

# The Northern Light

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## Reflections on Fishing and Freemasonry



# The Northern Light

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## Who You Are . . .

I have been reading much (as many of you faithful readers have noticed) of the work of Jim Collins in his books *Good to Great* and *How the Mighty Fall*. Recently, I have been attracted, once again, to his thinking in one of his earlier works, *Built to Last*. In the introduction to the paperback edition, Collins writes, “Contrary to popular wisdom, the proper first response to a changing world is *not* to ask, “How should we change?” but rather to ask, “What do we stand for and why do we exist?” Put another way, visionary companies distinguish their timeless core values and enduring purpose (which shall never change) from their operating practices and business strategies (which should be changing constantly in response to a changing world).” In like manner, the core values of our Scottish Rite will continue to define our mission well into the future.

Recently, during a visitation to the Valley of Dayton, a member of the Valley spoke to me about the problematic missions of both the Masonic fraternity and some mainline Protestant churches. He observed that as the Masonic fraternity has lost its focus on fraternalism; so, too, have some churches lost their focus on religion and worship. I was intrigued by his comparison of these two seemingly different types of organizations. He observed that as Freemasonry has lost its focus on fraternity through an ever increasing array of institutionalized charities that somehow always benefit the secular world and its emphasis on the perfection of ritual, so, too, have these churches lost their focus on the worship of God,

emphasizing instead political and secular issues which do not meet the needs of their members. In other words, the core values which established and guided both of these institutions have been routinely ignored by their respective leaders.

We may well ask ourselves if our fraternity is doing what it can to focus on membership, relevancy and effectiveness, asking all kinds of questions about these concerns at every Masonic gathering. We have reached a point in our history where we must be proactive and no longer reactive if we are to enjoy a Masonic future. We must, of necessity, ask ourselves another question, “For whom does our fraternity exist? Is it for the leaders or its members?” If we are unable or unwilling to focus beyond the vain service of self, then we are condemning ourselves to irrelevancy and, possibly, extinction. Let us, then, determine just where we want to take our society of friends and Brothers and how to build our future together.

Jim Collins wrote: “Those who built the visionary companies wisely understood that it is better to understand *who you are* than where you are going, for where you are going will almost certainly change.”

Perhaps the 1994 Jim Collins’ work, *Built to Last (Successful Habits of Visionary Companies)*, is more than just a best seller. Perhaps it is really the roadmap for the renaissance of the Masonic fraternity.

  
Sovereign Grand Commander

# Joseph Cerneau's Supreme Council

## MISUNDERSTANDING OR MALICE?

By AIMEE E. NEWELL, Ph.D.

On June 3, 1899, William T. Petherbridge (1848-1924), Thrice Potent Master of Onota Lodge of Perfection in Pittsfield, MA, wrote to Charles C. Dame, 33°, Deputy of Massachusetts, petitioning for a dispensation for the lodge to work on the coming Festival of St. John:

*Owing to our close proximity to the so-called Cerneau Consistory at Lenox, it is a difficult matter to build up an active Scottish Rite body, we have many loyal Masons, but to the majority who unfortunately take no pains to investigate, they are just as apt to take the word of the members of the spurious body as they are to believe what we tell them . . .*

In these brief lines, Petherbridge raised a number of questions and outlined pressing issues that confronted the Scottish Rite then and now. What was the Cerneau Consistory? Why was it a “spurious body?” Why was the Lodge of Perfection finding it difficult to attract members? Just as the Rite is working today, over 100 years later, to bring in new members, Freemasons in 1899 were struggling to do the same, thwarted, in part, by a spurious group that took its name from one created almost 100 years earlier, in 1807, by Joseph Cerneau.

### Who was Joseph Cerneau?

Most of the details about Joseph Cerneau's life — whether Masonic or not — are far from securely documented. According to George A. Newbury and Louis L. Williams' 1987 *History of the Scottish Rite*, Cerneau was born in Villeblevin, France in 1763 and became a jeweler. During the 1780s, Cerneau went to Santo Domingo where he served as Secretary of a Masonic lodge in 1802. Later in 1802, a slave rebellion forced



New York circa 1806, when Cerneau moved to the city.

Cerneau to leave Haiti and relocate to Cuba. In 1804, he petitioned the Grand Lodge of Pennsylvania for a warrant for a new lodge there and became the lodge's first Master.

Cerneau's connection to the Scottish Rite seems to begin in Cuba. Antoine Matthieu Du Potet, a Freemason in Santo Domingo, was appointed a Deputy Inspector General of the Lodge of Perfection there, but fled to Cuba during the same slave rebellion that provoked Cerneau to leave. According to Newbury and Williams, Du Potet gave Cerneau the authority of a Deputy Inspector General for the northern part of Cuba in July 1806. Newbury and Williams point out that this Lodge of Perfection was not the same as today, but modeled on the old style, which originated in France in 1760, and governed 25 degrees. This Lodge of Perfection had no connection with the Supreme Council founded in Charleston, SC, in 1801.

Cerneau was expelled from Cuba later in 1806 and moved to New York with his patent from

## Timeline of Cerneau's Activities

In the 1780s Cerneau was a lodge member (and later, Secretary) in Haiti. During the slave rebellion of 1802, he leaves for Cuba.

**1802**

Flees to Cuba.

**1804**

Petitions Grand Lodge of Pennsylvania for lodge in Cuba. Becomes first Master.

**1806**

Appointed as Deputy Inspector General for northern Cuba. Moves to New York.

**1807**

Formed "Grand Consistory" of 25 degrees.

**1813**

De La Motta delegated by S.J. in Charleston to sort out situation in New York.

**1827**

Leaves New York for France.

Du Potet. Although Cerneau's patent allowed him to confer the degrees up to and including the 24th and the 25th degree on one candidate per year in Cuba, this jurisdictional restriction does not seem to have stopped Cerneau from conferring the degrees once he reached New York, nor did the fact that there was already a group of men who had received the 32° in the city. Antoine Bideaud, who became an Active Member of the Supreme Council in the French West Indies, initiated J.J.J. Gourgas and four other men as Sublime Princes of the Royal Secret, 32°, in August 1806.

### Exuberant Brother or Malicious Charlatan?

At this point in the story, Newbury and Williams suggest that Cerneau pursued his Masonic activities with definite purpose and not a little nefariousness. They write that he sought out "New York's leading Masons," including future governor DeWitt Clinton, and formed a "Grand Consistory" in 1807 of 25 degrees. Some interpretations of the history of the Scottish Rite in New York city at this time find strong competition between Cerneau's group and Bideaud's group. In his 1938 history of the Scottish Rite, Samuel Harrison Baynard Jr., suggested that the competition between the two groups stemmed from political differences and was further stoked by one group offering only 25 degrees in comparison to the second group's 32 degrees.

In his history of Freemasonry in New York, Peter Ross remarked that Cerneau has been the

subject of a "violent paper war" which started in the early 1800s and lasted for 200 years. No less an authority than Albert Gallatin Mackey joined the fray writing that Cerneau "changed the names of his bodies as suited his pleasure" and that the Northern Supreme Council was "infected with an unhealthy absorption of bad material." Yet, Mackey grudgingly admitted that it would be "unwise not to acknowledge that [Cerneau bodies] had an existence."

Joseph Cerneau himself endured personal attacks in the 1810s and 1820s, labeling him a peddler of Masonic materials and degrees as well as a swindler. While most subsequent Scottish Rite historians, starting with Albert Pike, have expressed a negative view of Cerneau and his activities, there are always two (or more) sides to every story. In his 1862 history of the Scottish Rite, Robert B. Folger offered a counterpoint, comparing Cerneau's activities to those of Jeremy Cross and suggesting that Cerneau did nothing wrong. For example, as a working jeweler, Cerneau made and sold silver boxes, which were used by lodges to hold charter seals. Indeed, this seems to parallel Paul Revere's work of crafting Masonic officer jewels and selling them to his own lodge, as well as other Boston-area lodges. Yet, Cerneau was vilified and Revere was, well, revered.

Baynard makes the point that the Scottish Rite's cherished motto, "Ordo ab Chao," translated to "order out of chaos," was inspired by the competing Supreme Councils that began to crop up in the early 1800s. By 1813, the Supreme Council in Charleston, SC, which considered itself to be properly established, decided to resolve

the issue of multiple Supreme Councils operating in New York. Emmanuel De La Motta was dispatched to examine the patents of each group and to determine which one was the “real” one.

De La Motta, who was the Treasurer General of the Supreme Council in Charleston, found three major active Scottish Rite groups when he arrived in New York. One was the group headed by Cerneau, another was the group established by Bideaud, and the third was a group with members initiated by Abraham Jacobs who had received a patent in 1790 in Jamaica. De La Motta asked each group to allow him to inspect their records. Cerneau refused the request leading De La Motta to denounce him “as an imposter of the first magnitude, and whom we have expelled from Masonic Asylum within our jurisdiction.” Bideaud’s group was regularized, forming the Supreme Council for the Northern Masonic Jurisdiction in 1813. Members of Jacobs’ group were received into this Supreme Council once appropriate paperwork was completed.

De La Motta’s decision has alternately been described as the correct choice and a completely arbitrary one. While Bideaud’s group was formed first, it, like Cerneau’s, was not regular and also came from the West Indies.

Regardless of which interpretation of De La Motta’s decision seems most accurate, questions still abound as to Cerneau’s true goals. Was it simply that he misunderstood what his patent allowed him to do? Or was he really only in it for the money? These questions will likely continue to be debated and dissected for decades to come. It does seem likely that Cerneau did not have a good grasp of English. He also may have believed that he was working with the authority of a different group. According to the 1862 history by Folger, Cerneau applied to both the Grand Orient of France and the Supreme Council of France for recognition and was granted it by both. The Scottish Rite Masonic Museum and Library is fortunate to have a minute book kept by Cerneau’s group covering the years from 1816 to 1825. The records in the book resemble those of countless lodges. The entries track the group’s business — they document meetings, note charters granted and members nominated, review reports by subcommittees, and discuss correspondence and accounts. In short, these pages present a group



## This chapter of Scottish Rite

history touches on the fraternity’s origins while also demonstrating how cherished the bonds of Brotherhood were — provoking strong feelings and passionate emotions.



that had a common aim and went about its business with its members thinking they were doing nothing wrong.

After De La Motta’s decree, in 1813, the Bideaud group was recognized by the Supreme Council in Charleston and continued to offer 33 degrees, just as they had for several years. Around the same time, Cerneau’s group changed its name to “Sovereign Grand Consistory for the United States of America.” But, was this an attempt to outdo the other group by taking on a grander, more expansive name, or was it merely an attempt to differentiate itself and attract new members?

After 1813, Cerneau continued to confer degrees and fashioned himself as Sovereign Grand Commander until 1827 when he left New York to return to France. Unfortunately, like so many of the events of his life, Cerneau’s reasons for this return and what happened to him in France are unknown. Even his date of death is unclear — just that it was sometime in the early 1840s.

Cerneau’s successor in New York was Elias Hicks. The group had been successful in starting a number of subordinate bodies in six states and five other countries, but the Anti-Masonic movement, which gained strength in the late 1820s and 1830s, reportedly wiped out all of these groups, except for the one in New Orleans.

Yet, just as recognized Freemasonry and its established Grand Lodges withstood the attacks of Anti-Masonic proponents, the 1899 letter quoted at the beginning of this article demonstrates that competing groups continued to exist as well. While Cerneau returned to France in 1827, just as American anti-Masonic fervor was mushrooming, his name continued to serve as an umbrella term for spurious and irregular Masonic groups. Although not directly connected to Cerneau's Supreme Council in New York city in the 1810s and 1820s, the designation "Cerneauism" continued to be used by proponents and opponents into the 20th century and beyond.

### Cerneau's Lasting Influence

The existence — and persistence — of the Cerneau Supreme Council, and "Cerneauism" in general, has confounded members of the recognized Supreme Councils of the Northern Masonic and Southern Jurisdictions for centuries. As mentioned above, the official history of the Northern Masonic Jurisdiction, published in 1987 and written by former Sovereign Grand Commander George A. Newbury and Active Emeritus Member Louis L. Williams, takes a noticeable bias against Cerneau and his Brothers. These authors suggest that Cerneau started his group for unsavory reasons and was acting solely from hubris or some other ambition. Yet, more recent articles have started to suggest that Cerneau acted out of less malicious intent. In a 1995 article published in *Heredom*, Michael R. Poll reviewed the work of Albert Pike in an attempt to resolve the question of the validity of Cerneau's "right" to establish Scottish Rite bodies. He presented a convincing argument that Cerneau believed he had the authority to act and was doing so out of his own love for his fraternity.

In a 1997 article in *Heredom*, Alain Bernheim transcribed a newly-found document originally presented to Cerneau by the Sovereign Grand Consistory of the United States of America in 1827 when he returned to France. Presented by Cerneau's own group, the document attests to his "zeal for the interests of the Order" and states that his Brothers "entertain the highest esteem & regard for his person, virtues and services." While documents in Cerneau's own hand remain

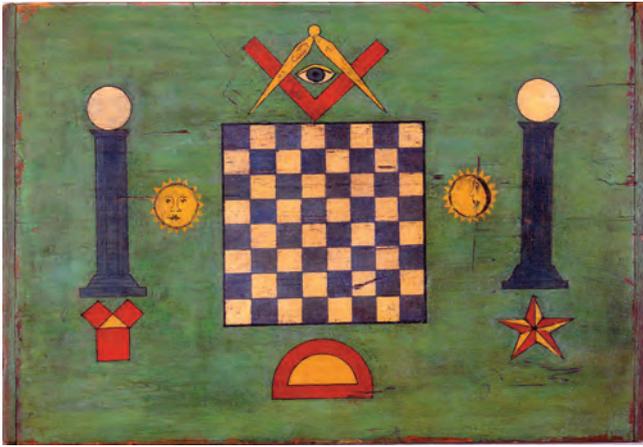
unlocated, this document does provide a counterpoint to the negative impressions offered by the previous biographers of Cerneau and the men who ran the Supreme Councils of the Northern Masonic and Southern Jurisdictions in the 1810s and 1820s.

While Cerneau himself sailed away, the Northern Masonic Jurisdiction experienced the "chaos" of spurious groups until the Union of 1867, which once again settled questions of regularity and recognition by bringing multiple Scottish Rite groups together. Bideaud's group continued to present itself as the authority after De La Motta confirmed it as lawful in 1813. As explained above, Cerneau's group was taken over by Elias Hicks in 1827 and continued to meet until 1846 when it was dissolved and its funds were distributed to its members. But not all of Cerneau's members followed Hicks. Henry C. Atwood started his own Supreme Council around the same time. In 1858, leadership of this group was bestowed on Edmund B. Hays.

In 1860, Sovereign Grand Commander Edward Asa Raymond walked out of the recognized Supreme Council's August meeting and declared it closed. Roundly understood to be suffering from a mental disorder, Raymond claimed "supreme and autocratic power" in December 1860 and started another Supreme Council. This group existed until 1863 when it merged with the Atwood-Hays Council. Four years later an agreement was worked out regularizing the members of this Council and bringing them together with the recognized Supreme Council — the original Bideaud group that De La Motta accepted in 1813.

The history of Joseph Cerneau and his patent continues to inspire debate and curiosity today, 200 years later. This chapter of Scottish Rite history touches on the fraternity's origins while also demonstrating how cherished the bonds of Brotherhood were — provoking strong feelings and passionate emotions. Yet it may also offer insight that can assist us today with understanding some of the factors that make membership attractive.

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# Symposium

New Perspectives  
on American  
Freemasonry  
and Fraternalism

**F**reemasonry in its current form dates itself to the early 1700s but, in spite of – or maybe because of – its antiquity and resilience, there is always room for re-examination and a look at new perspectives. This was proved at Lexington, MA, on April 9, as several international scholars convened to discuss the Brotherhood in America.

The Scottish Rite Masonic Museum and Library, located at Supreme Council headquarters, hosted a symposium which examined certain aspects of the fraternity in this country. Funded in part by the Supreme Council and titled “New Perspectives on American Freemasonry and Fraternalism,” it featured the delivery of papers on a wide range of topics by a host of scholars.

The importance of the gathering was punctuated by a warm welcome from Sovereign Grand Commander John Wm. McNaughton, 33°, and the presence of Grand Master Roger W. Pageau, 33°, Grand Master of the Grand Lodge of Massachusetts.

The keynote address was given by Dr. Jessica Harland-Jacobs of the University of Florida. Called “Worlds of Brothers” she examined the international reach of Freemasonry. She says “Fraternalism, by and large, has been investigated from the perspective of the nation state.” Although often appropriate, that view can also be inaccurate because, as she says, “Many fraternities, and Freemasonry especially, are conceived and operate as global institutions. Their members are rooted in particular localities . . . but they identify themselves with organizations that transcend boundaries.”

The first two papers dealt with Freemasonry in the 19th century. Ami Pflugrad-Jackisch, from the University of Michigan, examined the secret societies of that era and



Jessica Harland-Jacobs,  
keynote speaker  
“Worlds of Brothers”

offered reasons for their dramatic growth. She pointed out that the pre-Civil War period in Virginia was a time of great social and economic upheaval. She concludes that class distinctions were softened and a path to civic authority was paved.

Hannah M. Lane, staying with the same era, studied the border lodges along the Maine-New Brunswick line. The roles of churches in the formation and destruction of the lodges is seen, as well as the increasing nationalism of both the United States and Canada.

George Washington University’s David Bjelajac talked of Thomas Cole and other artists along the Hudson River that translated their Masonic heritage into landscape paintings and other pieces of art.

Nicholas R. Bell, from the Renwick Gallery of the Smithsonian American Art Museum, talked of a very specific object. An unusually shaped pier table has long “transfixed and confounded all who have sought to categorize its function,” says Bell, but his research points to Freemasonry. His investigation “determined that several design components mimic symbols employed in Royal Arch Masonry.” He says “The layout of the banding, . . . the shape of the trays, the veneers, the design of the legs, and the eagles, reveal a consistent pattern of Masonic



**Hannah M. Lane: "Freemasonry and Identity/ies in 19th Century New Brunswick and Eastern Maine"**

**Ami Pflugrad-Jackisch: "Brothers of a Vow: Secret Fraternal Orders in Antebellum Virginia"**

culture, both rich, and for the uninitiated, below the surface."

The final two discussions dealt with aspects of the Ku Klux Klan and its brushes with Freemasonry. First was Dr. Kristofer Allerfeldt, from the University of Exeter in Cornwall, England. Focusing on Kansas in the 1920s, Allerfeldt described the state as "one of the epicenters of the decade's struggle to define American identity." As the Klan, and fraternities such as the Freemasons, expanded, minority groups struggled to assert themselves. As the Klan grew, other organizations including the Masons, the American Legion, and Odd Fellows, "were forced to take a stance with regard to this powerful presence." At least one lodge – the Western Star Lodge – fought off an attempted infiltration of the Klan. His paper questions if the Klan was viewed as "just another fraternity, or did they see them as pyramid sellers of mix and match hate?"



**Adam G. Kendall: "Klad in White Hoods and Aprons: American Fraternal Identities, Freemasonry, and the Ku Klux Klan in California, 1921-28"**

**Kristofer Allerfeldt: "Nationalism, Masons, Klansmen and Kansas in the 1920s"**

Adam G. Kendall, representing the Henry W. Coil Library and Museum of Freemasonry, stayed on this subject by addressing the ideologies of the Klan and

American Freemasonry. Focusing on California he talked about those with dual membership and how they reconciled the vastly differing philosophies and the ultimately successful ousting of the Klan from the state's Freemasonry ranks.

Museum staff members who organized the event were satisfied with the outcome and felt it will help stimulate further examinations of the fraternity, its past, and its direction.

Dr. Aimee E. Newell, director of collections at the host institution, said she was extremely pleased with the flow and outcome of this first venture. She says, "The speakers were excellent and we had fascinating questions and discussions from the audience." Asked if the symposium would become a regular staple of the Scottish Rite Masonic Museum and Library's offerings, she responded, "I look forward to planning another."

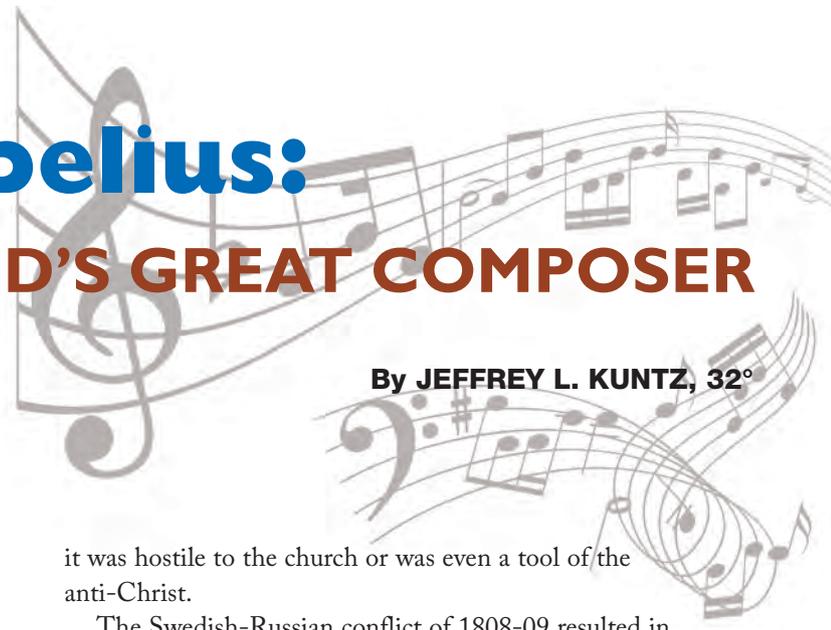


**David Bjelajac: "Freemasonry, Thomas Cole (1801-48) and the Fraternal Ethos of American Art"**

**Nicholas R. Bell: "An Ark of the New Republic"**

The director of exhibitions and audience development, Hilary Anderson Stelling says, "The speakers, audience, special guests and museum staff did a great job making our first symposium a real success. We are thrilled to see the interest in Masonic and American history and excited to hear about the work that scholars from around the world are doing on the topic." She pointed out that, for those unable to attend the event, podcasts will be made available on the museum's website sometime soon, and selected papers will be published in the *Journal for Research into Freemasonry and Fraternalism* in spring of 2011."

Jeffrey Croteau, who manages the library and archives, summed up the day, saying, "The success of this symposium exceeded my expectations, which were already pretty high. I think there was a real energy at the symposium, one generated by hearing some papers that offered excellent new perspectives on Freemasonry and fraternalism." 



# Brother Sibelius:

## FINLAND'S GREAT COMPOSER

By JEFFREY L. KUNTZ, 32°

All but one of the continental Scandinavian countries have had one leading composer who has stood out. Sweden, is the exception, having produced a number of good but lesser known composers.

There can be no doubt that the most successful of all the Scandinavian composers was Finland's Jean Sibelius (1865-1957). His compositional output includes seven symphonies, a violin concerto, several tone poems, various piano and chamber pieces, and about 100 classical songs.

The work for which Sibelius is best known is his nationalist symphonic poem, *Finlandia*. The main theme of the piece is very familiar to many and is known mainly as a hymn tune.

One of Sibelius' last works was composed in 1927 and consists of several separate pieces for use in Masonic ritualistic work. It became known outside the fraternity as his *Musique Religieuse*.

Sibelius was a charter member of Suomi Lodge No. 1, which was founded in August 1922 in Helsinki. The Grand Lodge of Finland was formed in 1924, and Sibelius was appointed Grand Organist for life. He quite skillfully improvised music for the work but was persuaded to compose special music for the three degrees of the craft.

Freemasonry in Finland has had a somewhat rocky history. Eighteen years after the Grand Lodge of England was founded, the fraternity came to Scandinavia in 1735, when the first lodge in Sweden was founded in Stockholm. Finland was actually part of Sweden at that time. St. Johannes Lodge, the first lodge in Finland, was founded in 1756. A lodge was established in Turku on the west coast of Finland in 1758.

The history of occasional difficulties for Finnish Freemasonry had already begun in 1769 when a diocesan synod meeting of the Lutheran Church of Finland was held in Porvoo. Misconceptions and false notions about Freemasonry had been formed even before any of the Grand Lodges were founded, including the suspicion that

it was hostile to the church or was even a tool of the anti-Christ.

The Swedish-Russian conflict of 1808-09 resulted in Finland being ceded to Russia at the defeat of Charles XII. Czar Alexander I issued a decree against Freemasonry in 1822, and the fraternity ceased to exist in Finland at that point.

Johan Julius Christian Sibelius was born on Dec. 8, 1865. At 14, Jean began studying violin and became very serious about pursuing a musical career. His family did not approve of such a career, however, so, in 1885, the young Sibelius left his home town of Hämeenlinna for Helsinki to study law. He also enrolled at the Academy of Music there to study violin and composition.

With encouragement from an uncle, he decided to focus solely on his musical studies.

Sibelius' first real ambition was to be a violin virtuoso, but he never became sufficiently proficient at the instrument. His instructors urged Sibelius to concentrate on composition. In his final term, he completed a string trio and a string quartet.

A state grant enabled Sibelius to go to Berlin in 1889 for further study. His tendencies toward generosity and high living, however, exhausted his funds. He had to return to Finland after only a couple of months.

One fortunate thing about Sibelius' shortened stay in Berlin was the acquaintance he made with Robert Kajanus, the renowned Finnish conductor and composer, who was there to conduct a work of his own. Kajanus later became a champion of Sibelius' works.

In 1890, Sibelius spent much of his time with a friend he had made at the Academy, Armas Jänöfelt, and his family. Armas' sister, Aino, fell for Jean, and by the end of the summer, the two were secretly engaged.

Later that year, Sibelius went to Vienna for several months to study under some influential musical figures there, such as the renowned composer Karl Goldmark.

His studies in Germany and Austria were surely of some value to him, but his love of the Finnish countryside and the nationalist feelings of the Finnish people were to have, perhaps, a much greater sway on his compositions.

In 1892, Sibelius enjoyed the success of his new work, *Kullervo*, a large five-movement programmatic symphony based on Lönnrot's great Finnish folk legend, *Kalevala*. With this, he and Aino saw their way clear to get married. The couple settled in Helsinki where Sibelius accepted teaching positions at the Musical Academy and at Kajanus' Orchestral School.

With the growing threat of tsarist Russian hegemony in the 1890's, the Finns were becoming quite hungry for national pride. It is little wonder, then, that Sibelius was rather anxious to continue to turn out additional patriotic works during that decade, such as the symphonic poem *En Saga* and the *Karelia Suite*.

Then, in 1899, Russia issued the "February Manifesto," greatly diminishing rights of the Finnish people. This was the year that Sibelius composed *Finlandia* (opus 26). The piece was originally entitled "Finland Awakes" and was composed to accompany the final tableau for a patriotic pageant held in Helsinki later that year.



Bro. Jean Sibelius (1865-1957)

For a time, out of fear of harsh censorship, Sibelius gave the opus 26 less controversial titles. *Finlandia* later became a kind of second national anthem, and it is said to have inspired a number of speeches and publications that helped to ultimately lead to Finnish independence.

Sibelius had hoped to obtain the composition professor's position at the University of Helsinki, but the job went to Kajanus. Perhaps as a compensation, the Finnish government granted him a state pension for life which helped to secure him financially.

In 1899, Sibelius completed his First Symphony. It was, perhaps in this genre that he best depicted the beautiful Finnish landscape with this new larger scale work certainly being no exception. The First Symphony was very well received when Kajanus and the Helsinki Philharmonic performed it on a European tour the next year.

With this success, a wealthy Finnish patron of the arts, Alex Carpelan, contributed a sufficient sum to Sibelius enabling him to devote a year solely to composition. The most important work that resulted from this "free" time was his even more massive Second Symphony, which is the most frequently performed of his seven symphonies.

The first movement of the Second is quite pastoral. The slower and rather modal second movement contains beautifully solemn passages that sound like they could be taken from Scandinavian Lutheran liturgy. The fast-paced third movement leads, without a break, into the lyrical finale with its contrasting passages and triumphant ending with strong brass.

In 1903, Sibelius composed his Violin Concerto. As Boston Symphony program writer, Michael Steinberg, wrote, "Sibelius wrote this for his ghostly self. He was a failed violinist." As a composer, however, the concerto helped to establish him as a national hero. To this day, the work is standard repertoire.

Despite Sibelius' successes as both composer and conductor, he was not totally satisfied with his situation. He was looking more inward for inspiration and felt Helsinki was not conducive to composing. He and Aino decided to purchase some property outside Järvenpää and build their villa which they named "Ainola."

In this rural setting, Sibelius found the peace he needed to compose. He was becoming more popular abroad, during that decade, especially in England where he conducted the first performance outside Finland of his Third Symphony in 1908.

Music critics considered the Sibelius Third as more individualized in both style and form than his two previous symphonies, with the Fourth, completed in 1911, considered even more so. Perhaps, too, these symphonies even more vividly painted musical impressions of the beautiful landscape of Finland. No doubt, Sibelius' more bucolic living environment had an effect on his creativity.

A couple of years before the Fourth Symphony, Sibelius had a malignant tumor removed from his throat. Perhaps this is one reason his compositions were also becoming "music of introspection" as the well-known American music critic, Olin Downes, put it.

In 1914, Sibelius was aboard the SS Grant returning home from a triumphant tour, conducting his own works in the United States, when the passengers received news that Archduke Ferdinand of Austria-Hungary was assassinated. This was the catalyst for World War I.

**S**ibelius finished his Fifth Symphony premiering on his 50th birthday, in Helsinki with Kajanus conducting. The premiere was a success, but Sibelius was dissatisfied with the work. The composer himself conducted a much revised version about a year later, but he was still unhappy.

He was extremely anguished knowing that many of the townspeople had been slaughtered. Red guards stormed his villa and Sibelius was ordered to remain on his property.

The family escaped to Helsinki where his brother hid them in a hospital until Communists commandeered the facility. In a few weeks, the Germans took Helsinki from the Russians in an onslaught the composer later described as "a crescendo that lasted thirty hours and ended in a fortissimo."

Soon after this liberation, Sibelius returned to the Fifth Symphony and completed a final and much revised version with which he was totally satisfied. Next to the Second, the Fifth is the most frequently performed of the seven symphonies. The main theme of the first movement is based on a beautiful typical Nordic horn call. Sibelius conducted the premier of this final version on Nov. 24, 1919.

With the new independence Finland was finally enjoying, the way was cleared for a rebirth of Freemasonry there. Several Finnish men who had emigrated to America became acquainted with the fraternal order and decided to establish it in Finland. The group was headed by Tolvo H. Nekton, a lawyer, and J. E. Tuokkola, an engineer who returned to



**The history of occasional difficulties for Finnish Freemasonry had already begun in 1769 when a diocesan synod meeting of the Lutheran Church of Finland was held in Porvoo, Finland.**

Finland in 1918. The Grand Master of New York, Arthur S. Thomkins, assisted them.

The name of Jean Sibelius appeared on the final candidates' list, and in the minutes of a meeting called on Aug. 14, 1922, to discuss the founding of Suomi Lodge, it was recorded that "original genuinely Finnish music for the lodge" would be composed by the Finnish master. The minutes also stated that Sibelius be "exempted from both the registration and membership fees for the first year."

Suomi Lodge No. 1, was established in Helsinki under the jurisdiction of the Grand Lodge of New York, and held its first meeting on Aug. 18, 1922. Jean Sibelius was the most celebrated candidate of the class of 27 raised that day.

**I**n the first year or so of Suomi Lodge, Sibelius was busy composing the Sixth and Seventh Symphonies, and performing them both in Finland and abroad, but managed to participate in several lodge sessions. Suomi did not own an organ, but Bro. Sibelius performed on a harmonium, a smaller keyboard instrument played by pumping a pair of foot peddles causing air to blow over various sized reeds, rather than through pipes.

In addition to improvising music for the lodge, Sibelius played music by Handel, Bach, and Mozart. It is said he would occasionally become so immersed in his playing that the Master would have to discreetly interrupt his playing in order to proceed with the ritual.

A lodge Brother, Waino Sola, who was initiated after Sibelius, and who was unaware of the previous resolution, proposed at a Brotherhood meeting, late in 1926, that Sibelius be approached to compose music

for the Finnish Masonic lodges. The resolution was enthusiastically passed, and Sola informed Sibelius of the action. The composer graciously accepted.

This enthusiasm also resulted in Suomi Lodge voting to support the composition project financially. Lodge member Berndt Forsblom, a pharmacist, donated 10,000 marks which was promptly paid to Sibelius.

## [Throughout his life]

### Sibelius received a number of Masonic honors from the United States.

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On Jan. 7, 1927, Sibelius met with Sola and other fraternity Brothers, including Samuli Sario, who was installed that evening as Master. They read through some of the selections Sibelius turned out. Sario, who had exceptional word skills, assisted at working with the texts, some of which were taken from such philosophical and mystical writers as Goethe, Schiller, and even Confucius.

The ritualistic music was completed by Jan. 12, and the entire work was performed by Sola and organist Arvi Karvonen for the lodge members that evening.

The Vice Grand Master of Finland, V. M. J. Viljanen, was in attendance and praised Bro. Sibelius and his new ritualistic music in a speech claiming it will make his renown “shine forth and be immortalized.” The Grand Lodge of Finland was so delighted with the music that the Grand officers resolved to make Sibelius an honorary member. He was the first of the only three Masons to receive that honor.

Sibelius drifted from lodge attendance not long after the first performance of his Opus 113. He did attend the tenth anniversary of St. John when a male quartet sang a vocal rendition of *Finlandia* with words by Sola. The arrangement was not actually part of the ritualistic music, but was sung, at times, after lodge meetings.

It is interesting to note that Sibelius’ composing the Opus 113 nearly coincides with the end of his composing and conducting career. He was supposed to

have written an Eighth Symphony at the urging of several world renown conductors, including Serge Koussevitzky of the Boston Symphony Orchestra, but it is said he destroyed the score.

Self-doubt and self-criticism haunted Sibelius throughout his life. The death of his friend Axel Carpelan affected him terribly, and his drinking increased during that time. His music was quite the rage, however, through the 1930’s in both England and America.

Despite the esteem the British and Americans had for him, Sibelius never left Finnish soil during the 1930’s. In fact, he became known as “The Silence from Jarvenpaa.”

Rather surprisingly, in 1946, Sibelius added two pieces to the ritualistic music collection which would be his last published music.

An English translation of the Finnish texts was authorized and published by the Grand Lodge of New York in 1950.

Although Sibelius virtually abandoned public life, he was not a total recluse. His five married daughters and their families occupied much of his time and interest.

Sibelius received a number of Masonic honors from the United States, including those on six occasions from the American Lodge of Research which often used his music. They elected him a Fellow in 1935. The Grand Lodge of New York presented him with the Distinguished Achievement Award in 1938, and in 1950 and 1955, special exhibits in his honor were at the Grand Lodge Library and Museum for his 85th and 90th birthdays.

On Sept. 18, 1957, Sibelius had a premonition of his death as he watched cranes migrating over his home. Two days later, he suffered a severe stroke. Later that day, the renown English conductor, Sir Malcolm Sargent, conducted a performance of the Fifth Symphony in Helsinki, which would have been attended by Sibelius family members under normal circumstances. Brother Jean Sibelius passed on at the age of 91.

He lay in state in the Helsinki Cathedral, and was then interred at his beloved estate, Ainola, outside Jarvenpaa.

Jean Sibelius, the pride of Finland, created many beautifully inspiring works of music which patriotically honored his country and musically describe its natural beauty. He helped to develop the symphonic form as well as the tone poem. Certainly no less importantly, he also gave some of the greatest Masonic music to our fraternity. 

# 32° Masonic Learning Centers for Children, Inc.

## Appreciation for Our Centers

**B**ro. Timothy E. Scheetz, 32°, of the Valley of Reading, PA, relates a story from Hawaii where he was vacationing at Christmas.

“I was walking down Kuhio Street wearing my Scottish Rite shirt, and a lady stopped me. She saw the shirt and asked if I belonged to the organization, and I said I did. She began to cry.

“When I asked what the matter was she said she had never met a member before. She dealt with the Scottish Rite all the time because her son attends one of our learning centers. She kissed me on the cheek and we parted ways.

“I will never forget that moment. With a lot of tears and pride I walked away, never to forget.”



**A**nother word of thanks comes from a center director. Joyce Gillis, who heads up the learning center in Lexington, MA, tells how her operation strives to rally support locally while expressing her deep appreciation for the Scottish Rite Masons and their faith in the work of the center.

“The Lexington center has been working hard to raise money to defray its operating expenses with the participating families and local board rallying behind the efforts. Together we have run yard sales, car washes, and the ‘Walk for Children with Dyslexia.’ We are also planning to make a direct letter appeal to our active and former parents and tutors.

In addition the board and I are exploring possible funding through grants from corporations.”

She feels that with the good faith of the fraternity and the support of the families, staff, and board, the center will be able to continue to offer critical services to children with dyslexia.

She concludes by saying, “I want you to know how much I appreciate what you are doing for our center and for all the centers through the continued benevolence of the charity of Scottish Rite Freemasonry. May God continue to bless your work.”

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

(TRACTOR) + (CONTEMPLATE) –  
(POTENT) + (WHIMSICAL) – (CRASH)  
+ (RESPONSE) – (TOLERATE) – (SWIM)  
+ (FEATHER) – (CHARM) – (PEAS)

=

Clue for this puzzle appears on page 15.  
Answer from previous issue: “ORDER FROM CHAOS”

# In Praise of Fishing:

## A Reflection on Quiet Pastime

BY ALLAN J. FERGUSON, 32°

*Once upon a time* I thought the idea of standing on a pier or the bank of a pond with a fishing rod, some bait and a few hooks was a waste of time.

My opinion changed during a cub scout outing at Herb Gulliver's pond. I was as old as the parents of the boys at this outing. The cub scout pack, like the boy scout troop, met in the church which I served as pastor. I showed up at Gulliver's Pond to support the boys in their activity and do my duty as a responsible scout committee member.

One of the boys dared me to "wet a line" and one of the dads put a fishing rod in my hand. The first tug of a sunfish on the line hooked me. More than 20 years later (and after much money spent on rods, bait and gear), I look forward to getting down to a body of water and trying my luck. On very quiet days I hear the fish laughing at my attempts to draw their attention.

But this is not a fish story. Do not look for pictures of the biggest fish landed or stories about the one that got away. This reflection is about an activity that considers life and human activity much more than the trophy fish some people prize.

It struck me one day as I shared a fishing pier with two boys — the age of the cub scouts who hooked me on fishing — that age means nothing.

I am in my mid-fifties. I have several rods and reels, a couple of tackle boxes full of artificial bait, flies, hooks and the other equipment a fisherman can own.

They brought a container of crayfish, their rods and a small kit of extra bobbers, hooks and gewgaws. They described their catch of the day. It was greater than mine. Such is the luck of one day's fishing. That did not matter though.

They followed the same outlook on the hobby as I do — catch and release. Try to catch a fish. Reel it in. Look at it, maybe take a picture or two, then release it for someone else to enjoy.

Ten years old or 54, we sought the same prize. We all had to look at the water and guess where a bass, pike or perch hid in the underwater weeds. The only difference, as they say, is the cost of the toys (I mean "gear") we use.

There was more to that day's fishing, though. The boys went back to their families and their camps in the state park. I stood alone on the pier, casting my line and hoping for the next bass-zilla to think my plastic bait looked like dinner.

Along came two boys speaking an unfamiliar language. Both wore head coverings and locks of hair that identified them as Orthodox Jews. Eventually



their father came out on the pier. After a few questions I learned the family had come from Israel, specifically, the Negev desert region.

The boys looked at my collection of artificial minnows. I encouraged them to pick one up and look at it. Then, with the father's permission, I did the only thing a self-respecting fisherman could do.

I put my rod in the older boy's hand and showed him how to hold the line and open the bale to let the line out for a cast. The process was much more complicated than these words can tell. They spoke Hebrew, and I am lucky to read that language with much help.



**T**he first cast was clumsy and short. No matter. Every fisherman has a bad cast or two (or 50). After three or four times the casts drew longer.

The older brother then showed his younger brother what to do. To say neither was very good is being kind. They lacked the grace of an experienced fisherman. I worried they might lose grip of the rod and reel — or fall off the pier —

One can argue Pike made the Scottish Rite of today possible through his efforts more than 100 years ago. The first time I read his refrain of liberty, equality and fraternity, I believed the old man revealed a love for the French Revolution.

I do not know enough about Pike to say he was a francophile, but I do say he exemplified the best attitude of a fisherman as he taught Freemasonry's values.

## How can we know which men harbor a healthy curiosity in our ancient craft until we throw the net over the side of the boat and draw it back in?

but they persisted and gained in their ability with each cast.

They caught exactly what I caught: some leaves from the nearby weed patches, and a story to remember. I wonder if their home community in the Negev will believe these two boys actually threw a fish line in the waters of New York's Finger Lakes?

Albert Pike, the great Masonic thinker of the 19th century, helped develop what it means to be a Mason in his writings. *Morals and Dogma* refers many times to the liberty, equality and fraternity that is part of Freemasonry. Pike was a poet, writer, thinker, soldier and lawyer. He codified the ritual used within the Scottish Rite.

First, liberty is not worrying about other people and their notions of what is proper or not proper.

A two-day growth of beard on a man fishing for bass is no great matter. One can fish for bass with fly lines and poppers, spinning lines and jigs or baitcasting rods and swim bait. Each fisherman chooses what to fish, when to fish and where to fish within the posted rules of law.

**F**reemasons learned over the centuries that we, too, have to set aside worries about what the neighbors will think about our affiliation. Pike's activity came after the Morgan Affair and the huge losses in Masonic influence caused by that

# Fraternity

## Fraternity is what makes us who we are — as fishermen and as Masons.

episode. Liberty is about doing what you believe — and what you know — is right and enjoying what you do because you are free to do so.

Second, equality is the reality among all fishermen. One can buy a bass boat as expensive as a large car, but the boat does not reel in the fish.

Stores will sell a matched rod and reel set for as little as \$15 or as much as \$500. There are differences, but the fish do not see the difference. All they see is the bait.

**M**ore fish with their crayfish and worms than I caught with my lures and plastic bait. They had three years' experience to my 20 years.

Fish do not rate age or experience as matters to determine which hook to bite. The great lesson in Masonry is that we all work on a single level.

Albert Pike rightly emphasized the equality of this fraternity even in his writings that illuminated the Scottish Rite degrees that seem to mark the 32° Mason as more advanced than the Master Mason. Brothers, we are all equal regardless of our vocations, achievements or stations in life.

Last, fraternity is that understanding that all who share an interest are Brothers and friends.

How could I not invite two boys who called the desert “home” the chance to be a brother?

Imagine the possibility if I hooked them the way cub scouts hooked me years ago. They would treasure the sounds and smells of water.

Perhaps they would marvel at the sight of a fish making its way through the water. The savor of a well-cooked filet would mean more to them because they had an invitation to become part of that fraternity of men who consider “wetting a line” a good reason to go to the water and enjoy what God has given to this earth.

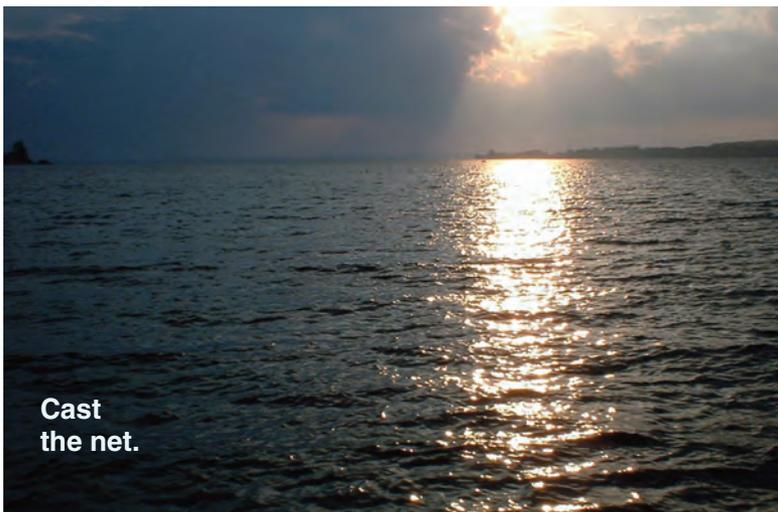
Fraternity is what makes us who we are — as fishermen and as Masons. Bro. Pike taught us to savor the fraternity that this ancient craft offers.

I noted in my opening that this reflection was not about fish and landing the big one. We all have the capacity to apply the best ideals of fishing to Freemasonry.

Our best thinkers and authors did not use fishing images, but their wisdom and energy remind us how this fraternity gives value to our lives.

At the risk of applying the tools of my actual trade, we have a duty to fish for men. We need to invite them to enjoy the liberty, equality and fraternity prepared for us by our ancestors in the craft. And if we need to adapt the bait we use to attract new Brothers, well, now, isn't that just fishing by any definition?

**W**ho is to know if we “set the hook” in a man who gives a lifetime of service to Masonry unless we go fishing? How can we know which men harbor a healthy curiosity in our ancient craft until we throw the net over the side of the boat and draw it back in? Brothers, maybe it is time for us to go fishing in the best way we can as Brother Masons. **TLN**



Cast  
the net.



## New 32° Scottish Rite Masons in West Virginia



Photo: James Busby, 32°

As part of the 100th anniversary celebration of the Charleston, WV, Lodge of Perfection, the Valleys of Charleston, Parkersburg, Morgantown, Huntington, and Clarksburg joined forces to create 116 new 32° Masters of the Royal Secret.

The celebration weekend began on Friday evening with a banquet for 300 and music by the Kanawha

Valley Community Band, complete with bagpipes, under the direction of Mr. Robert Leighty. After dinner, the Valleys formally received the Grand Master of West Virginia, M.W. Gregory A. Riley Sr., 32°, the York Rite Grand High Priest and Grand Commander, Ill. Michael Smith, 33°, SGIG in SC, and Ill. C. B. Hall, 33°, SGIG in WV.

Bro. Hall presented his Legion of Merit Medallions to Personal Representative Crawford for his many years of dedicated service to Scottish Rite Masonry in West Virginia. Then 65 new Knights Commander of the Court of Honour received their ranks and decorations. It was a wonderful way to start a new century of Scottish Rite in Charleston.

### All 32 S. R. Degrees in Arizona!

The Valley of Phoenix, AZ, will hold the Fifth Southwest Scottish Rite Regional Reunion on May 12–15, 2010, and it will make Scottish Rite history. All 32 of the Scottish Rite degrees, Southern Jurisdiction — First through Thirty-second — will be conferred at one reunion for the first time ever.

A Scottish Rite degree team from Louisiana, where Scottish Rite rituals for the 1°, 2°, and 3°, have always been used, will present the first three degrees over two nights. These degrees will be open to all Master Masons to give them a glimpse into the “College of Freemasonry.” Teams from Arizona, California, Colorado, New Mexico, and Nevada will confer the remaining degrees.



### Support for RiteCare<sup>®</sup> Program

Executives from Children’s Healthcare of Atlanta joined members of the Scottish Rite in Georgia to celebrate the renaming of the RiteCare<sup>®</sup> Speech and Language Clinic. The event was made possible by a \$600,000 pledge from the Georgia Scottish Rite to support treatment of speech and language disorders at Children’s.

**“MOST PEOPLE ARE** on the world, not in it – have no conscious sympathy or relationship to anything about them – undiffused, separate, and rigidly alone like marbles of polished stone, touching but separate.”

Powerful words penned by naturalist John Muir in his 1938 book, *John of the Mountains*.

I wonder what Muir would say about the people who walk down the streets listening to iPods and yakking on Bluetooths? What would he say about those who sit in cafés, on benches, in buses, on trains and even in national parks pounding away on laptops and BlackBerrys?

No doubt but he would throw up his arms in frustration over those who text or send emails while driving.

As Muir wrote, far too many are “undiffused, separate, and rigidly alone . . .”

We live in what is sometimes called the Connected Age, but I must wonder what exactly are we connected to? It certainly isn't to the people and the world about us.

Far too many people use their PDAs, laptops, iPods, smart phones and all of the other electronic gadgetry to isolate themselves.

Of course, there is nothing in the world wrong with our array of magical electronic tools. It just seems far too many people do not know how to properly use these tools. I mean, do people really need to talk on their cell phones from the moment they leave work until they arrive home? In restaurants and theaters? And do Brothers need to check emails during the 31°?

Well, summer is upon us. What better time than now to disconnect – just a little.

Next time you jump in the car, turn off your cell phone. And make your passengers do the same. Trust me, nothing will happen that can't wait. Why, we were able to drive just fine without them for decades. You might even decide your car should be a cell-free zone.

Consider this: the National Safety Council reports that about 80 percent of all traffic accidents are caused by inattention. So, giving up the cell phone will make you a safer driver. And if you absolutely must talk, use a Bluetooth to answer calls and pull over to make a call.

Even worse is texting. A study by the Virginia Tech Transportation Institute found that drivers who text are 23 times more likely to be in a crash or near-crash than attentive drivers. They also found that the act of texting took a driver's attention away from the road for an

average of 4.6 seconds. Now that may not seem like a long time, but a car traveling at 55 mph will cover the length of a football field in 4.6 seconds.

Oprah Winfrey has a great Web page: Oprah's No Phone Zone. Check it out at [www.oprah.com/packages/no-phone-zone.html](http://www.oprah.com/packages/no-phone-zone.html). I'll even

challenge you to take her No Phone Pledge. She gives you three options, depending on how far you want to go.

I hear some of you saying that you never text or talk while driving. OK, but I'll bet you know teens and 20-somethings who do. Pass the message on to them. You might just save a life, and it could be your own. After all, an inattentive driver busy with a text message might be the one who broadsides your car.

But safety is just one reason to disconnect. Courtesy is another.

Ever notice how people talk loudly – sometimes yell – into their cell phones?

Of course, there is a reason. Landlines have a microphone in the receiver to amplify the voice. When you talk, you actually hear your own voice. Cell phones

have no amplifier. So the only way to hear yourself is to talk louder. When people do, we often are forced to listen to their inane drivel – and they ours.

Just because we have a cell phone, we don't have the right to annoy everyone around us. Maybe it is time to put the privacy back in phones.

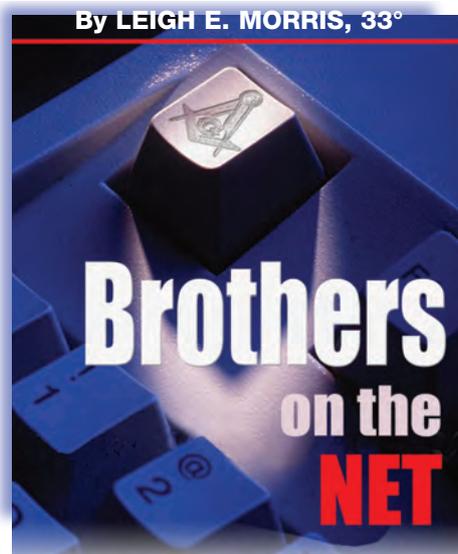
Turn the cell off when you are in the restaurant, shopping, at the movie theater, or waiting for a haircut. As for those who use cell phones in museums, galleries, national parks and, of all places, the Lincoln Memorial – banishment to Elba might well be appropriate.

The bottom line is this: put the tools into their proper place. Remember that driving is a difficult and full-time job. Be respectful of others when you must use the cell, PDA or any other electronic gadget. Try connecting with the world around you.

Sometimes I think people use their electronic gadgets as a way to isolate themselves from the world around them. Too bad because they miss so much.

In our next column, we'll be looking at how you can use the resources available through the Web to do just about anything.

As always, I welcome your questions and comments. Just fire an e-mail to me at [studebaker55@casscomm.com](mailto:studebaker55@casscomm.com) or, if you prefer, you can send a letter to me at PO Box 42, Virginia IL 62691.



## Summer season is a reason to disconnect

# 2010 blue envelope appeal

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# The Stamp Act

By **ROBERT A. DOMINGUE**



**Matthew Alexander Henson** was a member of Celestial Lodge No. 3, Prince Hall Grand Lodge of New York. He was initiated Nov. 5, 1904. He was honored, along with Bro. **Robert E. Peary**, on a U.S. stamp issued on June 4, 1986.

Born in Charles County, MD, Aug. 8, 1866, he was a skilled navigator with a fluent command of the Eskimo language and accompanied Admiral Robert E. Peary on all of his polar expeditions. He may have been the first man to reach the North Pole in 1909, and he raised the American flag. He died March 9, 1955, and was buried in New York city. In April 1988, his remains were transferred to the Arlington National Cemetery.



**Graciano Lopez Jaena** was born Dec. 29, 1856, and went to Spain at the age of 20 to study in Madrid. He was a wild but gifted



bohemian who wrote in cafes and never had a cent. He was a noted fiery orator. He was always striving to have Spain grant his motherland – the Philippines – better conditions for the masses. He died Jan. 20, 1896 in Spain.

Graciano Lopez Jaena was initiated in Spain and was the founder and first editor of the Masonic bi-weekly newspaper *La Solidaridad*. In Barcelona he founded the Lodge “Revolucion” and on April 1, 1889, obtained a charter from the Grand Oriente which had been organized that same year. He was the Master of Lodge “Revolucion”.

On Bro. Jaena’s last visit to the Philippines in 1890, he and others joined with del Pilar in organizing Lodge Nilad in Manila. Bro. Jaena was pictured on a stamp released by the Philippines in December 2006 to honor the 150th anniversary of his birth.



**Johann Beckman** is pictured on a stamp issued by the German Democratic Republic on Feb. 28, 1989. Johann Beckman was a member of the Lodge “Augusta zu den drei Flammen” (Augusta and the



Three Flames) in Gottingen.

Born June 4, 1739, Johann Beckman was a professor at the University of St. Petersburg, Russia in 1763, a professor at the University of Gottingen in 1766, and later hofrat (aulic councillor). He contributed significantly to the history of inventions. He died Feb. 3, 1811.



**Richard Evelyn Byrd** was born in 1888 and graduated from the Naval Academy in 1912. In 1927, he and three companions flew the first trans-Atlantic airmail from New York to Paris.



He established Little America on the Bay of Whales in the Antarctica in 1929 and made additional expeditions to the Antarctica in 1933-35, 1939 and 1955-57. He was awarded three special Congressional medals and died March 11, 1957.

Bro. Byrd was made a Mason in Federal Lodge No. 1, Washington, DC, in 1921 and was raised on March 19 of that year. He affiliated with Kane Lodge No. 454, of New York city on Sept. 18, 1928. He dropped his fez on the South Pole during his first expedition there. On his second expedition the 60 Masons, of the team of 82, established First Antarctic

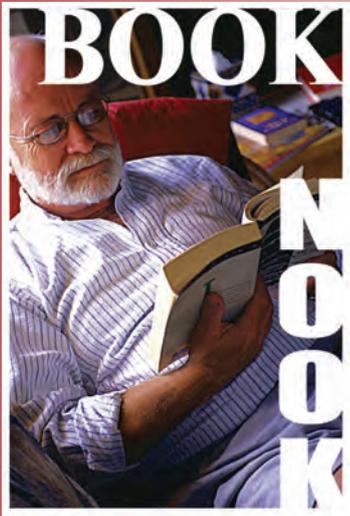
Lodge No. 777, under New Zealand Constitution. He received the Distinguished Achievement Award of the Grand Lodge of New York in 1947. He is pictured on a U.S. stamp issued on Sept. 14, 1988.



**Louis Firmin Joseph Pierard** was depicted on a stamp issued by Belgium on Nov. 17, 1973. The dates of Bro. Pierard’s degrees are not known, but during World War I he was a member of the Lodge “Nous Maintiendrons,” founded on Jan. 15, 1915, in The Hague, Netherlands by Belgian refugees. Jan. 5, 1920, he affiliated with the Lodge “Les Amis Philanthropes” in Brussels. About 1925, he was a member of the Lodge “Science-Sagesse-Verite, a lodge founded in Brussels in 1923 under the jurisdiction of the Grande Loge Mixte de France” which worked along with “Le Droit Humain” – the two united in 1927.

He was born Feb. 6, 1886, into a humble family of miners, and at an early age, he was attracted to socialism. From 1919-25, he was a member of the Belgian Parliament where he became very active. He introduced a bill to institute a lasting remembrance of the “Unknown Soldier.” In Belgium he founded one of the first sections of the International Pen Club. As a journalist, he worked on the socialist newspapers *Le Soir* and *Le Peuple*. He died Nov. 3, 1951.





Reviewed by Thomas W. Jackson, 33°

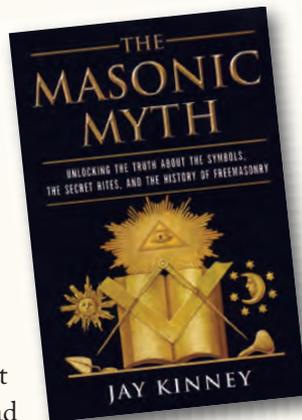
## The Masonic Myth: Unlocking the Truth About the Symbols, the Secret Rites, And the History of Freemasonry

by Jay Kinney. Published in 2009 by HarperCollins Publishers, 10 East 53rd St, New York, NY 10022.

With the advent of Dan Brown's recent book *The Lost Symbol*, there has again been a resurgence of interest in Freemasonry and, coupled with it, a resurgence of speculation as to its true purpose and meaning. As a result this book of Kinney's takes on a greater significance to the reader.

The author is a comparatively young Freemason who has developed a keen interest in the esoteric aspects of Freemasonry. He had an interest in the mysticism and esoteric traditions prior to becoming a Freemason that is reflected in his co-authored book, *Hidden Wisdom: a Guide to the Western Inner Traditions* and his having served as editor-in-chief of *Gnosis* for 15 years.

*The Masonic Myth* delves into the origin, distribution, structure, purpose, and evolution of Freemasonry. He also analyzes quite effectively the accusations and the accusers whose goal has incessantly been the destruction of our craft.



Kinney wrote this book when he “discovered that there was a need for an accessible and reliable overview and guidebook to the craft,” and he has written a very good book to cover that intent. It is written in a readable and understandable style considering his bent toward the more esoteric traditions of Freemasonry that too few of our members take the time or make the effort to comprehend.

His poignant observations of the development, operation and future of American Freemasonry are quite candid and perhaps prophetic. In his observations he looks at the decreasing numbers in North American Freemasonry and the sociological differences existing between older Freemasons and the youthful generation along with the impact, or lack thereof, of implemented changes. It is also his observation, however, that opportunities for study today are, of necessity, largely self-directed.

He makes a compelling case that the early Freemasons who developed the myths, symbols and rituals of the craft may have intended that their significance and deeper meanings would be revealed only through “a diligent study and inquiry into the esoteric and mystical ideas being discussed.”

He questions if their intent was for Freemasonry “to be a full-blown system leading to mystical awareness.”

He also examines effectively the lack of logic of Freemasonry being designed as an all-powerful cabal to control the world.

I found his analysis of the evolution of natural philosophy “from its occult roots in the Renaissance to the Enlightenment's advocacy of science and reason” to be well defined although I find difficulty agreeing with him that “were it not for alchemy modern chemistry would never have developed.” The age of modern chemistry was inevitable.

Kinney has written an excellent book which defines in simple prose a book that will answer many questions that are certain to arise with this renewed interest in Freemasonry being experienced today. He delves into the esoteric qualities of the craft without putting it beyond the scope of those who normally would not read concerning it.

With all this being said and with the appreciation that I have for the author's dedication and devotion to Freemasonry, I find a marked difference of opinion with his observation that he found it beneficial to learn all he could about the Masonic ritual prior to taking the

degrees. I have absolutely no doubt that had I entered the lodge room with this type of knowledge in advance, I would not have benefited from the impact that I received. I have also heard young men say that they wish they would not have learned so much about the ritual prior to petitioning.

For that reason I would not encourage this book being read by anyone in the profane world anticipating joining the craft due to its revealing contents. I would, however, recommend it to be read by all Freemasons.

Kinney also points out that he does not feel that he violated any Masonic obligations in writing this book. Perhaps he is right, but as Bro. Brent Morris stated in a program on the History Channel, all the information anyone wanted concerning Freemasonry can be found in a few minutes on the Internet, but he would not tell them because he made a promise not to.

As a point of clarification, the Masonic Bible on which George Washington took his oath and obligation as President has not been used by “nearly every subsequent president.”

Indeed, only five presidents including Washington took their oath of office upon that Masonic Bible. There are several occasions in which the Bible was used at the funeral services of several presidents.

## The Compasses and the Cross

by Stephen DaFoe. Published by Lewis Masonic and imprint of Ian Allen Publishing Ltd., Herswham, Surrey KT12 4RG, England.

*The Compasses and the Cross* is a very attractive coffee table-sized book printed on high-quality glossy paper and enhanced with beautiful photographs relative to its content on Knight Templarism. The author is a prominent Masonic scholar and author, this being his eighth book on Freemasonry and the Knights Templar.

Dafoe is quite critical, indeed perhaps even cynical, regarding the attempts of some Freemasons who have made, and continue to make, wild and unsubstantiated claims regarding our heritage, and there has been arguably more print given to connect the Knights Templar to Freemasonry than any other specific claim.

In this respect he would probably have no objection to the implication that he has close affinity with Bro. Robert Cooper, the curator of the museum at the Grand

Lodge of Scotland, who wrote the critical analysis book regarding the attempt to tie in the Rosalynn Chapel with Freemasonry, appropriately called *The Rosalynn Hoax*. (See review in Nov. 2007 issue)

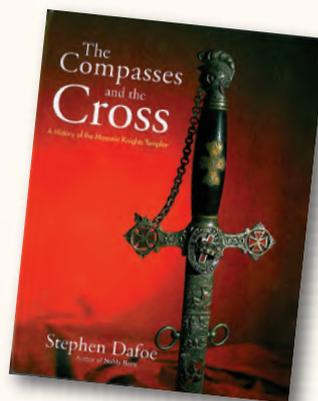
Dafoe traces references implying a relationship between Freemasonry with the Knights Templar by going back to the origin of the Templars themselves, tracing through their rise in power and influence and to their destruction as an order on Oct. 13, 1307.

He then proceeds to clarify any supposed relationship with Freemasonry, acknowledging similarities and differences between parts of the ritual of the medieval Templars and the modern Masonic order and pointing out that what similarities do exist are probably a result of imitation.

He further discusses several of the more prominent

theories regarding an association to the

time of the Crusades and the distribution of the remaining Templars who were not eliminated by Philip IV including their assimilation into or association with other orders in other countries. The most prominently accepted theory by Masons that he rebuts is the association with Robert the Bruce and the Battle of Bannockburn.



One chapter is devoted to dispelling the myths that are related to Ramsay's involvement with Freemasonry and supposed contribution to the structuring of the “higher degrees” including the Masonic Templar order. In this chapter Dafoe also makes a good analysis of the oration for which Ramsay gained a form of Masonic immortality. Several chapters are devoted to the development of the Templar orders in the United Kingdom, the United States and Canada and conclude with a chapter examining the order as it exists today.

My Brothers, romanticism on our part tends to cause us to search for connections that simply do not exist. This continues to occur even by prominent Masonic “experts,” and Dafoe does a commendable job in helping to dispel some.

This book would make a good addition to any Masonic library, and I would recommend it for reading for those who have any remaining doubt concerning the relationship to Freemasonry's origin from the Knights Templar.

# Health Wise

ideas  
for  
health  
and  
fitness



## Stress and (more) overweight

One Harvard study shows that stress can cause people who are already overweight to put on more pounds. In the "Midlife in the United States Study," subjects were followed for nine years. Those with a higher body mass index (BMI) and those who reported greater psychosocial stress gained more weight during the study. Men gained when facing financial problems. Stress at work had a greater impact if caused by a lack of decision-making authority and by a lack of opportunity to learn new skills.

Women's BMI tended to increase in response to job demands, family strains, difficulty paying bills and "perceived constraints in life."

## When to get 'Urgent Care'

Doctors at Johns Hopkins University say that if their primary care physician is not available, people with chronic conditions should go to an urgent care center for treatment of a sore throat or deep cut. Urgent care centers offer services such as x-rays, on-site lab work, and suturing.

Urgent care centers are springing up all over the United States. They're fast. For symptoms of a heart attack or stroke, however, go to the emergency room. Only a hospital can help.

## Optimism and better health

Researchers at the University of Pittsburgh have found that people who have an optimistic attitude are less likely to develop heart disease and cancer. To test their attitudes, 100,000



women who were free of any disease were given personality tests to assess their optimism and their "cynical hostility."

During the period of the study, 120 more of the most cynical subjects developed heart disease than did those in the most optimistic group.

## Check your pulse

Do you know your resting heart rate? It's one of the easiest ways to calculate the health of your heart. A study at Georgetown University found that people with the highest resting heart rates, over 76, were more likely to have a heart attack than those with the lowest rate, 62 or under. Take your pulse after resting, not talking much and not smoking for 20 minutes. It could be higher on stressful days, when you are very tired or when you are coming down with a cold.

Check your pulse by placing a finger under your wrist. Count the number of beats for 15 seconds and multiply by four. Or count the beats for a full minute. Drugstore blood pressure machines calculate your pulse rate and

blood pressure at the same time.

Regular exercise can lower a heart rate and relaxation strategies can help too. Breathing exercises, meditation and peaceful music can lower it.

## Recommendations for treating prediabetes

About one in four American adults has prediabetes. Now, there are guidelines for keeping the condition from progressing to full-blown diabetes. They include:

- Lowering LDL cholesterol levels and increasing HDL, the good kind.
- Lowering triglyceride levels.
- Keeping blood pressure under 130/80 and taking a daily low-dose aspirin.

Exercise is important. Results of the "Diabetes Prevention Program Study" showed that people who exercised for 30 to 60 minutes five days a week were 71 percent more likely to prevent or delay diabetes than those who did not. Exercise also helped people lose the recommended ten percent of their body weight.

## Headaches linked to inactivity

Norwegian surveys of more than 68,000 people show that being sedentary may increase the risk of developing frequent headaches. Over an eleven-year period, researchers found that subjects who never exercised were 14 percent more likely to develop non-migraine headaches than exercisers. Participants who reported pre-existing headaches were more likely to be physically inactive.

Study authors say protection against headaches is a good reason for people to lead a more active lifestyle.

# Brother Rice Honored



## The Medal of Honor

wall at Supreme Council headquarters grew by one portrait as Ill. Alfred E. Rice, 33°, joined the ranks of the distinguished Medal of Honor recipients.

On Feb. 5, Sovereign Grand Commander John Wm. McNaughton honored the Illustrious Brother at a special ceremony held at the Rice home in Cincinnati.

At the presentation Grand Commander McNaughton highlighted many of Bro. Rice's accomplishments. It was noted that he was a valued member, for eleven years, of the Special Committee on Membership Development. He

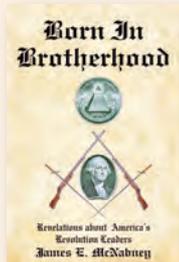
worked for seven years on the Nominating Committee and, as a key member, introduced Ill. Robert O. Ralston, 33°, to the Active Members as a potential candidate for the office of the Sovereign Grand



Commander — a post Bro. Ralston assumed in 1993. He served with distinction on the General State of the Rite Committee for nine years and seven more on the Administrative Council. He also worked as a member of the Special Committee on the Annual Meeting and on the Special Committee for Long Range Planning. He served the state of Ohio as its Deputy and, in 1991 was selected as Grand Lieutenant Commander.

Grand Commander McNaughton ended his remarks by saying, about Bro. Rice, "Your contributions are many and your influence reaches even beyond the confines of your beloved state and city."

# The Heritage Shop



**Born in Brotherhood \$26.95**

**Masonic Shot Glass.**

**\$5.00**



**Masonic Tie or Scottish Rite Tie.**

Navy or Black. **\$37.95**

**Dress Accessories.**

**Cufflinks. \$18.00**

**Tie Tack. \$10.00**

**Shirt Studs. \$22.00**

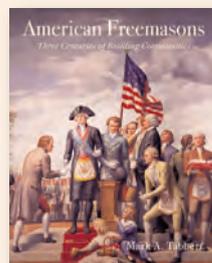
**Set. \$46.95**

Scottish Rite or Masonic

**Masonic Magnet or Keychain. \$6.00**

Pewter.

**Initiated Eye Catalog. \$2.50**



**American Freemasons: Three Centuries of Building Communities**

book by Mark A. Tabbert. **\$29.95**

**Masonic Travel Mug. \$20.00**

**Polo Shirts. \$37.95**

L, XL, XXL.

Scottish Rite - black with gold emblem.

Masonic - black with gray emblem.

**Caps. \$19.95**

Scottish Rite - black with gold emblem.

Masonic - black or navy with gray emblem.



**SHOP ONLINE: [nationalheritagemuseum.org](http://nationalheritagemuseum.org)**

**Questions? 781-457-4108**

**or shop by mail: The Heritage Shop,  
33 Marrett Road, Lexington, MA 02421**

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<p><b>U.S.A. Shipping &amp; Handling:</b> Up to \$15 .....\$5.95 \$15-\$25 .....\$7.95 \$25-\$50 .....\$9.95 \$50-\$100 .....\$14.95 \$100+ .....FREE</p>			<p><b>Merchandise Total</b></p> <p><b>Shipping</b></p> <p><b>Tax (MA res. add 6.25%)</b></p> <p><b>Order Total</b></p>		

# 1970-2010

# TNLL

Excerpts from

## The Northern Light

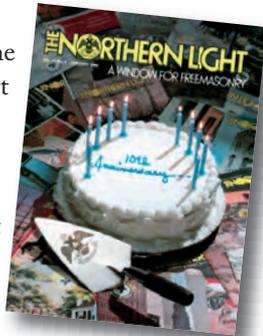
*Selected views from the past may not necessarily represent today's viewpoint.*

*To mark the 40th anniversary of The Northern Light we look back to thoughts and opinions from different eras of the magazine. In this issue we examine its youth and we peruse other offerings from its second decade.*

### Bringing Us Closer Together

by Stanley F. Maxwell, 33°, Jan. 1980

Commenting on the state of our nation at the end of the 1970's, James D. Robinson III, chairman of the American Express Company, said, "Despite the massive amounts of information now available to us, our society seems unable to understand the complex issues facing it, unable to sort out viable alternatives, and unable to establish common goals. Our country has rarely been more fragmented." While poor communications may not be the cause of our fragmentation, good communications are the key ingredient needed to bring us together.



One decade ago, under the guidance of Sovereign Grand Commander George A. Newbury, 33°, the Supreme Council took a bold step to improve communication between our half million Scottish Rite members by establishing a magazine, *The Northern Light*. Ten years later, it has taught us that "good communications are the key ingredient needed to bring us together."

More than just another magazine, *The Northern Light* has performed a great service. It has helped us understand our Masonic heritage, and it has given many of our members an opportunity to share their views with us.

Under the leadership of its first editor, Ill. George E. Burow, 33°, and the current editor, Bro. Richard H. Curtis, 32°, *The Northern Light* has fostered excellence in Masonic journalism, and it has stimulated a growing interest in Freemasonry.

Since knowledge has always been a hallmark of our Masonic movement, *The Northern Light* has made a constant contribution to the ongoing education of Masons in the Northern Masonic Jurisdiction.

With the presentation of Freedoms Foundation awards for non-profit publications in 1976, and again in 1977, 1978, and 1979, our magazine has achieved well-deserved national recognition.

### We Must Be Men of Quality

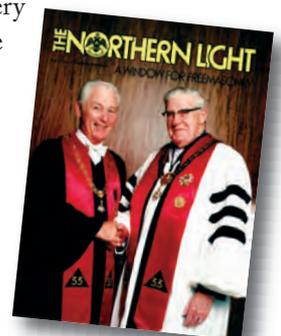
by Francis G. Paul, 33°, Nov. 1985

There's a new spirit sweeping across America. You can feel it in our factories and you can sense it in our schools. It's evident in our offices, and it's found in our homes.

IBM calls it "quality excellence." Even though it goes by many names, the theme is always the same. If we want to be the best, we must do our best. If we want to reach for greatness, we must aim for excellence.

Whether it is at home, on the job, or in the school, quality is becoming a key concern. Americans are beginning to rediscover a fundamental truth that Masons have always known: We must choose to live by the very highest moral and ethical standards if we are to have a strong nation.

If we are men worthy to be called Masons, then we must make certain our lives reflect a constant commitment to Masonic principles. That is the demand Masonry places upon us. In a few words, we are to be men of quality.



**\*Reaching a milestone.** With this issue we begin our 20th year of publication. That's a short period of time when you consider the age of Masonry. But we hope we have made a contribution to the fraternity during the past two decades.

We continue to look at new ways to improve the magazine and welcome your comments and suggestions.

In 1979, we introduced the Masonic Word Math and have had fun putting it together. An occasional misplaced letter or missing box has "increased the level of difficulty," as one reader put it.

In 1981 we began to print letters from our readers, and as space permits we will continue to do so. Since the volume of mail has substantially increased in recent years, we have found it impossible to print all correspondence. We provide you with a sampling of letters on a

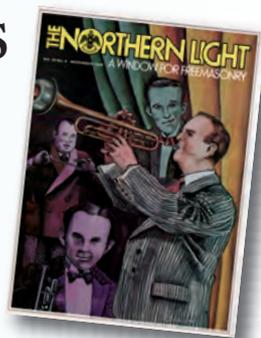
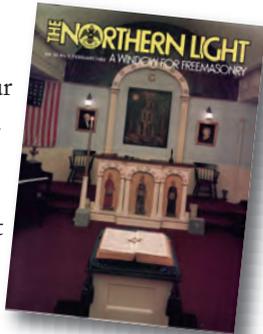
variety of subjects relating to articles that have appeared in *The Northern Light*.

In 1987, we introduced the cartoons of Keith Larson of Carlsbad, CA, and have found them to be well-received.

With the last issue we welcomed Allen E. Roberts, 32°, with a new column that separates Masonic myths from facts. Perhaps you have some questionable "facts" you'd like to see clarified.

Our book reviews, for many years prepared by the late Ill. Alphonse Cerzo, 33°, and now done by Ill. Stewart M. L. Pollard, 33°, have been a mainstay since the first issue.

These features, combined with stories about Masonry's past and present, come to you quarterly. What would you like to see in the future? We welcome your thoughts.



## MASONIC MYTHS

by Allen E. Roberts, 32°, Nov. 1989

**Myth:** *There have been several women who were regular Freemasons. Many prominent Freemasons have said this is true.*

**FACT:** The Constitutions of the Freemasons of 1723, on which all Masonic law is based, tell us that Masons must be males. Every regular Grand Lodge in the world specifies that Freemasons must be males. There are no exceptions.

To make a woman a Freemason would be illegal. A few ladies have been said to have been initiated into Freemasonry for various reasons. Among them was Maria Desraimes who was initiated into Loge Les Libres Penseurs (Freethinkers) in Paris in 1881. The Master of the lodge was expelled. Shortly thereafter the lodge is said to have become co-Masonic, composed of men and women. Co-Masonry is prevalent today in this country but isn't recognized by regular Freemasonry. In this country and in England there are lodges of women "Freemasons." These ladies call themselves "Brother" and use the same titles as regular Masonic lodges.

During a forum a couple of years ago, a young Master of a lodge said: "I have one regret. I can't call my mother 'Brother!'"

## QUOTABLES

Amateurs wait for inspiration. The rest of us just get up and go to work.

— Chuck Close

One's objective should be to get it right, get it quick, get it out and get it over. You see, your problem won't improve with age.

— Warren Buffet

When you dance, your purpose is not to get to a certain place on the floor. It's to enjoy each step along the way.

— Wayne Dyer

When one teaches, two learn.

— Robert Half

You have to put in many, many tiny efforts that nobody sees or appreciates before you achieve anything worthwhile.

— Brian Tracy

The difference between try and triumph is a little umph.

— Zig Ziglar

The only certain means of success is to give more and better service than is expected of you, no matter what your talk may be.

— Og Mandino

Always forgive your enemies. Nothing annoys them so much.

— Oscar Wilde

Wealth is the ability to fully experience life.

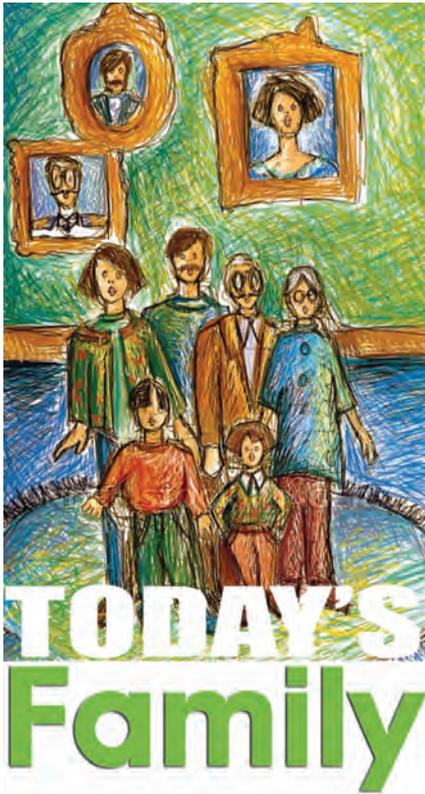
— Henry David Thoreau

Believe that problems do have answers, that they can be overcome, and that we can solve them.

— Norman Vincent Peale

The big rewards come to those who travel the second, undemanding mile.

— Bruce Barton



## No Social Security increases

In 2009, Social Security recipients received a 5.8 percent cost-of-living increase, reflecting a jump in energy prices. Since then, energy prices have fallen significantly. Seniors may not see an increase in their checks until 2012, according to Social Security trustees.

By law, Social Security benefits can't decrease, but because of a rise in the Medical Drug Program premium, those who have it deducted from their benefit checks will see a drop in payments.

## Ivy league smarts for free

If you don't have the time or money to go to grad school, or you just want to get smarter about the world of business, you can still do it. Gain knowledge while jogging or on long commutes, and you won't have to take tests or write papers. You won't get college credits, but you will be smarter on the job.

Top universities are posting lectures online. For free ideas, *Money* magazine suggests visiting these sites:

iTunes U, which is inside the Apple iTunes store, has free audio and video

you can download to your iPod.

Oercommons.org has free course materials from lecture notes to syllabuses to audio and video for college and for K-to-12 levels too.

AcademicEarth.org has a slick interface that's focused on lectures from top schools.

## Laundry emergencies

*Wrinkled bedsheets:* To have them come out of the dryer wrinkle-free, dry them alone. Shake them out so they are not balled up when they come out of the washer, then dry the sheets and pillow cases without the rest of the load.

*No pretreatment for stains:* The editors of *Good Housekeeping* say hydrogen peroxide has stain-fighting power similar to that of color-safe bleach. Test for color safety, dab it on, then wash immediately.

## Consolidating debt

If you have several large credit card balances and your interest rate has risen significantly, there's nothing wrong with doing a balance transfer to a new credit card that offers zero percent interest for a year. Keep track of when the year is up because the rate could skyrocket after that. Ideally, you should be able to pay off the debt within the year.

Change your spending habits so other credit card debt doesn't rise. Consolidating debt with a debt reduction company rarely has good results. Sometimes people end up owing more than before. For a large debt, financial advisors recommend

seeking credit counseling. Bite the bullet and do it. Taking out a home equity loan is not the answer, according to the nonprofit Cambridge Credit Counseling Corp. in Agawam, MA.

## Prepaying a funeral

There are advantages to prepaying a funeral: Your loved ones won't be burdened with decisions. Your wishes will be carried out. Money paid into a funeral trust is exempt from assets allowed to qualify for Medicaid-covered nursing home care. And the money is safe if you are sued for some reason.

There are disadvantages: Your investment will be lost if the funeral home goes out of business. There is no guarantee that the quality of the casket or services will be what you paid for. The choice of a funeral home is the most important part of a decision to prepay. Check on its status with the National Funeral Directors Association at [www.nfda.org](http://www.nfda.org) or call 800-228-6332.

## Standardizing phone chargers

At last, it appears that cellphone chargers will be standardized by 2012. Users applaud the move because it can be a big problem if they pick up the wrong charger and their phone goes dead. Seventeen wireless handset manufacturers have agreed to make interchangeable chargers that will work for the majority of new cellphones, according to *USA Today*.

## Ding-healing car paint

Automotive Materials Co. is using additives in automobile paint that allows it to heal itself. The technology was developed at the University of Illinois. It works by embedding hundreds of thousands of microscopic capsules filled with healing agents into every square foot of a painted surface.

When the paint is damaged, maybe by someone who keyed your car at the mall, those capsules break open. The healing agents mix and a new polymer is laid in place where the damage occurred, according to Fast Company.



# More than Just Books...

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

By JEFF CROTEAU

## WHY ARE MASONIC LIBRARIES AND MUSEUMS IMPORTANT?

For the better part of a century, those who have worked in Masonic libraries have documented their discussions and communicated – both to the fraternity and the general public – the importance of Masonic libraries.

Archival records, such as minutes books, ledgers, and certificates are essential in researching the history of Freemasonry and are often some of the most important collections to be found in Masonic libraries and archives.

Books have been an important part of organized Freemasonry since its beginnings. It was only six short years after the founding of modern, organized Freemasonry that the first book, *Anderson's Book of Constitutions* was published in 1723. And, of course, the Volume of Sacred Law, whether a Bible, Koran, or other holy book, is part of the “furniture” of the Masonic lodge. Recently published books contain new scholarship about the fraternity offering fresh interpretations of Freemasonry. The authors of these books themselves rely on the books, manuscripts, and other material found in Masonic libraries and archives as the basis of their research.

Of course, libraries and archives face challenges. Consider this passage from “The Teachings of Masonry and How to Teach Them,” a paper by H.L. Haywood delivered at the Conference of Masonic Students and Librarians in May 1931:

*“Can a lodge make a success of a library? Not if it carelessly selects a miscellany of dead or dying books; not if it locks them up in a corner where nobody can get at them; not if it accepts from its members a dole of discarded volumes that have no bearing on Masonry at all; not if it uses its bookcases as a repository for hats, coats, bundles, umbrellas, old newspapers, and coverless magazines; above all, not if the library is in the care of a committee that knows little about library methods and cares less. But if a lodge prefers a few live books to many dead ones, if it faithfully and patiently employs recognized methods, if it selects a librarian who really knows his business and makes it move, if it gives books a break and knows that no book ever published can walk out of the shelves and get itself read, and if the officers of the lodge take pains to keep the library before the attention of the Brethren – if a lodge does these things, its library will be a success beyond all peradventure of doubt.”*

This sentiment is something that may still be heard today by those who are struggling to make progress in organizing – or sometimes reviving – a lodge library, whether a modest collection of books in a local lodge or a larger collection in a Grand Lodge. The first question that often rears its head for those who are involved with such a task is “Where do I start? Whom can I talk to who has had experience with this?” Thankfully, there are places to turn.

The Masonic Library and Museum Association (MLMA) was founded in 1995. Its mission is “to assist and support, through education, facilitation of communication, coordination of effort, and other means, those individuals charged with the collection, management, and preservation of the Masonic heritage.” Its members range from museum and library professionals who do this work for a living, to dedicated members of the fraternity who work voluntarily and have all different levels of experience. Membership in the MLMA is open to any person who expresses an interest in Masonic libraries or museums. Institutional membership is open to any Masonic body considered “regular” by most Grand Lodges in the United States. You can learn more about the organization at its website, [MasonicLibraries.org](http://MasonicLibraries.org).

The Scottish Rite Masonic Museum and Library is a proud member of this organization and in 2006 co-hosted the annual meeting with the Grand Lodge of Masons in Massachusetts here at the museum. Having attended the past three annual meetings, I can speak from experience by saying that this is a group of dedicated, passionate individuals who all understand the importance of preserving Masonic heritage.

*The Van Gorden-Williams Library & Archives is located just off the main lobby of the Scottish Rite Masonic Museum & Library and is open to the public 10-4:30, Tuesday-Friday, and the first and third Saturday of each month. Reference assistance is provided in person, by phone, or by e-mail. You may contact us at 781-457-4109 or [library@monh.org](mailto:library@monh.org).*

# READERS



# RESPOND

## All A-Twitter

As a younger fraternal Brother (36 years old) and working in the IT industry my whole life, I have to say your “Back to the Future” message (*TNL*, Aug. 2009) was a breath of fresh air for the younger generation of Masons looking for a little of the old ways bridging the gap to new ways of doing things. I love Masonry, and I really do love what we as a fraternal organization stand for. I have always felt that although the “old ways” of doing things are good, we would attract much more interest in the next generations if we broadened our horizons as a fraternity and grab hold of the new communication pathways.

I love the fact you are looking at DVD for some degrees. Using technology to communicate what we do is the best way to reach mine and the next generations.

Seeing your article makes me believe that Masonry is going to turn that magical corner that will be a bigger draw for people like me to feel like we belong and feel that we can use our talents to help the fraternity.

*Chris B. Favero, 32°  
Valley of Milwaukee*

## Views from the Past Still Relevant

Volume 40 sat on the floor in the pile next to my desk (the receiving bin for all publications) for some time and finally surfaced for a read.

I am always mining for nuggets — those useful pieces of information that can be transferred and applied to current problem solving. Your section, “Views from the Past,” is a treasure. I found valued “nuggets” in all four of these quotations, and more particularly the last, “Stability of Ideas Needed” (*TNL*, Aug. 2009).

*Joseph Atkinson, 33°  
Valleys of Augusta and Portland*

## Hoboes in the Great Depression

I just read “Riding the Rails” (*TNL*, Aug. 2005). I’m sorry I’m so late, but I would like to share a story with you. I lived in the little town of Shickshinny, PA. When I was nine years old my Aunt Reta used to give the hoboes food when they came by on the train. She would make them chili or vegetable soup and homemade bread and lemonade. They would come by with their bowls and cups.

*Gail McDaniels Strunk  
Mountaintop, PA*

## Wavelengths

I read with interest your message, “Solving a Sudoku Puzzle” (*TNL*, Aug. 2008). To quote: “Newer generations operate on a different wavelength from previous generations, and it is important for all of us to realize the need to keep pace.” That being said, it seems logical to believe that if the ladies were able to sit in on many of the degrees attendance would increase dramatically. I’m sure many have heard of George Washington, Ben Franklin, the Sullivan brothers, the four chaplains, etc. I do agree that we need to keep pace.

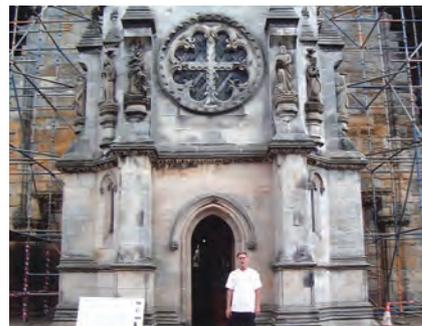
*William Francis  
bbfrancis@juno.com*

## masonicmoments



When I was in Scotland, I made the trek to Rosslyn Chapel. As we were waiting for the bus back to the city afterwards, we walked by the local Masonic lodge (right near the bus stop) and I just had to take a picture.

**Aimee E. Newell**, director of collections, National Heritage Museum.



On a recent trip to the United Kingdom I visited Rosslyn Chapel. I have a photo of the outside only as no photography was allowed inside.

**Raymond Pfeiffer**, Aurora Lodge No. 254, Oswego, IL.

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

## Bro. Sid Baxter

One of our most recognizable Brothers has passed from the scene. Ill. Sidney R. Baxter, 33°, spent much of his adult life with the Supreme Council, both as an Active Member and an employee. During his tenure he served five Grand Commanders, and he and his wife Mona were well known throughout the Masonic world. Among the highlights of his 47-year career (1950-97) are his assistance in developing the blue envelope appeal; support of the creation of the Abbott Scholarship Fund, and the Museum and Library Fund. In the words of Past SGC Robert O. Ralston, "Sidney was not only a Masons Mason, but a true gentleman, scholar, friend and loving husband."

## Masonic Library on WorldCat

The Van Gorden-Williams Library on the grounds of Supreme Council headquarters in Lexington, MA, has broken new ground. Its catalogue has been added to WorldCat, making it the first such Masonic library to list its collection there.

WorldCat is the world's largest network of library content and services, and it provides access to its resources via the Internet. It currently lists the holdings of more than 70,000 libraries in 112 countries.

## All Hands on Deck

The New Jersey Council of Deliberation has found a unique way to present the 23°. The "Knight of Valor" or "Four Chaplains" degree will be done on the fantail of the Battleship New Jersey. According to Bro. Moises I. Gomez it is "being performed on Sat. May 15 — Armed Forces Day — in honor of all veterans."

The retired U.S.S. New Jersey is now a museum located at Battleship

Place in Camden, NJ. According to the ship's website it was built at the Philadelphia Naval Shipyard and launched on Dec. 7, 1942 — exactly one year after the attack on Pearl Harbor. It saw action in the Pacific throughout the Second World War and was later used in Korea and Vietnam. Once again it was put back into action, in the 1980s, off the coast of Lebanon during that country's civil war.

## News Stories

Is three months too long for you to wait to hear about what's going on in the Northern Masonic Jurisdiction? We have a solution for that problem. Check out [ScottishRiteOnline.org](http://ScottishRiteOnline.org). News stories now appear on the front page of the site. Generally the articles are replaced every Friday, so make a visit and check it out at least weekly.

If you have something newsworthy from your Valley, send us the story. The features need to be about 150 words in length and should include an image that you own or have permission to use. Stories are subject to editing.

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

## And Speaking of the Web

If you are looking for past issues of *TNL* you can find them at the Supreme Council's site [[Scottish RiteOnline.org](http://ScottishRiteOnline.org)], listed under *The Northern Light*. You will find all issues from the magazine's beginnings in 1970. New issues will be placed on the site roughly six weeks after they are published.

Alan E. Foulds, 32°  
editor

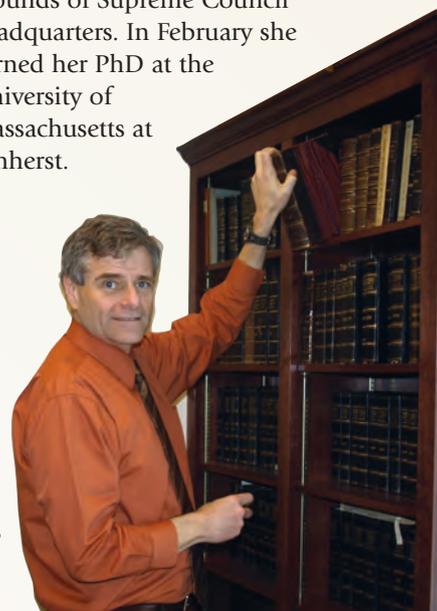
Starting with the February 2010 we are also reintroducing podcasts. Audio versions of the main articles and the Grand Commander's message can be downloaded for listening any time, either at your computer or your MP3 player.

## Help Wanted

The Supreme Council office in Lexington, MA, has an immediate opening for a network administrator. This position is responsible for installation, maintenance, performance, security, management and enforcement of policies and procedures of the organization's LAN/WAN networks. The candidate will also recommend the use of new products and services. This position supports the staff at Supreme Council, the Scottish Rite Masonic Museum and Library, and also the staff at the Valley offices. This position requires 2-3 years relevant experience. Virtual networking is a plus. Please send resumes to [resumes@supremecouncil.org](mailto:resumes@supremecouncil.org).

## Doctor Newell

Congratulations to Aimee Newell, director of collections at the National Heritage Museum, located on the grounds of Supreme Council headquarters. In February she earned her PhD at the University of Massachusetts at Amherst.



The Northern Light  
P.O. Box 519  
Lexington, MA 02420

# Scottish Rite Masonic Museum and Library, Inc.

## NATIONAL HERITAGE MUSEUM

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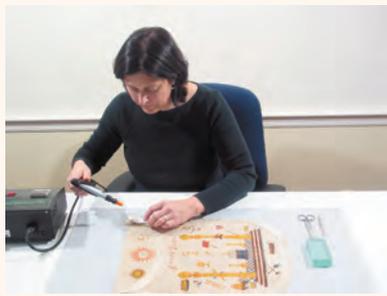
We care for one of the finest Masonic and fraternal collections in the U.S., and host multiple exhibitions each year. To improve and continue our museum's offerings each year, we depend upon the support of our Friends.

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### *The Benefits of Being a Friend*

Including our 12-page, full color quarterly *Newsletter to Our Friends*, advance notice of special programs, previews of our exhibitions at opening events, and a ten percent savings at the Heritage Shop. Additional benefits are available.