

The Northern Light



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Dawn's Early Light

The War of 1812: Two centuries later

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The Northern Light

The magazine for Scottish Rite Masons of AmericaSM

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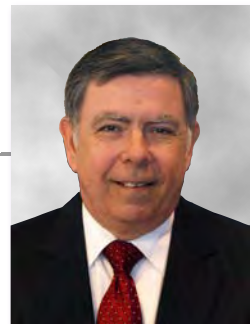
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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°



General Motors

Founded in 1908 by William C. Durant, the General Motors Corporation was established to consolidate a number of new and growing motor car companies. General Motors produced automobiles under the name plates of Cadillac, Buick, Oldsmobile, Oakland (later Pontiac), and Chevrolet.

It was the world's largest industrial manufacturing complex for most of the 20th century and along with Ford Motor Company, shared the title as the world's largest manufacturer of automobiles. Later brands added to the corporation included GMC, Saturn, Hummer, Saab, Opel, and Vauxhall. GM has also held stakes in Isuzu Motors, Fuji Heavy Industries, Suzuki Motor Corporation, Fiat Auto, and Daewoo Auto. It was certainly a first-class corporate giant of considerable manufacturing capacity, financial resources, and world-class status.

Perhaps the best known of the many leaders of General Motors was Alfred P. Sloan who served as chairman of General Motors from 1937-56, CEO from 1923-46, and president from 1923-37. Sloan is credited with establishing the concept of a vehicle line for every budget in which the divisions did not compete with each other. He once remarked that you can sell a young man's car to an old man, but you can't sell an old man's car to a young man . . .

The past success of General Motors came to a rather sudden halt in 2009. All the years of research, engineering, and investment were now at risk in an ever changing world that redefined the challenges ahead for this once proud giant. What to do? First, build a quality line of vehicles that customers want, control costs, reassure potential customers that they too could own one of these world-class vehicles and, most importantly, listen to existing customers.

Suppose for a moment that the Masonic fraternity were building automobiles today. Could we say that we are building a product that our members really want? Do our members brag to their neighbors and friends about the latest and greatest features of our fraternity?

When General Motors filed for chapter 11 protection in 2009, a federal bankruptcy court determined how the assets of the company would be distributed. In a major shift from the traditional interpretation of corporate law, the bondholders (those who loaned money to GM) were not given the usual priority in such matters. In other words, the company defaulted on its bondholders.

Has the Masonic fraternity quietly defaulted on its bondholders, and who are these creditors? Of course, they are the members of the Masonic fraternity who have faithfully paid their dues, given unselfishly of their time, and supported the craft and its ideals. They have maintained their belief in Freemasonry in spite of what appears to be a genuine lack of concern about their well being. Today, they face both an ever increasing appeal for more money to support a growing list of secular world charities and an ever expanding list of rules and regulations to control the behavior of those few brave members who still attend meetings. They are our forgotten Brethren who knelt with us at the altar of Freemasonry and pledged their sacred honor . . . especially to a worthy Brother in distress, his widow and orphans.

Have we forgotten our pledge to them?

Like General Motors, will the Masonic fraternity eventually have to file for bankruptcy protection from its bondholders?

Perhaps this matter really boils down to a matter of trust with our Masonic leaders.

Some years ago, the management guru Peter Drucker made one of his many brilliant yet simple observations when he noted that "the most important thing about communication is to hear what isn't being said." Are our current Masonic leaders listening to what isn't being said?

Laus Deo

John Wm. McNaughton

Sovereign Grand Commander

dawn's early light

The War of 1812: Two centuries later

By AIMEE E. NEWELL, PhD

The War of 1812, which historian Donald R. Hickey has called “our most obscure war,” is also known as “the second War of Independence,” yet few Americans can recount why it started and what its results were. Essentially, the war, fought between the United States and Great Britain, began because the British tried to prevent American ships from trading with France. Since 1793, Britain and France had been fighting what would become known as the Napoleonic Wars. British ships would stop American ships outside their ports, seize their cargoes and impress their sailors into the British Navy. Once the United States declared war on Britain, some American congressmen also saw it as an opportunity to try and annex Canada although this was ultimately unsuccessful.

At War on the Water

Most of the notable battles of the War of 1812 took place on the water, despite the fact that the American Navy was fledgling, at best. After establishing a small, unsuccessful navy during the Revolutionary War, American leaders let it languish during the late 1780s and early 1790s. However, when Britain and France began attacking each other on the seas in 1793 – with American merchant ships caught in between – debate began in Congress about building a navy. One side, the Republicans, felt that it was too expensive and would invite retaliation from European powers. On the other side, the Federalists wanted to build, in large part, because they felt that it would help the United States become equal to other great nations in the future. This way of thinking won out and, in 1794, work began on building six ships. The American



PERRY'S VICTORY ON LAKE ERIE

Perry's Victory on Lake Erie, late 1800s, Kurz and Allison, Chicago.

Department of the Navy was established on April 30, 1798, with Benjamin Stoddert appointed as the first Secretary of the Navy.

Recently, the Scottish Rite Masonic Museum and Library in Lexington, MA, received the donation of a special gavel that was presented to Lafayette Lodge in Roxbury, MA, in 1898, by L.C. Bailey. While gavels are common presentation gifts at local lodges, this one is inscribed “This gavel made from a knee of the Frigate Constitution launched at Boston Oct. 21 1797.” The Constitution, which operates as a floating museum today at the Charlestown Navy Yard, saw notable action in the War of 1812, shortly after it began on June 18, 1812.

The ship was one of the original six frigates authorized for construction in 1794 when Congress authorized the establishment of an American Navy. Today, she is the oldest commissioned ship afloat in the world and still makes brief voyages in Massachusetts Bay. The

ship's original copper fastenings were supplied by none other than Paul Revere. The Constitution was launched Oct. 21, 1797, and saw action in the war waged by the United States against the Barbary States of Algiers, Tunis and Tripoli to end pirate attacks on American merchant vessels during the early 1800s.

The Constitution's most well-known battle, against the HMS Guerriere, took place 200 years ago on Aug. 19, 1812. The two ships engaged southeast of the Gulf of St. Lawrence. As the Constitution approached, the British ship fired on it, but the cannons did little damage to the ship's solid oak hull. This reportedly led one American sailor to shout "Huzzah! Her sides are made of iron!" Since then, the Constitution has also been known as "Old Ironsides." On that day, in the space of about 35 minutes, the Constitution and her crew soundly defeated the Guerriere, losing only seven men, while the British ship lost 78, and was virtually destroyed.

In 1833, the ship went into drydock for repairs. Isaac Hull, who commanded the ship during the War of 1812, started a new tradition by recycling spare wood from the repairs to make souvenirs. Hull oversaw the Constitution entering drydock in 1833 and presented several of his friends with walking sticks made of wood from the ship. In addition to the gavel mentioned above, the museum has another piece of wood from Constitution in its collection, along with a fragment of a flag that was supposedly in use during the battle with the Guerriere. The Grand Lodge of Massachusetts collection, on extended loan to the museum, also includes a souvenir piece of wood from the ship.

Still another decisive naval battle took place on Lake Erie on Sept. 10, 1813. The battle was initiated by Commander Oliver H. Perry, who took on the British with his small fleet of nine ships. Perry was able to battle the far more numerous and experienced British fleet to a standstill. Leaving one ship, which was severely damaged, Perry famously boarded a second American ship and continued the fight until the British

were defeated. At the conclusion of the battle, Perry reported to General (and future president) William Henry Harrison, "We have met the enemy and they are ours." Perry's actions and leadership ensured American control of the Great Lakes throughout the rest of the war.

"O, Say Can You See"

While the details of the War of 1812 may be foggy for many Americans today, the story of our national anthem and its relationship to the war is far better known. And, even this part of the story comes out of a naval battle. In August 1814, the British started a campaign to destroy the U.S. capital and disrupt port business in Baltimore. At the time, Baltimore was the third largest city in the United States and the center of privateer activity (armed private vessels operating under government license). The British sailed up the Patuxent River in Maryland and burned Washington, DC, on Aug. 24, 1814, setting fire to the White House, the Capitol, the Treasury, the building housing the War and State Departments, and the naval yard.

On their way back to the fleet, British stragglers pillaged in the countryside, leading some local residents to retaliate. Some of these Americans were arrested by the British and taken back to the British ships as hostages. Eventually, the Americans and British arranged a prisoner exchange, but the British kept one



**Masonic Gavel, 1833-98, Boston.
Gift of Lafayette-Dover Lodge,
Norwood, MA.**



prisoner, Dr. William Beanes. Francis Scott Key, an attorney and acquaintance of Beanes, was called in to negotiate his release. During the talks the men became caught up in the British plans to attack Baltimore. Since they saw the preparations being made for the attack, Key and Beanes were not permitted to leave. They were moved to a British ship in the harbor and then to their own ship, but had to anchor several miles downriver where they watched the bombardment of Fort McHenry and the subsequent defeat of the British. As Key would so memorably write, as the sun rose the morning following the attack, “the flag was still there.” Eventually, the poem he wrote that morning was set to music and adopted as our national anthem.

While Fort McHenry’s garrison flag, which was flying that day, is now in the collection of the Smithsonian Institution in Washington, DC, the Scottish Rite Masonic Museum and Library is proud to have its own 15-star flag that dates to the War of 1812 era. Donated in 1995 by John E. Craver, the flag was passed down in his family for generations. Measuring approximately eleven feet by twelve and three-quarter feet, makers sewed this flag to fly over a military fort or on a vessel, marking them as U.S. property. Unfortunately, we do not know who made the flag or where it flew. But, 15-star flags that were made during the 1794 to 1818 period (when 15 stars were the official design) are rare – only a handful are known – so we value this important artifact all the more.

Freemasonry during the War of 1812

Unlike the Revolutionary War and the Civil War, there seem to have been no military lodges created during the War of 1812. Some Masonic scholars have suggested that this was due to the nature of the conflict as primarily a naval war, rather than a ground war. Yet, there were Freemasons who fought in the conflict. More than half a million American troops participated in the War of 1812. This included: 57,000 regulars; 10,000 volunteers; 3,000 rangers; 20,000 navy and marines, and 458,000 militia.

A mark medal in the Scottish Rite Masonic Museum and Library collection employs a mark that may have signified its owner’s service during the War of 1812. The medal is keystone-shaped with an arrangement of Masonic symbols on one side and the mark on the other. Made for Samuel A. Vandusen in 1812, the mark consists of a flag and cannon inside a square and compasses symbol. Vandusen was raised a Master Mason in 1811 in Philadelphia’s Washington Lodge No. 59. Judging from his medal, he received the Mark Master degree in Philadelphia’s Union Mark Lodge in 1812.

While stories of Brothers from opposing sides aiding each other are far less common during the War of 1812, as compared to the Civil War, at least one Grand Lodge took steps to do what it could for



**Frigate Constitution Capturing Frigate Guerriere, 1813,
Cornelius Tiebout, engraver, Philadelphia.**

captured British Masons. In December 1814, just as the war was drawing to a close, a committee from Essex Lodge in Salem, MA, explained that the town of Salem “continues to be a depot for prisoners of war, among whom are many Brethren of the craft who merit and require the charitable notice of the fraternity.” The committee then petitioned the Grand Lodge of Massachusetts to consider “afford[ing] such relief as in their wisdom and ability may be deemed expedient.”

After considering the petition for a couple of weeks, the Grand Lodge’s appointed committee recommended that \$500 be appropriated to the relief of “distressed prisoners of the Masonic family who in the course of calamitous war, in which our country is engaged, may be brought among us.” A prisoners fund was set up and a circular sent out to all Massachusetts lodges asking for contributions. In the end, word of peace would reach the United States a few weeks later, in February 1815. The fund was subsequently disbanded, but prior to this, \$131.68 was disbursed to approximately 15 British prisoners being held in Salem, to ease their living conditions.

An engraving in the museum’s collection, titled “America Guided by Wisdom,” offers a positive illustration of the results of the war. It was published shortly after the conflict ended in 1815 and shows an allegorical symbol of America with Minerva, the goddess of wisdom. The statue of Washington at right and the beehive at left will be easily understood by Freemasons. The beehive symbolizes American industry which was now free to grow and expand. And, the statue of Washington demonstrated ties to American strength and leadership, while also suggesting a growing tradition of American promise.

In the end, the results of the war were unclear at best and a failure at worst. The Treaty of Ghent, which was signed on December 24, 1814, and effectively ended the war, merely allowed the United States and Britain to return to the pre-war status quo. The U.S. did not annex Canada nor did it achieve any substantive victory over Britain. However, historians have noted that it was an important turning point for the new country helping it to gain confidence as a nation and leading to expansionism in North America. **IN**

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**America Guided by Wisdom, 1820, Benjamin Tanner,
engraver, Philadelphia.**

A MASONIC *Mecca*

By **JERRY A. ROACH JR., 32°**

On the first weekend in April, three friends from the Valley of Boston and I flew to Oklahoma City, rented a car and drove 30 miles north to Guthrie, OK, to attend the ceremonies of the spring reunion of the Valley of Guthrie. The trip turned out to be one of the greatest Masonic experiences of our lives, and there were many reasons why.

Let us start with the temple itself. It is arguably the largest Masonic edifice in the world. Built in the form of a classical Greek temple, it is magnificent without and within. It was built adjacent to the original state house of Oklahoma and was completed in 1929, three months before the stock market crash which began the Great Depression. Externally it is 260 feet wide and 470 feet long, or about one and a half football fields. The columns adorning the front weigh 77 tons each. Among many features, it has a vast atrium; an Egyptian hall; smaller lodge rooms; many lounges with period furnishings; facilities to sleep 265 members (which were sold out); a snack bar and gift shop; a museum; a game room with multiple pool tables; a cigar room with individual locker rentals; a ballroom; beautiful stained glass windows, and a main auditorium with two balconies and seating for 1,760. Its Kimble Organ is one of only two built to such a monstrous size, having 5,373 pipes varying in length from three inches to 30 feet. The stage in the main auditorium has 111 suspended backdrops that create beautiful three dimensional effects. At the time of its construction, the balcony had the largest unsupported arch in the world. It must be seen to be appreciated. It is simply incomparable.

The Valley membership has many unique characteristics, or should I say characters, as well. The members are very fortunate to have two Masonic luminaries in their leadership: Dr. and Ill. Jim Tresner, 33°, an internationally known Masonic scholar, author and lecturer and Ill. Robert G. Davis, 33°, the heart of the Valley, serving as its General Secretary, when he isn't

writing, blogging, lecturing or mentoring the countless Brethren who look to him for guidance. Under their tutelage, the Valley of Guthrie maintains its own educational correspondence course for those seeking further light in Masonry called the College of the Consistory. Additionally, there are over 20 different clubs, including a vibrant membership in the Knights of St. Andrew, and the Supernumerary, a club comprised of

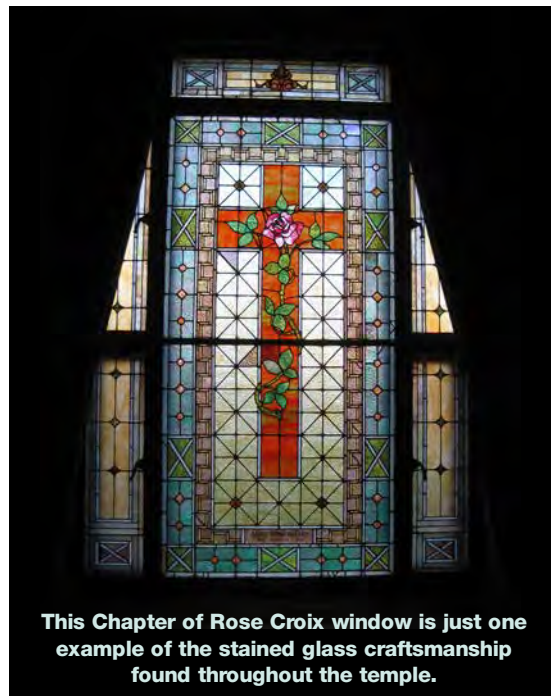


members who can fill in for degree workers at a moment's notice. A member of the Valley of Guthrie need not look too far to find a place to exercise his interests and aptitudes.

Another feature of the Valley of Guthrie is the two and a half day annual spring reunion. The 4° through the 32° are performed. For those of us in the Northern Masonic Jurisdiction who are interested in the degrees of the Southern Jurisdiction, this is the place to be. The degrees are performed by memory with solemnity and excellence. For candidates, longtime members and visitors it is a truly moving Masonic experience. It is a tremendous amount to absorb, but exceedingly worth the effort required by the casts and audience alike. If ceremony is your thing, you won't regret it. For those of you looking to fill your passports, only certain degrees are chosen as passport degrees. You will have to come back, and back again.

Regardless of all this Valley has to offer, the greatest attribute of the Valley of Guthrie is its hospitality. From the moment we checked into the inn, we were greeted with smiles. We were invited to many social gatherings and enjoyed breaking bread with many local Brothers and others from as far away as Texas, California, Pennsylvania, Washington and Wisconsin. We were given a midnight tour of the more ghostly corners of the building. We made new friends, many of whom have coalesced into a little community which keeps in touch with each other via Facebook. The forming of new friendships was, as always, the greatest gift of all.

A visit to the Valley of Guthrie is a special experience that every Scottish Rite Mason would enjoy. From the majesty of the building and the solemn pageantry of the degrees, to the wonderful welcome from the members, our pilgrimage to this Masonic Mecca was worth every effort. We are already



This Chapter of Rose Croix window is just one example of the stained glass craftsmanship found throughout the temple.

planning our trip for the spring reunion to be held March 30 - April 1, which will also feature the first national convention of the Knights of Saint Andrew. Maybe we will see you there.

For more information: GuthrieScottishRite.org 

Top Photo: The stage of the main auditorium has this marvelous backdrop depicting the Guthrie Temple under construction as if it were the Temple of Solomon.

Bottom Photo: The front atrium during the reunion procession of the Knights of St. Andrew.

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

(CONVINCE) + (AGENDAS) - (GAIN) +
(RECEIVER) - (EVIDENCE) + (INTEREST)
- (SERVANT) + (LAUGH) - (HEN) +
(LABEL) - (BEE) - (CRUST)

=

Clue for this puzzle appears on page 7.
Answer from previous issue: PROCESSIONS

Cornerstone of the Community

The lodge as an integral part of society

By **WAYNE T. ADAMS, 33°**

Anyone traveling through small New England towns becomes aware of the many lingering reminders of the earliest days of settlement. The miles of stone walls, the remnants of old mill dams, the surviving covered bridges, and the old houses and churches still standing in the villages take our imagination back to those early days.

When we study the local histories, we discover something very interesting. We learn that the first thing settlers did was incorporate a town government because they needed a local authority to lay out and open roads and ways. Secondly, they established a church which served as the center of both community and religious life. Next, they started a school to educate their children. The fourth thing they did – and this in the interesting part – the fourth thing they did in town after town, was charter a Masonic lodge. We know why they organized town government, built churches and started schools, but why were Masonic lodges such a priority? That is the question I would like to focus on. In answering that question, I have arrived at a startling conclusion.

Conventional wisdom holds that times have changed, but Masonry has not and therefore there is a disconnect which has resulted in fewer men being attracted to the fraternity. Let me suggest a radical idea. I think that just the opposite may be true. My conclusion is that while our way of life has changed dramatically over the past 200 years, our fundamental motivations as individuals have remained remarkably constant. And further, the challenges in our public life are remarkably similar. On the other hand, there has been a fundamental shift in our interpretation of

Masonry, and it is this interpretation that has a diminished appeal to young men today.

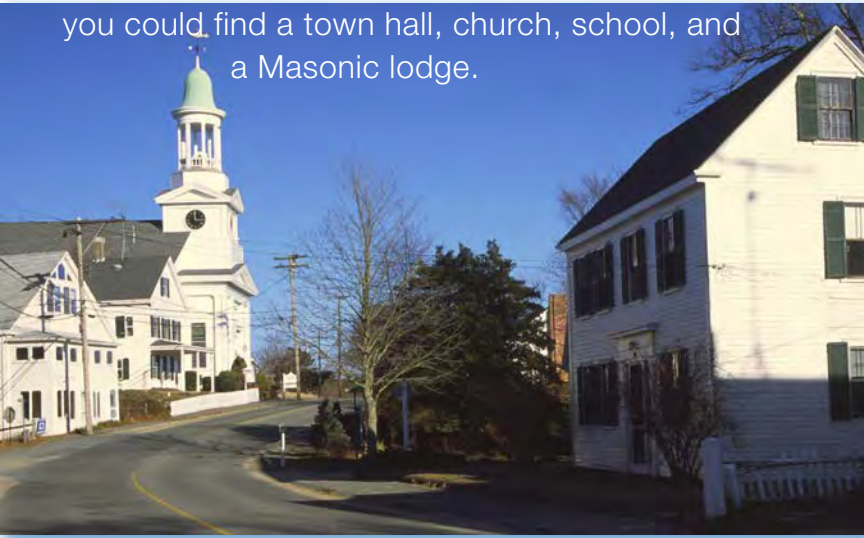


Let me go back to those small New England villages and begin to build my case. They had shaken off arbitrary authority, both civil and eccleastical, and their communities were marked by direct democracy, by town meetings where every citizen had an equal vote.

The population which made up the eastern seaboard was already a diverse one: Puritans, Quakers, Presbyterians, Jews, Catholics, Huguenots, and Anglicans. There were English, Scotch, Irish, Dutch, Germans and already a few French. There were lingering pockets of linguistic diversity as well, and there was racial diversity even in the earliest times. Even though this diversity was not represented in every community, the people in every community knew that if they were to build a nation, they would have to develop institutions which took that diversity into account. They needed a system which would tap the talents of those who best could work and best agree. They knew that to make this new system work they had to start with a philosophy of government based on the principle of equality, that recognized the dignity and worth of every person and that recognized that every person has to be able to participate in making public decisions. And so it was that the United States was the first nation founded not on linguistic unity, not on a common religion nor on a common ethnicity, but on a common philosophy.

Into this environment with its diversity of peoples and beliefs came Freemasonry, and it

Around every corner, in every town in New England, you could find a town hall, church, school, and a Masonic lodge.



thrived. There were new lodges in almost every new community. So the question remains, what was there in the nature of this organization that caused it at this particular time and place to grow and flourish.

The core of Masonry, as we all know, is its three degrees. Those degrees are each divided into two parts. The first is the ritual part which draws heavily on the language, customs and practices inherited from the guilds of operative stone masons. It is in this first part that we are taught our duties and obligations to each other and to the organization as a whole. The second part – the lectures – contain words and phrases which are drawn from the philosophy of the Enlightenment, a philosophy which is outward looking, which teaches the brotherhood and equality of all men; toleration and respect for all men of good will; the need to live in a world marked by harmony and cooperation; the importance of public service, and striving to improve.

In each degree there is a connecting link between these two parts. That transition is the working tools presentation where the candidate is told, quite specifically, that in operative masonry the working tools are used for one thing, but in speculative Masonry they are used for something quite different.

For the past 150 years Masonry has placed emphasis, almost exclusively, on the first part of the degree. The ritual reenactment, drawn from operative masonry, is treated as most important. We have all seen Masons get up and leave before the lectures believing that they had seen the

important part. Our Victorian forbearers were enthusiastic in embellishing lodge halls and creating titles, jewels and honors for officers who presided over this surviving fragment or reminder of operative masonry. Those embellishments and decorations filled an important need at that time, but I'm not sure that young men today see them as important as they were seen then. In the meantime, the teaching of speculative Masonry has been neglected. This leaves many Masons confused as to the purpose and priorities of the craft. At times it seems as if our priority is to get new candidates, so we can do degree work, so we can get officers to fill the chairs so that they, in turn can find new candidates. The spectacle of a dog chasing its tail comes to mind.

It is interesting to note that in the first 100 years of modern Masonry, it was just the opposite. The ritual portion was seen as more or less a formality, often taking place before the meal after which there would be an exposition of the principles of speculative Masonry which is what the Masons of that time were really interested in learning about.

In fact, both parts of the craft degrees are important. The fraternal organization derived from operative masonry was created to carry the philosophy of speculative Masonry into our lives and into our world. Both parts of the degrees contain words, phrases, and practices which are only the tip of an iceberg. They are the visible reminders of a larger idea or concept or principle, most of which is not at first apparent. Those words are like the table of contents of a book. They offer a clue as to what further study into Masonry will reveal. Older Masons will often admit that you can spend a lifetime drawing out the full meaning and import of what at first seems to be only an archaic word or phrase. For example, I had been a Mason 47 years before I discovered where the reference to chalk, charcoal and clay came from. The fundamental premise of Masonry is that in looking for and finding what is at first hidden, a man will come to more light and will become not just a more knowledgeable Mason but also a better man.



Let's take a moment to review the speculative part of our degrees and the philosophy it

presents. It is a philosophy based on several principles. Here are a few:

- ▶ It teaches that all men are created equal and endowed by their creator with certain unalienable rights. Does that sound familiar? It should because the Declaration of Independence and our lectures contain several lines so similar that they could be used almost interchangeably.
- ▶ It teaches that we should tolerate and even accommodate differences among men of good will in matters of opinion and belief.
- ▶ It teaches that we are all children of the same God and have a fundamental unity with all mankind.
- ▶ It teaches the importance of being faithful to our obligations to others whatever the personal costs. That, in fact, is the core teaching of the Hiram legend.
- ▶ It teaches that it is possible, with a little discipline, for us to move from a rough ashlar toward a perfect ashlar.
- ▶ It teaches the importance of working together – of seeing who can best work and best agree.
- ▶ It teaches the importance of service to others because all mankind, we are reminded, has a claim on our good offices.

This is not an exhaustive list of the principles of speculative Masonic philosophy. I am sure any one of us could come up with additional refinements, but there are enough here that one can see how these principles would have a particular appeal to men who saw themselves in a new land with great challenges, living with people who had a different heritage, different ways of thinking and different ways of worship. It is not surprising that those men were attracted to this fraternity as a vehicle for carrying into their lives and world a philosophy so perfectly suited to their own times. If you asked a Mason 200 years ago what was the purpose of Masonry, he wouldn't have had any trouble telling you that it was to promote the ideas of equality, toleration, cooperation, inclusiveness, improvement and public service, and he would know that the great vocation of fraternity was to carry those ideas forward into his life and into the world.

Today, with the shift in emphasis from the speculative to the operative portion of the degree, Masons are often confused. If you ask them the purpose of the fraternity you get a grab bag of answers. Some will repeat the slogan about making good men better. Some will talk about community service projects. Others will talk about their fondness for exemplifying ritual. Others will highlight their enjoyment of the fellowship. All of these things are important, but they miss the central importance of speculative Masonry, the distinguishing feature of our fraternity.



One of my points at the outset was that people have not changed. I am sure that some will take issue with this. It is true that we can travel much faster, we can communicate much faster, we can access information much faster and, yes, we can spend much more money on many more things much, much faster. We live in a more technological world. We have different lifestyles. All of that is true, but isn't it also true that we still have the same hopes and aspirations? We still want to do good things for our families. We still want to live in harmony with our neighbors. We still want to improve our own situation in life. We still want to improve our communities. And don't we still want to live in a world that recognizes the equality of all people; the importance of tolerating differences, of cooperation and the worthy goal of improving ourselves and the world we live in. I think the answer is yes. People today can be motivated by the same high ideals that motivated the men who established those Masonic lodges in town after town after town.



Let's look at the world we live in today compared to that of 200 years ago. We still have a great diversity of people, and in fact a much greater diversity than that of 200 years ago. A full eleven percent of the population of the United States is foreign-born. I think that percentage in Canada approaches 20 percent – nearly one in five. And diverse they are: not just Europeans but Koreans, Cambodians, Latinos, Lebanese, Ecuadorians, Ethiopians, Indians and Chinese.

Into this environment with its diversity of peoples and beliefs came Freemasonry, and it thrived. There were new lodges in almost every new community.

I'm not saying this is bad: quite the opposite. I believe that diversity is the mother of creativity and inventiveness – both of which we need to survive in this world. What it does mean is that we need to teach and live the principles of speculative Masonry because that's the only way to make our society work.

Likewise, let's look at the political landscape today compared with 200 years ago. In the United States we had eight peaceful years under George Washington – with the exception, of course, of the Whiskey Rebellion. Once Washington left office, things became contentious: accusations, duels and sectional rivalries. A voice of moderation and conciliation was needed, and speculative Masonry was one of those voices and an important one. Come to think of it we have a pretty polemical political world today. I can assure you that Americans don't really appreciate hearing threats of a government shut-down. And I suspect most Canadians don't really appreciate having to go through a fourth parliamentary election in the space of seven years. What's wrong with these people? Perhaps they should be reminded of the need for cooperation; of the need for high standards of public service, and of the need to find who best can work and best agree.

In the face of this diversity and in the face of so much polemic, the voice and influence of speculative Masonry needs to be heard in the land. Perhaps Masonry will rise to the challenge. I believe there are four things it has to do.


First, the craft has to be decisive, focused and committed. There has to be a very conscious understanding at all levels that the purpose of the craft is to advance the principles of speculative Masonry in our communities and in our world.

Second, the craft's efforts and resources have to be concentrated on this goal. Too many lodges

and Grand Lodges dissipate their energy and resources on numerous small charitable donations, all of which are worthy, but which are not focused on any particular principle of speculative Masonry.

Third, the craft has to be equipped. By that, I mean that if we want Masons to be community leaders, committed to public service, we need to help them. I am talking about training seminars or mini courses on leadership, on public speaking, on conflict resolution and on being a good member of a non-profit board. You could come up with some similar topics, and I guarantee that young men would reach out to those opportunities for self improvement.

Finally, the craft needs to be involved in such a commitment at lodge level. While good management, guidance, facilitation and encouragement can come from the top, good ideas always come from the bottom. I have great confidence in the ability of ordinary, good men to come up with extraordinarily good ideas. We don't need cookie cutter programs from on high. We need to challenge the good men we have, and people love a challenge. Every lodge is different, and every community is different. Initiatives have to be worked out at lodge level if there is to be lodge buy-in.

My dream is that one evening I could drive through one of those small towns I described earlier, see the lights on in the Masonic lodge, and know that inside was a group of Masons who had started their meeting by discussing one of those phrases or sentences from the lectures; where it came from; what it means, and what they could make it mean in their own lives and in their community and then formulate a plan to do just that. If I could see that happen, I would know that the future of Masonry is secure. 

First Dyslexia Center Renews Itself

Greater Boston dyslexia center moves to a new home

In December the dyslexia center in Newtonville, MA, moved to a new home. Its history, however, goes back nearly two decades, and its original opening back then marked an important milestone in the jurisdiction-wide program's history.

In July 1993, Ill. J. Philip Berquist, 33°, PGM, and a small group of dedicated local Freemasons set out to change the world – at least the world of children affected by dyslexia. In collaboration with the Reading Disabilities Unit at Massachusetts General Hospital, those men opened what was to become the first of more than 50 children's dyslexia centers, at Newtonville, MA. Today known as the J. Philip Berquist Children's Dyslexia Center of Greater Boston, it became the model for a network of such centers spread across the Northern Masonic Jurisdiction.

During the intervening years the program has earned national renown and is preeminent in the field of dyslexia training and methodology.

The centers take on the challenge of dyslexia by providing free tutoring for children with dyslexia and by training people to become highly skilled and dedicated tutors.

The December program featured an open house of the new facilities of that original center; remarks by representatives of the lodges that house the center: Carin Illig of the Children's Dyslexia Centers, Inc.; Ruth B. Balser of the Massachusetts House of Representatives, and M.W. and Ill. Richard J. Stewart, 33°, Grand Master of the Grand Lodge of Massachusetts. It concluded with a ribbon cutting ceremony.

In a written statement prepared for the ceremony, Bro. William G. Ziemer, 32°, director of

operations for the centers, gave credit to the board of governors and commended its members' foresight. He also said, "Of particular note is the time and dedication devoted by Wor. Bernard J. Goulding, current chairman of the board. Bernie's inspiration and diligence are the primary reason that the gathering for the ribbon-cutting for a new site was able to take place."

. . . a small group of dedicated local Freemasons set out to change the world – at least the world of children affected by dyslexia.

The concept for the centers was modeled after a program by the Southern Jurisdiction in Colorado. The first foray into the field in the north was at Marquette, MI, where a summer program was instituted. In 1993, the Massachusetts Scottish Rite Foundation was set up by the Massachusetts Council of Deliberation, through contributions from its members. That funded the original center in Newtonville.

From the program's humble beginnings at Newtonville 18 years ago, the Children's Dyslexia Centers have served the needs of more than 9,000 children, and judging by the opening of the new home of the inaugural center, will continue to be committed to helping children overcome the issues associated with dyslexia for many years to come.

NMJ Approaches a Milestone

On Aug. 5, 1813, the Northern Masonic Jurisdiction was born, as Daniel D. Tompkins was installed as the first Sovereign Grand Commander.

In just over a year and a half the 200th anniversary of that event will be reached. The marking of that anniversary, with its theme “**200 Years of Brotherhood**” begins this Aug. 5, and extends to the end of 2013. Plans are being developed, but here are the highlights:

- Anniversary edition of *The Northern Light* in August 2013
- *A Sublime Brotherhood: The Northern Masonic Jurisdiction 1813-2013*, a new history of the jurisdiction,
- Membership incentive program with multi-level prizes. The goal is to reach 10,000 new members
- 200th anniversary jewel for all candidates
- Anniversary video

Additionally, Valleys and states are encouraged to create their own regional celebrations.



RETURN OF THE

Philosopher Wannabe

By W. LARRY JACOBSEN, 33°

It's been more than six years since I wrote an article for *The Northern Light* titled "Masonic Philosopher Wannabe." In it, I confessed to deriding philosophy in my youth, and then, after many years of listening to wiser Brethren than me instructing us on Masonic floorwork, lectures, chairs, symbols, etc., I finally (and here's the key phrase) took the self initiative to try and learn what it was all about.

In that article I concluded two things: 1) For me, the "secrets" of Masonry may not be as important as the search for the secrets – that life-long journey that brings us closer to that sliver of light that we can't quite touch or comprehend, and 2) that every other Mason's quest was a bit different from mine, sometimes vastly different, but by some coincidence, we could all generally agree that we are focused on something good.

Relevance

So here we are, six years later, and you ask how I have grown. The journey continues, as it always will, but philosophical ideas have now transcended into actions, and the key word is relevance. Many of the ideas of the great philosophers and Masonic scholars are as valid today as when they were conceived. It's just in the way those ideas were communicated that sometimes leaves me glassy-eyed.

For instance, when I think of the core values of Masonry, some of the first words that come to mind are ethics, tolerance and civility. We do not find those words anywhere in our blue lodge ritual or lectures, either because the word or term was not in vogue at the time, or, quite simply, the author chose different words and phrases to describe the same thoughts.

Taking great philosophical ideas and making them relevant to the 21st century has been a major activity over the past six years. Here are two examples:

Philosophy is Phun

Though our Masonic workshop may be nothing less than the "clouded canopy or starry-decked heavens," try to engage another Mason in a casual conversation about the meaning of all that. It reminds me of the story of two cows standing in the pasture. One turns to the other and says, "Although pi is usually abbreviated to five numbers, it actually goes on into infinity. The second cow turns to the first and says, "Moo."

All Masons are not wired to the same frequency. Fortunately, I have a number of Brethren in Masonic organizations that agree with that statement, and we set about creating group discussion periods branded "Happy Hour at the Goose & Gridiron." The Goose &

By the way, if you are wondering how we know the frequency of a word's use, go to ngrams.googlelabs.com

Google has scanned over ten percent of all the books ever printed, going back to the 1500's, amounting to over 500 billion words. Type in any word or groups of words up to five and instantaneously you get a graph plotting how often that word was used in books over time. Try the words 'ethics', 'tolerance', 'civility', 'Freemasonry'. It's fascinating information, and only in the 21st century could anyone have ever known this information.

Gridiron is obviously symbolical of the founding Grand Lodge in London (which was conveniently located over a tavern), and the 'Happy Hour' speaks for itself (usually outside of the lodge room).

These are philosophical discussions disguised as fun. All you need is an informal setting, some beverages and a disciplined facilitator who is familiar with the Socratic approach and you are off and running. I am continually amazed at the insights of even the most reticent Brethren when posed with such basic questions as "What is good?"; "How do you know you have integrity?," or "How do you determine between justice and mercy?" Dialogues can be the most effective means of Masonic education, especially when you can examine your own process of critical thinking. I can now proudly say that I stand shoulder to shoulder with Socrates, for he said "I am the wisest man alive, for I know one thing, and that is that I know nothing." Being humble is a virtue.

Ethics

A few years ago, a group of us old timers sat down with several of our younger Scottish Rite members and asked what turned them on to Masonry. We expected answers like good dinners, great golf outings, and lively social events. What we heard was something quite different. They sought an organization that represented human values and an environment where they could grow in that philosophy; an environment of mutual respect; pride in sharing their love of the fraternity with their family, and an organization centered to ethical thinking and practice.

These young men were not reciting taglines or seeking to impress us with statements of higher sensibility. They were speaking from the heart, and they were, in effect, educating us – the old timers. If you wonder if Freemasonry has a future, have an informal conversation with the young members. The future is secure.

So what have we done with this ethics idea? We've become engaged with other organizations in the community who recognize that ethics, values and civility can be taught at all levels, and our Valley set upon two missions: 1) allocating funds from our foundation to fund a program to the area schools called Ethical Literacy,

administered by The Institute for Global Ethics, an international nonprofit organization based in the state of Maine, and 2) we've established a long-term program within our Valley to educate our own Masonic members, using many of the degree rituals to unearth the day-to-day ethical principles we encounter in the 21st century.

Full Circle

This philosophical search began on my own initiative in Nebraska and took me to the writings of many of the great thinkers throughout the ages and throughout the world, and the irony is this: I found the most meaningful philosophy to have been written by a Mason right in my own backyard. His name was Roscoe Pound. Educated as a botanist in Nebraska, he changed course to study law, became the dean of University of Nebraska Law School, went on to Harvard and in 1916 was appointed dean of the Harvard Law School, a position he held for 20 years.

They were speaking from the heart, and they were, in effect, educating us – the old timers .
.. The future is secure.

While at Harvard and as a Mason, he wrote a five-chapter treatise titled *The Philosophy of Masonry*, analyzing earlier philosophers and Freemasons, and then concluding with his own, titled *A Twentieth-Century Masonic Philosophy*. I would strongly urge you to read the entire chapter, but allow me to cite his closing paragraph (and remember, this was written nearly 100 years ago): "We have a glorious body of tradition handed down to us from the past, which we owe it to transmit unimpaired to the future."

continued on Page 25



House of the Temple Cornerstone Centennial

On Nov. 18, 2011, the Grand Lodge of the District of Columbia, reenacted the cornerstone ceremony that it had performed exactly a century ago when construction began on the House of the Temple. Access to the actual cornerstone is now difficult, so the ceremony was performed in the Temple gardens behind the building.

DGM Joe Crociata acted as Grand Master and was assisted by SGW Teko Foly, as Deputy Grand Master; DGM of Virginia William Talbot as Sr. Grand Warden; and GM of Maryland Steven J. Ponzillo III as Jr. Grand Warden. The Grand Lodge processed to the lodge room arranged around the stone. The principal officers checked the stone to see that it was plumb, level, and square and the

Grand Master declared it well formed, true, and trusty. Then corn, wine, and oil – symbolic of nourishment, refreshment, and joy – were poured on the stone, a prayer was pronounced, and the Brethren gave public grand honors.

Speakers included MW Woody Bilyeu, 33°, chairman of the Rebuilding the Temple Campaign Panel, Ill. William G. Sizemore, 33°, Grand Executive Director, and SGC Ronald A. Seale, 33°. Present, but not used because of their delicate states, were the marble-headed gavel and ivory-handled silver trowel used by Bro. George Washington to lay the cornerstone of the U.S.



Photography: Bro. Arthur W. Pierson, 32°, Pierson Photography, Falls Church, VA

Capitol in 1793. The gavel was graciously brought by Potomac Lodge No. 5, and the trowel by Alexandria-Washington Lodge No. 22, of Virginia. After the ceremony, all enjoyed spiced apple cider and cupcakes decorated with a candy disc stenciled with an image of the House of the Temple.

2011 Biennial Session: 210 Years of Scottish Rite Freemasonry

The Supreme Council, 33°, SJ, met August 22–23, 2011. Vesper services were conducted the Sunday preceding by Ill. W. Kenneth Lyons, 33°, Grand Chaplain, at the historic St. John's Episcopal Church on Lafayette Square, across from the White House. SGC Ronald A. Seale, 33°, opened the session on Monday morning and presided over the business of the council. Distinguished guests included Grand Commanders John Wm. McNaughton, 33°, NMJ, and Dearly Vaughn, 33°, United Su-

preme Council, SJ, Prince Hall Affiliation, representatives of 34 other Supreme Councils, 14 appendant bodies, and 32 Grand Masters.

Ill. C. DeForrest Trexler, 33°, Grand Secretary General, NMJ, spoke to the Scottish Rite Research Society on "The Degree Rituals of the Northern Masonic Jurisdiction."



Photo: Bro. James N. Busby, 32°

A highlight of the session was a visit by Ill. Albert Pike, 33°, (or someone who looked a lot like him) who talked about his well-known book, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, and the recently published edition annotated by Arturo de Hoyos, 33°.

As I write this, 2011 is nearing a merciful end; thus it is time to deal with a few odds and ends that have accumulated over the past 12 months.

Let's start with a topic that always generates a considerable number of inquiries: file storage of everything from photos to documents.

From my perspective, protection begins with a good external hard drive that will allow you to automatically backup data. My personal choice is LaCie (LaCie.com). This company offers a solid range of desktop and mobile external hard drives that should meet every need and most budgets.

Two very good products come from Lexar (Lexar.com): the Lexar Echo SE and Echo ZE. Both allow automatic backup and are especially well-suited for laptops.

Another great product is the very slick Samsung SSD 830 Series.

Other manufacturers that definitely merit your consideration include Western Digital, Iomega, CMS Products, Imation, Rebit and Buffalo Technology.

OK, you have an external hard drive. Now, do you need to back up the files stored on that hard drive?

If you insist on maximum safety, the answer is yes.

So, it is time to consider an online data storage service that provides automatic backup. I would add that online data storage is a must if you do not use an external hard drive.

There are a number of good services, but I particularly like three. As its name implies, SugarSync (SugarSync.com) is sweet. Not only does it allow you to backup files on your Mac or Windows PC, but you can back up your iPad, iPhone, Android, BlackBerry and other devices. With SugarSync, you can store up to 30 GBs of data for \$49.99 a year. The company offers a 30-day free trial.

A second service is provided by Carbonite (Carbonite.com). This online service offers a 15-day free trial and costs \$59 a year for unlimited storage for both Mac and Windows systems.

If you are Windows PC user, check out MyPCBackup (MyPCBackup.com). This nifty service offers unlimited storage for as little as \$4.95 per month with its two-year plan. At this writing, the company did not yet provide online storage for Mac users, but promises to do so in the near future. Mac users can visit the website and sign up for email alerts.

Now that you have taken care of all your storage issues, it is time to kick back and have a little fun.

Would you like to be able to watch the big game, your favorite program or even the evening news no matter where you are at the moment? Sure, you say.

Well, Slingbox (Slingbox.com) has the solution provided you have broadband Internet service. To make it work, you will need a Slingbox device connected to a TV and SlingPlayer software on your mobile device, such as an iPad, iPhone or BlackBerry.

The Slingbox Solo that connects to the TV is priced around \$180, while the necessary downloadable software runs about \$30.

If you want access to more than 800 commercial radio stations all across the United States, then you need to check out iHeartRadio (iHeart.com). The free iHeart app is available for the iPhone, iPad, BlackBerry and other smart phones.

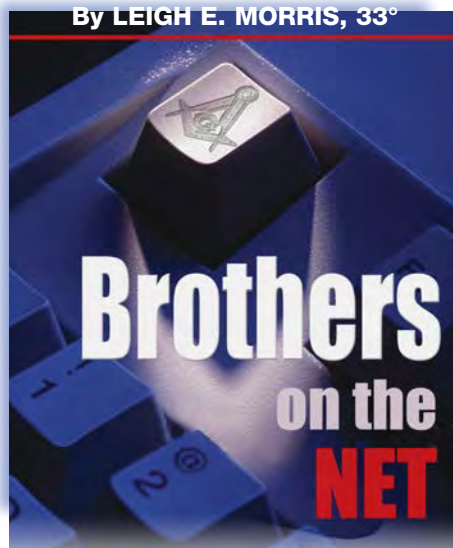
While iHeart is both useful and free, I will admit my addiction to SiriusXM (SiriusXM.com). The extensive SiriusXM satellite radio lineup can be accessed through a broadband Internet service on your computer or on an iPhone, iPad,

iPod touch and certain Android and BlackBerry devices.

SiriusXM programming includes more than 130 commercial-free music channels plus news, sports, classic radio shows, talk, weather, traffic and even NPR. You can get SiriusXM free for a 30-day trial.

You will have already welcomed the new year by the time you read this column, but I hope you will consider a few more resolutions:

- Never use your cell phone while driving. If you need to talk, pull over.
- Make certain you have anti-virus and firewall software in place. Update as required.
- Guard well your personal information, especially Social Security, bank account and insurance numbers.
- Use Snopes.com on a regular basis to check out all that "true stuff" you run across online. That includes the messages your friends and relatives forward to you.



From Hard Drives to Online Radio

drop me a line.

As always, I welcome your questions and comments: studebaker55@casscomm.com or, if you prefer, you can write to me at PO Box 42, Virginia IL 62691.

Constancy in an Inconstant World

As you read this, you, like me, are undoubtedly receiving many forms and reports required to prepare your income tax return.

For most of us, contemplating the investment returns of last year may not be a pleasant activity. The market heaved and swayed dramatically throughout 2011. In the end, all those stress-inducing fluctuations didn't do too much good for our nerves – or our investments.

Fortunately for me, my days of relying on my 401(k) are decades away. As disturbing as the financial markets are today, I at least can take a long view of the situation.

Many of our members, though, do not have this luxury. Each roller coaster movement of the Dow may have implications for their current income. And traditional “safe harbor” investments such as bonds and CDs are not returning the rates they once did.

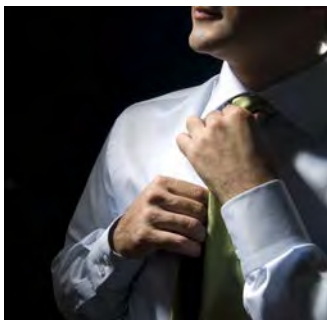
More than 15 years ago the Scottish Rite began offering members the opportunity to support its charities through charitable gift annuities. While their ultimate function is philanthropic, in this time of uncertain markets, charitable gift annuities have become an increasingly relevant choice to many people who want a lifelong income option that is safe, stable and secure.

For example, consider one of our Brothers who recently established a Scottish Rite charitable gift annuity. At 81 years of age, his return – guaranteed for life – is 7%. But the additional good news is that because about two-thirds of this income is tax-free, in his 24% tax bracket he'd need a return of 8.1% to match the income he's getting from this annuity.

In times like these, a charitable gift annuity is a program worth considering.



Trusted. Constant. Masonic.



Perhaps you should consider a Scottish Rite charitable gift annuity.

Please consult the back cover of this issue of *The Northern Light*, or call 1-800-814-1432 x3326 to learn more.





The Stamp Act

By **ROBERT A. DOMINGUE**



Charles-Joseph, prince de Ligne, an Austrian and Russian military leader who distinguished himself in the Seven Years War, is pictured on a semi-postal stamp issued by Belgium on May 31, 1944. He was a member of the exclusive Montmorency-Luxembourg Lodge in the Regiment of Hainault Infantry and of Lodge "L'Heureus Rencontre in Brussels. He served as Master of La Ligne Equitable Lodge founded in 1785 for officers of the Ligne Regiment – their meetings were held in his palace at Mons.

He entered the Austrian Army in 1752 fighting for them in the Seven Years War. After the war he rose rapidly to the rank of lieutenant field marshal. At the outbreak of the Russo-Turkish War he served at the siege of Ochakov in 1788 before rejoining the Austrians for the siege of Belgrade in 1789. He was given the rank of field marshal in 1809 and an honorary command at court. He then devoted

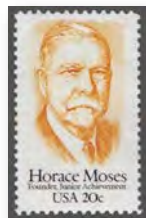
himself to literary work, authoring the 34 volume *Melanges Militaires*. He died Dec. 13, 1814, in Vienna, and was given a military funeral.



Horace Augusts Moses

was born April 12, 1862, in Ticonderoga, NY. After graduating from Troy Conference Academy in Poultny, VT, he entered the paper manufacturing industry and remained there for the rest of his working career becoming chairman of the board of Strathmore Paper Co. He founded and became honorary president of Junior Achievement. He made his home in the Springfield, MA, area and died there on April 22, 1947.

Bro. Moses was a member of Springfield Lodge, being raised on Oct. 7, 1896. He received his 50-Year Veteran's Medal in 1947. The USPS honored Bro. Moses and his founding of Junior Achievement in Bloomington, IN, with the release of a stamp on Aug. 6, 1984.



Harold Edward "Red" Grange was pictured on a stamp issued by the USPS on August 8, 2003 to note early football heroes. He was a member of Wheaton Lodge No. 269, Wheaton, IL.



While in high school he was a four year letterman in football basketball, baseball, and track. Connie Mack offered him a contract with the Philadelphia Athletics which he turned down. In his first game at the University of Illinois playing against Nebraska, he scored three touchdowns.

As a sophomore he gained a total of 1,296 yards and Granland Rice called him "The Galloping Ghost." After college he signed to play for George Halas and the Chicago Bears and in 1926 played for the AFL New York Yankees. In 1927, he injured his knee in a game with the Yankees.

He made a few movies in the late 1920s and in 1929 returned to play for the Bears helping lead the team to a couple of championships. He became a broadcaster in later years and is a member of the College and Professional Halls of Fame. He died Jan. 28, 1991, in Lake Wales, FL.



Luther Burbank is included in the scientist's group of the famous American commemorative series of 1940; his stamp was issued on April 17,

1940. At the age of 72, Luther sought admission to Santa Rosa Lodge No. 57, Santa Rosa, CA. He became a member of the Scottish Rite and on Oct. 20, 1925, he was made an Inspector General Honorary of the 33°.

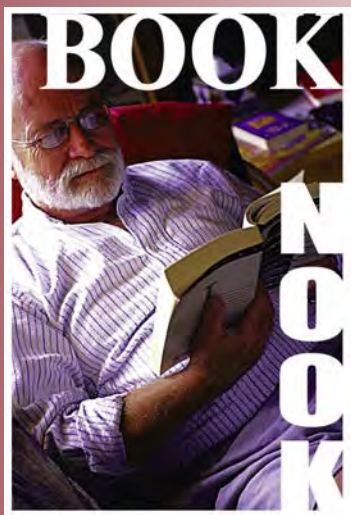


This famous horticultural experimentalist was born March 7, 1849, at Lancaster, MA. His boyhood was spent on a farm. At the age of 21 he purchased a plot of land near Lunenburg and began his life's work. After two years of experimentation, he developed a large, hardy variety of potato which revolutionized American potato growing. He moved to Santa Rosa, CA, in 1875 and established a nursery garden and greenhouse where he conducted his plant breeding experiments for the next 50 years. He originated many improved varieties of fruits and vegetables; several new strains of roses, and many other ornamental and decorative flowers and plants. He died April 11, 1926, and is buried under a Cedar of Lebanon tree.



On May 25, 2011, **Paraguay** issued a stamp and label to commemorate the 140th Anniversary of the Grand Lodge in that country.





Reviewed by Thomas W. Jackson, 33°

Into Masonic Light

by Douglas Wood and Dimitar Mavrov. Published in 2010
by Sheridan Books, Inc.

This book concentrates on the esoteric interpretation of Masonic symbolism and its application to human experience. For the Freemason untrained in esotericism, it may be a difficult read and require some profound thinking. The revelations of the deeper meaning of Freemasonry, however, make it well worth the effort.

Most of the writing is done by Wood while two chapters and the images, of which there are many, are the result of the efforts of Mavrov.

According to the authors, "The purpose of this book is to provide Freemasons with meditations from original sources to accompany and illuminate the symbols of the degrees in Freemasonry, both to the eye and to the understanding."

It is important for the reader to comprehend both the broad and the narrow connotations of the esoteric writer to avoid misinterpretation. The authors trace the significance and meaning of the meditations and symbols through the degrees of craft Freemasonry (including the Mark Master degree and the Past Master degree), the Capitular degrees, the Cryptic degrees and the Templar orders.

The chapter defining the meditations and symbols of the Holy Royal Arch degree should be of considerable significance to both newly raised Master Masons and the leadership of newly consecrated Grand Lodges.



To fully grasp the significance and potential contribution to Freemasonry of this book it is necessary to understand the environment in which Freemasonry had its birth.

In the introduction, Wood astutely observes the effect of membership decline by lodges that "have resorted to methods which come at the expense of the initiatic degrees for each candidate."

This has "reaped the inevitable reward - many seeds sown in unprepared ground, and a further decline in membership, followed . . . by further reduced standards for entry into our ancient and honorable craft."

He also provides convincing evidence of the influence the early mystical writings rediscovered during this age of Renaissance had upon the founding fathers of Freemasonry.

It is Wood's determination that, "The two major sources of meaning for any of the symbols of the Masonic degrees are Hermetic and Kabbalistic and that is where we should look to understand them properly." His application of the impact of the Rosicrucian Manifestoes to present-day Freemasonry is also well worth studying.

It is the conclusion of Wood that "Freemasonry's role in world history continues to be the rebuilding of the Temple of the Gnostic understanding reached at the zenith of the classical world."

I recommend this book to the Freemason with a commitment to learning and to those who wish to acquire a deeper understanding of who we are, why we are and from where we came.

The Masonic Magician

by Philippa Faulks and Robert L.D. Cooper. Published in 2008 by Watkins Publishing. Distributed in the USA by Sterling Publishing Co., Inc., 387 Park Ave. South, New York, NY 10016.

Robert Cooper is curator of the library of the Grand Lodge of Scotland. Philippa Faulks is a long-term student of alternative medicine and ancient herbology who discovered Cagliostro in her studies. They teamed up to author a perhaps unbiased and very interesting book on the life of a man and Mason who has been condemned by some, both inside and outside of the craft, glorified by others and misunderstood by all.

Cagliostro lived during a time when Freemasonry was expanding and evolving. It was his compulsive drive to convert Freemasonry into what he considered the ultimate form of the craft "Egyptian Freemasonry" that eventually caused him to be condemned to death by the Catholic Church, and, although the death penalty was lifted, he spent the last years of his life locked in a lonely damp cell in the Fortress of San Leo.

Today Cagliostro is no more understood than he was during his lifetime and the authors have written a compelling book that may cause some to reevaluate the man. His influence on Freemasonry continues to be felt even today. There is much information in this book regarding the formative years of Freemasonry that make it valuable to any student of the craft.

Interestingly, I learned in this book the significance of “The Red Triangle” used on the cover of a book by the same name, written by Cooper and reviewed in the last issue of *The Northern Light*.



Cagliostro is a man almost unknown in the United States but one still capable of exciting passions in Europe. Whether he was a charlatan or a sincere seeker of the truth, he is one of the most interesting characters of the 16th century and well worth our time to try to understand him. *The Magic Magician* should serve as a steppingstone toward that understanding although the authors admit that they still do not know who or what he was.

The Secret Psychology of Freemasonry (Alchemy, Gnosis, and the Science of the Craft)

by Cliff Porter. Published in 2011 by Star Publishing, LLC, Colorado Springs, CO 80917.

Cliff Porter has an interesting occupation for one to be found writing on the esoteric qualities of Freemasonry. He is a senior homicide detective with the El Paso County Sheriff's office in Colorado Springs. He has, however, established himself nationally as an “expert in the field of the subconscious, interview and interrogation, and the application of human personality typography in a wide range of disciplines to include law enforcement, leadership, sales, relationships and mystical traditions.” He has lectured extensively and has published Masonic writings on alchemy, gnosis and enlightenment.

This short paperback publication delves into the esoteric qualities of Freemasonry in a relatively simple style although it will take some closer study for those unfamiliar with Masonic esotericism to absorb its contents. Much of the value of this book, however, lies in the incisive observations he makes relative to North American Freemasonry's relevance in today's world.

Bro. Jim Tresner establishes a foundation for some of the observations in the foreword by stating, “Without meaning to – without even noticing it – we spent half a century throwing away almost everything it really means to be a Mason.”

The author in the preface also sets the pace by proposing “that the Masonry we recognize today is a sad reflection of the true wonders of what Masonry is intended to impart.” Tresner, however, sees a potential in some of the younger men coming into Freemasonry today who have been standing up and saying “we are taking it back.” Porter supports this observation by acknowledging that these young Masons are declaring that membership is not the problem.

The author has done well in defending the basic approach to Freemasonry of beginning only with the good man and improving upon him. He contends that Masonry is special and intended to be such and that Freemasonry can only craft the perfect ashlar from good men.

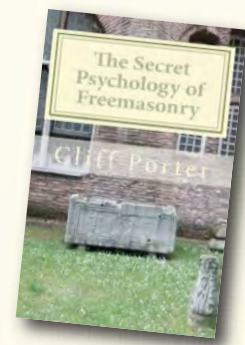
He is quite candid in some of his observations. He gives good cause for the adoption of the concept of secrecy within the structure of the Masonic fraternity which we seem intent on destroying today.

It is Porter's contention that the concept of democracy and self-rule that the church “so vigorously sought to stamp out was found in lodges long before it ever found its way into a modern system of government.” Appendix A contains a full reprint of *Humanum Genus* issued by Pope Leo XIII in 1884 supporting the need for secrecy.

He also gives good cause for the presence of the philosophy of mystical traditions to be found within the craft. Freemasonry found its birth in those men during the age of the Enlightenment who were focusing on these traditions that had been forbidden for so long. It is interesting to read Porter's analogy of the relationship between the rituals of speculative Freemasonry and alchemy as a natural transposition since both involved the same practitioners. He also clarifies very well why the positive character of Freemasonry's position on freedom of thought and democratic rule created the initial opposition by the church.

This book will be clarifying to some and irritating to others. The author's candid observations on where we are today and what we have done to lessen the potential of Freemasonry's impact on society are quite clear. His explanations simplify the esoteric relationships to speculative Freemasonry.

Whether we agree or disagree with the writings and conclusions of the author, it is difficult to disagree with some of his observations. It is a book that will be appealing to those interested in expanding their knowledge on the psychology of Freemasonry especially some of the more astute young men joining today.



Health Wise

ideas
for
health
and
fitness



Is it a cold hanging on, or is it asthma?

Your doctor could have an unexpected diagnosis for that pesky cough or bronchitis that won't go away.

The Centers for Disease Control and Prevention say one in 12 adults are now diagnosed with asthma. Symptoms can develop at any age.

Diagnosis is key because you can then get the right treatment. Inhaled corticosteroids are the most common anti-inflammatory medications.

Avoid triggers which include allergens such as pet dander, dust mites and mold (wash your sheets in hot water every week). Tobacco smoke can be a trigger as well.

Your doctor will develop an action plan designed to help you know whether your treatment is working or has to be changed.

Get out of the easy chair

Experts have long known that physical activity decreases the risk of heart disease, diabetes and obesity. New research by the American Institute for Cancer Research indicates that long periods of sitting may be responsible for 90,000 new cancer cases each year in the United States.

Their study indicates that many cases of cancer could have been avoided if people got up and walked around occasionally.

Ideally, brisk 30-minute walks would lower these risks over time. But even among individuals who were regularly active, the risk of dying prematurely was higher among those who spent a great deal of time sitting.

Avoid prolonged sitting without moving. They need to get out of the easy chair and take breaks.



"Tomorrow's forecast calls for long underwear, followed by thermal underwear."

Optimists have a lower stroke risk

An American Heart Association study gauged adults over 50 on a 16-point optimism scale. They found that every point increase correlated with a nine percent decrease in stroke risk.

The association thinks optimistic people may make healthier decisions, such as eating well, exercising and taking vitamins.

Another explanation could be that positive thinking protects the brain from stress-related chemicals that can cause anxiety or depression.

Painkiller deaths rise dramatically

The number of annual deaths from painkillers now surpasses those from heroin and cocaine combined. The drug toll is more than deaths caused by motorcycle crashes in some states according to the White House Office of National Drug Control Policy.

They say prescription-drug abuse is the nation's fastest-growing drug problem. In 2010, 12 million Americans, aged 12 or older, reported non-medical use of painkillers such as Vicodin and Oxycontin that are often sold by storefront operations that dispense them without medical examinations. Some drug abusers get multiple prescriptions by going from one doctor to another.

Drug monitoring programs are part of the answer. Most states have approved drug-monitoring programs, but the programs aren't operating yet.

Eating soluble fiber helps to reduce VAT

Commonly called belly fat, visceral abdominal tissue (VAT), is the type of fat that becomes packed around vital internal organs.

Excess visceral fat is also called central obesity, but you don't have to be generally obese to have it.

Central obesity is associated with a higher risk of heart disease, high blood pressure, insulin resistance and type 2 diabetes.

Scientists say there is a way to reduce to VAT. Studies at Wake Forest University in Winston-Salem, NC, show that moderate activity coupled with a 10-gram-per-day increase in soluble fiber results in a 7.4 percent decrease in VAT over five years.

Increasing fiber is easy to do: just eat more fruits, vegetables, nuts and beans.

Moderate activity is important to everyone but especially to those who want to decrease belly fat. Moderate activity is defined as exercising for 30 minutes two to four times a week.

Study leaders say a few simple changes can have a big health impact.

PHILOSOPHER WANNABE

continued from Page 17

But let us understand what in it, is fundamental and eternal, and what is mere interpretation to make it of service to the past. Let us while we have it use it well to make it of service to the present. Yet let us fasten upon it nothing hard and fast that serves well enough to make it useful today, but may make it useless tomorrow. As the apprentice stands in the corner of the lodge, the working tools are put in his hands and he is taught their uses. But they are not his. They are the tools of the lodge. He is to use them that the Worshipful Master may have pleasure and the craft profit. The Grand Master of the Universe has entrusted to us the principles of Masonry as working tools. They, too, are not ours; they belong to the lodge of the world. We are to use them that He may have pleasure and the craft of humanity that labors in this wide lodge of the world may profit thereby."

Roscoe's Pound's philosophy of Masonry is more relevant today than it ever was. Consider what has

changed for good or evil in the past 100 years, and consider the current vehicles of change: technology, environmentalism, population and a host of others that test our mettle in principles of honesty, respect, responsibility, fairness and compassion. If the lessons of the past have served and inspired us to nobler things, then let them not stand in our way to further that same spirit into the future. We have much to do with our working tools in our own time and place of the 21st century and "let us while we have them use them well to make it of service to the present."

So there you have the update to my philosophical journey. I continue to glean the pearls of wisdom and insight from the great philosophers, but it's the vehicle of Freemasonry that has allowed me to put those ideas into action.

And that is the greatest satisfaction of all. 

GETTINGCONNECTED

ACCESS FRATERNITY FROM ANYWHERE AT ANYTIME



The Northern Light is a great way to stay in touch with your fraternity, but in our fast-moving society we need to keep connected more often.

Beginning in March the Supreme Council is offering a new e-zine known as *Rite Now*. Plans call for its delivery to your email inbox every few weeks. If the need arises and the interest is there, we will increase the frequency of its issue.

Rite Now will contain shorter stories than the magazine, and will keep you informed about changes, upcoming events, and goings-on in your, and other Valleys.

Events leading up to the Northern Masonic Jurisdiction's bicentennial celebrations will be highlighted.

Upcoming Degree Dates will be published.

It's fast and easy to sign up for your subscription. Visit ScottishRiteNMJ.org and look for the "Join Our Email List" icon on the bottom left of the page. There you'll find everything you need to receive this new way to stay in touch with your fraternity of choice - the Scottish Rite!

Why not sign up right now, while it's fresh in your mind.



VIEWS FROM THE PAST

ACT FROM PRINCIPLE

How few persons there are whose lives are governed entirely by principle rather than inclination. Even those of us who may be endeavoring to live for high purposes come far short of our aspirations; alas, how very far short.

How often we find ourselves debating with our convictions of right and duty, questioning if it might not be as well for us to yield to inclination just for the time, promising our disturbed conscience that we will make up for the present indulgence by more rigorous self-denial and strict attention to duty.

Vain, fallacious reasoning of a weak nature; we can never make up for one neglected opportunity; one misspent hour; one wrong, selfish act. Once past, the opportunity unimproved; the hour wasted; the act committed, it is beyond our reach or recall, except in thoughts of regret.

We may atone for it, but we can never change the past. Alas, how painfully are we aware of this fact. Then should we all endeavor the more earnestly to make our lives ornaments of principle; for we all know that after all, the path of duty, though sometimes rugged, is not without sweet pleasure, and let us never follow our inclinations if they would lead us away from right.

Then shall we be permitted at the last to look back upon our lives with satisfaction, feeling that we have done what we could.

— Thomas E. Garrett,
The Masonic Mirror, Feb. 1973

THE REAL MYSTERIES OF FREEMASONRY

— Louis C. King, *The Oregon Freemason*, May 1976

We hear about the “mysteries of Freemasonry” in our first degree and, knowing nothing at all about Masonry, we believe that we are about to learn of mysterious, occult and maybe even miraculous things.

As we progress, however, the word “mysteries” disappears and is replaced by “secrets.” Eventually we learn, or at least should, that the secrets are few and by no means the awe inspiring things our imaginations have led us to believe they were.

We discover that many manufacturing processes possess secrets far more valuable, from a dollars and cents point of view, and are usually closely guarded by a few carefully chosen people.

Some of us are curious enough to learn one definition of “mysteries” and find that it referred in part to such trade methods as

any of the various crafts withheld from common knowledge.

So, finally, most of us ended with the impression that the Fraternity had over-sold us on this business of mysteries. Unless one is a student of Masonry, this is the answer and one which leaves us feeling almost as though we had been cheated a little.

To the student of Masonry, though, it presents one mystery after another, or even one within another. This time the word means what we modern Masons think it means: something hidden, unexplained, inexplicable. There are no absolute answers. Conjecture? Yes. Hypothesis? Yes. Theory? Maybe. But in the end, it is guesswork, pure and simple. What seems to be the satisfactory solution varies with the amount of optimism the investigator possesses.

One Line Can Make a Star Shine

To be selected as a member of a Scottish Rite dramatic cast is indeed a privilege from more than one standpoint. In the first place, it is a tribute to one's histrionic ability; next, and of more importance, is the satisfying thought that one is having an active part in the great work of bringing further light to the class of candidates.

We would impart a word to those Brethren who have but recently volunteered their services to the director of work and have, perhaps, been assigned minor roles. If you have but one line to speak, make the most of your opportunity. Do not feel that because your part is seemingly unimportant you are “not in the picture.” Your audience is intently watching you every moment you are on the stage. Many a professional play has been severely criticized by reviewers for the simple reason that one or two of

the minor characters gave their few lines in a slipshod manner, thereby detracting from the work of the principal players.

There are no inconsequential roles in the different Scottish Rite degrees. Every character is necessary to portray the finished picture. Therefore, Brother ritualists, remember that the other players are depending upon you; your director has confidence in your ability, and the class of candidates is carefully following your every word and action.

The power of the spoken word is indeed great, and the present writer never attends the conferring of a Scottish Rite degree without being touched anew with reverence for and devotion to our great ideals, induced by the inspiring work of those splendid Brethren participating in the dramatic scenes.

— Leslie D. Waudry, *The New Age*,
March 1930

A FOUNDATION OF BROTHERHOOD

Brotherhood is the foundation of Freemasonry. This truth is scarcely recognized by the majority of Freemasons. Consider what an ideal world we should have if every person lived strictly in accordance with the tenets of Freemasonry. All quarrels and differences between men and nations would be at once eliminated, there would be comfort, peace and plenty everywhere. The enormous cost of armies and navies would be removed, thousands of men now expensive dependants on the governments of the world would become producers and the cost of living reduced to a small fraction of its present figure.

Freemasonry as an organization may not take part in settling difference between classes or nations, but Freemasons as individuals can do much for the world by their personal work and influence. The tenets of Freemasonry

(brotherly love, relief and truth) should be illustrated by the lives of each. Their influence should be for right truth, justice and peace. They should feel that all are children of the same Father, all entitled to the same rights, all Brothers, some unfortunate victims of a hurtful environment and many cursed with an ignorance that unfits them for seeing their way to prosperity.

Freemasons should lead humanity in its upward progress. Every man who becomes a Mason should feel that an enlarged responsibility of duty to the world has been assumed. He may not be able to do any great thing to change the order of society, but his influence will help mould a sentiment in favor of human rights and world peace.

— Warren B. Ellis, *New England Craftsman*, Feb. 1912

Did You Know?

"SAVE THE CANADIANS FROM THE CROWN!" WAS THE BATTLE CRY OF "GENERAL" LUCIUS V. BIERCE, WHO LED AN ABORTIVE RAID AGAINST WINDSOR, CANADA, IN 1838. IT WAS EASILY REPULSED BY UNGRATEFUL CANADIANS, WHO DIDN'T WANT TO BE SAVED. BIERCE WAS GRAND MASTER OF OHIO IN 1854.

DR. NORMAN VINCENT PEALE, NOTED CLERGYMAN, IS A MEMBER OF MIDWOOD LODGE NO. 1062, BROOKLYN, N.Y., AND PAST GRAND CHAPLAIN OF THE GRAND LODGE OF NEW YORK AS WELL AS OF THE IMPERIAL SHRINE.

THE FIRST MUSICIAN TO BE KNIGHTED (1842) WAS SIR HENRY ROWLEY BISHOP (1786-1855), A MASON AND COMPOSER OF "HOME SWEET HOME".

"Lux in Tenebris" NO. 3856, LONDON, IS A LODGE FOR BLIND FREEMASONS. THE NAME MEANS "LIGHT IN DARKNESS".

SWAM AROUND THE WORLD! PAUL BOYNTON, MEMBER OF LODGE OF FRIENDSHIP NO. 206, LONDON, FAMOUS SWIMMER AND ADVENTURER, VIRTUALLY SWAM HIS WAY ACROSS EVERY CONTINENT IN THE WORLD IN A SPECIAL RUBBER SUIT. HIS LONGEST TRIP WAS 3,580 MILES.

— Royal Arch Mason, *March 1958*

QUOTABLES

Innovation distinguishes between a leader and a follower.

— Steve Jobs

Success is not to be measured by the position someone has reached in life, but the obstacles he has overcome while trying to succeed.

— Booker T. Washington

We have no choice of what color we're born or who our parents are or whether we're rich or poor. What we do have is some choice over what we make of our lives once we're here.

— Mildred Taylor

I've failed over and over and over again in my life and that is why I succeed.

— Michael Jordan

The man who acquires the ability to take full possession of his own mind may take possession of anything else to which he is justly entitled.

— Andrew Carnegie

What's dangerous is not to evolve.

— Jeff Bezos

One resolution I have made, and try always to keep, is this: To rise above the little things.

— John Burroughs

We will open the book. Its pages are blank. We are going to put words on them ourselves.

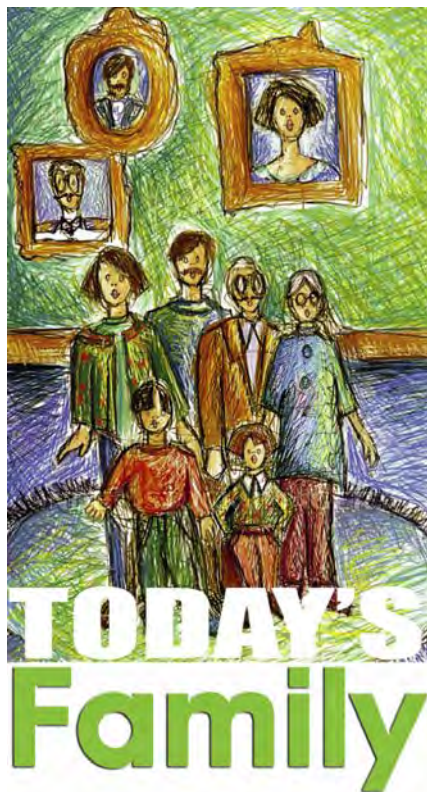
— Edith Lovejoy Pierce

The most important thing in communication is hearing what isn't said.

— Peter F. Drucker

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all others, charity.

— Benjamin Franklin



Brains of the sleep deprived age faster

Sleeping well not only makes you feel better, over time it could keep your thinking from getting fuzzy.

Researchers at University College London Medical School asked participants in their study how much sleep they were getting. Five years later, they asked study subjects the same question.

Those whose sleep decreased during the five years showed an accelerated mental decline. Cognitive testing showed the decline was equal to an extra four to seven years of aging.

Study leaders say sleep regenerates neurons that enable the brain to function at its best.

Boomers and seniors want to 'age in place'

About half of baby boomers age 45 to 65 want to live in their present homes as they get older. A survey by The Hartford shows being close to family is their number one goal, but living in a home where they are comfortable is second.

"The boomers have new demands for old age," says Joseph F. Coughlin, PhD, Director, MIT AgeLab. "While

they may choose to stay in their homes, this generation of older adults will value access and activity over retreat and retirement." He says it's important that they think about their current living situation and ask themselves if their homes are equipped to serve them for a lifetime.

Some home updates aren't very expensive, such as adding lever door handles to replace knobs, adding lighting, and installing grab bars in showers.

When replacing a toilet, always install one that is higher, whether or not you are thinking about aging.

Talking to the boss about caregiving role

Caring for a sick family member, or one with limitations, can cause job conflicts, but experts are calling for increased accommodation at work for caregivers.

The Families and Work Institute reports that 42 percent of U.S. workers in the last five years have had elder care responsibilities, and 49 percent expect to care for an older family member.

New statistics from a 2009 AARP study show that at any given time, 42.1 million people were caring for an adult with limitations, and 61.6 were providing care to relatives or friends at some time during the year.

Experts say many caregivers hesitate to let their bosses know what's going on in their lives and why it's possible that they will need a few hours off on occasion, just as parents do.

Others feel that if they tell about their caregiving, they won't get a

raise, won't be considered for projects or selected for training and they be passed over for promotions.

Sociologists offer this advice:

- Share your situation and explain that you can do your job while caring for your family in the evenings.
- Point out that your caregiving requires about the same amount of time used by parents of children.
- Say you want to be honest about your situation and that you are committed to your job.
- If the boss seems open to it, discuss options such as sometimes working from home, leaving early and making up the time, or taking paid or unpaid leave if that will be required. Invite your boss to discuss options.

Savings Bonds go paperless

If you want to buy a U.S. Savings Bond after December 31, 2011, you will have to do it over the Internet. After that, savings bonds have to be bought through Treasury Direct, its Web-based program. But these bonds can never be lost. Right now, over \$16 billion in unredeemed bonds no longer earn interest.

Social Security survivor benefit

If your higher-earning spouse dies, you're eligible for a Social Security survivor benefit. But should you instead claim a benefit based on your own earnings? One study finds that even lower-earning spouses could do better over time if they claim a survivor benefit first, then switch to their own benefit at age 70.

People born between 1943 and 1954 can claim a full benefit at 66. You can collect your own benefit as early as 62, but you'll get only 75 percent of your full benefit. For each month you delay beyond 66, your benefit will increase, up to 8 percent a year, until age 70.

A widow or widower is entitled to a survivor benefit equal to the deceased spouse's benefit as long as the survivor waits until full retirement age to collect. Claiming it earlier means the benefit will be reduced somewhat. You can collect a survivor benefit as early as age 60.



More than Just Books...

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

By JEFFREY CROTEAU

A Cowan's X-Rays

Writers have a long history of publishing under assumed names often to hide their true identity. An interesting example of a work issued under a nom de plume from the Van Gorden-Williams Library and Archives collection cleverly plays with the idea of Masonic insiders and outsiders. The title page of *The X Rays in Freemasonry* names the author "A. Cowan." Let's put on our x-ray vision glasses and take a look at what's behind this title page.

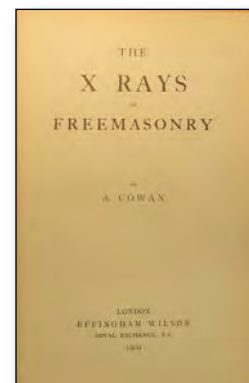
The author's name probably wouldn't make the average reader think twice, but to anyone with knowledge of Freemasonry, "A. Cowan" nods to a Masonic term. Albert Mackey, in his *Encyclopaedia of Freemasonry*, provides a succinct definition of the word cowan: "This is a purely Masonic term and signifies in its technical meaning an intruder, whence it is always coupled with the word eavesdropper." Another commonly known definition of a cowan is, simply, "one unacquainted with the secrets of Freemasonry." Taking these two definitions together, a cowan may be defined as a non-Mason, intent on discovering the "secrets" of Freemasonry.

It comes as no surprise that *The X Rays in Freemasonry*, written by a self-declared non-Mason, is intent on revealing the "truth" about Freemasonry. In this case, A. Cowan puts forth his thesis that Freemasonry is at odds with Christianity – a perennial anti-Masonic point of view. Who was this eavesdropping non-Mason? "A. Cowan," it turns out, was a pseudonym for James J. L. Ratton (1845-1924). Ratton was a physician and a Catholic with anti-Masonic views. After a stint as professor of surgery at the Medical College, Madras, India, he began to study the Bible's *Book of Revelation* (i.e. The Apocalypse of St. John) and published a number of works on the topic. On the title page of one book about the Apocalypse that he published under his real name, Ratton also lists his previously published books. This list includes *The X Rays in Freemasonry* – confirming that Ratton was, indeed, "A. Cowan."

All very interesting, you may be thinking, but what about the strange title of this book? Why x-rays? I think it is a fairly clever analogy to make, since Ratton promises to essentially "see through" Freemasonry and expose what he considers to be its nefarious secrets. By using x-rays as his metaphor, Ratton suggest that he will, in essence, make

visible the invisible. Of the hundreds of anti-Masonic works that have been published, this is the only one that I'm aware of that uses x-rays as a metaphor for exposure. The title page shown here is the 2nd edition, published in 1904 – a follow-up to the first 1901 edition. Was something going on at the time that would have made x-rays seem especially relevant?

X-rays were all the rage when Ratton's work was first published. In late 1895, just a few years before Ratton's book came out, Wilhelm Conrad Roentgen began investigations that would lead to his discovery of a method for taking x-ray images. The idea of a technique that could see through what seemed solid, and render visible what to the naked eye was invisible, entranced both scientists and the press. By the end of 1896, more than 1,000 books and articles had been published about x-rays. In 1901, the same year that *The X Rays in Freemasonry* was published, the Royal Swedish Academy of Sciences awarded the first Nobel Prize in Physics to Roentgen for his discovery of what became popularly known as the x-ray. And three years later, the same year that the second edition of Ratton's book was published, an x-ray machine was one of the attractions at the St. Louis World's Fair. While not a great resource for factual information about Freemasonry, *The X Rays in Freemasonry* is an interesting historical object – combining the old tradition of Masonic exposures with an important scientific discovery that had captured the public's imagination.



The X Rays in Freemasonry
[2nd ed.]
London: Effingham
Wilson, Royal
Exchange, E.C., 1904.
Gift of
Wallace M. Gage.

If you are interested in learning more, 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.

Brotherhood

Thank you so much for the very moving and magnificent feature "A Nation Torn - A Fraternity United" (*TNL Aug. 2011*) by Aimee E. Newell, PhD.

It was a story that needed to be told and was told with careful scholarship, journalistic flair, and empathy. In addition, the Soldier's Grave 1862, depiction from Thomas and Eno lithographers communicated a sadness of the human condition at that time both inspirationally captivating and marvelously realistic.

*Rev. Donald C. Lacy
Valley of Indianapolis*

A Pleasant Surprise

Upon receipt of magazine, I did something that my busy schedule does not normally allow me to do; I read it from cover to cover. The articles were timely as well as interesting. To my surprise, I came across a couple of articles from Northwest Ohio that I am personally familiar with. "Providing Sunshine since 1950" (*TNL Aug. 2011*) an article about Bro. Roy Engler and his wife Georgette who upon learning that their five children were diagnosed with development disorders, founded Sunshine Children's Home, a highly respected facility.

The other article was on Joe E. Brown an Actor/Comedian ("The Stamp Act") born in Holgate, OH, who belonged to Rubicon Lodge No. 237.

*Bernie Welniak
Valley of Toledo*

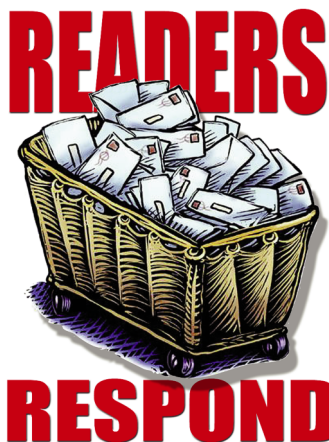
Masonic Pride

I had just read James L. Nelson's book *Fire and Sword, the Battle of Bunker Hill and the Beginning of the American Revolution*, when I received my August 2011 *The Northern Light*, and the first article by the Sovereign Grand Commander was about General Joseph Warren.

The book provides a solid study of the role played by Masons and especially by Dr. Joseph Warren in our country's founding.

All Masons should be proud and continually made aware of the enormous part played by many Masons in creating the United States of America.

*Milan T. Markovich
Valley of Pittsburgh*



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.

Mixing It Up

I would like to make a correction to "The Stamp Act" (*TNL, Nov. 2011*) by Robert A. Domingue regarding Tom Mix. The author had cited that Tom Mix was born in El Paso County, TX, when in fact he was born and raised in Pennsylvania. I only bring this to your attention as I grew up in the same area as Tom Mix. Thank you for your time.

*Craig W. Shaffer
Valley of Reading*

Editor's Note: See Etc., etc., etc. on page 31.

A Tale of Another Kind

I read with great interest the article by Jerry Roach "Tales from the Tavern." (*TNL, Nov. 2011*) I am 78 years young and raised a Mason in 1962. The Brothers encounter with those young Masons should be an eye opener for the average Mason, which I consider myself to be.

I am proud of my service in the craft, from Asst. Sr. Steward up to Master. I even memorized and delivered the introductory to the Ben Franklin Degree. Believe me I understand the one Brother's frustration with the time required in memorization of ritual.

I would not trade the time I invested in my Masonic labors. Masonry isn't intended to reform but is a character builder, not a religion, and teaches important lessons in life. We are taught the very important lesson to circumscribe our desires and keep our passions within due bounds with all mankind. That is powerful stuff. Ritualistic work is much more impressive when delivered from the heart rather than read from a Ritual. Proficiency is a must.

These are the ramblings of an old man who came up in a time when stern-faced Past Masters sat on the sidelines and mouthed the parts, sometimes audibly, confusing the line officer. So, I'm familiar with some of the idiosyncracies of our craft. You can have two lines of officers, one conducting business and one ritualistic work, but let's not get away from the time tested lessons our fraternity teaches to men eager to learn.

*Paul I. Hursh
Valley of Canton*

**masonic
moments**

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.

Moving?

If you have changed your address and you want to make sure you continue to receive *The Northern Light*, the quickest and most efficient way to let us know is to inform your Valley Secretary. He has access to the membership database used for all correspondence including the magazine. If you don't know the name or address of your Valley Secretary, both pieces of information can be found at ScottishRiteOnline.org under "Organization" and then under "Locate a Valley." You can also fill out a change of address form on our website, ScottishRiteOnline.org, under "Contact Us."

It's Easy Being Green

Just a reminder: *The Northern Light* is now available for downloading to your favorite electronic device. This option was made available when we heard from some of our readers asking for this convenience. Rest assured that the magazine will be available in its original paper form for many years to come, but members can take advantage of this new era by visiting ScottishRiteOnline.org under "Member's Center," and then "The Northern Light." Not only will you be able to sign up for the electronic version, but you can also download all previous editions.

Mixing it Up

As many of our readers have noted, we got the birthplace of Tom Mix wrong in "The Stamp Act" of the November issue. We mistakenly placed his birth in Texas when, in fact, he first saw the light of day in Mix Run, PA. Mix Run is an unincorporated village in Cameron County. A monument was once planned for the site but apparently never materialized. Local lore says that President Ronald Reagan donated to the cause. Today's map of the area

shows one reference to the village's most famous resident: Tom Mix Lane which runs from Mix Run Road to Bennett's Creek.

Born Thomas Hezekiah Mix, he starred in more than 300 silent westerns as well as a few "talkies." His last movie was released in 1935. He died in a car accident in 1940 but, judging from the interest we had in his story, his legend lives on more than seven decades later.

And While We're Fixing Things . . .

As Bro. Ron Fish of the Valley of New Haven pointed out, John Wanamaker (and his department store) spelled his name with one "N" as opposed to the two that we gave him in the article titled "Window Dressing" (TNL November 2011). We knew that, and it still got by us.

Medal of Honor for Ill. Arthur J. Kurtz

In July Grand Commander McNaughton presented Ill. Arthur J. Kurtz, 33°, the Medal of Honor. The impressive ceremony took place at the Pennsylvania Masonic Home in Elizabethtown, PA, with Grand Master and Ill. Thomas K. Sturgeon, 33°, in attendance. Bro Kurtz was a key member of the Masonic Renewal Task Force in 1988 and is an Active Emeritus Member of the Supreme Council, former Deputy for Pennsylvania, and Past Grand Master of the state.

Last Shots

The Northern Light has been informed that Bro. Robert P. Fuller of the Valley of Portland published a book with a primary focus on the last eight days of the war in Europe, following

General Patton. *Last Shots for Patton's Third Army* was released in 2003 and published by New England Transportation Research.

Museum Hosts Second Symposium

The Scottish Rite Masonic Museum and Library, located on the grounds of Supreme Council headquarters, is sponsoring its second biannual symposium, titled "Perspectives on American Freemasonry and Fraternalism," to be held Saturday, April 28, at the museum in Lexington.

Plans for the event include the presentation of the newest research on American fraternal groups from the past through the present day. Diverse perspectives will cover history, material and visual culture, anthropology, sociology, literary studies and criticism, gender studies, political science, African American studies, art history, economics, or any combination of disciplines.

Each presentation will run approximately 30 minutes and will allow for audience questions and feedback.

For more information on the symposium, contact Dr. Aimee Newell at anewell@monh.org or visit NationalHeritageMuseum.org.



Alan E. Foulds, 32°
editor

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