

The Northern Light

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**FAVORITES
FROM
THE
COLLECTION**

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The Northern Light

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The Fermi Paradox

The Fermi Paradox has been described in the scientific community as the contradiction between high estimates of the probability of the existence of extraterrestrial beings and the lack of evidence for, or contact with, these beings.

The age of the universe and its vast number of stars certainly suggest that if the earth is a typical planet, extraterrestrial life should be quite common. In 1950, the physicist Enrico Fermi questioned why, if such advanced civilizations exist within just the Milky Way galaxy, evidence such as spacecraft or probes are not seen.

Since 1984, the mission of the SETI (search for extraterrestrial intelligence) Institute is to explore, understand and explain the origin, nature and prevalence of life in the universe.

One possible method to resolve the Fermi Paradox would be for an organization such as the SETI Institute to find evidence of the existence of extraterrestrial life. However, to date, no such efforts have proven successful.

The great silence remains.

Is there a Masonic Paradox? And would it be defined as the contradiction between the belief in the existence of what was once a great fraternity, and the lack of proof of its existence in the 21st century?

The age of the fraternity and its large number of members suggest that Freemasonry was once a place of great fellowship, joy, and enlightenment. However, today it is better described as a place where the perfection of ritual is stressed, behavior control of its members (for their own good, of course) is emphasized, and the advancement of charities that benefit the secular world is the norm and few of its members ever attend.

Some day, our Masonic leaders will realize that they alone can advance the renaissance of our craft by stressing the importance of fraternity and the vows we all took at the altar of Freemasonry. At the same time, they must understand that the recitation of perfect ritual

and maintenance of the sacred landmarks are not our core values and will never attract new members. Throughout the ages, good men have petitioned the Masonic fraternity and will continue to join our craft because they see value in belonging to a great organization where they benefit from these important lifelong friendships.

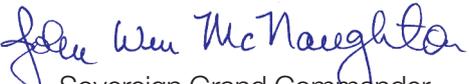
While there is yet time, as author Jim Collins suggests in *Built to Last*, the Masonic fraternity must eliminate our misalignments: those that drive our members away from the core ideology of our craft and those that impede progress toward the envisioned future.

The Masonic Paradox, as we understand it, must be resolved soon. In *Ecclesiastes 3*, we read that there is a season for everything. The time for Masonic renaissance must start today. We need to recognize that the “season” has changed.

In days gone by it was important for our craft – as well as religious organizations – to see to the physical well being of its members, in addition to its core purpose of promoting fraternity. In today’s complex society, governmental agencies seem to be well focused on meeting those material needs, but rarely their emotional needs. Many religious denominations also have directed their energies toward temporal problems and issues.

The craft, rather than continuing its concentration on the perceived needs of the past, must do a better job of meeting the needs of its members in the 21st century.

As a preeminent fraternity, Scottish Rite Freemasonry must concentrate on two areas. First, we must care about each other, and secondly, we must meet the emotional needs of our members. If we are able to understand this vision, the Masonic Paradox will finally be solved.


Sovereign Grand Commander

Curators' Choice:

FAVORITES FROM THE COLLECTION

By AIMEE E. NEWELL, PhD

*A*t the Scottish Rite Masonic Museum and Library, we are always thinking about our collection of objects. Whether planning new exhibitions; building walls and cases for them; acquiring new objects for the collection; or planning programs that will relate to the collection, all museum and library staff members work with our collection. By working with the objects day after day, we develop favorites – an object that calls out to us for one reason or another.

This is the inspiration for our newest exhibition, “Curators’ Choice: Favorites from the Collection,” which opened on October 9 and will be on view until spring 2012. Eighteen current and former staff members selected the more than 120 objects on view and wrote their own labels explaining why each object is a personal favorite.

Several staff members were drawn to the inherent beauty or incredible craftsmanship of certain objects. A bowl by famed glassmaker Louis C. Tiffany (1848-1933), which was donated to the Museum in 1977 by Dorothy A. and Albert H. Richardson, provoked former Registrar Jill Aszling to wonder “how did they do that?” As she explains, she has been “lucky enough to see demonstrations of glass-making, but [is] still amazed at the skill and artistry involved.”

Another object that shows skillful craftsmanship is one of my choices – an early New England quilt, from the 1810s or early 1820s, that includes a Masonic handkerchief which was carefully stitched to its center. While many people think that a quilt is defined by its blocks, this quilt represents an earlier style that could be put together quickly by an experienced quilter to keep its owners warm on cold winter nights.



Hamilton's
First Meeting
with George
Washington,
1856, Alonzo
Chappel (1828-87),
Brooklyn, NY,
Gift of
Mr. and Mrs.
Richard Manney.
Photo by
John M. Miller.

The second section of the exhibition offers a “window into the past,” using the artifacts on view to help draw parallels, or show differences, between our lives and those of our ancestors. Public Programs Coordinator Polly Kienle selected the “Keep Within Compass” teapot in this section, in part, because she wondered what kind of teatime discussions the vessel might have triggered. Although the compass is a central Masonic symbol, the teapot’s manufacturer may have used it because its meaning of self-control was familiar beyond the fraternity.

One of the most unusual items in the museum’s collection is also part of this section – the



Fraternal Group, ca. 1915, George D. Elson (1874-1949), Maynard, MA, Museum Purchase. Photo by David Bohl.

Bucking Billy Goat made by Greenville, IL, manufacturers DeMoulin Brothers and Company in the early 1900s. If you have ever taken a behind-the-scenes tour of our storage vaults, chances are you, too, were intrigued by this object. We know that it once belonged to an Odd Fellows lodge in New Kensington, PA. With its off-center wheel hubs, the goat gave a bumpy ride to those who rode it – part of a bonding experience for new initiates.

Our visitors are often curious about how we decide what to collect. With over 17,000 objects and our library and archives collections, including 60,000 books, 1,600 serials and 2,000 cubic feet of archival materials, we take the responsibility of managing our collection very seriously. Space, time and money are always finite, and we manage our collection with this in mind. Yet, our collection forms the foundation for the museum’s programs, exhibitions and activities. We interpret the collection in order to educate our audiences and to preserve and provide access to the objects so that American Freemasonry and fraternalism can continue to be studied, understood, and interpreted for generations to come in the context of American history. To help us do the best job possible, we rely on our

planning documents, written by trained staff and approved by the museum’s board, our collections policy and our collections plan.

The Scottish Rite Masonic Museum and Library seeks to be the “historical society for American Freemasonry.” We place a priority on collecting and preserving objects that help to draw connections between Freemasonry and fraternalism and broader American culture. Just as millions of Americans have integrated Freemasonry and fraternalism into their lives, the museum’s collection allows us to infuse American history with the importance of fraternal activity and what it has meant – and still means – to members.

We do actively collect, in order to improve our collection and to preserve the past. We are able to add items to our collection through gifts and purchases. While we will consider any and all objects associated with American history as gifts, we limit our purchases to those objects that are either associated with American Freemasonry or fraternalism, or those items associated with the April 19, 1775, Battle of Lexington, MA.

Regardless of whether a prospective acquisition is a gift or a purchase, the museum’s Collections

Committee assesses it according to specific criteria. These include: its condition; its provenance and history; whether or not it duplicates our existing holdings, and how it fits into our identified strengths and weaknesses in the collection. Although we might like to, we simply cannot accept every artifact that we are offered. We, therefore, have a set of guidelines that is time-tested and helps us make good decisions.

The results of some of these decisions are on view in another section of the Curators' Choice exhibition. The objects shown here quickly rose to the top when we were considering their acquisition, and they also made staff say, "We have to include that in the exhibit." Sometimes these are objects that are extraordinary or one-of-a-kind. Sometimes the object is more run-of-the-mill, but is the best example to show how something worked or why it was valued.

One of the extraordinary objects in this section is Alonzo Chappel's (1828-87) painting of Alexander Hamilton's first meeting with George Washington. Painted in 1856, the image was reproduced as an illustration in John Frederick Schroeder's *Life and Times of Washington*, which was published in 1857. Hilary Anderson Stelling, the museum's director of exhibitions and audience development, chose the painting for the exhibition because she thinks "the painting is a great example of how, in the 1800s, history painters tried to put viewers right into important past events, to help them imagine, with a dash of romance or drama, what it was like for the participants and witnesses."

One of the everyday objects in this section is the October 22, 1765, contract selected by Archivist Catherine Swanson. On first glance the handwritten document appointing Hugh Cole (1706-85) as attorney to assist in recovering money due to Edward Hoard will strike many viewers as unremarkable. But once we learn a little more about the context of the document, it becomes a valuable example of how legal matters were handled prior to the American Revolution. The Stamp Act took effect on November 1, 1765 in the British colonies, and, after this, every legal contract had to be printed on special paper bearing a revenue stamp showing the correct tax had been paid. This contract has a more personal feel since it was signed prior to the Stamp Act.

Swanson explains that she likes "the beautiful calligraphy and flowery language that the colonists used in legal documents like this one."

Not every object in our collection is straight-forward; often we collect things that are a little bit strange. The Curators' Choice exhibition includes a section devoted to these unusual things. For example, I included a recent acquisition (a photograph of a fraternal group, probably a Moose lodge from Maynard, MA) showing the members dressed in costume for a ritual. A quick glance may suggest a theater troupe or a costume party, but careful study shows that the men are wearing distinctive moose-shaped pendants. A second object in this section was selected by Collections Manager Maureen Harper. She picked one of our Tall Cedars of Lebanon pyramid hats because it reminds her of her father and his pride in his community service.

While all of the objects in the exhibition represent some part of the past, some have particularly fascinating connections to historical events and people. They bring the past to life. For example, the handwritten oath of office from about 1640, chosen by Archivist Catherine Swanson, is signed by such well-known men as Miles Standish (ca. 1584-1656), William Brewster (1566-1644) and William Bradford



Quilt with Masonic Handkerchief, ca. 1817, probably New England, Special Projects Fund, Supreme Council, 33°, AASR, NMJ, USA. Photo by David Bohl.

**Taylor Tot Stroller,
1952, Frank F. Taylor
Company, Cincinnati,
OH, Gift of Mrs. John
Willey. Photo by
David Bohl.**



(1590-1657). Looking at this document can transport us back to the time of the Pilgrims, putting us into their shoes.

The last section in the exhibition highlights objects that were chosen because of their sentimental associations. This is a fitting end to the exhibition since most of the museum staff were drawn to their jobs out of a personal love for objects and their stories. Objects in this section were selected for the memories they evoke within the staff – of their childhood or even of their first few months on the job. For example, photographs of the museum being built in 1974 and 1975 bring back good memories for Maintenance Manager Gerard Marchese who has worked at the museum since it opened. “It’s interesting to see how the place was constructed,” Marchese explains. “The boiler and chillers for the heating system were lowered into the foundation before the rest of the building was built – they were too big to bring in afterwards. Now we have smaller ones, installed 35 years later. They fit right through the door.”

Collections Manager Maureen Harper selected the large composite photographic portrait of the officers of Connecticut’s St. James Lodge No. 23 that appears in this section. “It is so over-the-top amazing,” Harper says. “It speaks to an era long gone. I just wonder what these men’s everyday lives were like.” Former Registrar Jill Aszling is particularly attached to the Taylor Tot stroller in

the collection. Acquired in 2005, Aszling remembers gasping at the sight, since it was virtually identical to one that her family owned when she was a child. A family photograph of Aszling’s brother in the Taylor Tot accompanies the label she wrote.

We hope that everyone who visits the exhibition will experience some of the same connections to the objects on view that the staff does. Whether it’s a reminder of a childhood hobby, a shiver down the spine thinking about a particular event in history, or even just a double-take to say, “What is that?,” the museum staff take pleasure in sharing our collection, forging the connections between all of us. If you won’t be able to visit the museum in person, you can see many of the objects that will be on view on our website. Select the “online collection” option from our homepage at NationalHeritageMuseum.org or the Masonic History Resources page and search for something specific or browse all of the entries available. 

If you have questions, or want to discuss the donation of an object for our collection, please contact Aimee E. Newell, PhD, director of collections, at anewell@monh.org or 781-457-4144.

ON THE COVER

A long-held myth hinted that riding a goat was part of the Masonic initiation.

Bucking Billy Goat, 1900-25, DeMoulin Brothers and Company, Greenville, IL, Museum Purchase. Photo by David Bohl.



A Concept for the Future

Making Valley Officer Structures More Convenient

By HAROLD L. ALDRICH, 33°

For the past several years the Northern Masonic Jurisdiction has seen the creation of a new, three-key-word concept to instill enthusiasm and direction for Scottish Rite - Inspiration, Convenience and Enjoyment, or simply I.C.E. The Supreme Council has also highlighted Scottish Rite's core values: always present in our Masonic teachings and now clearly identified.

The State of the Rite and Strategic Planning Committee was tasked by Grand Commander McNaughton to develop ways to bring "Convenience" to the Rite at every level from the individual, to the Valley, to Supreme Council.

Throughout the jurisdiction members of this committee have conducted focus groups and requested feedback on ways to make Valley operations more convenient. One continuing theme in all the responses was to: "Provide the tools that will allow local Valleys flexibility in their organizational system and officers requirements."

To accomplish this, the Strategic Planning Committee proposed amendments to the Supreme Council Constitutions, and they were unanimously approved by the Active Membership during the 2010 Supreme Council Executive Sessions in Philadelphia in August. These changes will allow individual Valleys, with the approval of the State Deputy, flexibility and options in developing their officers' requirements and organizational structures.



Just what are these changes?

Most importantly, only the presiding officer of a subordinate body, as well as the Secretary and Treasurer must be elected. All other officers shall be elected or appointed as provided for in the rules and regulations or bylaws governing that body. Also, no one shall be elected as a presiding officer who has not previously served as an appointive or elective officer of a body of the Rite. This requirement, however, may be waived by the state Deputy.

There were also several wording changes regarding vacancies in elective line offices.

As a result of these changes, and with the approval of the Deputy for the state, individual Valleys may structure their officer lines so that there are fewer elected, advancing officers in a body and additional appointed officer positions that are non-advancing. Additionally, a Brother



who has served as an elected or appointed officer of a subordinate body becomes eligible for election as a presiding officer of any body of which he is a member and meets all the constitutional requirements.

Any changes will require amendments to Valley rules and regulations or bylaws which must also be approved by the Deputy for the state and reviewed by the Supreme Council Committee on Constitutions, Laws and Jurisprudence.

Another “Convenience” project being tested in one state is the “satellite lodge” model. Specifically the model focuses and builds upon three definitions of the word “convenient:”

- To be near at hand to meet busy schedules and time constraints.
- To come together regularly through both physical as well as non-physical (media driven) site locations.
- To be suitable to personal comfort so as to produce inspiration, enjoyment and high levels of personal satisfaction.

Under this model the parent Valley will establish a Scottish Rite presence in Masonic lodges within its area of influence. The Scottish Rite presence is not a chartered body itself and may or may not be an official club. Under the

test model this presence will have the ability - with the support of the parent Valley - to confer Lodge of Perfection and Council Princes of Jerusalem degrees. Chapter of Rose Croix and Consistory degrees will be conferred at the parent Valley.

The Scottish Rite presence in a lodge setting will



conduct Scottish Rite meetings; promote fraternalism and inspirational programs, events, degree work and other activities that produce enjoyment and high levels of member satisfaction. Because these meetings are conducted in the lodge setting, it is hoped that Scottish Rite members will become more supportive of lodge activities and more frequent attendees at regular lodge communications.

The parent Valley has created a Valley Support Group to provide committed, long-term leadership and administrative guidance as well as program and financial support for the Scottish Rite lodge presence.

An organizational modification that has been implemented in another Scottish Rite Valley requires that the top two officers of each Body



serve for a term of two years. These officers are members of the Valley Executive Committee that conducts the administrative work of the Valley. They may, but are not required, to do the ritual parts of their office.

The opportunities provided by these constitutional changes and optional organizational structures are numerous. They are limited only by the creative talents of the members of our Scottish Rite Valleys. The Strategic Planning Committee is here to assist in any way possible to enhance and advance the “Convenience” of Scottish Rite in Valleys of the Northern Masonic Jurisdiction. 

For more detailed information on these or other “Convenience” options contact The State of the Rite and Strategic Planning Committee, Supreme Council headquarters, P.O. Box 519, Lexington, MA 02420.

PRINCE HALL MASONRY AND THE MAN

By JEFFREY CROTEAU

Who was Prince Hall and why did he start his own Masonic organization?

A leading citizen in Boston's eighteenth-century black community, Prince Hall (1738-1807) was an abolitionist who petitioned the Massachusetts legislature to end slavery and a Methodist who campaigned for schools to educate the African-American children of Boston. Hall was a leather dresser by trade who, in 1777, supplied drumheads to the Regiment of Artillery. Drawn to Freemasonry's values and opportunities, Hall, a former slave, tried to join Boston's Masonic lodges in the early 1770s, but was denied membership.

African-American men's participation in Freemasonry is generally traced back to the March 6, 1775 initiation of Prince Hall and fourteen other black men in Lodge No. 441, a British military lodge attached to the 38th Regiment of Foot. A year later, the military lodge that had initiated Hall was leaving Boston, but before they left, the lodge granted Prince Hall and his Brethren authority to meet as a lodge, bury their dead, and march in processions for St. John's Day. However, they were not given authority to confer degrees or perform any other "work." With this authority granted to them, Prince Hall and his Brethren organized as African Lodge No. 1, on July 3, 1775, with Hall as Master.

In order to become a fully functioning lodge that could confer degrees, African Lodge No. 1, needed to be chartered. Unable to obtain a charter from a Grand Lodge in the United States, they appealed to the Grand Lodge of England and were granted a charter on Sept. 29, 1784, as African Lodge No. 459. It wasn't until later that those lodges and Grand Lodges that descended from African Lodge No. 459, chose to give their fraternity Hall's name to distinguish it from the



Cornerstone Laying of Prince Hall Masonic Temple, 1930. James Van Der Zee (1886-1983) New York, NY.

predominantly white "mainstream" lodges that generally excluded blacks throughout the 19th and part of the 20th century.

Researching Prince Hall's Biography

Mythology and inaccuracy have dogged historians interested in learning more about Prince Hall. Finding reliable biographical information is challenging. This is mostly complicated by the fact that William Grimshaw's 1903 book *Official History of Freemasonry Among the Colored People in North America* contains a number of factual errors (and some material that appears to have been purely invented), but was used as a definitive source for many years, spreading the inaccuracies about Hall's life much further beyond Grimshaw's book. The Phylaxis Society, "an international organization of Prince Hall Freemasons dedicated to studying the life of Prince Hall and researching the history of Prince Hall Freemasonry," has

done an excellent job researching and reporting the facts of Prince Hall's life, while at the same time refuting the many errors found in Grimshaw's book. Their ongoing research into Prince Hall's biography is called the Grimshaw Offensive and is published both on their website and in their magazine, *The Phylaxis*.

Because so few historical records related to Hall's life exist, putting together his biography remains challenging. Further complicating this is the popularity of his name; during Hall's lifetime, at least six men named Prince Hall lived in Massachusetts, with three of them in the Boston area. In addition to Grimshaw's earlier fabrications, other researchers have sometimes incorrectly attributed biographical details to the Masonic Prince Hall based on records that referred to the other Prince Halls living during the same period.

Bro. Hall was born in 1738. He was an enslaved person, the servant of William Hall, who eventually freed him in 1770, writing "he is no longer to be reckoned a slave, but has always been accounted as a freeman by us." As early as 1777, Hall and other members of his lodge demonstrated their anti-slavery position when a petition against slavery, signed by Prince Hall and seven other black men, was sent to the Massachusetts General Court (legislature). This was followed by another petition against slave trade and kidnapping that was delivered to the Massachusetts legislature in 1788, signed by Hall.

In 1797, Hall organized two more lodges – African Lodge No. 459, in Philadelphia, and Hiram Lodge No. 3, in Providence, RI, both of which worked under the Boston charter. Hall's own lodge, African Lodge No. 459, in Boston, saw membership grow modestly over the 23 years that Hall served as Master. This is partially because Hall and his Brethren were fairly selective in who they admitted. One researcher has remarked that "compared to all of black Boston, the African Lodge accommodated a significant share of comparatively affluent African-Americans." The exclusivity of membership in African Lodge No. 459, mirrors that of other Masonic lodges in colonial America which drew primarily from the socially elite.

Hall died on Dec. 4, 1807, and is buried in Copp's Hill Burying Ground, one of the sites on Boston's Freedom Trail.

Who Are Prince Hall Masons?

In most, but not all, states in the United States, they are officially recognized as your Brothers. Ten mainstream Grand Lodges still do not recognize their

Prince Hall counterparts: Louisiana, Arkansas, Alabama, Mississippi, Georgia, Tennessee, South Carolina, Florida, West Virginia, and Kentucky. The organizational structure of Prince Hall Freemasonry mirrors that of its predominantly white counterparts, and includes the Scottish Rite, York Rite, Order of Eastern Star, Shriners, and most other appendant groups. Although white men are welcome to join Prince Hall lodges (and some do), the membership of these historically black lodges is almost entirely comprised of African-American men drawn to the fraternity's rich history, which is as old as the United States itself.

Is Prince Hall Masonry different from your own local lodge? As Alton G. Roundtree and Paul M. Bessel write in their book *Out of the Shadows: The Emergence of Prince Hall Freemasonry in America: Over 225 years of Endurance*, "Prince Hall Freemasonry is not a special type of Freemasonry. It uses the same Masonic suppliers, has similar rituals, adheres to the same philosophy, acknowledges the same landmarks, and performs the same Masonic work." In short, Prince Hall Freemasonry descends from the same source – the Grand Lodge of England – as most American lodges, and a visitor from a mainstream lodge would not find a Prince Hall lodge much different from his own.

The Question of Recognition

Throughout most of its history, Prince Hall Freemasonry was considered clandestine or irregular by its mainstream equivalents in the United States. It is interesting to recall, as Roundtree and Bessel do in *Out of the Shadows*, that

From 1784 to 1813, African Lodge No. 459, was not a Prince Hall Lodge. It was a regular lodge that had not been accepted by predominantly white American Lodges. Since they came from the same source [i.e. Grand Lodge of England] and had the same authorization, African Lodge, No. 459, did not seek recognition from other American Grand Lodges since there was no need to. However, African Lodge might have been seeking social acceptance. There is no indication that African Lodge considered itself to be anything other than a regular lodge until its Declaration of Independence in 1827.

To many Masons, both Prince Hall and "mainstream," perhaps the thorniest and most emotional issue surrounding Prince Hall Freemasonry is that of recognition. As recently as 1988, no mainstream Grand Lodges recognized their Prince Hall counterparts, until the Grand Lodge of Connecticut voted to recognize its

Prince Hall counterpart in October 1989. Today, 41 out of 51 of mainstream U.S. Grand Lodges have adopted resolutions stating that Prince Hall Masonry is “regular.” Further complicating this situation is the fact that some Prince Hall Grand Lodges feel that there should never have been any question of their legitimacy and do not feel that they need a stamp of approval from mainstream Grand Lodges. Despite these challenges, mutual recognition has been achieved throughout most of the United States.

Earlier Attempts at Recognition – William H. Upton

During the 19th century, some mainstream Masons called for the recognition of Prince Hall bodies. One of the most interesting cases involved the Grand Lodge of Washington (State).

In 1898, Grand Master of the Grand Lodge of Washington, William H. Upton, urged his Grand Lodge to recognize Prince Hall lodges, defined as those that could trace their origins to African Lodge No. 459. Upton did considerable research before reaching his decision. His report, “A Critical Examination of Objections to the Legitimacy of the Masonry Existing Among the Negroes of America” was first published as a 137-page appendix to the 1898 Grand Lodge of Washington Proceedings. The Grand Lodge of

Washington, under Upton’s leadership, passed four resolutions, one of them stating, in part:

“This Grand Lodge deems it to the best interest of Masonry to declare that if regular Masons of African descent desire to establish, within the State of Washington, Lodges confined wholly or chiefly to brethren of their race, and shall establish such Lodges strictly in accordance with the Landmarks of Masonry, and in accordance with Masonic Law as heretofore interpreted by Masonic tribunals of their own race, and if such Lodges shall in due time see fit in like manner to erect a Grand Lodge for the better administration of their affairs, this Grand Lodge having more regard for the good of Masonry than for any mere technicality, will not regard the establishment of Lodges or Grand Lodge as an invasion of its jurisdiction, but as evincing a disposition to conform to its own ideas as to the best interests of the Craft under peculiar circumstances; and will ever extend to our colored brethren its sincere sympathy in every effort to promote the welfare of the Craft or inculcate the pure principles of our Art.”

Despite Upton’s attempts to put brotherhood above “technicalities,” (Upton was likely alluding to the argument against Prince Hall recognition which claims that “exclusive territorial jurisdiction” prohibits two Grand Lodges within a state), his progressive stance came at great cost. The reaction of the other Grand Lodges in the United States was swift and clear: all of them severed fraternal relations with the Grand Lodge of Washington. Finding this situation untenable, the Grand Lodge of Washington rescinded its invitation and implicit recognition of Prince Hall lodges.

Upton continued to make the case for the legitimacy of Prince Hall Freemasonry until the end of his life and asked that no monument, beyond a simple headstone, be placed on his grave until “such a time as the Grand Lodge of Free and Accepted Masons of Washington, or some other Masonic Grand Lodge now recognized by it, shall unite with some organization of those Masons commonly known as Negro Masons.” In 1990, nearly a century after Upton’s attempts, the Grand Lodge of Washington voted to recognize their Prince Hall counterparts. Nearly 400 Masons, both black and white, marched together to Upton’s grave to dedicate a monument decorated with Masonic symbols.

Prince Hall Scottish Rite Freemasonry in the Northern Masonic Jurisdiction

In 1944, Sovereign Grand Commander Melvin M. Johnson, 33°, and five other Scottish Rite

Portrait of William H. Upton, Grand Master of the Grand Lodge of Washington from 1898-99. From Proceedings of the Grand Lodge of Washington 1907.



luminaries met with Sumner A. Furniss, M.D., Sovereign Grand Commander of the United Supreme Council, 33°, Northern Jurisdiction (Prince Hall Affiliation) and four members of his Supreme Council in New York City. Johnson described their meeting as an “adventure in mutual understanding for the common good.” The two Supreme Councils issued a joint statement that declared, among other things, that “the exigencies of the racial situation in this country are chiefly responsible for the organic separation of white and colored Masons” and that Masonic bodies “which are legally descended from African Lodge No. 459 . . . have a legitimate Masonic tradition.” The statement concluded, however, that “these informal and unofficial expressions are made in full appreciation of the difficulties of the problems necessarily involved as well as with full recognition that the final responsibility rests upon the Grand Lodges of Symbolic Freemasonry.”

Two years later, in 1946, Commander Johnson was part of a committee of Past Grand Masters of the Grand Lodge of Massachusetts appointed to “investigate the subject of Negro Freemasonry.” Echoing William Upton and perhaps drawing on Johnson’s training as a lawyer, the committee bluntly concluded that

Other super-technical claims of the irregularity of Prince Hall Freemasonry have been made, none of which is sufficiently important from a legalistic viewpoint to require comment. The real opposition to Negro Freemasonry is rather social than legal.

Their report was accepted and the recommendations were unanimously voted by the Grand Lodge. This step forward was short lived. In 1949, the Grand Lodge of Massachusetts rescinded the approved report, citing “disharmony in American Freemasonry” as a result of their report.

Despite these official decisions, the Supreme Council, 33°, N.M.J. and the United Supreme Council, 33°, N.J. (P.H.A.) remained on friendly terms. Masonic historian Arturo de Hoyos has noted that in the mid-to-late 1940s “a relationship was established [i.e. between the two Supreme Councils] which resulted in a cooperative revision of the Prince Hall rituals” from the 4° to 32°. These ritual revisions to Prince Hall Scottish Rite rituals were done with the full cooperation of the Supreme Council, 33°, N.M.J.

In January 1995, then-Sovereign Grand Commander Robert O. Ralston and then-Sovereign Grand Commander Samuel Brogdon Jr. of the United Supreme Council, 33°, N.J. met at the Scottish Rite

Portrait of Dr. Sumner A. Furniss, 33°, from *The Winter Bulletin* (Official Organ of the United Supreme Council), Feb. 1, 1946.



Sumner served as Sovereign Grand Commander of United Supreme Council, AASR, Prince Hall Affiliation, Northern Jurisdiction from 1921-49.

Masonic Museum & Library and agreed in principle to present a resolution recognizing the legitimacy of the two Supreme Councils. Official mutual recognition followed later that year, with each Supreme Council agreeing that it would “retain its sovereignty and remain autonomous within its respective jurisdiction.” Since 1996, the Sovereign Grand Commanders of these two Supreme Councils have attended each other’s annual meetings as distinguished guests.

Prince Hall Memorial on Cambridge Common

Today, Prince Hall is honored in Cambridge, MA, as a Freemason, a civil rights leader, and a “Founding Father.” On May 15, 2010, Freemasons from as far away as Florida and Michigan gathered on historic Cambridge Common to attend the unveiling of the Prince Hall Memorial. The memorial stands only a few feet away from a monument honoring another important American Freemason – George Washington. The Cambridge City Council established a Prince Hall Memorial Committee in September 2005. Over the next five years an artist was selected and funds were raised to have the memorial erected.

In a September 2005 resolution, the Cambridge City Council stated that Prince Hall “is primarily known as the first Black man made a Mason in America” and also cited that Hall had established a school organized by black citizens for black children; and petitioned to end slavery and the slave trade. For these and other efforts, the City Council unanimously voted “to honor Prince Hall and his contribution to the city of Cambridge, MA, and the country” by erecting a memorial. 

It's Now the Children's Dyslexia Center

New name chosen for our learning centers charity

This year many of our children's learning centers will take on a new name. The official title "The 32° Masonic Learning Centers for Children, Inc." has proven cumbersome and less than descriptive. A call for a review of nomenclature which centered on various aspects of the name, and on how it could be simplified without losing its identity or continuity, was taken up by a select committee, and their recommendations were adopted by the Supreme Council.

Following a thorough examination, the name and logo committee, consisting of Ill. Brothers Eric Ginette, Peter Samiec, and James Elliott, determined that three distinct issues were involved. First, the corporate name is "long and unwieldy and not easily incorporated into everyday communication, signage, or a line on a check." The second issue is that it contains no identification as to what the children are learning at the center. Finally, the current name suggests, in the words of the committee, that "only Masons' children are involved."

Ideas were solicited as to the elements necessary in a new name. Their research showed that many centers desire a regional identification as part of the name, while a significant group felt it important to identify a major benefactor. Nearly every opinion solicited expressed a desire for the formal name to be descriptive of the services that the centers offer.

Building on work performed previously by Bro. Steven Pekock, 32°, director of development, the committee conducted "a prolonged and sometimes lively exchange of ideas" with people at the centers and came to several conclusions.

To satisfy the need to identify regionally, centers may now add their host city or town to the name, resulting in a title such as the "Smithsburg Children's Dyslexia Center." A major donor's name could be substituted so it would read "John B. Doe Children's Dyslexia Center."

A qualifying line might be appropriate, spelling out the major supporter. In that case it would read, "Jonesville Children's Dyslexia Center, A Scottish Rite Charity."

It is hoped that, since 15 to 20 percent of all Americans suffer to a greater or lesser degree from the effects of dyslexia, its incorporation into the name may help those that wish to support the efforts of the Scottish Rite to know the mission of the centers.

CHILDREN'S DYSLEXIA CENTERS

Akron, OH	Milwaukee, WI
Allentown, PA	Moline, IL
Bangor, ME	Nashua, NH
Bay City, MI	New Castle, PA
Bloomsburg, PA	Northfield, NJ
Burlington, NJ	Norwood, OH
Cambridge, OH	Peoria, IL
Canton, OH	Philadelphia, PA
Central NY	Pittsburgh, PA
Chicago, IL	Portland, ME
Cincinnati, OH	Providence, RI
Cleveland, OH	Reading, PA
Columbus, OH	Rochester, NY
Danville, IL	Scotch Plains, NJ
Dayton, OH	Seacoast, NH
Detroit, MI	South Bend, IN
Eau Claire, WI	Southern Illinois
Evansville, IN	Springfield, IL
Fort Wayne, IN	State College, PA
Freeport, IL	Steubenville, OH
Greater Boston, MA	Tenafly, NJ
Harrisburg, PA	Toledo, OH
Hasbrouck Heights, NJ	Waterbury, CT
Indianapolis, IN	West Michigan
Lancaster, PA	Worcester, MA
Lexington, MA	Youngstown, OH
Madison, WI	

Two Questions

Upon first entering a lodge – not yet clothed with the title “Entered Apprentice” and still known only as “the candidate” – an individual is posed two fundamental questions that will define the rest of his Masonic journey. Indeed, the answers will determine in large part if the journey is to continue at all. The first question: “In whom do you place your trust?” Above all else, upon whom or what do you rely? What do you know for sure, are you willing to bet your life on, are you willing to take a beating for? In the final analysis, this question seeks to know upon what the candidate relies as ultimate truth, that upon which his life is grounded.

The second question, closely related to the first: “What do you desire?” In the vernacular: What are you doing here? What are you looking for? What do you hope to find? Even though prompted by a faithful Brother, the returned answer is always the same – wisdom, truth, knowledge, metaphorically identified as Light. And thus having answered, the candidate, now a Brother, begins his Masonic journey. For many of us who have spent a lifetime in Masonry, the night we answered those questions so long ago is but a distant memory. For others, a more recent event is inscribed upon their memories.

More importantly, perhaps, is when each of us last answered those same inquiries, so essential to maintaining our character and status of a Mason.

Have our life experiences or our Masonic experiences, both positive and negative, altered our perception and our answers to those inquiries? I sometimes wonder if the craft and each individual would better be served to periodically return to the lodge, dressed in the garb of the

Only when we believe we have completed the initiatory experience, have arrived, and are “in,” do the twin dangers of sloth and self-sufficiency present themselves.

candidate, and again hear the questions propounded and be called upon to respond. In whom do you place your trust now? What do you most desire now? How has your experience in Masonry – be it a few days or many years – affected the inquiry and the answer?

In the truest sense, the wisest among us always remain and retain with honor the status of “candidate.” We should forever be learning, growing, and discerning new truths and applying them against our life’s experiences as we progress in Masonry. Only in that way will our membership in lodge or appendant-bodies remain fresh, vital, and challenging. Only when we believe we have completed the initiatory experience, have arrived, and are “in,” do the twin dangers of sloth and self-sufficiency present themselves. When did we last consider ourselves as “the candidate”?

May you continue to grow as a Mason, forever be a candidate, and always know in whom you place your trust. And knowing, may you find what you most desire. 

– Reprinted courtesy of the Scottish Rite Journal

Support a Child at a Dyslexia Center Near You

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

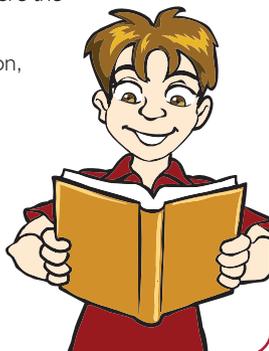
It costs \$5,000 to tutor one child for one year. Typically, children require an average of two years of tutoring. Your tax-exempt contribution can be designated to support a specific children's dyslexia center or a dyslexia center where the need is greatest.

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

Or send a check directly, payable to:

Children's Dyslexia Centers, Inc.

33 Marrett Road
Lexington, MA 02421



Recognizing the Members

SCOTTISH RITE MEDAL FOR MASONIC SERVICE

By **RICHARD B. BURGESS, 33°**

“Why, I could get one of those!” I wonder how often we, as Masons, have been at a ceremony when one of our Brother Masons is called up to receive an award from a Grand Lodge, a symbolic lodge or from one of the appendant bodies. Sitting there, sharing in the excitement of the moment, how many of us, with just a touch of envy, have thought to ourselves, “Good For Brother Hiram, but I really have worked harder for the fraternity than he has. When will it be my turn?” Certainly, as Masons we are quick to turn such unwelcome thoughts out of our minds and concentrate rather on sharing the joy of the current recipient’s moment of recognition.

Large organizations know full well the value of a reward system. If an organization such as Freemasonry only concentrates on making awards to its leaders rather than to its members then it is condemning itself to a bleak and endangered future.

Sovereign Grand Commander McNaughton has realized that leadership without membership is the death knell for an organization. Since his mandate began back in 2004, he has initiated new awards which have helped to stimulate the interest, service and dedication of many of our Brothers. The Sovereign Grand Commander’s Award for Distinguished Service as well the Van Rensselaer Membership Award have been presented to several outstanding Scottish Rite Brothers in the past few years. Most recently, Grand Commander McNaughton created a new award for Masonic service which he has presented to 17 Masons as of this writing.

The Scottish Rite Medal for Masonic Service is unlike other medals and awards presented to worthy Brothers for exemplary service to the Scottish Rite or to the country or community. The Medal for Masonic Service may be awarded

to a Brother Mason who fully embodies the tenets of the Masonic fraternity *even if he is not a member of the Scottish Rite.*

Instead of the usual process by which an award is decided upon and presented, nominations emanate from the local level and are based on the recommendations of three of the Brother’s peers.

Scottish Rite Medal for Masonic Service

RECIPIENTS

Wilmer L. Snow	July 2010	Decatur, IL
Robert J. Di Pasquale	July 2010	Wallingford, CT
William C. Graam	August 2010	Indianapolis, IN
Louis J. Raymond Jr.	August 2010	Salem, OH
William J. Anderson	September 2010	Lincoln Park, NJ
William J. Berenbroick	September 2010	Lincoln Park, NJ
Ira S. Epstein	September 2010	Lincoln Park, NJ
Wayne P. Cadwell	November 2010	Indianapolis, IN
John K. March	November 2010	Reading, PA
I. Newton Evans Jr.	November 2010	Reading, PA
Lynn G. Brandt	November 2010	Reading, PA
Joseph J. Hagan Sr.	November 2010	Reading, PA
Benjamin J. Castellamare	December 2010	Lincoln Park, NJ
Joseph Leal	December 2010	Lincoln Park, NJ
John C. Gray	December 2010	Indianapolis, IN
Daniel J. Mays	December 2010	Glen Rock, PA
Charles R. Austin	December 2010	Salem, MA

“... unlike other medals and awards presented to worthy Brothers.”

State Deputies, Active Members and Active Emeritus Members along with Valley Secretaries are encouraged to recommend worthy Brothers in their respective localities. Application forms are available through the office of the Sovereign Grand Commander or the Valleys.

Once the local Brothers have decided upon a worthy candidate, a form is filled out supported by three recommendations. The form is then sent to the Grand Commander's office for approval. The medal is ordered, engraved and shipped directly to the



The Scottish Rite Medal for Masonic Service

Valley Secretary who will make arrangements for its presentation. The Sovereign Grand Commander does not usually take part in the presentation of this award but endorses it most enthusiastically, firmly believing that if leadership ignores membership and does nothing to stimulate a sense of appreciation of worth, then the individual will quickly lose interest in the organization.

Whether it comes in self awareness or in the intrinsic form of a medal, such feelings can only result in good works for our Scottish Rite. **TLN**

III. Robert Jaques Moore, 33°

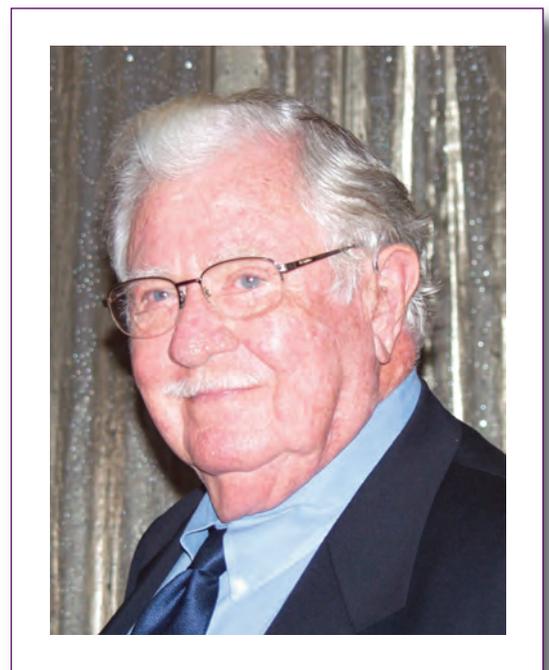
1916 - 2010

Bro. Moore was an Active Member of the Supreme Council, having been elected to that position in 1977. He attained Active Emeritus status in 1991.

He was a graduate of Wabash College and was president and owner of a commercial real estate brokerage and development company. He is survived by two children, two grandchildren and four great-grandchildren.

III. Bro. Moore was raised a Master Mason in Mystic Tie Lodge, No. 398, in 1955.

For more information on the life of
III. Robert Jaques Moore, 33°, visit ScottishRiteOnline.org.





Rebuilding the Temple Campaign: \$97 Million Goal!

THE HOUSE OF THE TEMPLE celebrates its 100th anniversary in 2015. Leading up to this landmark year, the Supreme Council and the House of the Temple's Historic Preservation Foundation, Inc., plan to raise \$97 million to restore the building and expand upon its ability to serve as an education center. This will be the Supreme Council's biggest project since the House of the Temple was constructed.

Following this Campaign, and the needed restoration work, the House of the Temple will serve as a center for education, historic preservation, events, and tourism for fellow Masons and all Americans. Similar to the Washington Monument and the Lincoln Memorial, the House of the Temple will be a national landmark.

—Earl Ihle, 33°, Grand Cross, and Matt Szramoski, 33°, Development Office;
developmentoffice@scottishrite.org

REBUILDING THE TEMPLE DESCRIPTIVE BUDGET

Structural Rehabilitation	\$24 million
Accessibility and Safety	\$22 million
Preservation and Education	\$15 million
Restoration	\$16 million
Endowment	\$20 million
TOTAL	\$97 million

The Most Beautiful Masonic Building in the World

During the Supreme Council's 1909 session, a resolution was passed to enlarge or extend the existing House of the Temple in Washington, DC, or to erect a new one. SGC James D. Richardson was given "full power to do any and all things necessary and proper in

connection herewith . . ." In January 1910, he sent invitations to many renowned American architects and asked them to send drawings and designs for a new Temple to house the Supreme Council. Although no design idea had been established by Richardson or the Council, none of the submitted designs resonated with them. Some of the architects were invited to submit new ideas for the building, but again, all were rejected.

In a later submission by architect John Russell Pope, Richardson saw a design that met his vision of a majestic edifice to be the symbol of the Scottish Rite Mother Council of the World. Pope's vision for the new Temple was based on one of the Seven Wonders of the Ancient

World, the Tomb of Mausolus at Halicarnassus, Turkey.

Bro. Richardson's dedication to this endeavor is best illustrated by his own words:

I would prefer to be criticized for building a Temple, considered by some, too fine and costly, rather than for a cheap or mediocre building, surrounded as it will be, by the beautiful structures of our Capital. Better not build at all, than only half way build, while we are engaged in the laudable enterprise.

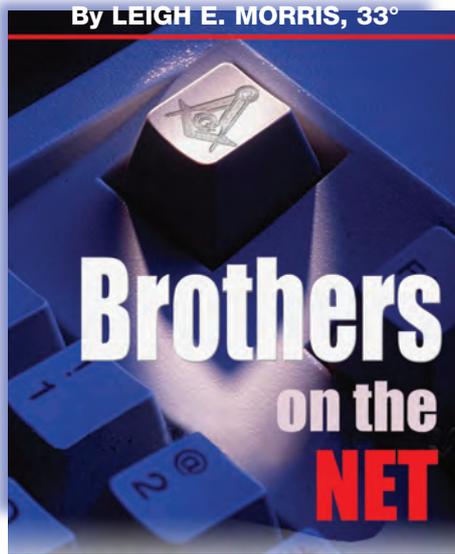
The new House of the Temple was completed in October 1915. It is unfortunate Richardson passed away on July 24, 1914, before he could see his vision fully completed. The honor of conducting the dedication ceremony and officially opening the House of the Temple went to the new Grand Commander, George F. Moore.

—Jeri E. Walker, Development Office



Photo: ©Maxwell MacKenzie, Washington, DC.

By LEIGH E. MORRIS, 33°



Do you worry about your passwords?

If you said “no,” then I would suggest there is no time like the present to begin worrying.

A growing problem involves the breaches of legitimate websites – two major consumer companies recently lost customer data to Internet bandits – allowing the bad guys to make off with all sorts of data about users including email addresses and passwords. Even when such information is encrypted, it is still vulnerable.

Let's consider passwords.

Far too many people use the same password or a simple variation of that password for all of their online accounts. Easy? Yes. And it is just plain stupid.

An example might be “Missouri1.” Typical simple variations may be “Missouri2,” “1Missouri,” “Missouri3” and so forth. Internet bandits love these kind of passwords and, I trust, the reason is obvious.

So often, people choose really dumb passwords. You would be amazed by the number of people who use “password,” “openup” or “imhere” as their password. These folks are begging for trouble. Many times, users will use the brand or type of product or service offered on a site for their password. For example, a bank site might be “banker” and a credit card site could be “creditor.”

Then there are the masses who use the names of pets, children, spouses, birth signs, communities and so on. All incredibly obvious and dangerously vulnerable. Never use the same password for multiple accounts or variations. Never use simple or obvious passwords. Instead, use a different password for every online account.

The best protection is to use a different random alpha/numeric password for each and every site. By random, I mean something like “zk3fqp63.”

Furthermore, you need to change your passwords on a regular basis. I would suggest once every two to four months.

“That’s all well and good,” you say, “but how am I supposed to remember all those crazy passwords, especially if I must keep changing them? Maybe I should just quit using the web to shop, bank and for other services.”

Security is a significant problem, but security can be achieved with little effort on your part. E-banking, e-shopping and e-everything else is far too convenient and practical to ignore. Besides, using a credit card

Great Password – Probably Not

online is still far safer than giving that piece of plastic to a total stranger in a restaurant who then disappears with it for five or ten minutes.

So, the solution is to take advantage of password management storage software.

Two of the best known are KeePass (keepass.info) and LastPass (lastpass.com).

Both are excellent. KeePass is completely free, while LastPass offers free basic software and a premium package for \$1 per month.

I urge you to run, don’t walk, to your computer and check out both KeePass and LastPass. No matter which you pick, you won’t go wrong.

Speaking of security, never give a password or other personal information in response to an

email request. Never! And make certain your computer is protected by a firewall.

Changing gears.

I’ve received a number of inquiries from readers wondering if they should upgrade to Microsoft Office 2010 and/or Outlook 2010.

I have been using Microsoft Office 2010, including Outlook 2010, on my office Windows computer for about two months. (Before going further and in the interest of full disclosure, I am happily using Mac’s System OS X 10.6.5 at home.)

It takes a bit of time to get comfortable with Office 2010, but on the whole I find it somewhat of an improvement over both 2007 and 2003. So yes, I do recommend it.

However, I suggest you go with the Office Home and Student package unless you are using it for a business or nonprofit organization or absolutely need features included in the pricier versions.

The basic version of Office does not include Outlook 2010, which I find to be inferior to Outlook 2003.

As I have previously recommended, I would suggest that you use Mozilla Firefox as your web browser and Mozilla Thunderbird for email. These products are free, they work and they are intuitive, meaning they are very user friendly. Check Firefox and Thunderbird out at mozilla.com.

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

Planning for Lunch

Recently, I had the opportunity to have lunch with my friend, Brother Jack.

Jack is a great Mason, committed to the craft for more than half a century. He was instrumental in establishing one of our earliest dyslexia centers. He is a big-hearted guy and I truly enjoy spending time with him.

Because of my warm feelings for this Brother, I made an effort to visit Jack whenever I could. However, it seems my friend has beaten me to the punch and made it my job to visit annually.

You see, a few years back, Jack decided to establish a charitable gift annuity through the Scottish Rite Benevolent Foundation. He had considered this option in the past, but that year some equities had really appreciated. This option would offer him a win, win, win alternative.

First, Jack could receive better income for life than he was getting through dividends – a good portion of which would be tax-exempt.

Next he could fund the annuity with his appreciated stocks without incurring capital gains penalties.

Lastly, the annuity would eventually support the Children's Dyslexia Center to which he had been so committed.

That year I met Jack for lunch, and we set up the Charitable Gift Annuity.

Now I get a call about every year from my friend. "Steve, I'm a year older," he might say. "Can I get a better return this year?" And then we start a new annuity.

And make plans for lunch.

On the back cover of this issue of *The Northern Light* you will find information that highlights the advantages of a charitable gift annuity through the Scottish Rite Benevolent Foundation. If this interests you, please call us at 1-800-814-1432 x3326 to find out if the income for life program is right for you. I look forward to talking to you about it.

Southern and Western Visitations by the SOVEREIGN GRAND COMMANDER

Ill. John William McNaughton, 33°, Sovereign Grand Commander of the Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, has planned 2011 visits to Florida and Arizona. He invites any Brother who lives in these states or plans to be visiting to attend. These are country club casual luncheons. Ladies are welcome. The 2011 schedule is as follows:

FLORIDA

March 10, 2011

Greater West Palm Beach/ Pt. St. Lucie
PGA Country Club, Port St. Lucie

March 15, 2011

Sarasota/Bradenton
Peridia Country Club, Bradenton

March 16, 2011

Greater Naples
Country Club of Naples

ARIZONA

April 3, 2011

Greater Phoenix
Phoenix Art Museum

All events have limited seating. Seats must be reserved in advance.

Please visit www.supremecouncil.org/FloridaInvitation.pdf to download a reservation form or call 1-800-814-1432 x3326.



The Stamp Act

By **ROBERT A. DOMINGUE**



Sir Richard Francis Burton was pictured on a stamp issued by Uganda on Nov. 15, 1989, to honor explorers. He was a member of Hope Lodge, Kurrachee, Scinde, India.

Born March 19, 1821, Capt. Burton was an English explorer, translator, writer, soldier, orientalist, ethnologist, linguist, poet, hypnotist, fencer and diplomat. He was well known for his travels and explorations within Asia and Africa as well as his extraordinary knowledge of languages and cultures. According to one count, he spoke 29 European, Asian, and African languages. His best-known achievements include traveling in disguise to Mecca, an unexpurgated translation of *One Thousand and One Nights*, and journeying with John Hanning Speke as the first Europeans led by Africa's greatest explorer guide, Sidi Mubarak Bombay. He was a prolific author, writing numerous books and scholarly articles. He was a captain in the army of the East India Company serving in India and, briefly, in the Crimean War. A Fellow of the Royal Geographical

Society, he was awarded a knighthood in 1886. He died Oct. 20, 1890, in Trieste, Austria-Hungary.



Sir George Grey was born in 1812 and was appointed governor of the colony of New Zealand in 1845. He was able to establish stable British rule by 1848 and bring the benefits of European civilization to the Maoris. When the New Zealand Constitution Bill was passed in 1852, his wartime qualities proved to be unpopular, and he was sent to South Africa in 1854. Returning in 1861 for a second term as governor, he found major problems with the Maoris and sharing leadership proved difficult. He was replaced in 1866 but re-entered politics in England in 1874 as a member of the House of Representatives. He retired from politics in 1894 and died in London in 1898.



Sir George was made a Mason in the 83rd Foot Military Lodge No. 83, I.C., in 1820. During his governorship in South Australia he joined the Lodge of South Australia

No. 1 – now Friendship Lodge No. 1, in Adelaide. He is pictured on a New Zealand stamp issued in 1979 as part of a set to honor notable 19th century statesmen.



Nathan Axelrod

was included in the design of a stamp issued on Dec. 8, 1992, by Israel to commemorate the 75th anniversary of films. Nathan Axelrod was initiated in Barkai Lodge No. 17, in Tel Aviv and later affiliated with Ahidan Lodge No. 23, in Ramat Gan.



Born in 1905, Nathan Axelrod was known as the “father” of the Israeli film industry. His drive and dedication are well attested to in the monumental archives he left to posterity, including a filmed documentation of every moment of importance in the history of the Jewish people, during the formative years of the nation. He was photographer of the first feature film created in Israel, “Oded the Wanderer.” He died in 1987.



Hannes (Johannes) Kolehmainen

was born Dec. 9, 1889 in Kuopio, Finland, into a sporting family. He became one of the stars of the 1912 Summer Olympics in Stockholm, winning three gold medals. His most memorable was the 5,000 meter event in which he beat out the leading Frenchman in the final meters – in world record

time. He also won the 10,000 meter race and the cross country event. He also won a silver medal with the Finnish cross country team event. His career was interrupted by the First World War, but he remained an athlete winning another gold medal in the marathon during the 1920 Olympic Games. He helped light the Olympic Flame at the 1952 Summer Olympics in Helsinki. He died Jan. 11, 1966, in Helsinki.

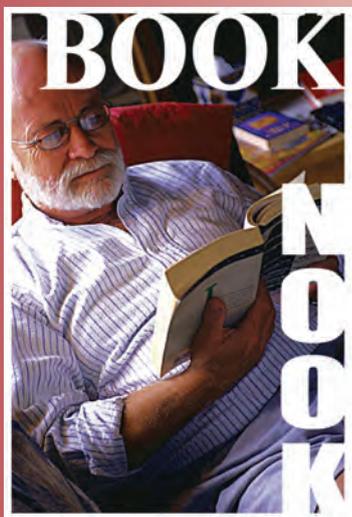
Bro. Hannes Kolehmainen was initiated into Suomi Lodge No. 1, on Nov. 21, 1947. He is pictured winning the 5,000 meter race at the 1912 Stockholm Olympics on a stamp issued by Finland on Oct. 9, 1989.



Pure Masonic Stamps.

Over the past few decades, several nations have seen fit to issue stamps commemorating various Masonic anniversaries or organizations. Several of them have been illustrated in “The Stamp Act.” With the advent of personalized stamps, individuals and organizations have been able to develop their own tributes to the fraternity. One of the most recent examples of this method of philatelic tribute, produced by some individual or group in Turkey, is shown here.





Reviewed by Thomas W. Jackson, 33°

Let Me Tell You More

by Neville Barker Cryer. Published in 2009

by Lewis Masonic an imprint of Ian Allen Publishing Ltd.,
Hersham, Surrey KT12 4RC, England.

A Past Grand Chaplain of the United Grand Lodge of England, Prestonian and Batham Lecturer, the Reverend Neville Barker Cryer, has authored numerous books on the subject of Freemasonry. *Let Me Tell You More* is the third in a series. The first two; *I Just Didn't Know That* and *Did You Know This, Too?* I wrote reviews on in previous issues of *The Northern Light*.

Although some of the subject matter is specifically applicable to the UGLE, much information contained in these books provides fundamental knowledge of Freemasonry that would be beneficial for each of us. There was considerable information contained in this book of which I was unaware, and it answered questions regarding the reason for and the structure and function of Masonic lodges. It definitely gives cause for us to retain and preserve our heritage.

One advantage to Cryer's writings for the average Freemason is that he writes in a style that is easily comprehensible to the reader. There is no need to sit and contemplate the meaning of what is written. It is enjoyable reading.

This text is divided into 13 chapters with some very interesting titles such as; "Do We Really Need the Second Degree?," "The Ancient Office of Warden," "Our Debt to Ancients and Moderns," and "Why and How has Freemasonry Survived?"

After reading the title to the first chapter "Preparing

the Candidate for Initiation," I was unprepared for the amount of new information that I obtained on such a mundane subject. It provided for me the clearest elucidation that I have ever read regarding the significance of this preparation. It would be well for each initiate to understand the reasons for him, as well as for our leadership, to comprehend the significance of retaining these ancient practices.

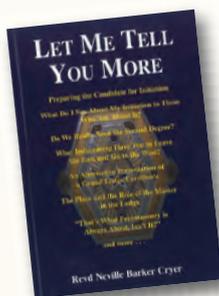
In the chapter "The Sources of Masonic Practice," the author states that "When two years ago I asked the Grand Master of Pennsylvania if I might acquire a book of their ritual, he fixed me with his eye, asked what kind of obligation I had taken and then said that his men learnt all their ritual by word of mouth, and face-to-face with their predecessors in office."

"For them, memorizing was, and always had been, their practice from the 18th century." (For clarification to the reader this is no longer the practice in Pennsylvania.)

His chapter, "Why and how has Freemasonry survived?" is worth the cost of the book. He closes it with a quote from a newly raised young Freemason. "I would not want to see Freemasonry become more open, nor would I want to change lodge ritual or the structure of the festive board. Freemasonry is as valuable now, in its

current guise, to the current generation, as it ever has been. I really hope that we start to realize and appreciate that the system, ethos and artifacts we already have are the best blueprint for our success in the future."

Let Me Tell You More is simply another good book written by a dedicated and committed Masonic scholar writing for the average Freemason. I recommend it.



A Guide to Masonic Symbolism

by Duncan Moore. Published in 2009

by Lewis Masonic an imprint of Ian Allen Publishing Ltd.,
Hersham, Surrey KT12 4RC, England.

There are many books being authored by English Freemasons today; some of them are for defining and clarifying the purpose of Freemasonry, the origin of Freemasonry and the significance of its mystifying symbols. This book is specifically written to explain the symbols of the craft.

The author is well-qualified to write on the subject having been active in numerous Masonic bodies in several countries and holding Grand Rank in a number of orders. He has also authored histories of a number of Masonic bodies.

The content of this book concentrates on the derivations of symbols used in craft and Royal Arch Masonry. Although it is specific to English Freemasonry, much of it applies to American Freemasonry as well, due

to the universality of most of the symbols of the craft. As the author puts it, “this is an attempt to portray the symbolic big picture and, so, aid understanding of the individual symbols . . .”

Moore prefaces the specifics of Masonic symbolism with a chapter on the origin and history of symbolism and clarifying the Masonic phrase “veiled in allegory and illustrated by symbols.” He traces the lineage of the use of symbolism, back through many earlier societies and systems that may well have formed the basis to Masonic symbolism.

He goes into great detail in discussing the symbolism of and symbols on tracing boards along with variations of them that should prove beneficial to those unfamiliar with them or their meaning. The chapters include symbolism on the lodge room, the first degree, the second degree and the third degree. He also includes a chapter on symbols no longer used in Freemasonry although some that are included are still in use in other jurisdictions.

Moore has written an easily understandable clarification of Masonic symbolism although I did find it somewhat disconcerting, his use of a text on the specifics of symbolism to air personal disagreements and animosities to some Masonic practices.

Also, I don't know that I can fully agree with his observation, “Any person of good character who believes in a God can join Freemasonry, if he really wants to know what it is all about. The curious but not really interested are of no consequence to us.”

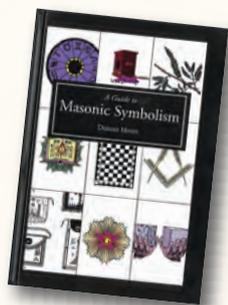
Information contained in this book should be a valuable resource not only to the newly made Mason and the uninitiated but also for the active member wishing to expand his knowledge on the significance of symbolism.

Deciphering the Lost Symbol - Freemasons, Myths and the Mysteries of Washington, DC

by Christopher L. Hodapp. Published in 2010
by Ulysses Press, PO Box 3440, Berkeley, CA 94703.

Best known for *Freemasons for Dummies*, the author has now written a book that perhaps may be regarded as a critique of Dan Brown's latest novel *The Lost Symbol*. Dan Brown has generated an interest in Freemasonry that has not been seen for well over 100 years, and it just might be the greatest interest ever created in that short a span of time.

Although Brown's book written as a novel and, therefore, with the literary license for not requiring historic accuracy, much of what he has written in his past novels as well as this one is historically accurate. Hodapp



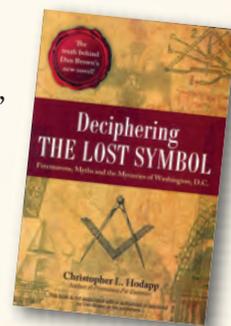
has undertaken the task of revealing to the reader specifics where Brown was accurate but also where inaccuracies relative to Freemasonry have occurred. He also clarifies particular terminology that Brown applies to Freemasonry – vitriol for example – but which has no Masonic significance but fits well into Brown's writing. I'm not convinced, however, that what Hodapp refers to were errors or mistakes. They may simply be a lack of knowledge or the application of that literary license.

This analysis of Hodapp was not meant to be a criticism of Brown but rather to point out those inaccuracies to the reader who may not know the facts and accept it as such. Indeed, he gives Brown considerable credit in his ability to confront great issues in his writing which stimulates the reader to think beyond what he normally would. For example; “Scenes in *The Lost Symbol* are frequently punctuated with theological debates and ruminations of the nature of mankind. This time, he attempts to reconcile the struggle between science and faith by exploring a field few had ever heard of before: noetics.”

I appreciate Hodapp's humor in evaluating the critics of Brown, “Yet Dan Brown has spawned a vast countryside of critics eager to tell some 50 or 60 million of his fans just where he went wrong. Perhaps our mothers were right when they told us the bullies were beating us to a pulp and stealing our milk money ‘because they are just jealous, honey’.”

I also like his expression regarding scientific reasoning. “Faith and reason are not mutually exclusive terms, and favoring one path over another is not necessarily a suicide pact.” I personally have been a strong proponent of that logic. In the years that I spent in the field of science, I never knew an atheist biologist and few atheists in any field of science.

Now I must point out what I do not regard as an error on the part of the author but rather a lack of knowledge. He states, referencing the three degrees, “As the member progresses, each ceremony becomes longer . . .” The length of degree ritual depends upon what jurisdiction's ritual is being used. The second degree in Pennsylvania ritual is considerably shorter than the ritual of the first degree. I would also add to his explanation of the requirement of the holy book upon the altar that “there may be two holy books on the altar and in some cases even as many as three.” I have been in Grand Lodges that have had as many as five holy books on the altar, and I understand there is at least one Grand Lodge that has seven. (Great difference between error and simply lacking knowledge.)



Health Wise

ideas
for
health
and
fitness



Folate and fish could protect your hearing

Several studies now indicate that low levels of B vitamins, particularly folate, are linked to age-related hearing loss in people age 50 and above. The latest, reported by Tufts University, shows that people with the lowest levels of folate (folic acid is its synthetic form) were 39 percent more likely to suffer hearing loss.

The daily value for folate is 400 micrograms, which can be reached with 3/4 cup serving of fortified cereal.

In the Blue Mountains Hearing Study, researchers reported that consumption of omega-3 fatty acids and eating fish were associated with reduced age-related hearing loss. Those who ate fish twice a week were 42 percent less likely to suffer hearing loss over the next five years than those who ate fish less than once a week.

New treatment for chronic asthma

About 22 million Americans suffer from asthma, an inflammation of the airways in the lungs that causes coughing, wheezing and shortness of breath.

Doctors at the Cleveland Clinic say chronic asthma often causes thickening and twitching of the smooth muscle lining the airways. Irritants can cause the airways to almost close down.

A new procedure called bronchial thermoplasty uses radiofrequency waves to shrink the muscle. It's a very promising technology for those whose symptoms are not completely controlled. The effect appears to be permanent, though patients have only been followed for four years.

Unfortunately, because the



operation is so new, most insurers don't cover it yet. The total cost ranges from \$12,000 to \$18,000. Patients must be at least 18 years old.

Those treated with the device had a 32 percent reduction in asthma attacks, an 84 percent reduction in emergency room visits, and a 66 percent reduction in lost work days or school days due to asthma.

Potassium for lower blood pressure

Increasing potassium intake could reduce the number of people diagnosed with high blood pressure by more than ten percent, according to a study published in the *Journal of Clinical Hypertension*.

Researchers found that where high levels of potassium-heavy fruits and vegetables are consumed, high blood pressure affects only one percent of the population. At the same time, these people reduced their incidence of heart disease and stroke.

Good sources of potassium include bananas, apricots, cantaloupe, grapefruit, peas, beans and potatoes.

Good news about exercise

New technologies have helped researchers at Harvard to show the exact metabolic, calorie-burning effect of exercise.

Got 10 minutes? If you use it on a treadmill or stationary bike, you can perk up your calorie burn not only for that period but for an hour afterward.

The doctors measured the fat-burning metabolites in the blood of three groups of people: Unfit people, normally fit people and marathon runners. The results showed an almost 100 percent increase in fat-burning metabolites in fit people and 10 times more metabolites in the marathon runners. That was expected, partly because they could run or bike faster than the others. In the unfit group, the metabolites increased by 50 percent.

One of their most important findings was that, regardless of physical condition, exercise will increase fat burning. As you raise your fitness level, the fatburning level will increase as well.

Here's the good news. If you want to lose a few pounds but don't have the time, strength or inclination to do a half hour a day, just 10 minutes can be a big help. During the next hour, your body will continue to burn fat.

Climb the stairs for exercise

Exercise physiologists at Missouri State University say climbing a few flights of stairs can provide needed cardiovascular exercise and relieve stress.

For those who have the opportunity to climb stairs three or four days a week, it's a great fitness habit.

DEMOLAY: *making good men for masons*

By **RICHARD P. LAVOIE, 32°**

The degree is about to begin. The new initiate is not quite sure what to expect. There is a sense of excitement as he enters the lodge room for the first time. The initiate is not about to join Freemasonry, but instead, he is joining DeMolay. As a fraternal organization, DeMolay has many strong comparisons to Freemasonry, not the least of which is the path a new member takes on his symbolic journey. A DeMolay's initiation is divided into two degrees. The first degree is a method of explaining the basic tenets of the order. It instructs new members on the principles of filial love, reverence for sacred things, courtesy toward others, comradeship, fidelity, cleanliness, and patriotism.

Furthermore, the young man is told that practicing these virtues will better prepare him for the rest of his life. The second degree in DeMolay presents the initiate with a different style of education. In this degree, a young man learns of Jacques DeMolay, the namesake of the organization. DeMolay was the last Grand Master of the Knights Templar. His order was persecuted by the king of France and the Roman Catholic church. DeMolay, while being tortured, remained faithful to the other members of the Templars. His example of fidelity is one that DeMolay asks its members to emulate.

In the Order of DeMolay, a young man is asked to be loyal to his Brothers and to learn from them. Masonry promotes the idea that it makes good men better. DeMolay, using many of the same techniques, allows for young men to become the good men that Masonry can make better.

Earning the reputation and character of a good man is one of the main goals of membership in DeMolay. In this vein, a DeMolay learns the principles of the order through its two degrees and carries the teachings into his daily life. By participating in the ceremonies themselves, a young man better understands the teachings of the order. Similar to a man who becomes involved in Masonry; a young man in DeMolay, almost without his knowledge, begins to exemplify the virtues the order has taught. It is not only performing in the degrees that improves the

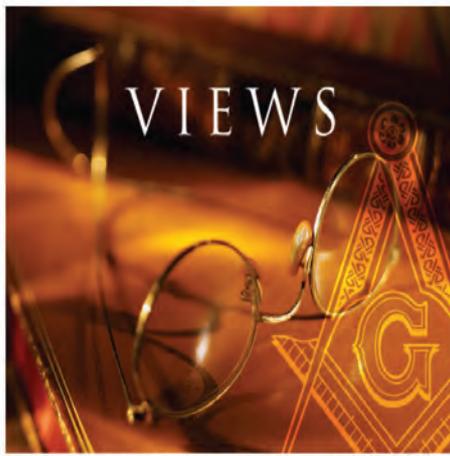
character of a DeMolay. The effort of a group of advisors has a profound impact on the members of each chapter. The advisory council of a DeMolay Chapter is charged with the behind-the-scenes work of the local chapter. Instructions are pretty simple. They are to allow the members to plan their own activities and run their own meetings, but they must step in with advice and counsel when appropriate. Many members of advisory councils are Senior DeMolays. Many are also Freemasons. All of the members of the council, including concerned parents, become positive role models for members to emulate. Clearly the teachings of Freemasonry and those of DeMolay combine in a DeMolay chapter to assist the members in becoming better men.

The leader of a DeMolay chapter is titled, "Master Councilor." In the process of becoming Master Councilor, a DeMolay must serve his chapter in a variety of capacities. He usually serves as a committee chair for a fundraiser or community service event. He must exemplify the ritual of the order. He must also earn the respect of the members of his chapter and the trust of his advisory council. This is a difficult task for many young men who are struggling in the balancing act of adolescence.

Many Masons were DeMolays. The experiences they had in DeMolay prepared them for the teachings of Freemasonry. The journey of the boy who knocked on his chapter's door can many times lead to a Master using his gavel of authority.

These men of Masonry, who knelt at the DeMolay altar, have a bond that cannot be broken. Ask around at the next Masonic meeting you attend. See who was a DeMolay. Ask if it impacted the decision to join Freemasonry. Ask yourself if you know a young man who would benefit from DeMolay. Can you see the potential in him? Can you see his path leading from the chapter to the lodge? If so, then consider recommending he look to join the Order of DeMolay. Your recommendation could help make him a good man who may become a better man in Freemasonry. For more information on DeMolay please visit www.demolay.org. ■■■





FROM THE PAST

prejudice

The meaning of prejudice is apparent in the word itself. It signifies what it says, "to prejudge," to make a decision before hand.

An English sociologist, Dr. Samuel Lowery, writing a book on this subject affirms, as Freud does, prejudice is a mild form of paranoia, of the persecution mania, and is caused by the projection of stored-up resentments against some object other than that which caused them. Individuals then must have a scapegoat on which they can release these tensions. It is usually a group, a race, or a religion and usually there is little realization of the fact. He also makes the observation that critical approval or disapproval of prejudice affects not only the conscious but also equally strongly the deeper mental processes. It is another way of saying that if children were taught to regard prejudice as undesirable socially, and evidence of an unbalanced mind individually, they would logically seek other outlets for their hidden aggression.

Dr. Lowery points out that there are four ways in which the problem can be attacked: (1) from the intellectual standpoint as being unreasonable, (2) from the emotional or ethical standpoint as being immoral or socially disapproved, (3) from the psychological point of view which tries to discover the motives of prejudice in the individual and deals with them by psychotherapy, and (4) from the social point of view, as manifestations of some inadequacy in the social structure.

These ways for combating prejudice sound reasonable, but they will not be easy to realize. We cannot psychoanalyze a whole population. We would all be eligible for treatment, for all of us are victims of this aberration more or less. To appeal to reason naturally fails where prejudice already exists and rational arguments are strenuously resisted. Prejudice is never reasoned into anyone; therefore, it cannot be reasoned out. It is noticeable that our great writers and thinkers are not making any great attempts to solve the problem. Our colleges and universities, where we would expect some action, are negligent or uninterested. The world may be waiting for that rare individual who may be entirely free from prejudice to lead the crusade.

Most of us are always compelled to draw conclusions from insufficient evidence. These conclusions, at best, are tentative, but we make the mistake of accepting them as final, and so our minds become littered with prejudices of which we are of times unaware.

— Leonard Wenz, *Square & Compass*, March 1970

DEPENDS ON PROPER DEFINITION

LODGE OF INSTRUCTION – Their Function and Value?" The subject as stated, and assigned for present consideration, requires clarification if the discussion is to be profitable. As the term is generally used and understood, the Lodge of Instruction is supposed to be devoted wholly to ritualistic drillings and the endless exemplification of ceremonial movements. Thus confined in meaning,

its function could be easily stated, and the value of such teaching would require no labored process to reach estimate of value. This is not to imply that accurate and impressive rendering of the ritual is unimportant. But values in Masonry, as elsewhere, are relative. The ceremonies of the degrees are but a means to an end; the end is all-important. They are preparatory in purpose, and must be

THE NEW YEAR

It is a strongly ingrained habit, for frail humanity to think that at the beginning of a new cycle or period of time things can be improved, that we can act more wisely, more virtuously and be happier –

This touching trait is another evidence of what poets have so often told us that men and women are only children of larger growth. What magic do we look for in a point of time? It seems that we shall be able to carry out easily in the bright atmosphere of the new. "Hope springs eternal –" and it is well that it is so for most of us, for few would have the courage to go on without the alluring glamour of what we desire the future to cease to do that – it is similar to the tension in the racer's muscles at the words "Are you set?" when he waits for the "one-two-bang" of the starter's pistol. And again there is the taking stock aspect of the matter, so strongly emphasized by that apostle of common sense, Benjamin Franklin. It is well to look back and see what we have actually done – what was done amiss, too much by far usually – what was left undone – and how much was actually well done of all that was possible.

But the "Do it now" signs that not long since were so frequently seen in offices and other places where men gathered for coordinated labor, showed that the time to change is the present, this very moment. "Tomorrow is also a day," say the Orientals – and it is true, but it may not be our day. This day, this hour, this is ours and in it we have power to act, and it is now that we must begin the wearisome drudgery with the common gavel – most primitive of tools – to knock off the excrescences, to put away the vices and superfluities, if ever we hope that the rough ashlar of our life and character is to be made a squared and polished stone fit for the wall of the Temple.

— R. J. Meekren, *The Builder*, January 1926

— J. H. Bankehead, *The Liberal Freemason*, April 1886

classed as of the elementary lessons of the craft.

Fortunately, there are in some favored localities Lodges of Instruction that go farther and reach to higher ground. Teaching does not cease when the class has reached the "babbling brook" stage. It goes on from the primary lessons of mere verbalism to farther courses dealing with the significances and interpretations that are of the very essence and worth of Freemasonry. The process of advancing the neophyte to an appreciation and at least a partial understanding of the "mysteries" is carried through. The "making of a Mason" in such case has meaning and value far beyond placing the tools of mastership in unskilled hands and declaring the full purpose of the institution attained by such act.

That which is learned as matter of rote in the usual Lodges of Instruction may be firmly fixed in memory. But as matters to be acted upon by the brain and turned to the uses of thought they might as well never have been absorbed. This is a source of real and increasing weakness in Masonry, in that emphasis is laid upon words rather than ideas and action. We know that greatest stress is laid, in lodges

and Grand Lodges, on letter perfection. The average Brother, who is hailed by his fellows as a very paragon of craft knowledge, blessed by the Grand Lecturer, and speedily advanced to the East, is frequently found to be the veriest ignoramus when it is required that he even explain the phrases he so glibly utters. Thus, a premium is put upon mediocrity, even on manifest mental inferiority. The whole craft suffers because men of native intelligence and acquired knowledge refuse to concern themselves with misplaced emphasis, which too often seem to make up the sum of Masonic experience.

There is an important function and a great value to Lodges of Instruction, if these in practice and purpose truly answer to the name. The body of Masons given opportunity offered by such agency, if composed of good material, goes on to an enlarged usefulness and to the constant improvement of its entire membership. Left to the ministrations of those who deal only in prescribed words and mechanical exercises, there can be no hope or expectation of progress. For a stream can rise no higher than its source.

the company of the committed

Scottish Rite Freemasonry is not something to which men can go. Rather it is something they may be in. A man is as much a member of it when he sits at his office desk as when he sits in the gallery at the cathedral. Degree exemplification is not a show, an escape mechanism to avoid thinking about the Congo or South Vietnam. Rather, it is living drama, projecting the development of durable character, in which, to give it power, one may become involved.

To restore the prestige of Freemasonry, commitment is urgent and required.

The call to enlistment should be standard procedure for a Scottish Rite "task-force." "Like a mighty

army," described the early church as it moved across the Greco-Roman world into Western Europe. How like an army is the ordinary successful Valley? What are its dominant objectives?

Self-preservation or service above self? Is its public image so attractive that men are heard to say: "I want in." Is it big enough for self-criticism? Has it developed a passion to improve? Has it a fierce pride in its total accomplishment? It will be a new day for the Rite when the ranks are filled by enthusiastic enlistees. The hour is always now.

— John G. Fleck, *Newsletter*,
February 1962

QUOTABLES

Good ideas are not adopted automatically. They must be driven into practice with courageous patience.

— Hyman Rickover

Intuition will tell the thinking mind where to look next.

— Jonas Salk

There's no one way to dance. That's kind of my philosophy about everything.

— Ellen DeGeneres

They say time changes things, but you actually have to change them yourself.

— Andy Worhol

There is no power on earth that can neutralize the influence of a high, simple and useful life.

— Booker T. Washington

I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is over self.

— Aristotle

You have brain in your head. You have feet in your shoes. You can steer yourself in any direction you choose.

— Dr. Seuss

Sometimes the greatest gain in productive energy will come from cleaning the cobwebs, dealing with old business and clearing the decks.

— David Allen

Every great accomplishment is the story of a flaming heart.

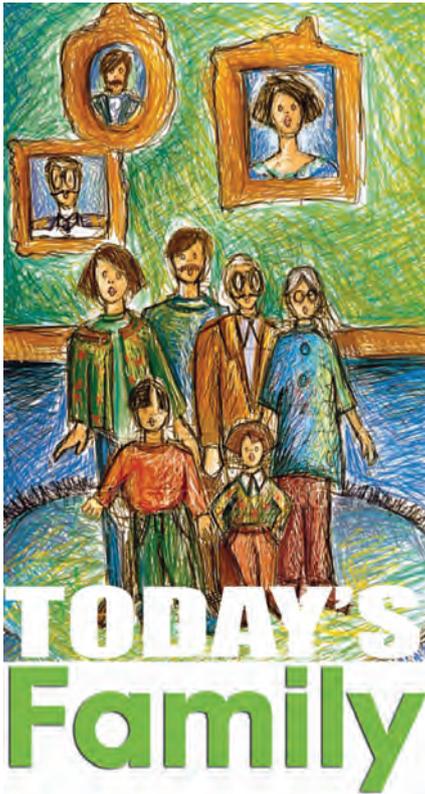
— Mary Lou Retton

There are no menial jobs, only menial attitudes.

— William Bennett

Unless a commitment is made, there are only promises and hopes, no plans.

— Peter F. Drucker



College is well worth the price of admission

With today's high unemployment rates, some college graduates who don't have jobs wonder how they will pay their student loans.

There are programs to help them through the lean times, but their experiences make parents wonder if a college education is still worth the cost.

Stories are circulating on the Internet about unemployed students who paid or borrowed \$50,000 a year and now owe a six-figure debt. Those high tuition prices were charged by only 58 colleges last year, according to the *Chronicle of Higher Education*.

That's a tiny percentage of the nation's 1,700 private four year colleges. Those who attend public institutions pay average tuition of about \$7,000 per year, according to a report by the College Board.

To further calm parents of prospective college students, the average loan debt for college seniors who graduated in 2008 was about \$23,000, says a report by the Project on Student Debt. That's less than the price of many new cars.

Though the debt level for 2010 graduates may be somewhat higher,

almost no graduates regret getting an education and feel they would not be as equipped for life without it. It is the most rewarding investment they will make in their lifetimes.

Restaurant specials

The first item the waiter tells you about is tonight's special. But be sure to check the menu.

Similar items can often be less expensive. If the special dish is unique, it will likely be more expensive than other main course dishes.

Calculating how much paint you will need

Painting your home's interior is not only a lot of work, it's expensive. And because the color must be custom mixed in some cases, you want to be sure you buy enough.

A second problem with paint: You'll have to store leftovers in a place where they won't freeze. That ruins paint.

To calculate the right quantity so you'll have enough but not too much, follow this advice from Martha Stewart:

- Determine the wall area by multiplying the height of a room by the width. Don't subtract any square feet for doors and windows unless they take up half of the room.
- Divide the total number of square feet in all the walls by 450. That's the number of square feet one gallon of paint will cover.
- Add about 10 percent to your order for future touch-ups.



- If you know you will be using two coats, double the amount of paint you will buy.

If you calculate correctly, you won't run out of paint, but you will still have to find a place to store the future touchup material. Because you won't have very much, you could put it in the back of a closet inside the house.

Social Security: direct deposit

The Treasury is taking steps to save money. Starting in March 2011, new Social Security beneficiaries must receive payments through direct deposit. Checks for all Social Security recipients must be made by direct deposit by March 1, 2013.

Treasury estimates it will save \$400 million over five years, of which about \$50 million will come from changes from the payroll savings bond program.

The program requires that workers using payroll deduction to buy savings bonds will be required to buy them from TreasuryDirect.gov, where they will be stored electronically.

No paper savings bonds will be issued for payroll savers. Eventually, Treasury wants to eliminate paper savings bonds entirely, but a date hasn't been set.

Live well in a small space

Recommendations by Sarah Susanka, author of *The Not So Big House*:

- If you have two small rooms, create space by removing the shared wall.
- Bring in the light. One of the best ways to increase the feeling of size is to bring more daylight. Open drapes or install a large mirror to reflect a window.
- Vary the floor materials. Instead of having the same flooring throughout the house, make it different in each room.
- Connect with the outdoors. If you are building, position windows and doors so the outdoors can be seen from inside.
- Create visual vitality. Accent one wall with a saturated paint color. Or use a spotlight to highlight a piece of art.

More than Just Books...

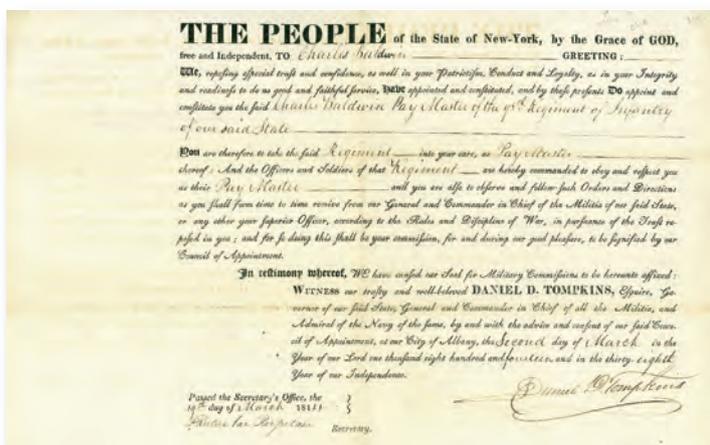
Van Gorden-Williams Library & Archives at the National Heritage Museum

By CATHERINE SWANSON

Daniel Tompkins and the War of 1812

Who was Daniel D. Tompkins?

Daniel Decius Tompkins (1774-1825) was the first Sovereign Grand Commander, of the Scottish Rite's Northern Masonic Jurisdiction from 1813 to 1825. He was one of New York state's most prominent citizens. In 1807, he was elected governor, and reelected in 1809, 1811, 1813, and 1815. In 1816, Tompkins was a leading candidate for the Democratic-Republican party; James Monroe, however, received the nomination for president. Monroe asked Tompkins to be his running-mate as vice president. Tompkins served as Monroe's vice president for two terms (1817-25). From 1820-21, Tompkins served as Grand Master in New York.



Tompkins document acquired by library and archives

Tompkins appointed numerous people to military posts throughout his career as governor of New York during the War of 1812. As governor, he was commander-in-chief of all the militia and admiral of the Navy for the state of New York. The document seen here was created when Tompkins appointed Charles Baldwin to the rank of paymaster for the 98th Regiment of Infantry (Clark's) of New York state on March 19, 1814. A note on the reverse of the document by Jasper Hopper, clerk, states that Baldwin took the oaths required by law for a paymaster and is dated Ononadaga, June 2, 1814.

The paymaster's role was to pay the wages and salaries to the infantry. Tompkins also had to purchase equipment such as cannons, powder, arms, and fortifications for the New York state militia. He was forced to borrow and often used his own credit to keep the war effort alive because the

state of New York was in deep debt during the War of 1812.

After the war there was much confusion over the money he had handled, and although Tompkins had gone into debt to pay state expenses, he was involved in legal battles that kept him from his duties during much of his time as vice president. The issue was not resolved until 1824, when Congress approved a grant of \$95,000 to him.

Tompkins' role during the War of 1812

Tompkins was active throughout the War of 1812. In 1812, he led the recruitment of both militia volunteers and members of the expanding Regular Army under General Henry Dearborn, who had begun to assemble an army in upstate New York. Dearborn was one of the major generals appointed by Madison and authorized by Congress to fight the British.

In 1812, Governor Tompkins and the New York militia officers assembled at the Niagara River border in New York. The militia made a failed attempt at attacking British troops in Canada.

Tompkins appointed Stephen Van Rensselaer III (1764-1839) as major general of the New York volunteers, commanding in the western part of the state. Van Rensselaer took the commission with the understanding that his relative, Colonel Solomon Van Rensselaer, would become adjutant general of New York and would provide the military experience for the operations in Canada. Stephen Van Rensselaer III, was also a Mason and twice served as Grand Master of Masons for New York.

In 1814, after Washington, DC, was burned by the British, the public was outraged. This public response to the war was quickly turned into legislative action in New York. It was voted to increase the pay of the militia by \$2 per month. New York also recruited 2,000 militia soldiers for seaboard duty. New York enlisted 12,000 additional men as a quota from the U.S. government. "The present will be a proud time in the history of our state," commented Tompkins.

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.

READERS



RESPOND

Remembering Potsy Clark

It was a pleasure to read “. . . Three, Two, One, Hike,” concerning Ill. Ralph C. Wilson Jr., 33°, (*TNL*, Nov. 2010). Potsy Clark was the coach of the Detroit Lions when [Bro. Wilson] became hooked on the game. Potsy was a classmate of my father in the Carthage school system and later played at the University of Illinois. Still later he was a football coach at Butler University in Indianapolis and the Portsmouth Spartans which later became the Detroit Lions.

In 1935, Potsy sent to me a Detroit Lions play book which, by today’s standards, is quite simple.

I send my best wishes to Bro. Wilson and to his continued interest in football.

Franklin Hartzell
Valley of Quincy

A Couple of Corrections

I enjoyed the article about Arnold Palmer (“Iced Tea & Lemonade,” *TNL*, Nov. 2010). I found one error of omission and one of commission. As to the majors, the PGA was the only one he never won. He did, however, win the British Open two years in a row. Just call me picky, picky but I had to bring this to your attention.

John W. Quigley
Valley of Columbus

No PGA for Arnie

This is probably one of the thousands of comments you will receive concerning the fact that Arnie never won the PGA. That is the one major that escaped him throughout his career.

David Theurich
Valley of Steubenville

More Than Pictures

In *The Northern Light* (“Masonic Moments,” Nov. 2010) I saw photographs taken by members of lodge signs in Aruba and Germany. I would like to suggest that members also write in the experiences they had when visiting lodges in a foreign country.

As an example I visited a lodge in Aruba. I was told that officers and members dress formally. I had only a white dinner jacket with me, but I was received most cordially, even though I felt like being an Antarctic penguin in transit.

Bernhard Kainer
Valley of Boston

masonicmoments



While on a fishing trip a few years ago to Bimini, 50 miles off the coast of Florida, I ran across a little cemetery on the tip of the island. Although the tomb stone is void of any inscription due to constant exposure to the salt air, sun and wind, it is obvious a Brother Mason is interred here by the shape of the marker. It is sometimes surprising where you find a connection to the craft. **Paul Decker**, Valley of Allentown, PA.

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

This past November I was in Ghent, Belgium, and saw this sign from an operative mason at a cathedral restoration. Interesting to note that the symbol is that of a Fellowcraft. **Craig Fretlich**, Valley of Madison, WI.



Bro. Alex Bird Recognized

Alex Bird, shipping manager at Supreme Council headquarters, received quite an honor during his recent trip to England. While there, he was granted the "Freedom of the City of London." It makes him a "freeman" of London. The award is given in one of the oldest ceremonies in the city, dating back to the year 1237. According to the city of London's website "freeman" is a term dating from medieval times, referring to a person "who was not the property of a feudal lord, but enjoyed privileges such as the right to earn money and own land. Town dwellers who were protected by the charter of their town or city were often free, hence the term 'freedom of the city.'" Today's freemen and free sisters are people who have made an impact in their field of work or in the city. Certain ceremonial and arcane rights are granted to Freemen. One is the right to drive sheep and cattle over London Bridge. Another is the right to "carry a naked sword in public." Although initially reserved for citizens of Great Britain or the Commonwealth nations, today the honor is bestowed globally, often going to world leaders. Bro. Bird is in impressive company. Others granted the freedom of the city include William Pitt, Dwight D. Eisenhower, Franklin D. and Theodore Roosevelt, Nelson Mandela, Nehru, and many others. Congratulations, Alex.

A Bogey on Arnold Palmer

In the November 2010 issue of *The Northern Light* we stated that Bro. Arnold Palmer had won the P.G.A. Championship. Alas, as we have heard from many of you, it was one of the very few major tournaments

that eluded him. He did tie for second in the event on three occasions (1964, 1968, and 1970).

Foreign Visits

It has been suggested by a reader that members tell us a little about their experiences when visiting foreign lodges (see "Readers Respond" on page 30). We agree. Similar to "masonicmoments," which highlights your photography of interesting Masonic subjects, we solicit any unique stories or anecdotes you might have concerning a visit to a lodge far from home. Please keep them brief – maybe three to four sentences – and interesting. As space and time allow we will publish your stories either in *The Northern Light* or online at ScottishRiteOnline.org. Mail them to *The Northern Light*, P.O. Box 519, Lexington, MA 02420, or submit them to editor@supremecouncil.org with the title "Masonic Stories."

The Northern Light Straight to Your Electronic Reader

Beginning with this issue *The Northern Light* is now available for downloading to your electronic device. Your favorite publication will now be available on your Kindle, Nook, iPad, computer, or whatever your favorite reading device might be. Also, in the coming weeks, various other stories from the Northern Masonic Jurisdiction will be available.

To take advantage of this new era for the magazine, visit ScottishRiteOnline.org, go to Member's center, and click on "The Northern Light."

As always, the magazine will be

available in its traditional print form as well as archived on ScottishRiteOnline.org.

Read More on Prince Hall

On page 10 of this issue we feature Prince Hall, a fascinating character in Masonic, as well as our nation's, history. Author of the article, Jeffrey Croteau, suggests the following sources for further reading:

Coil, Sr., Henry Wilson and John MacDuffie Sherman, editor, with the editorial assistance of Harold Van Buren Voorhis. *A Documentary Account of Prince Hall and Other Black Fraternal Orders*. Missouri Lodge of Research, 1982.

De Hoyos, Arturo. "On the Origins of the Prince Hall Scottish Rite Rituals," *Heredom* 5 (1996): 51-67.

Roundtree, Alton G. and Paul M. Bessel. *Out of the Shadows: The Emergence of Prince Hall Freemasonry in America: Over 225 years of Endurance*. Camp Springs, MD: KLR Publishing, 2006.

Skocpol, Theda, Ariane Liazos, and Marshall Ganz. *What A Mighty Power We Can Be: African American Fraternal Groups and the Struggle for Racial Equality*. Princeton, NJ: Princeton University Press, 2006.

Walker, Corey D.B. *A Noble Fight: African American Freemasonry and the Struggle for Democracy in America*. Urbana, IL: University of Illinois Press, 2008.

Alan E. Foulds, 32°
editor



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