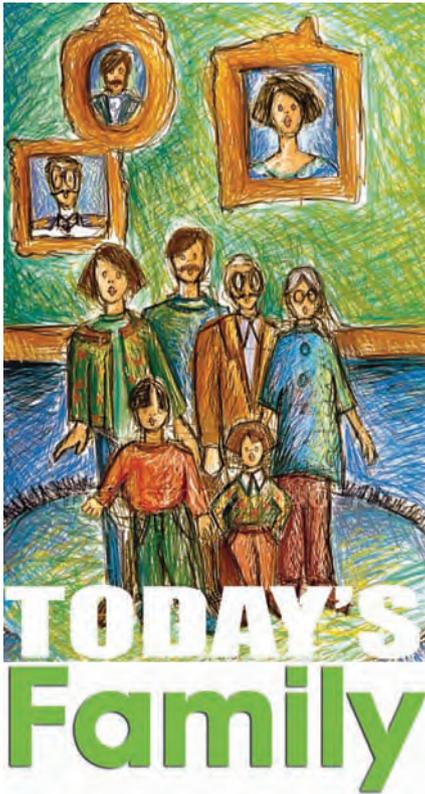
— Olin Mill

You can never earn in the outside world more than you earn in your own mind.

— Brian Tracy

The only way to multiply happiness is to divide it.

— Paul Scherer



Schools find ways to involve working parents

It's a familiar problem for working parents. Parent-teacher meetings, school plays, bake sales, and choir concerts are held during the day.

According to the National PTA, Chicago, a six-million member group, only one in nine working parents is active in their children's schools, compared with one in four of all parents.

In a change that can have big benefits for children, schools are making an effort to bring working parents into the picture. Steps taken or in progress at schools include:

- Holding two rounds of meetings, conferences, and events, one during the day and one during the evening.
- Create "family fun" evenings to welcome all parents.
- Offer volunteer activities that require just a brief commitment of time.
- Give parents more freedom to carry out their program ideas.
- Review all meeting and program schedules annually in order to draw maximum attendance.
- Hold meetings where the kids are, like during warmups before soccer games.

Easy, fast silver cleaner

You can make your own cleaner for silverware using washing soda (not powdered detergent), which is sold at grocery stores.

- Gather your silver pieces. Line a plastic (not metal) basin with aluminum foil, shiny side up. Place the silver inside, making sure all pieces are touching the foil.
- Add 1/4 cup washing soda.
- Boil one gallon of water and pour it over the silver. As it soaks, it will cause the tarnish to release from the silver and cling to the foil.
- Wearing rubber gloves, remove the pieces, rinse, and buff with a soft cloth.

For very tarnished items repeat, say the editors of *Good Housekeeping*.

Good college courses for children

If your student is deciding on a major course of study, the beginning pay in various careers may be of interest. Jobs that are most in demand and pay more. They are in technical fields requiring a specific degree, such as health care, engineering or computer science.

On average, these are the starting earnings of some degrees: chemical engineering, \$63,773 per year, computer and information sciences,

\$58,677 and economics, \$51,062. Researchers for *Money* magazine say the visual and performing arts pay an average of \$35,073 for the first year; English, \$35,453, and liberal arts, \$36,715.

Twins want to be together

Schools often separate twins and triplets in the lower grades, thinking it helps them to develop separate personalities.

According to the Twins Study Center at California State University, Fullerton, the policy is not based on research and is usually for the convenience of teachers. The center's studies show that some young twins may have to be in eye contact with each other in order to relax.

Parents say the separation can cause anxiety, especially when there is stress from an illness or death in the family or from divorce. The problem is coming up more often today because there are more multiple births.

High-tech washing machine coming

If you like to save water, you'll love this new washing machine.

It uses about one cup to do a load of laundry. Reporting in *Business Week*, British researchers at Xeros and the University of Leeds have developed a machine that uses only one percent of the ten to 15 gallons a regular machine uses.

It uses tiny plastic chips and a bit of detergent to rub dirt from clothes, which come out almost dry and very clean.

Xeros predicts that the virtually waterless machine could be available in Britain next year.

According to London-based non-profit Waterwise, washing machines in Britain use about 120 million gallons of water daily. That's enough to fill 145 Olympic-size swimming pools.



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SCOTTISHRITESTORE.ORG

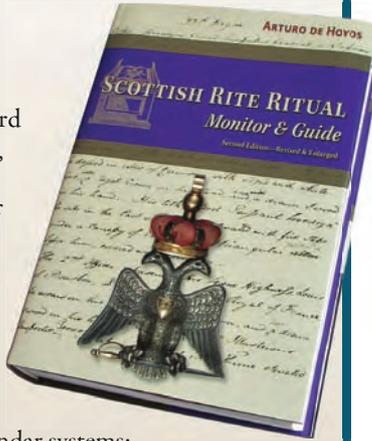
Scottish Rite Ritual Monitor and Guide, Second Edition

By Arturo de Hoyos, 33°, Grand Archivist and Grand Historian, with a foreword by Ronald A. Seale, 33°, Sovereign Grand Commander, S.J., U.S.A.

This comprehensive guidebook to the Revised Standard Pike Ritual, the official ritual of the Supreme Council, 33°, S.J., U.S.A., contains more material than Albert Pike's several *Liturgies*, as well as the complete texts of his *Legenda* and *Readings*—all in one handy volume.

Subjects include: Introductory material for new members; The Scottish Rite's origins and its ritual development; the structure of the Scottish Rite, its officers and their duties, a description of the four Scottish Rite Bodies, the

Degrees and Honours, Masonic calendar systems; early Charleston documents (including ritual); foreign phrases in Freemasonry; Scottish Rite Alphabets and ciphers; suggested Masonic reading, and much more.



This revised and enlarged second edition also includes 60 color plates (see left) and a complete index. (10¼ in. × 7¼ in.) *Hardbound with dust jacket, profusely illustrated;* 1,018 pages..... \$65.00

Scottish Rite Research Society Membership



Since 1991, the Scottish Rite Research Society (SRRS) has become a dynamic force in Masonic research today, pursuing a publication program emphasizing quality—both in content and physical form. We encourage anyone interested in deepening his or her understanding of Freemasonry to become a member.

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- ↪ Special discounted offers on advanced sales throughout the year.

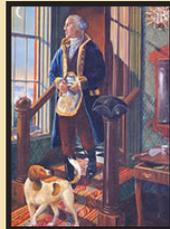
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READERS



RESPOND

Mystery Solved?

The "Mystery Jewels" (*Good Fellows, Neighbors, and Mechanics*, TNL, May 2009) intrigued me as I have seen that symbol before. My father is buried in the I.O.O.F. Cemetery in Ennis, TX. To the right of the burial plot is an outline of a star and crescent. It is very large and somewhat covered by the earth. I hope that helps solve the mystery.

Carol Frawley

My Mother Lodge

I read with interest Aimee E. Newell's report on her trip to The Hague (*The Expression of Freemasonry*, TNL, May 2009). I had hoped to find that she had visited my "Mother Lodge," Lodge Concord No. 134, Rotterdam. Lodge Concord is the Netherlands' English-speaking lodge. I was a member of the U.S. Air Force and assigned to the American Embassy in The Hague when I joined, but because it was a so-called "summer lodge," I was invited to London's St. John's Lodge for the Rite on Aug. 30, 1958.

Theodore M. Doan Jr.
Valley of Boston

Masonry Alive and Well in St. Augustine

In your "masonicmoments" feature (TNL, February 2009) a reader states that he found a Masonic emblem on a Spanish monument in downtown St. Petersburg, FL. He says it is unusual as "no known records exist of a Masonic lodge" there.

The city has been here since 1565 and there have been many lodges here — Spanish, English, and American. Ashlar Lodge, for instance, was chartered in January 1888. If the Brother will make himself known we will be glad to have him visit us and enjoy some very good ritual and friendship along with some good southern cooking that includes ribs, grits, and southern pizza.

E. Raymond Suart
Ashlar Lodge No. 98, F & AM
St Augustine, FL

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.

On his first trip to Northwestern Pennsylvania, Bro. William H. Sober Jr., 32°, from the Valley of Williamsport, PA, glanced to his left, and saw this. He thought "Did I just see what I thought I saw?"

Do you??



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.

DON'T FORGET!

Scottish Rite Day

Saturday, November 14

Only Two Degrees

Degree work begins at 10 am and concludes by noon

Spotlight on the Rite

Over the past few months the look and feel of the web page of the Scottish Rite Northern Masonic Jurisdiction has changed, and it will continue to evolve. A new front page at www.ScottishRiteOnline.org highlights news from the Supreme Council and from the Valleys. We are looking for items to place in the new online column, called *Spotlight on the Rite*. If you have something newsworthy from your hometown Valley, send us the story. The best articles are kept short. The features need to be about 150 words in length and should include an image that you own or have permission to use. Make sure you identify the people in photos. It should be noted that the stories are subject to editing for space and grammatical errors.

Submit text in Microsoft Word format or in the body of an email. Please send your submissions to editor@supremecouncil.org and use the subject title "Spotlight on the Rite."

Middle of the Road

Occasionally, as deadlines get tight, an article slips into the magazine without the full scrutiny it deserves. One such case appeared in the May edition on our "Today's Family" page. A story titled "Better Ideas for Safer Driving" came to us from the BMW Performance Driving School. Many of the pieces of advice were good ideas and followed a rule of common sense. One item, however, struck many of our readers as contrary to their own feelings about safe driving. The story advised drivers to move to "an outside lane." It said that "the worst place to be on a multi-lane highway is in the middle lane." Phyllis Anderson, from Wisconsin, disagrees. She says that she always drives in the middle lane.

"There, you can drive at the speed of the traffic, let faster drivers pass on the inside lane, avoid all the doubts about cars exiting or coming on the highway and, watching the signs, exit safely yourself." A caller told us that his father, when teaching him how to drive, advised him to use the center lane as the travel lane. In fact, many road signs give the same advice.

Museum Blog a Year Old

On May 19, 2008, the staff at the National Heritage Museum in Lexington, MA began offering a new "blog" feature at the institution's web page. "Through the blog," according to Jeff Croteau, manager of the Van Gorden Williams Library and Archives at the museum, "NHM staff present the stories behind interesting and sometimes unusual objects from the museum and library's collection, giving readers the opportunity to learn more about Freemasonry, fraternalism, and American history — and inviting them to participate in a conversation with our staff. The blog posts also spread the word about news, exhibitions, programs, events, new acquisitions, as well as objects featured in our current exhibitions." Since then eight staff members have contributed more than 100 posts on a variety of subjects including, "Album of Masonic Imposters," Rob Morris' "Poetic Allusions to the Battle of Lexington," "A Union Soldier's Masonic

Notebook," "The Anti-Masonic Party's First Convention," "Loony Speculations about Masonic Oaths," and much, much more. Check out the blog site at: <http://nationalheritagemuseum.typepad.com>.

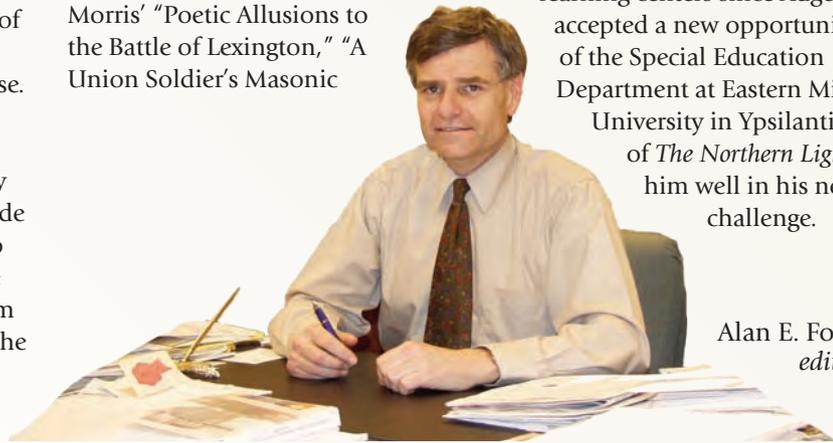
Tradition on the March

In April the Valley of Chicago took a giant step toward creating a new home. Design work is complete and the bidding process has begun that will result in a new headquarters building. The 62,000 square foot facility, planned for the community of Bloomingdale, "will give Freemasonry a modern face while respecting the three-century-old society whose alumni include George Washington and Benjamin Franklin," according to Valley officers. Gregory R. Klemm, Executive Secretary of the Valley and chief operating officer of the Scottish Rite Cathedral Association, says "Our hope in constructing a new home is to honor the richness of our traditions while, at the same time, capture the interests of today's modern man."

Dr. Winters Resigns

Clinical director for the 32° Masonic Learning Centers for Children, Inc., Dr. David C. Winters, resigned his position in May. Dr. Winters, who has been with the network of dyslexia learning centers since August 2002, accepted a new opportunity as head of the Special Education Department at Eastern Michigan University in Ypsilanti. The staff of *The Northern Light* wishes him well in his next challenge.

Alan E. Foulds, 32°
editor



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