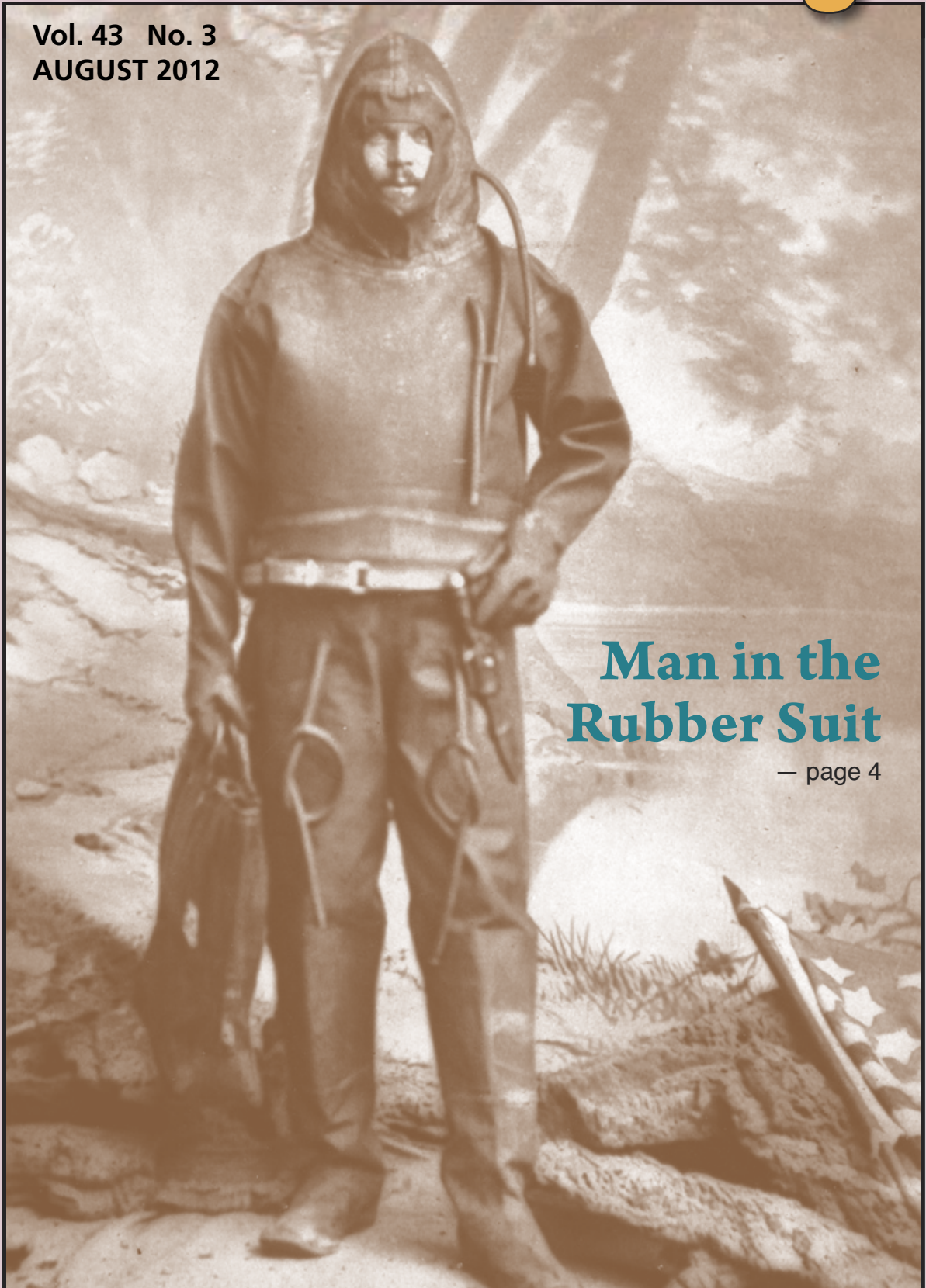


The Northern Light

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Man in the Rubber Suit

— page 4

The Northern Light

The magazine for Scottish Rite Masons of AmericaSM

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FEATURED ARTICLES



4 Bro. Boyton - The Fearless Frog Man

By Richard A. Foulds

9 Giles Fonda Yates

By Aimee E. Newell, PhD



12 The Northern Masonic Jurisdiction at Two Centuries

By Jerry A. Roach Jr., 32°



16 Getting Connected Access fraternity from anywhere at anytime



Volume 43, Number Three

In This Issue

- 3 Message from the Sovereign Grand Commander
- 14 Children's Dyslexia Centers
- 15 Masonic Word Math
- 18 Notes from the Scottish Rite Journal
- 19 Brothers on the Net
- 20 Scottish Rite Charities
- 21 The Stamp Act
- 22 Book Nook
- 24 HealthWise
- 26 Views from the Past
- 27 Quotables
- 28 Today's Family
- 29 More Than Just Books
- 30 Readers Respond / Masonic Moments
- 31 Et cetera, et cetera, etc.

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Obligation

As Master Masons, we all have one thing in common. Each of us knelt at the altar of Freemasonry, placed our hands on the Volume of Sacred Law, and before God, solemnly obligated ourselves to one another. This is what makes us Freemasons and enables our participation in those many constituent or Masonic-related bodies that further occupy our interest. Of those organizations proudly united by our shared obligation, the Ancient Accepted Scottish Rite is the largest.

The word obligation is defined as "something by which a person is bound or obliged to do certain things, and which arises out of a sense of duty or results from custom, law, etc." For Freemasons, our obligation is the veritable "mystic tie that binds." It is the cement of Brotherly love and affection that unites our society of friends and Brothers. Rituals and customs may differ from jurisdiction to jurisdiction. Titles and ranks may change. Real estate may come and go. Nevertheless, our obligation is the fraternity's universally recognized constant in a world of instant pop-culture obsolescence.

Why is it, then, that the few requirements of our vows are more often than not the first cares over-looked? We did not obligate ourselves to advancing the craft as a health care or scholastic institution. We did not obligate ourselves to secular charities. We did not obligate ourselves to ritual memorization. We did not obligate ourselves to real estate. Yet, we put all of these endeavors before that which is most essential: each other.

Brethren, we are a fraternity first. That our organization has limitless avenues for individual interests and aptitudes is true; but what is the worth

of the organization if those interests and aptitudes take precedence over the one thing that defines the organization? The answer is obvious: very little. So, as we continue to build higher and higher the monuments to our own glory, greater become the fissures growing in the foundation of the institution we all love so much. The superstructure sags under its own weight while we ignore the one thing that props it up. It is time we all strike off that which is rough and superfluous, and pick up the trowel of friendship and Brotherly love. The time has come to remember our obligation.

Recently, your Supreme Council committed itself to doing just that and focused on a wider use of the Almoner's Fund. We recognized that through no fault of their own, worthy Brethren can easily fall victim to financial distress or natural disaster. From your generous contributions to our Almoner's Fund, we have been able to distribute hundreds of thousands of dollars to our distressed Brethren – regardless of Scottish Rite affiliation – thereby playing a small part in helping each of us to fulfill our obligation as a Master Mason, while honoring our pledge to each of you.

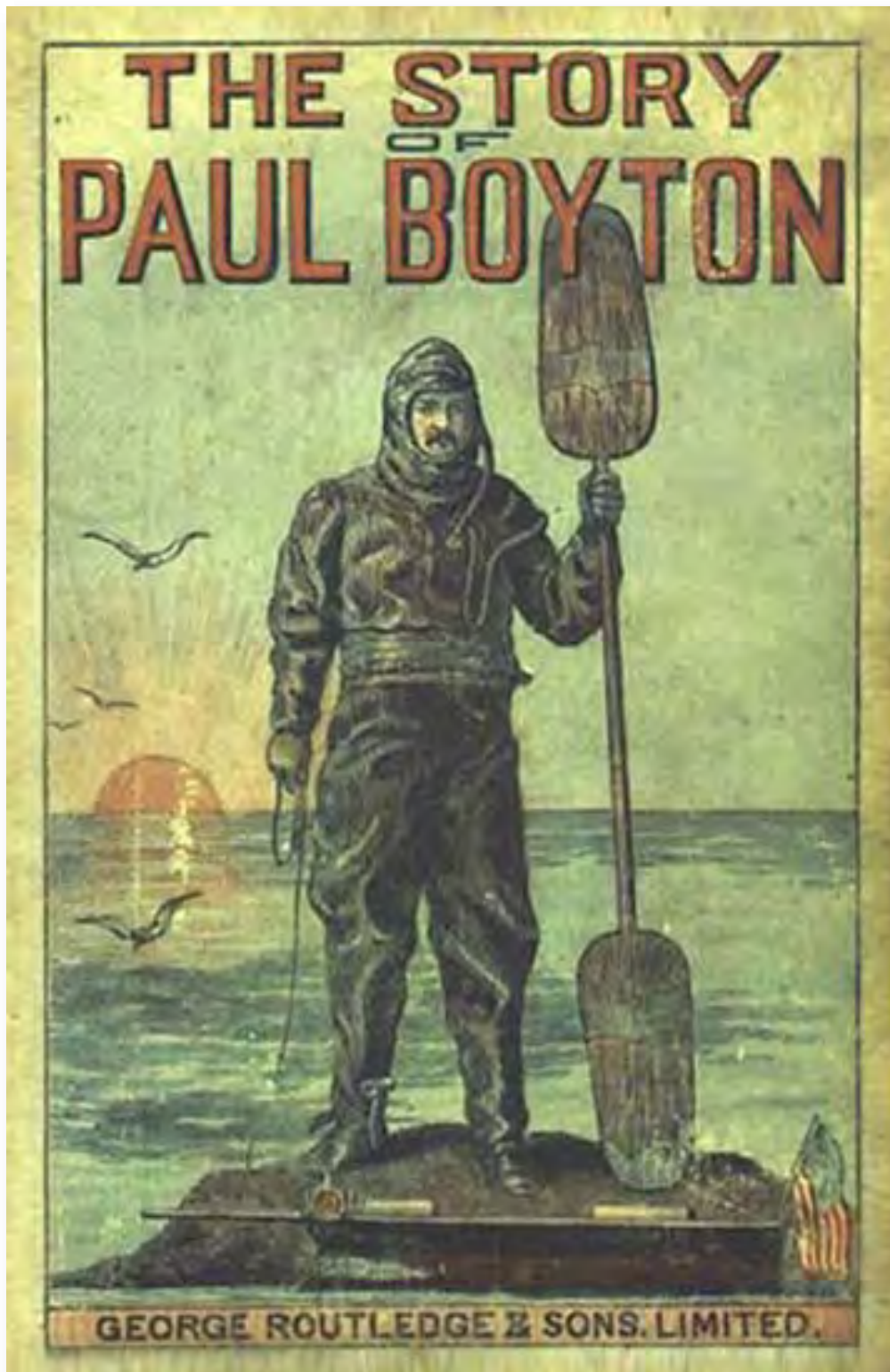
*We will strive to be a Fraternity
that fulfills our Masonic obligation
to care for our members.*

Won't you join us in caring for each other? We have faith you will. Thank you.


Sovereign Grand Commander

BRO. BOYTON - THE

By RICHARD A. FOULDS



The cover of Paul Boyton's autobiography. Published in 1892.

FEARLESS FROG MAN

ODDS ARE THAT FEW READERS OF *The Northern Light* recognized the name of Bro. Paul Boyton mentioned in the February edition. Even though this member of the Lodge of Friendship, No. 206, in London swam enough miles to circle the Earth, his name has faded over the past century. There was a time when his name was a household word in virtually every home in America and western Europe. Some considered him the best known person in the world.

While Boyton was an accomplished swimmer, it is not really accurate to say that he ‘swam’ over 25,000 miles in his life.

What brought him the world’s attention, was his use of a novel rubber suit that had been designed by C.S. Merriman of Pittsburgh, PA. The “Boyton Suit,” as it became known, was water-tight, exposing only his face. Made of newly patented vulcanized rubber, it had five air bladders that allowed the wearer to float continuously without expending effort.

Boyton was able to stand erect in the deepest water, with his chest, arms and head above the surface. He could also float on his back and propel himself with a paddle, or a small sail that attached to a socket near his foot. He would tow a small raft on which he would boil water for tea and cook his meals, allowing him to travel across open bodies of water and along miles of famous rivers. He also carried a pistol to fight off sharks.

Boyton’s love affair with water and swimming began during his early childhood in the 1850’s on the banks of the Alleghany River near Pittsburgh. His parents were so fearful of their little boy’s fascination with the river that they would lock him in his room. But, he continued to sneak out, swimming and building rafts out of driftwood.

At age 15, he started to establish his credentials as an adventurer, enlisting in the U.S. Navy for the final year of the Civil War. He then sailed in search of treasure in the Caribbean only to be shipwrecked off the Yucatan coast, where he joined the Mexican rebels fighting against Maximillian and the French.

Later, he was a sharpshooter in the Franco-Prussian war, and became a diamond prospector in South Africa. He did all of this before he was 23 years old.

When Boyton returned to the U.S. in 1873, he was invited to establish the New Jersey Life Saving Service at Atlantic City. He added to his reputation by personally saving 71 people from drowning.

But, more importantly, he experimented with Merriman’s rubber suit. He gave demonstrations of the suit in New York harbor, hoping to make his fortune by selling these “Lifesaving Suits” to passenger and cargo ships and to the U.S. Navy.

He realized that he needed a dramatic, attention-getting event, so he stowed away on the steamer, *Queen*, bound from New York to England. He planned to don his rubber suit when the *Queen* was about 200 miles out of port and “swim” or paddle back to New York.

But, he needed witnesses to prove that he actually started 200 miles out to sea. When the ship’s captain saw him climbing overboard, he asked what he was doing. Boyton, replied, “I am going ashore.” Fearing the bad publicity of a suicide, the Captain had Boyton locked in a cabin for the duration of the Atlantic crossing.

Somehow, Boyton convinced the Captain that he was quite sane, and as the *Queen* approached her first port of call in Cork, Ireland, he was allowed to slip overboard in the middle of a gale, seven miles from shore.

When the *Queen* docked in Cork, the passengers and crew were greeted by a telegram saying that Boyton had made it safely to shore and was on his way to Cork, where he expected to find a flood of orders for the rubber suit awaiting him. There were none. His arrival in Cork still changed the course of his life.

Not only was the public wildly excited with his accomplishment, but also they were willing to pay to hear him talk about it. His first lecture netted

him 31 pounds (about \$3,000 in today's money). Boyton gave free demonstrations in Cork Harbor and in Dublin, and collected fees for a series of speaking engagements.

He promoted himself as "Captain Paul Boyton, the famous lifesaver." He was, after all, captain of the Atlantic City lifeguards. When interest waned in Ireland, he moved on to England where the newspapers had been tantalizing the public with stories of his adventures.

He proved to be a master at attracting attention. Accompanied by Lt. Morgan and Dr. Willis, also wearing "Boyton suits," he entered the River Thames just above London and traveled under all the famous bridges with American, British and Irish flags fluttering from the sail sockets in their rubber feet.

The trio stopped at Greenwich, where they made themselves lunch and entertained the crowds lining the shore by firing pistols at pretend sharks and shooting rockets into the air. The newspapers were filled with stories about this amazing American. Quickly learning to please the public, Boyton announced that he would "swim" the English Channel.

It took him two tries. In his first attempt to go from Dover to Calais, he gave up just short of France. This only made the public in England and the U.S. more eager for his next attempt. Boyton made sure that accounts of his first try were sent to newspapers on both sides of the Atlantic.

It was while he prepared for his second try that he joined the Masons in London. He made a successful crossing from France to England, arriving to a 21-gun salute and throngs of onlookers. Telegrams of congratulations came in from Queen Victoria and President Ulysses S. Grant.

Captain Boyton made an heroic return to America, and the "Fearless Frogman" took on the challenges of traveling the length of most major American rivers. He arrived in New York city in his rubber suit paddling down from Albany.

He traveled the length of the Mississippi, and traveled great lengths of the Merrimack; the Ohio; the Missouri, and the Yellowstone. While on the Yellowstone, he sent reports to English



Bro. Boyton providing a free demonstration in Cork Harbor.

newspapers embellished with stories about the ferocity of the river and the danger of Indians.

With each river, his fame grew and so did his fortune. In 1878, he was back in Europe trying to sell his rubber suit at the Paris Exhibition, but more importantly traveling down the Rhine in Germany; the Somme in France, and the Po and the Tiber in Italy.

He crossed the Straits of Gibraltar; the Straits of Messina and the Bay of Naples to the acclaim of his followers worldwide. He would bring in over \$2,000 (about \$45,000 in current value) for a week of exhibitions and lectures.

Returning to America, he made a Boytonesque arrival in New York. Instead of arriving by steamer, he traveled to the headwaters of the Connecticut River in Canada and floated its entire length to Long Island Sound. But, he found that his floating down rivers no longer excited the public. It was too tame. To add some excitement to his image, he accepted a commission as captain in the non-existent Peruvian Navy with the mission of using his rubber suit to attack Chilean warships with mines and torpedoes.

He was to have been paid \$100,000 for the first vessel sunk, but conducted no successful attacks due to what he said were second-rate Russian torpedoes. And, while he claimed to have gone to Peru secretly under the cover of being a

Published in the
*Illustrated
London News*,
7 November
1874.

© Look and Learn
/ Peter Jackson
Collection.

reporter, the *New York Times* and other U.S. newspapers continually published exaggerated accounts of his adventures as the “Torpedo Man.” He was superb at self-promotion.

When he returned to New York, he announced his retirement and opened a saloon, Boyton’s Ship, on 29th Street, near Broadway. The establishment included a museum room in which he exhibited his rubber suit and the prizes and trophies he had received for his accomplishments.

In early May 1885, he again gained notoriety in European newspapers by making a mock attack on a British warship at anchor in New York harbor. Wearing his rubber suit, he stealthily snuck up on the H.M.S. Garnet and planted a dummy torpedo at her side.

But later that month, he faced near calamity. His friend, Robert Odium, was a professional swimmer who needed publicity. After gathering at Boyton’s saloon, Odium and several friends made their way to the Brooklyn Bridge, where he became the first person to dive from the newly opened structure. Boyton was to play the role of lifesaver and was waiting in a boat in the river below.

Odium’s body twisted as he fell and he hit the water in a belly flop. Boyton dove in and pulled the mortally injured diver to the boat, but could not save his life. Odium’s mother accused Boyton of contributing to her son’s death in a letter published in the *New York Times*. While Boyton claimed that he had no involvement, his presence

on the river steered public opinion against him. Business fell at his saloon and by 1886, Boyton’s Ship was closed.

Paul Boyton remained out of the public eye for several years, and began writing his autobiography, *The Story of Paul Boyton*. This was published in 1892, and is available for free download (gutenberg.org/ebooks/19230).

In 1888, he had a bit part with Barnum and Bailey’s Circus in both America and England, under the big top, showing off his rubber suit in a tank of water. He also spent time at home inventing new aquatic devices such as large rubber shoes that allowed people to walk upright on water, and the pontoon bicycle, where the rear wheel propelled the bike like a paddle-wheel.

By the early 1890’s Boyton completely reinvented himself. After seeing the amusement rides at the Columbian Exhibition in 1893 in Chicago, he co-invented a new ride called “Shoot the Chutes,” in which riders took an elevator to the top of a platform and rode a small barge down a water-filled slope into a pool at the bottom.

He first opened a single ride in Chicago, followed by copies of “Shooting the Chutes” in Boston and London. Accompanying these was his own water circus that provided a demonstration of the Boyton Suit (no longer by Boyton himself) as well as performers using his water shoes and pontoon bicycles. On occasion, Boyton would make cameo appearances in an act with five trained seals.

He saw the growing potential of Coney Island near New York city, and bought 16 acres behind the landmark Elephant Hotel and created the first amusement park. He offered a “Shoot the Chutes” and the Flip-Flop Railway (a 360 degree roller coaster) and a lagoon in which customers could rent water shoes and pontoon bicycles.

He also performed with sea lions. Unlike other amusement areas of the day where each ride and concessions were owned by different people, Boyton’s Sea Lion Park was enclosed by a fence. Customers paid one admission at the gate and stayed all day, riding Boyton-owned rides, eating at Boyton-owned concessions and being entertained by Boyton performers.

Coney Island, Shoot The Chutes, 1900. C. A. Loeffler, Library of Congress.



He pioneered the inclusion of a dance hall so Sea Lion Park would offer something to all ages in a family. Two nickelodeon films are available on the Web showing Shoot the Chutes and an Egyptian Dance at Sea Lion Park.

Boyton and his sea lions starred in an early silent movie, *Feeding the Sea Lions*. All of his innovations are reflected in today's successful Disney and Six Flags theme parks.

Sea Lion Park remained successful for a number of years, but as competition grew at Coney Island, Boyton was again ahead of the curve. He put his rubber suit behind him and reorganized his company to provide Boyton products to other venues.

In 1898, he helped Barnum and Bailey produce their London circus extravaganza. The opening act was the Coney Island Water Carnival, featuring a giant pool of water with an enormous canvas backdrop painted as Boyton saw Coney Island. It showed Shoot the Chutes, the Elephant Hotel, and people using Boyton's aquatic appliances, but none of the competition that had grown up around his park.

The London performances featured high divers, water walks, pontoon bicycles and even a clown performing take-offs on Captain Boyton himself. The program advertised Lieutenant Morgan, the famous life saver, a clown who floated around in a rubber sailor suit. As the skit ended, an alligator swam into Coney Island and threatened the clowns and performers who swam for their lives. Lt. Morgan saved the day by pulling a pistol and dealing with the alligator.

The London Barnum and Bailey show ended with another Boyton-related act. The pool was used to show the victory of the American Navy over the



ON THE COVER:

Bro. Paul Boyton in his famous rubber suit.

— Corbis




The Barnum & Bailey Greatest Show on Earth – The great Coney Island water carnival... Poster showing performers diving and clowns in the ocean at Coney Island, NY. Library of Congress.

Spanish fleet at Santiago Bay, Cuba. Scale models of battleships were electrically powered and had human pilots inside.

After selling Sea Lion Park in 1901, Boyton had great success at the 1904 St. Louis World's Fair, where he operated Boyton's Naval Exhibit, featuring his miniature ships reenacting not only the Battle of Santiago Bay, but also Dewey's victory at Manila and a recent naval battle between the Japanese and Russians.

This venture was Boyton's most profitable yet. His seven month exhibit netted a profit of nearly \$200,000 (nearly \$5 million in today's money), and allowed him to retire quite comfortably.

Paul Boyton was the quintessential American of the Victorian Age. What brought Mr. Boyton such acclaim and success was a rare combination of adventure, new technology and entrepreneurship. Like his contemporaries Buffalo Bill Cody and P.T. Barnum – both his Masonic Brothers – he blended physical accomplishments with an amazing sense of self-promotion and showmanship.

To this he added a brilliant sense of business that allowed him to reinvent himself and remain the subject of public interest for more than 30 years. 

Giles Fonda Yates

By AIMEE E. NEWELL, PhD

Giles Fonda Yates (1798-1859), 1850-70, F. Davignon and Hoffman Lithographers, New York, NY, Collection of the Grand Lodge of Masons in Massachusetts.



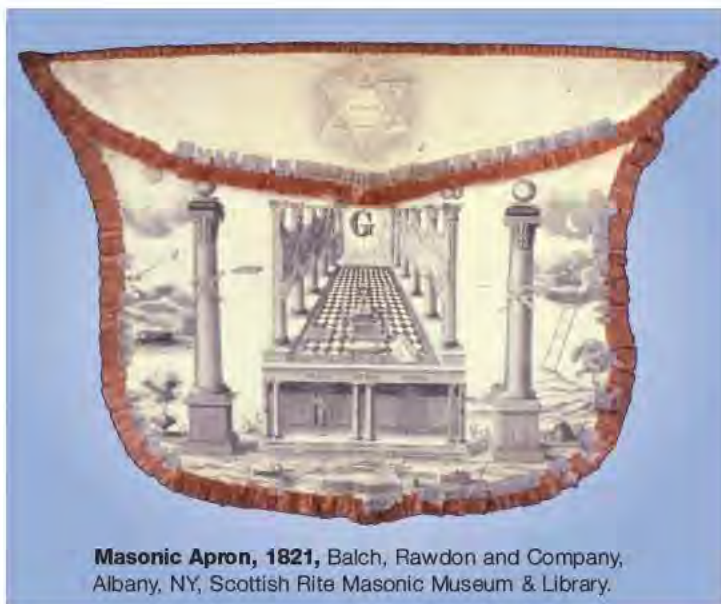
Despite holding the office of Sovereign Grand Commander for the shortest term in the Northern Masonic Jurisdiction's history – just ten days – Giles Fonda Yates is remembered for significant contributions to the Scottish Rite's history. While the NMJ Archives, at the Scottish Rite Masonic Museum & Library in Lexington, MA, includes many letters and papers written by and addressed to Yates, questions about his fraternal activities remain.

Born in Schenectady, NY, in 1798, Yates attended Union College and became a lawyer, working as Surrogate of Schenectady County for 19 years. He became a Master Mason in 1820, serving as Master of St. George's Lodge No. 6, in

1826. Yates joined Cyrus Chapter No. 27, in Schenectady in 1821. The museum's collection includes an unusual apron designed by Yates in 1821.

The detailed design on the apron's body shows an arrangement of well-known Masonic symbols for the degrees granted in blue lodge, as well as for the Royal Arch degree, awarded by the chapter. The apron has a faded red silk ribbon trim along the edges, which upon first glance may sway the viewer to call it a Chapter apron. But, remnants of an additional blue silk ribbon trim remain along the edges too. And, the flap shown in the image shows the seal of Solomon – part of the iconography for the chapter degrees. But, when the flap is lifted up, the apron is printed below with a false flap that shows the all-seeing eye and a banner reading "Sit Lux et Lux Fuit" (Let there be light, and there was light) – symbols associated with the first three degrees. Taking all of this evidence together, it seems that Yates designed a "convertible" apron; one that could be worn to lodge and then by opening or closing the flap, one that was also appropriate for Chapter meetings. At the time, during the early 1820s, this quick change was invaluable since the Royal Arch degree was often awarded in the blue lodge.

After becoming a Master Mason, Yates quickly became involved in the Scottish Rite. As he himself explained, "I turned my attention to the history of 'the Sublime Degrees' very soon after my initiation as a Mason." He was elected Sublime Grand Master of Delta Lodge of Perfection in 1823. He received the 33rd on Oct. 24, 1825, from the Southern Jurisdiction, transferring to active membership in the Northern Masonic Jurisdiction in 1828, once territorial jurisdiction between the two Supreme



question-and-answer ceremonies that provided initiates with secret words and signs and took place in local lodge rooms.

Little information about the Scottish Rite regalia used prior to 1867 can be found in official sources such as the proceedings and correspondence. Few early examples of aprons, sashes and collars have come to the museum's collection. Charles T. McClenachan's monitor, published in 1867, provides at least one illustration that suggests the type of ritual that Yates probably

Councils was settled. Unfortunately, just as Yates received the 33°, the anti-Masonic movement was reaching its peak and many lodges, as well as the Supreme Council, curtailed their activities. During these difficult years, the 1830s and early 1840s, Yates made what may be his most important contribution to the Scottish Rite. He kept Albany's Grand Council of Princes of Jerusalem going.

The Consistory apron reportedly owned and worn by Yates is part of the museum's collection. Handpainted on linen, it shows a double-headed eagle on the flap and the encampment symbol on the body. The apron has black silk ribbon trim and is lined with black silk. Unfortunately, its exact provenance is unknown. The apron's materials and style do support its origin during the late 1820s or 1830s, when Yates was becoming more involved in the Scottish Rite.

This example of an early Scottish Rite apron is quite rare. Today, most members – and outsiders – are more familiar with the elaborate staged Scottish Rite rituals, complete with sets, props and costumes, as well as their large casts. But, when the Scottish Rite rituals were first practiced in the United States during the early 1800s, they were performed much as the first three blue lodge degrees were. Wearing aprons and sashes over their street clothes, men completed brief

experienced. McClenachan's frontispiece shows a Scottish Rite degree ritual with a row of men to the right, each wearing a sash over his street clothes. In his book, McClenachan illustrates the aprons and sashes worn for each degree at the time of the Northern Masonic Jurisdiction's Union of 1867; details for regalia worn prior to this are difficult to find. The museum's collection includes a number of 33° sashes from the late 1800s and early 1900s, as well as a few 32° sashes from the same era.

Scottish Rite Apron, 1830-50, Unidentified Maker, American.





Frontispiece, Charles T. McClenachan, *The Book of the Ancient and Accepted Scottish Rite of Freemasonry*, New York: Masonic Publishing and Manufacturing Company, 1867.

As Masonry began to rebound in the early 1840s, once the anti-Masonic fervor began to die down, Yates encouraged Sovereign Grand Commander J.J.J. Gourgas to reactivate the Scottish Rite in the Northern Masonic Jurisdiction in 1843. Named Illustrious Lieutenant Grand Commander in 1843, Yates became Sovereign Grand Commander in 1851 when Gourgas resigned. Yates held this position for only ten days. It has been tempting for historians to speculate about Yates's motives for resigning so soon after taking office. In his farewell address on Sept. 4, 1851, he gave his reasons: 25 years of service (including the seven immediately preceding when he took on greatly increased activity); not wanting to prevent other "true and worthy Brethren" from advancement, and the location of his residence, which was a long distance from the jurisdiction's headquarters.

After his resignation, Yates continued his service to the Scottish Rite, serving as chief ritualist until his death on Dec. 13, 1859. Yates was a frequent contributor to contemporary Masonic periodicals, including Charles Moore's *Freemasons' Magazine* and Albert Mackey's *Masonic Quarterly Review*, including articles and poems. As he explained in his last address as Sovereign Grand Commander in 1851, if he had "any ambition [as a Freemason], it has been to study its science, and to discharge my duties as a faithful Mason, rather than to obtain its official honors or personal benefits of any kind." Indeed,

Yates kept the Northern Masonic Jurisdiction alive for all of his Brethren, an achievement that is still honored today. **TM**

If you have or know of early Scottish Rite regalia that you would like to donate to the Scottish Rite Masonic Museum & Library, please contact Aimee E. Newell, Ph.D., director of collections, anewell@monh.org, 781-457-4144.

For more information about the Scottish Rite Masonic Museum & Library, please visit our website, nationalheritagemuseum.org.

Scottish Rite 33° Sash, ca. 1890, Mrs. J.E. Marshall, Boston, MA, Scottish Rite Masonic Museum & Library, Gift of the Supreme Council, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, USA.

Photograph by David Bohl.



The Northern MASONIC Jurisdiction at Two Centuries

By JERRY A. ROACH JR., 32°

On Aug. 5, 2013, the Northern Masonic Jurisdiction will reach its 200th anniversary. As part of next year's celebration an illustrated book marking the occasion will be published. In each issue of The Northern Light, from now until the anniversary, a portion of the volume will be excerpted. This month we highlight our beginnings as a jurisdiction in 1813, follow the splintering of the organization and, finally, mark its reunification in 1867.

BIRTH, SCHISM & UNION 1813 – 1867

By 1813, the general organization of the higher degrees of Freemasonry in the United States was in disarray. Many prominent Masons, empowered with limited authority over dissimilar and random degrees, had established competing higher bodies in New York. These bodies can for the most part be recognized as belonging to three groups, each of which had very scarce opinions as to whom they held allegiance, or from whom they derived their authority. Something had to be done.

To ascertain what solutions may exist, the Supreme Council, 33°, in Charleston empowered its Grand Treasurer General, Emanuel De La Motta, while visiting New York city to approach each of these disparate bodies in the hope of establishing their legitimacy.

He first encountered the group led by Bideaud and comprised of, among others, Simson, Tompkins and Riker. Tompkins was the governor of New York at the time, and Riker was the district attorney of New York city. This group, naming itself a “Sublime Grand Consistory,” was fierce, a personal and political rival with another of the three groups, headed by Cerneau, calling itself “The Grand Consistory for the United States of America.” This second group counted among its members, DeWitt Clinton, the lieutenant governor and later governor of New York. Clinton was also the Grand Master of Masons in New York, who, oddly enough, worked alongside Simson, who was Grand Treasurer, and Tomkins, who had served as Grand Secretary. The third group, led by Abraham Jacobs, had formed a

“Sublime Grand Lodge of Perfection” and a “Council of Princes of Jerusalem,” both of which had already been condemned by Cerneau as irregular. De La Motta very quickly reasoned that these conditions were unacceptable. Writing to Sovereign Grand Commander Mitchell and Lieutenant Grand Commander Dalcho, he was given the authority to rectify the situation according to his best judgment. Upon calling on each body to justify its actions, he was met with resistance by the Cerneau group which refused to cooperate. Upon his own investigations, De La Motta ruled that not only was the Cerneau group irregular but also that the Jacobs group was also without the warrants to establish its organizations.

Having fully complied with all requests, the Bideaud group was found to be the only body worthy of recognition. Thus, on August 5, 1813, De La Motta, under the authority of the Supreme Council, 33°, in Charleston, issued the proclamation and charter beginning the process of establishing the sovereignty of the Bideaud group as “The Supreme Council, 33°, for the Northern District & Jurisdiction of the United States of America.” Tompkins, who was then the governor of New York, and later vice president of the United States, was named as the first Sovereign Grand Commander, and J.J.J. Gourgass was named the first Grand Secretary General. The prosperity of the new Supreme Council was short-lived however.

In the wake of the Morgan Affair in 1826,

Freemasonry in America, and particularly the Northeast, came to an abrupt standstill. The Northern Masonic Jurisdiction was most fortunate, nevertheless, to have Gourgas as its Grand Secretary General for his organizational abilities and attention to detail were to serve as the sole deciding factor in the preservation of the Scottish Rite. Although publicly Masonry seemed to all but vanish, Gourgas maintained records and correspondence and even affected a territorial agreement with the Southern Jurisdiction in 1827, regarding the sovereignty of the Northern Masonic Jurisdiction over the then 14 states situated east of the Mississippi and north of the Mason-Dixon Line. Wisconsin was not yet a state but was part of Michigan. During that time, Gourgas would guide the jurisdiction through the passing of its first two Commanders, Tompkins and Simson, until becoming Sovereign Grand Commander himself in 1832. Urged by his ardent cohort, Giles F. Yates, Gourgas resumed the active business of the Supreme Council in 1843, and over the next eight years, the Scottish Rite once again began to flourish. In 1846, the Supreme Council (NMJ) established the Ancient and Accepted Rite in England by chartering that country's first Supreme Council under the leadership of founder Ill. Robert Thomas Crucefix, 33°, as the first Sovereign Grand Commander.

In 1851, after almost 50 years at the helm of the Supreme Council, Commander Gourgas resigned at the age of 74. He named Ill. Giles F. Yates, 33°, as his successor who, though only 53 years old, resigned in a matter of days. His inaugural address was also to be his farewell address, and in it he stated fairly clearly why he was not accepting office. Among those reasons he stated his many years of service; that he did not wish to obstruct the advancement of others; that he wished to serve as an example of how to let go of power, and his inability to reside near the jurisdiction's headquarters. To succeed him as Commander, Yates appointed Ill. Edward Asa Raymond, 33°, a past Grand Master of Massachusetts and Grand Treasurer of the Supreme Council. Raymond was considered to be a most worthy successor with a Masonic resumé which few Masons, if any, have ever equaled, and for the next ten years harmony reigned in the Supreme Council.

All of that changed at the meeting of the Supreme Council in August 1860, and to this day much of what transpired is still cause for

speculation. What is clear from reading the minutes of the meeting is that Commander Raymond felt that he was being usurped and closed the meeting. Much the same action was taken at the meeting the following day with Raymond closing the session, *sine die*. Following the meeting, the remaining members of the council appointed themselves a committee to visit Past Commander Gourgas, who was visiting nearby, to seek his advice.

On Saturday, August 25, 1860, those remaining members of the Supreme Council reconvened, occupied the chairs, opened the Supreme Council, elected themselves, installed themselves into office, and proceeded to make 200 pages of changes to the laws, statutes and regulations of the Scottish Rite. For the next year, Killian H. Van Rensselaer would govern the Council as its Lieutenant Commander, until being elected as Sovereign Grand Commander in 1862.

An entire volume could be written about this period in the Supreme Council's history, but most Masonic historians tend to postulate that the schism that occurred was the result of a generational conflict. Upon the exit of Gourgas and Yates, Raymond remained as the last of the elder members of the Supreme Council; an adherent to the old rules, and exclusive sensibilities of the Rite. Van Rensselaer, in stark contrast, was a younger and more energetic member who had personally founded more than 30 new bodies since 1848. Due to the lack of solid evidence, it is difficult to speculate which party may have been at fault.

Nevertheless, it may be safe to say that both were. Raymond, perhaps through age and temperament, allowed himself to lose control, and Van Rensselaer, eager to exert his will over the growing rite, stepped out of due bounds.

Regardless, Raymond and Van Rensselaer would both maintain their own Supreme Councils – Van Rensselaer's being the duly recognized – until they merged in 1867. During the intervening years leading to the merger, much occurred behind the scenes with Raymond allying his Council with the irregular Cerneau Council, which he had long opposed, and Van Rensselaer assuming control and expanding the rite. In the end, Brotherly love prevailed, and after seven years, the two Councils merged in 1867. Since which time, harmony has reigned in the Northern Masonic Jurisdiction. May it always be so. ■■■

Dyslexia Centers Lose a Pioneer

Phyllis Buckner Meisel 1935 - 2012

PHYLLIS MEISEL was the executive director and founder of Orton-Gillingham Associates. Prior to that Mrs. Meisel was the director of the Reading Disabilities Unit at the Massachusetts General Hospital for 18 years.

In addition to her work at Massachusetts General Hospital, Mrs. Meisel helped to establish and pioneer a national teacher training program to tutor children with dyslexia with the Children's Dyslexia Centers, Inc.

She was the executive director of clinical affairs with Children's Dyslexia Centers, Inc. and was president of the International Multisensory Structured Language Education Council.

Mrs. Meisel also served on the International Dyslexia Association Task Force and Alliance for Certification and Credentialing and was a founding member and board member of the Academy of Orton-Gillingham Practitioners and Educators.

Mrs. Meisel's pioneering work was instrumental in the establishment and organization of our program developed to tutor children with dyslexia. The Children's Dyslexia Centers are rapidly approaching service to a total of 9,500 children, and our future prospects for service to those in need remains bright.

Since the inception of the program, the Children's Dyslexia Centers have also trained and certified 2,200 initial level teachers (tutors), 324 advanced level teachers, 120 initial level trainer/instructors of teachers and 34 advanced trainer/instructors of advanced teachers.

These are significant accomplishments in the brief 18-year history of the Children's Dyslexia Centers whose infrastructure was built and is being maintained through the benevolence of the Scottish Rite fraternity and many groups and individuals who believe in our mission to serve children in a most noble fashion.



BRO. LARRY EMIGH SUCCESSFULLY COMPLETES NATIONWIDE BIKE RIDE

They had no rain for 3,412 miles. Unfortunately, the trek across the country was 3,415 miles.

On a damp morning in June, Ill. Larry Emigh, 33°, completed a bicycle journey from Manhattan Beach, just outside Los Angeles, to Revere Beach, just north of Boston. His mission: to raise money for the Children's Dyslexia Centers. Bro. Emigh, chairman of the State College, PA, learning center board took off on Mothers Day – together with 26 new-found friends – and arrived at Revere on June 29. He said the weather was great the whole way – except for the last few minutes. As word of the impending arrival of the riders reached the gathering throng assembled under the pavilion on the beach in Revere the skies opened up. It didn't dampen the spirits of the family and friends waiting, however. Among those watching for the arrival of the incredibly young 70-year-old Emigh were his wife, son and daughter, as well as officials from the dyslexia centers, neighbors and curious onlookers. Also in attendance was Joshua Bickford, who attends the Newtonville center. He insisted that his father, Rev. and Bro. Michael S. Bickford, take him to see Larry as he dipped his wheel into the Atlantic,



Bro. Larry Emigh was surprised at the completion of his cross-country bicycle journey by a learning center student and his family.

officially reaching the end of the continent and his journey.

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



Start with the first word. Add to it the letters of the second word. Then add or subtract the letters of the following words. Total the remaining letters and unscramble them to find a word associated with Masonry.

MASONIC WORD MATH

(EVERYONE) + (HANDYMAN) – (DORY) +
(THEMES) – (HEAVY) + (OCCASIONAL) –
(NAMES) + (LARGEST) – (THORNS) + (TRY)
– (ROMAN) + (WORN) – (TACT) – (CROWN)

= – |

Clue for this puzzle appears on page 9.
Answer from previous issue: PETITION

GETTINGCONNECTED

ACCESS FRATERNITY FROM ANYWHERE AT ANYTIME



Connecting with your Scottish Rite is easier and much more immediate than ever. There are now many ways to get timely information and engage in discussions with your Brethren.

To augment *The Northern Light* – our flagship communications tool – we now offer a monthly “e-zine” called *Rite Now*. It offers quick stories and updates, and it also lets you check the dates of upcoming degree presentations in your state as well as across the 15-state jurisdiction. *Rite Now* is free, and it is easy to subscribe to.

Simply head to the front page of our website – ScottishRiteNMJ.org. About halfway down on the left is a purple button, appropriately marked “Rite Now.” Simply click the button. It will bring up a page which asks for your first and last name, together with your email address. Fill it in, hit the “Submit” button and wait for the first Friday of the month.

Next to the “Rite Now” button is the NMJ Facebook connection. If you have a Facebook account, visit that page and join the conversation. You will also find additional links here to the pages of participating Valleys.

While we’re speaking of the website, you will find other opportunities there in the “Quick Links” box:

Pay Your Dues Online

Paying your dues has never been easier. You can do it right from the front page of the website. You simply need your Scottish Rite member number or your email address currently associated with your membership. Just click on the link, follow the simple instructions, and your dues are paid.

Update Your Personal Information

Have you moved? Has your phone number or email address changed? As always, you can notify your Valley Secretary, but you can also make those changes known to us by filling out an online form. Also at that site is a comments section, allowing you to let us know of any other changes. Additionally, a member’s widow can use that comments box if she would like to continue to receive *The Northern Light*.

The Northern Light

One of the advantages to belonging to the Northern Masonic Jurisdiction is that you receive *The Northern Light* through the mail. If you would rather read it online the magazine is posted approximately one month after publication. Not only can you look at the current issue, but also every issue dating back to the beginning of the magazine can be found there. It is a great research tool.

At the site the magazine can be found in two forms. You can download a PDF version, formatted just as the printed magazine looks, or you can click “Read online” for a version formatted for easy reading on a computer monitor. By the way, if you don’t want the paper version you can sign up for an RSS feed and receive *The Northern Light* on your mobile device or computer.

Member Downloads

We are building a video library on the website. Currently available for viewing or downloading

are "A Scottish Rite Tribute to the Flag," "Freemasonry and the Fabric of America," by former Wisconsin governor, Lee Sherman Dreyfus, in both the original and unabridged form, and "Our Vision." All videos are compressed for fast download speed.

Brother to Brother

Would you like the Supreme Council to send a card to a Brother in need? Sign up to have a note of encouragement or get well card sent to a fellow member.


Heading back to the top of the page you can connect easily to our charities. In the "Philanthropy" section visit the Almoner's Fund page. If you care to make a donation to help your Brothers, you will find a quick and easy-to-use link.

Do you want to learn more about our jurisdiction-wide network of Children's Dyslexia Centers where your efforts help children and their families overcome the obstacles of dyslexia? Here's the place to do it.

Are you planning a trip to Lexington, MA? Make sure you visit the Scottish Rite Masonic Museum & Library (National Heritage Museum) located on the grounds of the headquarters building. We have a page for that institution, as well.

Did you know that the Scottish Rite offers scholarship money for Scottish Rite Masons and their children? Download an application, instructions, and guidelines at Abbott Scholarships.

On the Member's Center page, scroll down to "Membership Services." Here you will find many health and lifestyle services available to you as a member.

Another networking opportunity has been added recently. You can "meet on the level" at the Freemason Network. It is a social site that connects you to thousands of Masons around the jurisdiction, the nation, and the World. It offers the latest news and opinions about Masonic topics as well as a direct connection to your Brothers. Watch for a Scottish Rite presence on "Google+" and "Linkedin," where you will be able to communicate further with your Brothers. 



200 YEARS OF BROTHERHOOD



There is a special 200th anniversary pocket jewel given to candidates receiving the 32° in the Northern Masonic Jurisdiction from January 2012 through December 2013.

Already a member? Extra pocket jewels are available to any member at a cost of \$25 each. Order yours at:

ScottishRiteNMJ.org





Celebration of the Craft a Success!

After months of preparation and hype, the first ever “Celebration of the Craft” web event premiered on Saturday, May 19 – and it was a rousing success. The six-hour broadcast hosted by Ill. Norm Crosby, 33°, not only successfully supported the Rebuilding the Temple Campaign and Valley 501(c)(3) organizations, but also allowed for an opportunity to celebrate the Scottish Rite and Freemasonry. Viewers laughed, learned, and generously pledged their support throughout the evening. We were amazed by the contributions and participation that came in from all across the Southern Jurisdiction. The phones never stopped ringing. More than 40 Orients and Valleys held affairs surrounding the web event, even reaching as far as the Panama Canal Scottish Rite Bodies. We also grabbed the attention of Brothers in

the Northern Masonic Jurisdiction with Bro. Moises I. Gomez, 32°, Atlas Pythagoras Lodge No. 10, Westfield, NJ, driving down to attend the show.

Our gratitude for the overwhelming enthusiasm of our members cannot be put into words. We can proudly say that we managed to surpass \$400,000 in our fundraising efforts.

In addition to the tremendous involvement of our members, there was palpable hard work from the House of the Temple staff; the incredible Carlin Company which produced the web event, and the more than 150 volunteers. Positive energy and excitement flowed through the building from the start of set-up on Friday to the end of the web event early Sunday morning. The commitment of everyone to this monumental and innovative show has been greatly appreciated.



Ill. Norm Crosby, 33°, and SGC Ronald A. Seale, 33°, stand before the phone bank used to receive pledges during the Celebration of the Craft.

The full show still can be watched on video at scottishrite.org. The celebration was so successful that plans are underway for a 2013 version. Details will follow.

Bro. Arthur W. Pierson, 32°, Pierson Photography, Falls Church, Va.

The First English Translation of the First High-Degree Exposé

The Scottish Rite Research Society's latest bonus book is *The Most Secret Mysteries of the High Degrees of Masonry Unveiled* (Les plus secrets Mystères de la maçonnerie dévoilés), the first English translation of the first (1766) exposé of high degree Masonry. Masonic scholars Art de Hoyos, 33°, and S. Brent Morris, 33°, have applied their linguistic and Masonic knowledge to produce this unique glimpse into the evolution of what eventually became Scottish Rite degrees. Some of the seven degrees in *The Most Secret Mysteries* are fully formed with elaborate costumes, props, and stage directions, while others are much more primitive with little more than an obligation and a lecture. For students of Masonic ritual – especially Scottish Rite ritual – this is a chance to study precursors of the Scottish Rite. It's like reading the histories on which Shakespeare based his plays. For more information on the SRRS and its publications, visit ScottishRiteResearch.com.



SERGEANT PHIL ESTERHAUS ended the morning roll call on *Hill Street Blues* with this warning: "Hey, let's be careful out there." Good advice for the police and good advice for Internet users.

Security begins with a firewall, such as the protection afforded by Windows, Apple, routers and various security software packages.

Next, select passwords with care. Use a different password for each online account. The best protection involves using a different random alpha/numeric password for each site. By random, I mean something like "zk3fQP63." And don't forget to change passwords every few months.

Services such as the free KeePass (keepass.info) and low-cost LastPass (lastpass.com) provide password management services.

You need an anti-malware program. Malware (short for malicious software) is intended to damage your computer, gather information or perform other malicious actions. Malware includes viruses, worms, spyware and Trojan horses.

Avira (free-av.com) offers good malware protection free of charge. If you believe you need additional protection (most do not), check out Avira's Internet Security 2012 (avira.com) or G Data's Internet Security 2012 (gdata-software.com). Both have a one-time download fee and an annual renewal charge.

If you use a Mac, you may be tempted to skip malware protection. However, anti-malware software will help prevent Mac users from passing malware along to Windows users.

When you log on to a site, make certain you log off when exiting. Periodically check your account information and settings to make certain information is up to date.

Do not download email directly onto your computer before reviewing your messages on the Internet service provider's (ISP's) or email service's (yahoo.com, gmail.com, etc.) website. Delete unwanted or suspicious email before downloading email to your computer. My email management preference is Mozilla Thunderbird, which is available free of charge at mozilla.org/thunderbird.

Beware of phishing. Basically, phishing involves a scammer sending a sophisticated email that gives every indication that it is from a legitimate company. The email includes a link to a website and a request to provide certain personal information, such as bank and credit card account numbers.

Never click on a link within an email that requests personal or sensitive information. If you think the message may be legitimate, directly contact the company by using the phone number or email address that appears on a bill or on the company's website. Also, notify the company of phishing attempts so they can take action.

For more information about phishing protection, see this Federal Trade Commission website

ftc.gov/bcp/edu/pubs/consumer/alerts/alt127.shtm.

Oh yes, turn your computer off when you are not using it.

Now let's consider Facebook. At least 150 million Americans of all ages now use Facebook. Around the world, Facebook users top 630 million people. It should come as no surprise that Facebook is the most visited site on the Internet.

The most effective way to stay safe is not to use Facebook. Otherwise, begin by being extremely careful about what you put on Facebook. Frequently check your Facebook page to see how it appears to others.

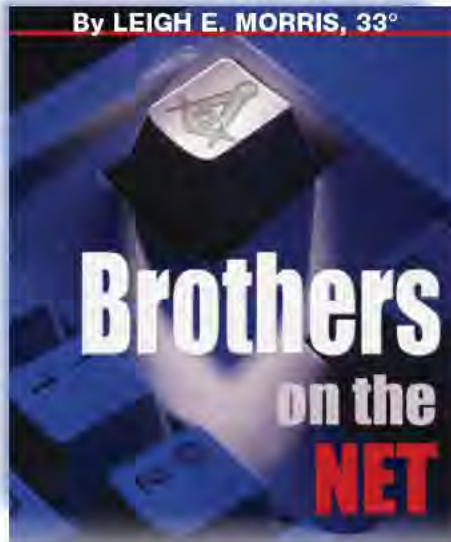
Do not include information such as your birthday, address and the names of family members. Turn off the Tag Suggest feature. Never allow information to be shared with "friends of friends." Do not post such information as when you will be on vacation or away from home. Do not post your photo.

Apps and games pose special challenges for Facebook users. When you run a Facebook app or game, it grabs your public information as well as the list of your friends. Depending on the permissions you give a game or app, it can look deeper into your data and snag information friends share with you.

Though Facebook will never be completely safe, these and other steps can minimize risks associated with Facebook use.

For more information, check out this article on CIO's website: cio.com/article/696212/4_Facebook_Security_Tips_to_Stay_Safe_in_2012_. Excellent advice also is available from *Consumer Reports* (consumerreports.org), Clark Howard (clarkhoward.com) and others.

Keep in mind, other social networking sites pose personal security concerns, as well.



'Hey, let's be careful out there'

drop me a line.

As always, I welcome your questions and comments: studebaker055@yahoo.com. If you prefer, you can write to me at PO Box 42, Virginia IL 62691.

A Brotherhood of the Heart

This is a story about a faithful and generous Brother who lived his Masonic life without fanfare – until now.

Louis S. Ehrich Jr. was born in New York in 1916. After graduating from the University of Virginia School of Engineering, Bro. Erich found employment with Webster Electric. He was proclaimed a 32° Freemason on April 1, 1949.

From there, very little is known about Louis Ehrich, the Mason, with one exception – though Bro. Ehrich was not active in the fraternity, it is evident that he was a Mason of the heart. He remained a dues-paying member in the Valley of Racine for more than 60 years.

Ehrich's life was far-reaching and for years required extensive travel. Having settled into the field of heating pumps, he worked throughout the U.S. and Canada servicing clients and setting up repair facilities. When he left the company after more than 20 years of service, he was known fondly by his clients as "The Man from Webster."

In 1970, Bro. Ehrich moved to Connecticut where he established his own business as a manufacturers' representative. He continued working in this field until well into his eighties. So greatly esteemed was Bro. Ehrich in his field, the National Association of Oil Heating Service Managers chose him as their first Manufacturer of the Year. They created a permanent "Lou Ehrich Award" to honor contributions to education in this field.

Brother Ehrich was a successful man, but what most struck people who knew him were his values. People who knew our Brother remember him as, "always a gentleman," "an inspiration to all who knew him" or "the type of man you would never forget."

Like many of our Brothers, Louis Ehrich embraced the values of our Scottish Rite fraternity, though he rarely saw the inside of our buildings. Bro. Ehrich passed away in 2010, at age 93.



"A great man." Brother Louis Ehrich (front row, left) enjoys the camaraderie of his colleagues, 2003. Photo: George Perrelli.

His passing might have gone unnoticed by the fraternity, except for a call I received informing me that Bro. Ehrich, a loyal supporter of the blue envelope appeal, left a bequest to support the work of the Scottish Rite Benevolent Foundation. When all is said and done, this bequest may be the largest gift to the Benevolent Foundation to date.

The values of this humble and kind man, a clear leader in his field, are today being translated into grants to fellow Brothers who are in need of a special hand through the Scottish Rite Almoners Fund. It seems a fitting purpose to remember a man who sought no Masonic glory, but lived our tenets to the fullest.

Brother Ehrich has proven to be a truly committed Mason.

My personal regret is that I did not get to speak with this great man while he lived. For all you "Brothers at Heart" who plan to perpetuate your commitment to spreading the values of Freemasonry with a bequest, please let me know. We want to honor you. We have a special award called The Cornerstone Society to acknowledge your intention. I suggest you call me at 800-814-1832 x3340, and we can add you to our growing rolls.



The Stamp ACT

By ROBERT A. DOMINGUE



The use of individually made **Fancy Cancels** was quite popular in the 19th century and many postmasters who were Freemasons created cancelling devices displaying the Square & Compasses or other symbolic images of the order. The government edicted the cessation of this practice at the turn of the century insisting upon the government provided cancelling machines. In the late 1920s and early 1930s, several Postmasters across the country decided to resume the previous practice and created very detailed hand cancelling devices. For the most part they were applied to registered letters, probably to enhance their survivability. An example is shown here. This usage faded out by the mid 1930s and the only Masonic cancels used thereafter were those included in the design of the meter stamps created by Pitney Bowes machines and later personal stamp issues.



Karel Capek is pictured on a Czechoslovakian stamp issued on Aug. 20, 1958, to commemorate the 20th anniversary of his death. Both Karel and his brother Josef were members of the Lodge "Jan Amos Komensky" in Prague.

Born Jan. 9, 1890, in Male Svatonovice, Bohemia, Capek was one of the most influential Czech writers of the 20th century and a Nobel Prize nominee in 1936. He introduced and made popular the frequently used international word robot which first appeared in one of his plays in 1921. He is perhaps best known as a science fiction author. Many of his works discuss ethical and other aspects of revolutionary inventions and processes – expressing fear of impending social disasters, dictatorship, violence and unlimited



power. Soon after it became clear that the Western allies had refused to help defend Czechoslovakia against Hitler, he refused to leave his country despite the fact that the Gestapo named him Czechoslovakia's "public enemy number 2." He died in Prague on Dec. 25, 1938.



Robert Feller is pictured on a stamp issued by St. Vincent on July 23, 1989. He was a member of Fortitude Lodge No. 256, Van Meter, IA.

He was born Nov. 3, 1918, in Van Meter, and at the age of 17 he struck out eight members of the St. Louis Cardinals in three innings of an exhibition game. He was signed by the Cleveland Indians in 1936; he pitched his debut on July 19. As a rookie, he struck out 15 batters in a single game, which was an American League record. In 1940, he became the first AL pitcher to throw a no-hitter on opening day. At the age of 23, his career was interrupted by his four-year enlistment in the Navy. He re-entered Major League Baseball to regain his dominance on the mound. He ranks 28th in history with 266 wins and was inducted into the National Baseball Hall of Fame in 1962.



Jorge Isaacs is pictured on a stamp issued by Colombia on July 28, 1987, as part of a set to honor Colombian writers. Born in Cali, Colombia on April 1,



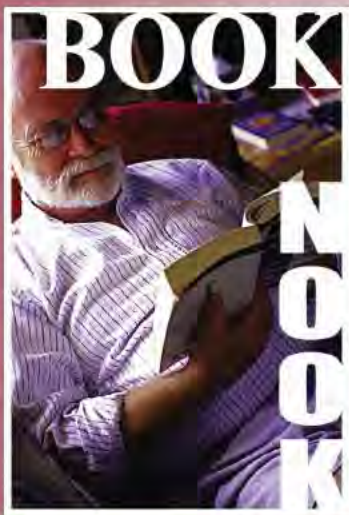
1837, he became a noted poet and novelist. During the War of Cauca he was reduced to poverty and his home was destroyed. He moved to Bogota in 1864 and wrote his very popular novel, *Maria*, which was situated in the Cauca Valley. He died April 17, 1895, in Ibague.

Jorge Isaacs was raised on May 21, 1864, in the Lodge "Estrella del Tequendana" No. 11, in Bogota. He later served as Warden and Secretary of the Lodge "Aurora del Cauca" No. 270, located in Cali.



William Charles Wentworth was born at sea en route to Norfolk Island in August 1790. At the age of 23, he, with Gregory Blaxland and Lieutenant Lawson, crossed the Blue Mountains in New South Wales. Three years later he embarked on a literary career and established a legal practice in Sydney. He died March 20, 1872. He has been pictured on a stamp issued by Norfolk Island on Oct. 11, 1990, as part of a set honoring Australian politicians. He was known to have been a visitor at the Lodge of Australia, No. 820, under the English Constitution. Lodge Wentworth was named in his honor and holds his 18th degree, Rose Croix, certificate and apron.





Reviewed by Thomas W. Jackson, 33°

Man and Mason - Rudyard Kipling

by Richard Jaffa. Published in 2011 by Author House Ltd.,
500 Avebury Blvd., Central Milton Keynes,
MK9 2BE, England.

Rudyard Kipling, appreciated by Freemasons as a Freemason, remains an enigmatic figure to the general public and to scholars alike. There have been few authors that have generated such diverse feelings and evaluations for as many years as has Kipling. His writings have generated perhaps the longest ongoing debate of meaning as a writer and as a man.

Although there have been many critiques by leading literary figures written about the works of Kipling, the author of this book is the first to research and write fully on the influence and impact that Freemasonry had upon the literary output of the man. He describes this work as a "serious attempt to address both the Masonic and literary implications of Kipling's abiding interest in Freemasonry."

Jaffa, who has been a dedicated student of Kipling for many years, has worked as a journalist and has practiced law since 1967. He also served as a master of four lodges and as Assistant Provincial Grand Master and Junior Grand Warden of the United Grand Lodge of England. He has made a genuine and sincere attempt to know Kipling both as a man and as a Freemason. He is unquestionably a great supporter of Kipling; but does not hesitate to point out the blemishes in his personality.

Kipling's early writings created an immediate following, especially in Britain that lasted for more than two decades. His relationship with other great men and his acceptance into a society in which he was not born is

an indication of the respect that he carried even as a young man and author.

However, during the latter 25 years of his life, even being a Nobel Laureate, his writings generated little interest and was almost rejected by critics and the public. It is Jaffa's intent to explain both Kipling's decline into near irrelevance and the significant Masonic influence on his writing even though he participated minimally in craft activity.

Jaffa analyzes the writings of Kipling and annotates specific references that reflect Kipling's ongoing interest in Freemasonry and the bearing that it had upon these writings. He challenges some of the interpretations critics have made on the quality and meaning of the Kipling writings. One chapter is fully dedicated to other writers' views on Kipling's Masonry.

I found the book easy to read and was interested to learn that some of the phrases used to this day were originally coined by Kipling. The book helps to develop a greater appreciation of a man whose image continues to impact positively on the craft.



Masonic Unity - A Bridge to the Light

by Dimitar Mavrov. Published in 2012 by Nova Print JSC.

The author of this text was born in Bulgaria. He is currently a member of Alexandria-Washington Lodge No. 22, in Virginia and Hiram-Tacoma Lodge No. 10, in Washington, DC, but he has never lost his attachment to his homeland and, now as a Freemason, his commitment to the unity and success of Freemasonry in Bulgaria.

This book constitutes a brief review that perhaps could be labeled the tragedy of Bulgaria with its ongoing history of domination and occupation by so many cultures that Bulgaria today encompasses the legacies of perhaps more ethnicities than any other society.

Its purpose is to present a review of the Masonic history of Bulgaria up to the present time and has a contribution to bringing a divided Freemasonry together as one unified institution.

Mavrov uses a unique approach in the writing of this text that, until I understood what he was doing, I had difficulty comprehending. The historical, factual quantity of the text is written in normal font with a "commentary or meditation" which he calls "an artistic manifestation of the author's imagination written in italics." (I could have avoided this difficulty had I read his "Notes to the Reader" more closely.)

The first Masonic lodge was consecrated in Bulgaria in the latter half of the 18th century and as the country itself experienced its successes and failures for most of its history so did Freemasonry. The author documents well this turbulent history of the craft.

The light of Freemasonry began again in Bulgaria in 2001. Unfortunately, though, the historic character of the country continues to haunt Freemasonry. There are two Grand Lodges continuing to exist and it has been the intent of the author via this book to stimulate the final resolution through merger.

The last two chapters of the book are devoted to the schism of the resurrected Freemasonry and the ongoing failed attempts to negotiate a satisfactory resolution that would result in the unity of Bulgarian Freemasonry.

Although the book in general shows relative unbiased opinion of the author, it is important to keep in mind that he is strongly supportive of one side of the issue but one that seeks unity.

I found it an extremely interesting book to read not only due to the unique approach that the author took to writing it but also because I have been closely associated with the development of Freemasonry in Bulgaria and appreciate the authors emotional dedication to seeing Masonic unity in his native land.

What is Freemasonry? Interview with Grand Master Gustavo Raffi

by Paolo Gambi. Published in 2012 by Gangemi Editore spa, Piazza San Pantaleo 4, Rome, Italy.
ebook version: www.gangemieditore.com

Gustavo Raffi is in his 13th year serving as Grand Master of the Grand Orient of Italy, is a civil and maritime law lawyer and holds or has held numerous positions in civil society.

His leadership of the Grand Orient has been extraordinary and visionary and, in some eyes, controversial. His success may be measured in the tripling of the membership numbers during his term of office with quality men while lowering the average age considerably and at the same time attracting significant individuals from Italian society.

Paolo Gambi is an author who has written 14 books, is a contributing editor to the *Catholic Herald*, has worked for the *Financial Times* in London and for several newspapers and magazines around the world.

The book is written from interviews with Raffi that express his philosophy. It is described as "a journey through esotericism; the pedagogy of dialogue; the Great Architect of the Universe, laicism; the eternal conflict between science and faith, and the sacrosanct right to the

pursuit of happiness, with a critical analysis of proposals for the near future."

I have been a staunch supporter of the Grand Master of Grand Orient Italy for many years for what he has accomplished and the class with which he conducts the Grand Lodge. I also appreciate the unflinching courage that he displays in the support of Freemasonry in one of the more difficult environments for Freemasonry to operate. As a representative of Freemasonry he avoids direct confrontation with the church and the government, but he does not hesitate to point out where he feels errors have been made that affects the citizens of Italy and especially if it impacts Freemasonry. He encourages thought on a deeper level that is reflected in this book of his philosophical thinking.

There are so many statements made in this book that would be helpful for those who tend to forget the philosophical purposes of Freemasonry and its potential contributions to society that I hesitate to quote any, but several might create a better image of the man.

As evidence to the success, and the possible cause for it by the Grand Orient, I quote the following: "The fact that many youngsters are entering our lodges and the average age is constantly dropping – contrary to other western Masonic institutions – is not a chance occurrence. When an organization such as ours becomes a focal point for young people, or at least some of them, this means that somehow or other we have found the right words to convey the educational role of the lodges. And we will continue to say so."

His evaluation of perhaps the greatest contribution of Freemasonry to the world, "We need to build common ground based on mutual recognition, reciprocal legitimacy, transversal identity and respect for each other's culture and religion. This was a task and at the same time the incredible accomplishment of Freemasonry-its best and most iconic goals."

His observation of our deviation from what we were, "However, we cannot deny that when we tried to imitate others, to become "liturgical", throwing our memories and our past to the wind, we distanced ourselves from our values and our history, chasing after vainglory and honors."

Finally, his question, so indicative of our present, "Should we celebrate the past by wrapping ourselves stiffly in our aprons and other vestments, parading our sequined clothes and crests, lounging around as if we in a pseudo-esoteric yacht club?"

I realize that I write this review with a somewhat biased view. However, it is a good book to read for the thinking that it may stimulate.



Health Wise

ideas
for
health
and
fitness



Keep off the weight you lost

Dieters interviewed for the National Weight Control Registry weighed an average of 224 pounds before losing 69 pounds. Over time, they maintained most of that loss.

One maintenance factor was walking an hour a day or burning an equivalent of calories from other activities.

A 160-pound person burns 204 calories walking an hour at 2 mph; 219 calories are burned doing Tai Chi, ballroom dancing or bowling; 314 calories are burned in an hour of walking at 3.5 mph, downhill skiing or playing golf (carrying clubs).

Smoothie provides fast nutrition

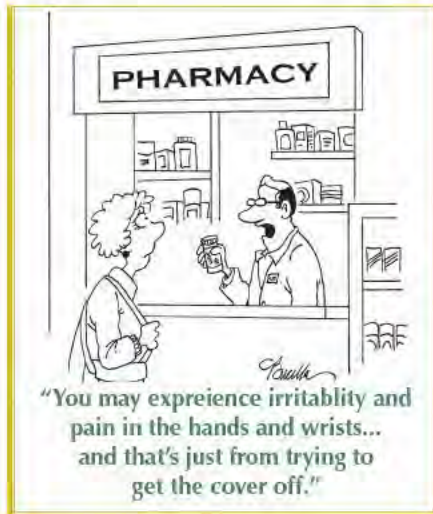
Put a frozen banana, a cup of skimmed milk and two tablespoons of peanut butter into a blender (add ice for a thinner consistency) and blend.

You get 375 calories, 18 grams protein, 17 grams total fat, 4 grams fiber, 5 mg cholesterol, and 45 grams of carbs, says the *Women's Nutrition Connection*.

Skin patches are more convenient than shots

Only about 5 percent of allergy sufferers take advantage of immunotherapy (allergy shots) to prevent seasonal symptoms. The shots must be taken for some time before immunity is developed.

Doctors have long wanted an easier method: one that sufferers can use without going to a doctor's office for each shot.



A study reported in the *Journal of Allergy and Immunology* shows that a skin patch developed in Switzerland was effective. Patients received six weekly patches prepared with grass allergens – patches they could apply themselves.

Patch therapy appears to be safe, convenient and effective for most hayfever sufferers, but it won't be available in the United States for some time.

Skin cancer drug may reverse Alzheimer's symptoms

Researchers could soon be taking an entirely new approach to clearing the amyloid formations in the brain that are related to Alzheimer's disease.

A skin cancer drug called bexarotene quickly and dramatically cleared amyloid in laboratory animals. At the same time, it improved brain function and social ability, and restored the sense of smell. The study appeared in the journal *Science*.

Mediterranean diet might reduce risk of memory loss

Eating fruits and vegetables is good for you. That's a well-known fact and one component of the Mediterranean diet. The diet also focuses on whole grains, nuts, olive oil, a moderate amounts of alcohol and small amounts of meat.

This group of foods has been shown to lower heart disease and stroke risk.

There's more. A study reported in the *Archives of Neurology* shows that the diet may also protect against blood-vessel damage in the brain, reducing the risk of memory loss.

Aspirin use should be case-by-case

Patients who are having a heart attack, or who have heart disease, benefit from aspirin because it interrupts the heart attack and can prevent future attacks. But doctors at Duke University say using aspirin to prevent heart attacks in healthy people provides minimal cardiac protection.

Aspirin causes bleeding because it prevents the body's natural blood-clotting mechanism. Two studies now show the role of aspirin in people who have never had heart disease doesn't meet the requirement for being treated with it.

Both studies show the danger of bleeding in low-risk people outweighs the benefits. It has long been known that women are at higher risk of bleeding compared to men when treated with a blood-thinning medication.

If you are thinking of taking aspirin, discuss it with your doctor first.



200 YEARS OF BROTHERHOOD

Scottish Rite Freemasonry Come Into the Light

The Bicentennial Celebration Begins

From now until December 2013 the Northern Masonic Jurisdiction celebrates our 200th anniversary. *The Northern Light* will publish a special edition in August 2013 containing the best essays and photographs from around the jurisdiction, depicting what Scottish means to you.



See page 31 for essay and photo information.

**For more anniversary information,
contact your local Valley or**

ScottishRiteNMJ.org





VIEWS

FROM THE PAST



On **LIMITING** Size of **LODGES**

Shall it be a large lodge or small? Should the size of lodges be regulated by Grand Lodge? A special committee of the Grand Lodge of Colorado has given careful attention to this subject and reported in the negative.

Grand Master Marshall H. Van Fleet made a recommendation that such a committee be appointed when, in his address for 1922, he said:

"On my visitations to the various lodges in this jurisdiction I have been impressed with the Brotherly feeling and kindly regard displayed by the members of our smaller lodges for each other. In these lodges, composed of about four or five hundred members, the Brethren seem to know each other personally and are deeply interested in each other's welfare. I am inclined to believe that some of our lodges are too large, top-heavy with members as it were. One of the great objects of our craft is sociability, and when a lodge reaches the size where none of its officers are acquainted with all of its members, I do not believe that that lodge can function properly. I therefore recommend that a committee be appointed to take under consideration and report at our next annual communication as to the

One of the greatest dangers of our age of scientific analysis is that we may conclude that symbols and idols are identical; and, indeed we will do so unless we realize that a symbol is representative of some factor which, otherwise, might be unintelligible to us.

The value of the symbol is that it can be interpreted variously, in accordance with the degree of "awareness" of the interpreter, and it can form a focal point for the "flashes of inspiration" which bring light into our material darkness.

Symbols were the first speech of man and signs were made to stand for many things. Nearly all primitive language is symbolical language for the "voice of the sign" as Robert F. Gould has described it, can be understood by children and savages. There is nothing arbitrary or simpleminded in the use of a device so universal, for a symbol does not exhaust itself so quickly as words. Its value for us is like gold hidden away in the earth - the miner must dig for it, and that in itself is a virtue, because many

advisability of limiting the membership in this jurisdiction to not more than five hundred members to a lodge."

The committee reported that in its judgment it is better that each constituent lodge be left to decide such matters for itself. The report is worthy of very careful study:

"The result of our investigation discloses that our large lodges are inculcating the true teachings of the craft, they observe the hours of labor and refreshment, and that a genuine fraternity exists. Their time is employed in the proper Masonic development of the Brethren by instructive lectures and discourses on Masonic subjects; occasionally social family gatherings are held in temples, so that no member has cause to complain of not receiving Brotherly and hospitable attention. In cases of distress, illness or the passing on of a Brother or member of his family, the sympathy and duties of the lodge are fully extended in the proper Masonic manner.

"We find that the exemplification of the ritualistic work is maintained at a

men are cursed by the refusal to use their own faculties.

In practice all the greatest things in life speak to us through symbols - a flag, a cross, clasped hands. A circle to us means "infinity" because it has neither beginning nor end, and it meant the same thing to men who lived before the dawn of history. Freemasonry could never have become a world wide institution had not its ritual been an assembly of symbols and its teaching been conveyed through those symbols. Further, it is through the symbolical character of its teachings that intellectual tolerance, one of its greatest glories has been acquired, for the symbol's message is, by virtue of its very nature, fluid and free, so that every man has a right to think it out by himself, using an active and critical mind. May we be guided by T.G.A.O.T.U. to a right and full interpretation of our symbols.

— Vivian I. Carter,
The Ashlar, Sept. 1965

high standard. The instruction and lectures are delivered to the newly-made Masons in an impressive and dignified manner; when they are given in the presence of a large number of the Brethren, it becomes an inspiration and encouragement to the officers to perform their work to the very best of their ability and enables all to enjoy the benefits of the craft, to more thoroughly understand the sublime aims and purposes of the fraternity and realize what their personal duties are as Freemasons.

"After careful investigation, due deliberation and satisfying ourselves as to the condition of the membership in our larger lodges, and the future effect it would have financially in curtailing the true Masonic work now being performed by them and eventually placing limitations upon the growth, influence and power of our great fraternity, your committee is of the opinion that it would be unwise to recommend the adoption of a by-law limiting the membership of lodges in this Grand Jurisdiction."

— H. L. Hayward, *The Builder*,
March 1925

Masonry's Part in the Future

Reduced to fundamentals, it seems to me, the main object of our fraternity is to give the individual member increased opportunity for self-development, self-realization, and service. If for any reason this object is lost sight of or obscured, our institution has no real place in a world such as exists today. This purpose cannot be fulfilled by the mere performance of ceremonies and the recitation of rituals. We must have a practical application of our truths and morals in social uplifting work. Unless we can do this, thinking people will have no time for us.

We cannot hold ourselves withdrawn in the chill and sterile region of mere formalism.

We cannot neglect the great currents of thought and action that flow around us. The mere survival of an organization is not irrefutable proof of its value. We were never meant for an ornamental tree. Our fraternity was planted to bear fruit. If, in the days to come, it brings forth nothing but ornamental leaves, it will either die of self-disgust, or the ax will be laid at its root. If, in the opinion of mankind, the Masonic fraternity does not justify itself as a constructive power in this constructive age, it will gradually subside into that unfathomable oblivion where so many other institutions have been engulfed. Days are coming when institutions such as ours will have to stand for something or stand aside.

We have in the past been too hampered by close-drawn legislation, which has tended to strangle all initiative and independence of spirit. We need to make a new alignment, that our thought forces may wield some influence in the world. Let us be done with merely marking time, mere useless drill, and, keeping in mind the high purpose and ideals of our institution, trim our sails to meet the current of present-day thought. The law of life is growth. No generation can prevent the growth of future generations by fixing in accordance with its idea the specific conditions under which

the future generations are to live. Past experience indicates that no law that must be broken in order that the new ideas of the future may find room for growth, can be permanent.

We pride ourselves, sometimes, on our antiquity, our history, and our traditions. We should have the greatest reverence for the past record of Freemasonry, but we should not, in any measure, make ourselves slaves to this past record. Benefit is to be gained more often than not by forgetting the past and considering the problems of the present.

We cannot do this in the present day and generation if we are hampered by the customs of not only our fathers, but of our grandfathers and great-grandfathers. We can scarcely feel free to move with such a hump on our shoulders. The result has been that we have accustomed ourselves to traveling at a snail's pace, and some have come in the end to regard this as an evidence of wisdom. Some have even developed a sort of pride in the burden that has weighed us down. It has become more than a mere weight — a weight of glory — and it has acquired such a mellow richness with old age that the idea of laying it aside even to walk faster is unheard of. All classes have realized that things have changed and are still changing. The world cannot be the same as it was five years ago, any more than a patient can be the same after a siege of deadly fever.

— Percy E. Kellet, *New England Craftsman*, Oct. 1918



NEW YORK
MILK & CREAM CO.

434 Sixth Avenue,

Near 26th St., NEW YORK.

R. R. STONE, Manager.

Milk and Cream in Glass Jars,
bottled at Monroe, Orange
County, N. Y., will be served
to customers by our wagons.

— *Freemason's Journal*, NY, June 17, 1885

QUOTABLES

Intellectual growth should commence at birth and cease only at death.

— Albert Einstein

All successful people are big dreamers.

— Brian Tracy

Hire great people and give them the freedom to be awesome.

— Andrew Mason

The worst thing that happens to you may be the best thing for you.

— Will Rogers

Sometimes what looks like a very bad day can just be clearing the way for good things to come.

— J. Kim Wright

You only find out who is swimming naked when the tide goes out.

— Warren Buffett

Excellence is an art won by training and habituation.

— Aristotle

View change as the one constant in your life. Welcome it. Expect it. Anticipate it.

— Denis Waitley

Give whatever you are doing and whoever you are with the gift of your attention.

— Jim Rohn

Those who are happiest are those who do the most for others.

— Booker T. Washington

You can't ask customers what they want. By the time you get it built, they'll want something else.

— Steve Jobs

No gimmicks. If you want to get a lot out of reading, read a lot; if you want to get better at remembering errands and birthdays, practice remembering errands and birthdays. No shortcuts, no cross-training, no sudoku.

— Steven Pinker



TODAY'S Family

Walking with Headphones

While listening to music as you walk is a pleasant way to distract yourself, it's also a way to distract you from the car that's about to run over you.

University of Maryland researchers say that between 2004-11, the number of American pedestrians killed by trains and cars tripled. Car drivers and locomotive engineers said the pedestrians were oblivious to the impending collision. Audio players can distract users' attention with their dials and functions. As reported in *Time*, they also put listeners into a sensory cocoon, making them unaware of hazards such as traffic or warning sirens and horns.

Girls and Sleepovers

Though some parents may disagree, experts find that girls can benefit from sleepovers. At the Center for Research on Girls, psychologists say it provides youngsters with a block of time where they are together, in person, without direct supervision by an adult.

Children today don't have "goof around" time as they used to. The result can be children who don't know how to fill their own time and solve problems on their own. The sleepover

is one small step toward providing that goof around time.

A favorite activity today is creating a dance routine, filming it and putting the video on their computers.

Caregiver Tip

Dementia authority Paula Spencer Scott says you shouldn't find it surprising when a person with Alzheimer's or dementia fabricates an unlikely story or explanation.

She says distortions of the truth are a coping mechanism that helps them explain to themselves, or others, situations they don't have an answer for. The untruths can also help them preserve a sense of dignity when they are aware of doing things that aren't right.

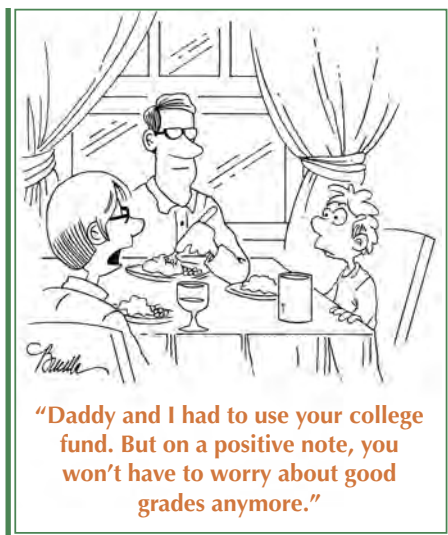
There's no point in trying to correct them. You'll only make your loved one feel more embarrassed and confused.

Remember that it's the disease talking. Usually, tall tales are what Spencer calls "small stuff" and can be ignored.

Vacation Home Visitors

There have been big bargains on second homes in recent years. One in ten homes sold in 2010 was a vacation home.

One thing many buyers hadn't thought of was the number of relatives, friends and acquaintances who would want to visit or stay there, whether or not owners would be home at the time. The typical buyer spends only 39 days a year in the vacation home.



The happiest owners set limits and boundaries for visitors. They may be willing to share the place occasionally. Or they have no problem saying it's just for their own family.

Other owners are troubled by time-consuming arrangements for those using the property when they aren't there and loss of privacy when the uninvited show up at the door.

This doormat group may have to cook for visitors, drive the freeloaders around if they came by air, and clean the sheets, floors and bathrooms when they leave. Some owners get so tired of it, says *The Wall Street Journal*, that they sell the overused house.

If you own a second home know in advance how you will handle requests. There will be many.

Ready Your Walls

Brian Santos, the Wall Wizard, gives this advice:

- Clean the surface. Buy a 90-percent pure solution of rubbing alcohol and a sponge mop with a scrubbing strip. Put a half gallon into a bucket and scrub with an up-and-down motion. Wring the mop into an empty bucket so the solution isn't contaminated.

- Smooth the surface. Darken the room and put a halogen work light on the floor next to the wall. Use a wall board sanding strip to remove anything that shows up.

To fill any depression, use a vinyl surfacing compound and a drywall knife to smooth it out.

Tap in nail heads and use the compound to fill the holes.

- Apply the first coat. Use a sealer over any remaining stains, mold, mildew, and porous surfaces. Use a primer on all other surfaces.

If the top coat will be paint, have the primer tinted to match the finish color so you don't have to apply a second coat.

It's a fact . . .

Old fashioned rabbit-ear TV antennas are coming back. About 46 million Americans who are tired of big cable bills are using them for free access to over-the-air television from the major networks, according to Daily Finance.com.

More than Just Books...

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

By JEFFREY CROTEAU

Bill Hart's Order of Chanta Sutas

What do a silent Western film star, boys playing “cowboys and Indians” in the 1920s, and Freemasonry have to do with each other?

The Scottish Rite Masonic Museum & Library's Van Gorden-Williams Library and Archives recently purchased an intriguing ritual book, William S. Hart's *The Order of Chanta Sutas: A Ritual*, published in Hollywood in 1925. The book contains the text of the initiation rituals for three fraternal degrees (Indian, Plainsman, Scout). The first page of the book explains that “the Order of Chanta Sutas is designed for boys 14 or over. A preliminary training in the Boy Scouts or some other organization . . . is highly desirable; for the work herein outlined can be best grasped and followed by boys who have already had concerted troop training.”

The publication of a ritual for a boys' fraternal group in 1925 makes a certain amount of sense. The 1910s and early 1920s were a boom time for the establishment of many fraternal youth groups, including DeMolay, Job's Daughters, Order of the Builders, Rainbow Girls, and the Junior Court of Foresters of America. The Order of Chanta Sutas ritual is evidence of another fraternal youth group that was established during this period.

But who wrote this ritual and why are settings for the three degrees straight out of a movie Western?

William S. Hart – better known as Bill Hart – was a silent film star who appeared in dozens of Westerns from 1914–25. Hart began his career as a stage actor and appeared in the original Broadway production of *Ben-Hur* in 1899. He reprised the role in 1907 – his first film appearance. His final movie, *Tumbleweeds*, came out the same year as the book under discussion here.

It is widely assumed that Hart was a Freemason, although there is no record of what lodge he joined. The ritual of the Order of Chanta Sutas carries the hallmarks of Masonic and fraternal rituals: three initiation degrees that include an oath that the candidate will not share the grips, passwords, and signs with non-members.

The big question I hoped to answer when looking at the book was what, exactly “Chanta Sutas” referred to. I was initially disappointed to find this

on the second-to-last page of the book: The words “Chanta Suta” mean _____.

Yes, that empty blank line is in the book. A footnote indicates that “this material will be supplied in person by the monitor of the Lodge.”

Happily, a 2003 biography about Hart reveals that the phrase “Chanta Suta” was drawn from Hart's own life – although possibly a romanticized version of it. Hart's biographer reports that Hart “boasted that his Sioux friends had given him the name Chanta Suta, meaning ‘Strong Heart,’ and that his friendship with the Indians had done much to strengthen his character and deepen his understanding of fundamental truths.” Hart simply pluralized the name he claimed was given to him, so that all young boys who aspired to be like their Western film idol could also become a part of the Order of Chanta Sutas.

Unfortunately, it's unclear whether or not the Order of Chanta Sutas was successful – or even if any groups were formed at all. Hart privately published his ritual in a limited edition. I haven't found any information on Hart's attempt to form any Chanta Sutas groups or if he hoped that just putting this book out in the world would inspire boys to form their own groups.

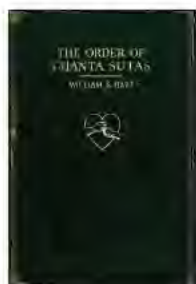
If you know anything more about the Order of Chanta Sutas, we'd love to hear from you.

This article appeared in a slightly different form on our blog: nationalheritagemuseum.typepad.com.

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, Wednesday–Saturday. Reference assistance is provided in person, by phone, or by e-mail. You may contact us at 781-457-4109 or library@monh.org.



Photo of William S. Hart courtesy of the Library of Congress.



The Order of Chanta Sutas: A Ritual. Hollywood, CA: The William S. Hart Company, 1925.

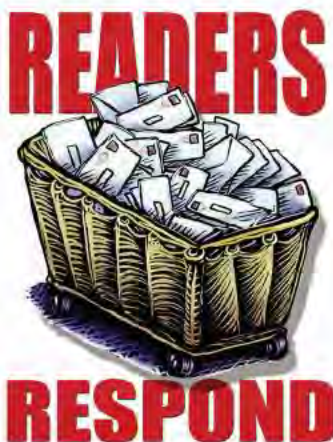
War of 1812

In reference to her article on the War of 1812 (*TNL*, Feb. 2012) Dr. Aimee E. Newell's research on the number of participants verifies the truth that the War of 1812 was largely a land war on and for the frontiers of the United States. In fact, our Northern Masonic Jurisdiction's boundaries are very close to the national borders fought over between June 1812 and December 1814.

Maj. Gen. Jacob Brown, a volunteer general who became commander of the American army on the Niagara frontier in 1814 and later Commanding General of the U.S. Army, was a member of Watertown Lodge No. 289. Isaac Chauncey, Royal Arch Lodge No. 2, commanded a naval squadron on Lake Ontario; his ships were designed and built under the direction of Henry Eckford (Fortitude Lodge No. 84). Bro. Eckford, while hardly a household name, built one ship as large as Old Ironsides (U.S.S. Superior) to sail on Lake Ontario and laid the keel for two ships of the line. If that is not enough, Daniel D. Tompkins, Governor of New York during the War of 1812, was Sovereign Grand Commander and helped form the Ancient Accepted Scottish Rite in the Northern Masonic Jurisdiction in 1813.

I recommend our members look at the material posted on the Internet by the Onondaga and Oswego Masonic Historical Societies at omdhs.syracuseasons.com. Dr. Newell's article should tickle our curiosity to learn more. The information I mention is gleaned from the Grand Lodge of New York's records and helps fill in more of the story. It is not complete, but very enlightening.

Allan Ferguson, 32°
Valley of Syracuse



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

What is the point?

Thank you for your article by Ill. Robert F. Ogg, 33°, in a recent issue (*TNL*, May 2012). I have been a Mason since 1997 as a member of Mariners Lodge in Cotuit, MA. As time

passed I was privileged to advance up through the line and serve as Master and District Secretary. Over the past several years I got caught up in the advancement hysteria only to discover that I was missing what was really important – my little lodge in Cotuit. You hit the nail squarely on the head in who is the most important Brother in the room: the Brother sitting next to me; the elderly Brother who may have unpleasant medical challenges; the young Brother who is trying to find his way in the world; the middle-aged Brother who just lost his job, and the Brother who is doing well at work and at home. We need to be there for these men. That is the great fraternity that I decided to join after a kindly older Mason performed simple acts of kindness for my young family while I spent a good number of years at sea while serving in the Coast Guard. This man showed me what a real Mason is.

I was lost in the labyrinth of titles and pageantry but now I am home at my little country lodge in Cotuit. When I read your words I was taken back through the years of searching for something but finding it right back where I started. Thanks again for your efforts, and I hope to meet you in the quarries.

James H. Birch, 32°
Valley of Southeastern Massachusetts

masonicmoments



Picture of the front entrance of a Masonic Building in Kirkwall Scotland.
Harry Atamian 32°
Valley of Boston



The Masonic temple in Belfast, Ireland. It is located in one of the busy squares in Belfast.
Richard Einsiedel, 32°
Valley of Chicago

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.

Blue Star Museums

This summer, the Scottish Rite Masonic Museum & Library, in Lexington, MA, was one of 1,800 museums across America to welcome military personnel and their families in collaboration with the National Endowment for the Arts, Blue Star Families and the Department of Defense, as part of the Blue Star Museums program.

The program runs from Memorial Day to Labor Day and identifies museums that offer free admission to active-duty military and their family members. Our museum and library were included on the Blue Star Museums website (www.arts.gov/bluestarmuseums) as we offer free admission to all year-round. Blue Star Families CEO Kathy Roth Douquet explained that they are "happy to provide an opportunity for our nation's service members and their families to connect with our national treasures." The Scottish Rite Masonic Museum & Library is proud to participate in this program and enjoyed the opportunity to support our military families in this way.

Believe It

Thomas C. Eakin, a member of Flushing Lodge No. 298, in Flushing, OH, and the Valley of Cambridge has made it into *Ripley's Believe It or Not* (March 2012). Eakin, of Aurora, OH, has had, according to the *Ripley's* item, 315 states, counties, and cities proclaim a "Thomas C. Eakin Day," in honor of his humanitarian work. Just a sample of his volunteer work includes raising more than \$4 million for underprivileged children and minorities; founding of the Ohio Baseball Hall of Fame; he has done fundraising for the Cuyahoga Hills Boys School, and for Health Hill Hospital. He has been feted by senators and honored by Presidents Harry Truman, Lyndon Johnson, Richard Nixon, Gerald Ford, Ronald Reagan, and George Bush. He once

told the *Aurora Advocate*, "My philosophy has always been that you are not a man or woman until you uplift human dignity."

Shop Online

The Scottish Rite Shop has opened as an online store. Here you will find books, such as *American Freemasons*, by Ill. Mark A. Tabbert, 33°, and the new 200th anniversary jewel and pin. It also offers Masonic merchandise from the Scottish Rite Masonic Museum & Library, including ties, emblems, cuff links, umbrellas, and luggage tags. A link to the store can be found at both ScottishRiteNMJ.org and NationalHeritageMuseum.org.

All in the Family

The cover story of this edition relates the story of a Freemason – Captain Paul Boyton – and his exploits as a daredevil and showman. The author of the article, Richard A. Foulds, may make his living teaching biomedical engineering at NJIT, but he also has a passion for history and historical research. He was introduced to the Victorian circus as he investigated his own family history, which contains tales of his ancestors as high divers and ornamental swimmers. In fact, the poster on page 8 includes images of his grandfather and great grandfather. As Rick Foulds is the brother of your editor, they are my ancestors, as well.

Why Scottish Rite?

One year from now, in August 2013, *The Northern Light* will honor our jurisdiction's 200th anniversary. We need you to help with this very special edition. In 200 words or more, describe what the Scottish Rite means to you, why you chose to join Scottish Rite, or tell us about a special moment

experienced by you as a Scottish Rite Mason. We will publish the very best essays. We also want you to use your photographic skills to show us your feelings toward the fraternity. Using the same criteria spelled out above, create an image that best depicts Scottish Rite to you. *The Northern Light* will publish the best photo from each state in the jurisdiction. Get working now, and send your essays (in MS Word format) or photographs to editor@supemecouncil.org by April 1, 2013.

The May Cover

The feature story in our last issue explored the Masonic Band March genre. On the front of the magazine was a cover from sheet music for "The Midnight Fire Alarm March and Two-Step." We inadvertently forgot to mention its source. The image came to us courtesy of Johns Hopkins Library, Levy Sheet Music Collection.

New Email Address for Bro. Morris

Every issue of *The Northern Light* contains a column by Ill. Leigh E. Morris, 33°, giving us advice and opinions on all things Internet. Bro. Morris changed his address. If you need to reach him he is now at studebaker055@yahoo.com.

Alan E. Foulds, 32°
editor



Isn't it time to relax about your income?

CHARITABLE GIFT ANNUITY

Is this the year for you to consider a
Charitable Gift Annuity (CGA)
from Scottish Rite Charities?

Our **CGAs** can add a healthy
deduction while providing income
for the rest of your life.

At the same time, you will be leaving
a legacy to the charities of the
Scottish Rite that you care about.

Call today and we'll send you
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profile with no obligation.

*The livin' is easy with a
Scottish Rite Annuity.*



Gift Annuity Rates

SCOTTISH RITE
CHARITIES

Age	Rate of Return*
65	4.7%
70	5.1%
75	5.8%
80	6.8%
90	9.0%

This chart is for illustrative purposes and is not intended as legal advice. Please consult your attorney or financial advisor. A Gift Annuity is an irrevocable gift, not an investment. It is not insured by the federal or any state government, but is backed by the assets of the Scottish Rite Benevolent Foundation.

*These rates, current as of 7/1/11, are for a single life. Rates are set by the American Council on Gift Annuities and fixed for life at the time you contract for a Gift Annuity.

Why select a Scottish Rite Charitable Gift Annuity?

- ✓ Significant tax deduction
- ✓ Fixed income for life
- ✓ Capital gains tax advantages
- ✓ Satisfaction of supporting the charities of the Scottish Rite

To learn more about the Scottish Rite
Charitable Gift Annuity Program, please call

1-800-814-1432 x3326