

The Northern Light



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A NATION TORN – A Fraternity United

– Page 4

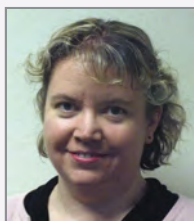
The Northern Light

The magazine for Scottish Rite Masons of AmericaSM

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FEATURED ARTICLES



4 A Nation Torn A Fraternity United By Aimee E. Newell, PhD



8 Affirming Values Building Relationships – Strengthening Communities By Wayne T. Adams, 33°



12 Tales From the Tavern By Jerry A. Roach Jr., 32°

16 Providing Sunshine Since 1950 Bro. Roy and Georgette Engler's Life Mission By Alan E. Foulds, 32°



In This Issue

Volume 42, Number Three

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

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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°



Gen. Joseph Warren

Even we transplanted mid-westerners must admit that the Boston/Lexington/Concord area is still very much a hot bed of visionary thinking as well as a remarkable repository of 18th century history. The Grand Lodge of Massachusetts was established about 40 years before the famous first Tea Party and the “shot heard round the world” at “the rude bridge” in Concord. It is deeply proud of its role in the Revolution and more particularly of its hero and martyr, Most Worshipful and General Joseph Warren, who was one of the first to fall at the Battle of Bunker Hill. To this day the Joseph Warren medal is awarded to Brothers for exemplary service to Massachusetts Freemasonry.



Eight years ago, *The Northern Light* featured an article by its then assistant editor, Bro. Alan E. Foulds, 32°, entitled “Masons and the Monument.” Because the article recounts in some detail the history of the Battle of Bunker Hill, the involvement of the Grand Lodge in the renovation and preservation of the monument, as well as the life and tragic death of our valiant Brother, General Joseph Warren, I need not re-teach old lessons; instead, let me relate what happened in Charlestown last April when I visited the area.

For us who are very much concerned with refocusing the vision and affirming the mission of the Masonic fraternity, there is no better way to be inspired than to visit the Charlestown

neighborhood of Boston, view Old Ironsides, and focus on the Bunker Hill Monument from the well-worn granite steps of the Joseph Warren Tavern. I asked Ill. Richard B. Burgess, 33°, and Bro. Jerry A. Roach, 32°, to play tourist with me. While at lunch in the tavern, it happened most unexpectedly, that we struck up a conversation with a group of young Masons interested in the Revolutionary War and Freemasonry.

How coincidental it is that what happened during our extended lunch was probably exactly what would have happened in our Colonial and Post-Colonial eras: groups of Masons gathering in taverns to socialize, to exchange ideas about the fraternity, the political scene and, of course, to participate in lodge meetings.

General and Most Worshipful Brother Warren would have been proud to see that his Masonic and Revolutionary War leadership had not been in vain. The tavern named for him was even today witnessing new thinking.

We must encourage the questioning and evaluation of the status quo by our young table mates. The Masonic fraternity needs to guarantee the continual quest for enlightenment and liberty of thought; the watchwords of General Warren.

John Wm McNaughton
Sovereign Grand Commander

A Nation Torn – A Fraternity United

By AIMEE E. NEWELL, PhD

For a war known to have turned brother against brother within families, the American Civil War was marked by numerous accounts of aid and assistance between Masonic Brothers, despite the color of their uniforms. Clinging to their prohibition on discussing politics in the lodge, Grand Lodges, as well as the Supreme Council of the Northern Masonic Jurisdiction, tried not to publicly take sides, or to work for political ends in the conflict. (Several Grand Lodges however, did eventually join in with increasingly heated rhetoric). Freemason and scholar Michael Halleran, author of the recent book, *The Better Angels of Our Nature: Freemasonry in the American Civil War*, asserts that it was “individual Masons [who] took it upon themselves to inject their concept of brotherhood into the war with . . . remarkable results.” He found that Freemasonry was a “transcendent force on the battlefield.” Masons themselves formed Army lodges, came together in camp, and helped soldiers and civilians alike, even across enemy lines, by providing mutual aid.

“Taken care of tenderly”

Several objects in the Scottish Rite Masonic Museum and Library’s collection, located in Lexington, MA, show how the bonds of Brotherhood superseded national loyalties on the battlefield. On March 8, 1863, Captain William M. McArthur of the 8th Regiment Maine Volunteers wrote a letter to his father, Arthur McArthur, expressing pride in the readiness of his troops and relating a story recently told to him by a fellow Freemason and Maine soldier, Chaplain Silas Strout:

“[Strout’s] wife’s brother, who was a Mason,

was a private in a Vermont Reg’t and at the battle of Bull Run (first – in 1861) was mortally wounded and left on the field of battle at the time his Reg’t retreated. He was senseless but having a Masonic pin on he was recognized by the Masonic members of a Company of the 6th Louisiana Vols. which remained on the battle field . . . He was taken care of tenderly and sent in to our lines under a flag of truce and lived about a week after the battle.”

Some of the carte-de-visite photographic portraits of Civil War soldiers in the museum’s collection show them wearing small pins in the shape of Masonic symbols, much as described by McArthur in his letter. For example, in his portrait, Albion Wesley Lewis of Westfield, MA, wears a square and compasses pin on his chest (although it is hard to make out). Membership records at the Grand Lodge of Massachusetts tell us that Lewis was a member of Mt. Moriah Lodge in Westfield and that he received the first three degrees in June 1861. Several biographical sketches fill in the details of Lewis’ life. He went to California during the gold rush in 1849 and stayed there for four years. When he returned, he married Caroline H. Loomis and established himself in the business of manufacturing whips.

During the Civil War, Lewis was a member of the 46th Regiment, Massachusetts Volunteers,



Albion Wesley Lewis, 1861-65, T.P. Collins, Westfield, MA, gift of Jacques Noel Jacobsen Jr.

and of the 30th Company Unattached Artillery. The 46th Regiment was formed in Hampden County in September and October 1862. Over the next nine months, the 46th primarily spent its time defending the area around Newbern, NC. On its way home in June 1863, the regiment volunteered for service with the Army of the Potomac during the battle of Gettysburg, doing patrol and guard duty near Baltimore, MD. Once General Robert E. Lee retreated, the regiment returned to Springfield, MA, and mustered out on July 29, 1863. Lewis served again with the 30th Company Unattached, Massachusetts Heavy Artillery, which was organized in September 1864 and mustered out in June 1865. After the war, he went into the clothing business, forming the partnership Loomis, Lewis and Company.

A carte-de-visite photograph of Allen Libby, of Warren, ME, shows him in uniform, also wearing a Masonic pin on his chest. The square and compasses pin in this photograph is much easier to make out. The tax stamp on the back of the photo helps date it to the 1863 to 1865 period. Photography's popularity only increased during the Civil War, as families embraced the chance to hold onto a photo while their loved one was away on the battlefield. Libby had his carte-de-visite taken by a photographer in New Orleans, LA, suggesting that he was in that city

with his regiment and sent it home to his family or his sweetheart. Libby became a Freemason around the same time this photo was taken. He was initiated on Aug. 31, 1863, into St. George Lodge No. 16, of Warren, ME, and received the following two degrees in September.

In addition to photographs of men wearing Masonic pins like the one McArthur mentioned in his letter, the Scottish Rite Masonic Museum &

Library is fortunate to have a small collection of these pins. The museum has six pins in different shapes, styles and sizes. Two of these are more properly termed "chevracs," a pin or patch for a saddle blanket. Cavalrymen could use chevracs to let the opposing side know of their Masonic membership, hoping for assistance from Brother Masons if injured or captured.

Others are engraved not only with a Masonic symbol, but also with the original owner's name and information about his military service. One of the two is shaped like an acorn and was originally owned by G.W. Boaz of Vincennes, IN. His Masonic membership is indicated by the square and compasses engraved on the body of the acorn. Later, engraving was added to the acorn's cap, signifying Boaz's membership in the Civil War veterans group, the Grand Army of the Republic, as well as in the Brotherhood of Locomotive Engineers.

"We have lost so much"

By the end of 1862, the number of Union soldiers killed in the war approached 100,000. Some of the soldiers' remains did not come home and were buried in cemeteries near the battlefields instead. Mementoes, such as the photos and pins described here, may have offered family members some solace. Lithographers were also publishing Civil War memorial pictures, which had blank spaces to add a soldier's name. In the museum collection there is an example of these popular prints. Published in 1862 by Caldwell and Company, it bears the title, "The Soldier's Grave." The print shows a widow leaning on a tombstone with her sleeping child nearby.

The soldiers knew only too well the risks involved with serving their country. Pins like the ones shown here not only indicated Masonic membership to fellow Brothers, but also served to identify the wearer should he be killed in action. "Dog tags" were not issued to American soldiers until World War I. Another pin in the museum's collection is shield-shaped with a square and compasses symbol in the middle. It is engraved "Jos. W. Perry / 7th Co. / Hvy Arty." More precise details about Jos. Perry are still being researched, but he seems to have served in a regiment of heavy artillery, possibly one from Massachusetts.



Allen Libby, 1863-65, A. Constant, New Orleans, LA, gift of Jacques Noel Jacobsen Jr.

Captain McArthur understood the necessity of these pins all too well. As he explained in the letter to his father, Chaplain Strout's story "affected me much when I heard it." McArthur related that Strout told his story "without knowing of the event by which we have lost so much . . . Somehow I can't help thinking that this was Arthur's company." Published biographical information about the McArthur family helps to fill out the story behind William McArthur's lines to his father. William's father, Arthur Sr., was born in Limington, ME, in 1790. He trained as a lawyer and was also a farmer, as well as the U.S. pension agent for the state of Maine. In 1829, he married Sarah Miltimore and they had six children; William was their second son, born in 1832.

The "Arthur" that William mentions in the letter was his older brother, born in 1830. Arthur Jr. also became a lawyer and taught school, eventually settling in Louisiana in 1859. His time in the South led him to become a strong supporter of the Confederate cause. According to one biographical sketch, he "readily proclaimed himself to be a secessionist" and believed that the southern slaves were better off than the poor laborers of the north. Arthur joined the 6th Regiment of the Louisiana Volunteers as a captain in 1861 and was quickly promoted to major. William, meanwhile, had enlisted as a captain in the Union Army in September 1861, so the brothers went to war on different sides of the conflict. William's mention of loss in his letter undoubtedly refers to Arthur's death on May 25, 1862, when he was shot and killed by a sniper while pursuing Union troops retreating through Winchester. William survived the war and was promoted to brigadier general before it ended in 1865. When William wrote to his father on March 8, 1863, his men were preparing for skirmishes in Jacksonville, FL. They returned to South Carolina in late March and were instrumental in securing Fort Pulaski in April. The flag of William's regiment, the Eighth Maine, was the first U.S. flag flown over the fort when it was surrendered.

The McArthur family was prominent in Limington, ME, serving their town and state in political positions. Not surprisingly, William, his father, and his brother, Arthur, were all Freemasons. William's letter alone indicates as

much, with his recounting of the story of the fellow soldier who was cared for by the enemy because he was wearing a Masonic pin. William was initiated in 1852 in Lafayette Lodge No. 43, in Readfield, ME. He affiliated with Limington's Adoniram Lodge No. 27, less than a year later and remained an active member of that lodge for 50 years.



Masonic Chevrac, ca. 1861, probably American, gift of General Parker C. Thompson.



Masonic Dime Pin, ca. 1861, American, gift of Jacques Noel Jacobsen Jr.

"Otherwise engage[d] in our Civil War"

So, what was happening with the Scottish Rite, Northern Masonic Jurisdiction, USA, during the Civil War? Flipping through the annual Proceedings during the ten years prior to the war gives no clue to the difficult national events taking place. There is no mention of the conflict, or the many events that led up to the war, until the annual address by Puissant Lieutenant Grand Commander Killian Van Rensselaer in May 1862. In his address, Van Rensselaer acknowledged that "in almost every section of the jurisdiction the active members of the Bodies of the Rite have felt it to be their duty to take up arms, or otherwise engage in our civil war. Many of the symbolic and ineffable lodges have not been opened for work during the past year." Throughout the war years, the Northern Jurisdiction continued to meet and pursue its business, seemingly without suffering any ill effects on account of the war – at least according to its official Proceedings.

Since the Supreme Council was headquartered in Boston, far from the battlefields of the South and the West, the fraternity was able to maintain its regular activities. The Supreme Council met each year, awarding the 33° and reviewing pressing business. In 1862, Van

Rensselaer explained that the Northern Jurisdiction's "relations with the Southern and foreign Jurisdictions are on the most friendly footing. Nothing has transpired during the past year to cause uneasiness, or in any way to disturb the harmony and fraternal feelings that have so long characterized our intercourse with these bodies." While intermittent contact was maintained between the Northern and Southern Jurisdictions, the Southern Jurisdiction Supreme Council was not able to meet during the war years.

Reports from the Deputies in the Midwestern states – Illinois, Michigan, and Ohio – did allude to some difficulties during the early 1860s, as the war came closer to their doorstep. In 1862 and 1863, the Scottish Rite continued its activities in these states, but evidently there were



The Soldier's Grave, 1862
Henry A. Thomas and Henry C. Eno, lithographers, New York, NY.

put it bluntly, "A good portion of this year, this city and vicinity were in a constant state of alarm from threatened and real rebel raids."

But, perhaps the most notable reason for the lack of attention directed to the Civil War by the leaders of the Northern Masonic Jurisdiction is that they were enmeshed in their own conflict. In May 1860, Sovereign Grand Commander Edward Asa Raymond closed the meeting of the Supreme Council without calling for a vote by the council members. The history of this schism, including a detailed examination of the events and arguments, deserves further research. It had apparently been brewing for some time. It split the jurisdiction apart throughout the war years. Raymond formed a competing Supreme Council and the two continued to meet throughout the 1860s, until the Union of 1867 healed the Supreme Council. **END**

Masonic ID Badge [for G.W. Boaz], ca. 1861, American, gift of Jacques Noel Jacobsen Jr. Photograph by David Bohl.



Masonic ID Badge [for Jos. W. Perry], ca. 1861, American, gift of Jacques Noel Jacobsen Jr. Photograph by David Bohl.



interruptions from time to time. One 1863 report at the annual meeting noted that "owing to their officers and working members being actively engaged in the present unhappy civil war of our beloved country," several Scottish Rite bodies "have failed to make detailed returns of their doings." Indeed, Enoch T. Carson, Deputy for Ohio and Indiana

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affirming values

Building Relationships – Strengthening Communities

By **WAYNE T. ADAMS, 33°**

I'm 69 years old, and for as long as I can remember I've been listening to older Masons pontificate about what went wrong and when. That's ok. I'm happy for them, but I'm ready to move on. I've been heartened to find among many Masons, particularly younger Masons, a new thinking and a different outlook, characterized first by a strong suspicion that the old Masonic status quo is broken and, second, by a desire to translate values which resonate in them into a way of life that makes a positive difference in the world. They share my belief that the versions of Masonry we inherited are largely flattened, watered down, tamed, and not challenging us to address the issues that confront our lives and our times. Many astute Masons have begun to seek a fresh understanding of what Masonry is for, what a lodge can be and do and, most exciting, they are finding that what they most desire is hidden right in front of their eyes. This, for me, is great news.

Looking back over more than three centuries of Freemasonry, I have come to the conclusion that Masonry's growth spurts – its periods of greatest membership expansion – have occurred when two things happen at the same time: first, when Masonry speaks to the individual needs and aspirations of a large number of men in that particular time; Second, when Masonry speaks to the collective needs and aspirations of society as a whole – to the civic life of the whole community – at that particular time. How does Masonry speak? It speaks by doing three things: affirming values, building relationships and strengthening communities.

Today we see younger men – products of an

ever evolving social fabric – a great many of whom may be comfortable with and attracted to the personal values and civic philosophy of Masonry. Let us examine the current environment and some of the important themes of our time.

Teaching Values

There are two broad categories of values taught in Masonry. There are the components of an individual belief system: a personal philosophy which we hope to live by and pass on. We are familiar with them – the tenets of our profession: Brotherly Love, Relief and Truth; the theological virtues: Faith, Hope and Charity; and what we call the cardinal virtues: Temperance, Fortitude, Prudence and Justice. The degrees and symbols of the craft are teaching aids and reminders, not sufficient in and of themselves, but essential components of a program of Masonic formation. The word formation is appropriate because each one of us is a work in progress – ever striving for a quality which we can never quite attain, ever struggling against the temptation to backslide which is always there, and ever confident that improvement is an aim worthy of our lifelong effort. The first task of Masonry is to offer and present its personal philosophy in a format and an idiom familiar and meaningful to men in our time.

The second category of Masonic values we often overlook includes the civic virtues of equality, freedom and toleration – values which are embedded in the lectures accompanying each degree. These values spring from the Enlightenment thinking of the late 17th and early 18th centuries, the time when speculative Masonry and the first Grand Lodge came into being. Those Masons were radical thinkers in

their own time. Indeed, they were thought subversive by the political and ecclesiastical establishment of the time, especially on the continent. They were so subversive that they took cover in an organization that professed to be nothing more than the continuation and veneration of the work ethic of the ancient and honorable guilds of stonemasons.

Masonic values we often overlook include the civic virtues of equality, freedom and toleration.

Our lectures which are part of our degrees tell us otherwise. They remind us that we are all – high and low, rich and poor – children of the same Almighty Parent and are to aid, support and protect each other. We are reminded in our closing charge that all mankind has a claim on our good offices.

We reflect on these tasks – so firmly enjoined on us – and realize that they served as the founding principles not only of this fraternity but of our nation as well. It is important to remember that the United States was the first nation founded on a set of principles.

Equality, of course, is more than just equality before the law. It extends to other areas. It means equality in access to the courts. It means equality in the voting booth. It means equal access to public services. It means equal access to basic education. We are now involved in a great national debate about health care. I think most people agree that every American should have access to the health care he or she needs. Reasonable people can differ on just how much care is needed and how it should be paid for, but we'll work through all of these things in time because the principle of equality is central to our thinking as a people.

Freedom means freedom from unnecessary and

arbitrary authority, and that includes authority from any source: government, organized religion, unions, corporations, and whatever. Freedom requires that there always has to be justification for authority.

For example, there is a current debate on electronic and video monitoring. National security and effective law enforcement indicate there are legitimate uses for this new capability. But who is to do this monitoring? How long can the data be kept? How can it be used, and who can use it? These are important questions and here, too, we find that freedom is always a work in progress which requires an informed and involved citizenry.

Toleration is a civic virtue embedded in our lectures. We are taught that Masonry unites men of every country, sect and opinion. That includes people of different ethnicity; of different political views; of different religious views, and different ways of thinking. It is basically a philosophy of live and let live, and expecting others to do the same. These issues are very much with us today.

Today, for example, there are great questions concerning lifestyle choices. These are not easy questions, especially for older people. But, you know what? We're going to work it all out. We're going to find fair solutions, and the sky is not going to fall in.

Another daunting question concerns our large Muslim minority, many of them American citizens. We have to guard against doing what we did to the Japanese-Americans during World War II. We have to be mindful of our civic philosophy of tolerating such differences. They have to be supportive of a national philosophy which tolerates differences. This will not be easy for anyone. It will require time, patience and perseverance.

Additionally, toleration is always a work in progress, and it also requires an informed and involved citizenry. I mention these issues only to show that the civic values central to Masonry are still central to our national discourse, today and every day. We, as Masons, have not done the work assigned to us if we simply give a man three degrees. Our challenge is help each new Mason come to see that both his personal values and his civic values are strengthened by the teachings of Freemasonry.

We are taught that Masonry unites men of every country, sect and opinion.

**That includes people of different ethnicity; of different political views;
of different religious views, and different ways of thinking.**

Building Relationships

Masonry is more than a set of principles and more than a code of conduct. It is a living fraternity. However, you don't have to go far in contemporary America to find those who question the relevance of a single sex organization. If Masonry were only a men's service club, there would be no justification. But Masonry is not a men's service club. It is a values-centered organization which is cross-generational, and that is its most important characteristic.

We all know why. We all know that at puberty Mother Nature hits with a vengeance – boys and girls alike. Now, I'm not going to talk about girls or women. I've been around too long to think I can do that, but I am going to talk about men – perfectly decent boys suddenly become drug addicts – and testosterone is the most powerful drug known to man. The result, very often, is inappropriate and antisocial behavior often staggering in its consequences. As a man, I am not proud to acknowledge that most anti-social behavior, most acts of violence, and most crimes are committed by males. This aberrant behavior can go on for decades as we are reminded almost daily by the acts of many prominent public figures.

It's no secret that men know this is happening. We see it in ourselves and in others. So what do we do? I'll tell you what we do. Consciously or unconsciously we hunt for role models. Younger men constantly look at the older men around them and ask themselves, "Do I respect him? Is that someone I want to copy? Does his model of behavior fit where I want to go?" The important thing here is that young men look to other men as role models. They almost never look to women as role models. They look to someone who is dealing with the same issues in life that they are.

Looking at it from the opposite angle, older men, consciously or unconsciously, often scratch

their heads and ask themselves, "Did I do it right? Would I do it the same way all over again?" They look at younger men and wonder how they might help those young men avoid the pitfalls they know from experience are out there. There is an intergenerational dynamic which can play a significant role in shaping a man's outlook and values, and a fraternal organization has a unique ability to foster this dynamic.

We are all enriched by having many different kinds of relationships in our lives. The work of Masonry is not just to give a man his three degrees, and it is more that getting him to take an office in lodge. Our work continues and is not done until we help the new Mason see that he will be better able to rein in his passions and become a more responsible member of society by building relationships across generational lines among men who have undertaken the same obligations that he has. That is the essence of a values-centered fraternity, and building these relationships is the second great task of Masonry in our time.

Strengthening Communities

There are two questions for us today. First, does our society sense a need – an urgent need – and aspiration to repair and strengthen our social fabric, to strengthen our communities? And, second, is there a place in Masonry for young men who share those aspirations? My answer to the first question is, "Yes". My answer to the second question is, "I hope so."

In books and in film there is a great nostalgia today for the country as it was in the World War II period. We look back to America's greatest generation. We think back to a nation united as it never was before, and as it never has been since. There was a common purpose, a united effort, a fierce determination to do what we had to do as a nation to survive. And then, in the course of a few decades, it all changed.

Today, our political discourse degenerates

quickly into the polemic and the hostile – sometimes I think devious. We all know that this habit is in urgent need of change.

Today, modern technology enables people to communicate constantly with those who agree with them and to demonize constantly those who don't agree with them. We know that habit is in urgent need of change.

Today, we are a very mobile society, and many of us live in several communities in the course of a lifetime. That is probably not going to change, and so there is an urgent need to give people a place and a role in the community where they live wherever it may be.

Today we are a lifestyle diverse society. That is not going to change, and there is an urgent need to give very different people an opportunity to work together for the common good.

Perhaps our greatest challenge as a society is that we are ethnically diverse, more so than at any time in our history. I live in Maine which is the whitest, least ethnically diverse state in the nation, yet 50 feet from our Grand Lodge office is a high school whose students go home to families where 34 different languages are spoken, many of them Muslim families. The nativist response is to growl that we should send them all back where they came from, but that isn't going to happen. They are going to stay right here, as our own immigrant ancestors did. They are going to live next door to our children and grandchildren, and perhaps even walk down the aisle with them. That's the way America works.

The Future

If those are the facts, what are the aspirations of our time? I can tell you what I think they are. I believe there is a general aspiration in America – especially among young people – to temper the extremist rhetoric and to see how we can bring people together to build the kind of country we want to have. Further, I believe that any movement or organization which espouses those goals is going to be attractive to young people. It follows that if Masonry is going to attract young men it will have to do two things.


First, it will have to seek opportunities to articulate its principles in action, clearly and unequivocally. Let me give you an example. A few months ago here in Maine there was an act

of vandalism in an old Jewish cemetery. Wouldn't it have been great if the Master of one of the local lodges had called the local Rabbi and said, "I'm the Master of such and such lodge of Masons. That kind of vandalism is contrary to everything we believe in. We'd like to send a group over to clean up that mess." What a statement that would have been. Do you think that kind of activity would appeal to young men? You're right it would.

The fraternity doesn't need to get involved in political issues, but Masons as individuals should always be there for equality, freedom and toleration. We should always be there for the inclusion of all people at all levels of our society and for the affirmation of the worth of every individual.

Second, if Masonry wants to be again an effective force in our society it must give its members some added value which will enable them to play effective roles in their communities. Young men would be quickly attracted to a values centered organization, an organization where they could learn from each other, if that organization offered them opportunities to improve themselves not just in Masonry, but in the wider world. What if Masonry offered men some training in public speaking, in conflict resolution, in human resource management and in leadership skills, just to name a few. Do you think that would be appealing to young men? You're right it would.

Third, our organization at every level has to focus on what it can do best: affirming values, building relationships and strengthening communities by bringing people together. If we find our focus is on something else, we need to stop because we are only treading water. If we are doing those things, we need daily to ask how we can do them better.

Our personal belief system is always a work in progress. Our lodges are always a work in progress. Our nation is always a work in progress. We have an opportunity to be a part of that work – affirming values, building relationships and strengthening communities at a time when our country never needed those things more urgently. 

this paper delivered at the Convocation of the Maine Masonic College in Bangor, ME, on July 16, 2010.

Tales from the TAVERN

By JERRY A. ROACH, 32°

This past April, Sovereign Grand Commander John Wm. McNaughton, Ill. Richard B. Burgess, 33° and I took lunch at the historic Warren Tavern in Charlestown, MA, in hopes of paying modest homage to our Masonic forbearers. The Warren Tavern was the first building erected in Charlestown following its razing during the Battle of Bunker Hill. A favorite of Paul Revere and George Washington, it is named for Dr. and General Joseph Warren, the presiding Grand Master of Masons in Massachusetts who gave his life at the Battle of Bunker Hill; the man who the prime minister of Great Britain once described to King George as “the greatest incendiary of North America.” Most Worshipful Brother Warren’s sacrifice in defense of his principles still resonates today as a testimonial to the determination of the citizens of the burgeoning American republic.

Upon finding our seats, we soon discovered our neighbors at the next table to be three young Masons. In no time we were engaged in a candid discussion about many complicated issues within Masonry with which these Brethren, though fairly new to the craft, were already familiar. Though the subjects were at times difficult to address, it was important that we listen with open hearts and minds to the concerns of these young Brethren. Grand Commander McNaughton further felt it imperative that we revisit this forthright exchange in the pages of *The Northern Light*.

The initial comment was that one of the Brothers was a married father of two, who – though having leadership experience and feeling he had much to offer his lodge – did not have the time to commit extensive ritual to memory and attend rehearsals that often waste his time. He was considering resigning from the officer line of his lodge. He was disappointed that the memorization of ritual was the sole criterion upon which leadership in the lodge was judged, and lamented, “I guess I’ll never be Master.” Many other questions followed in the wake of this initial



observation: Why should we lose potential leaders to inflexible methodology? Why are we structured around the cultures of either the bachelor or retiree, with nothing in the middle? Why should we lose a capable Brother because of his commitments to work and family? Conflicting opinions need not be spelled out in these pages, but the group conclusion was that strict adherence to only one structure may be adverse to the variable needs of our members, and that flexibility and options will prove to be vital to our continued success as a fraternity.

Another Brother expressed his displeasure with the officious ritualists in his district, and that despite rehearsals, the work was often poorly conferred. This resulted in Brothers often being made to feel inadequate, and discouraged them from future involvement. This led to the similar conclusion that ritual proficiency cannot be the lone arbiter of a member’s worth to the fraternity and that members come first. Do we serve the membership or the institution? Our young Brothers suggested that the latter may be closer to the truth.

The next observation contained two intersecting ideas. One Brother stated that recently a member of his lodge had endured \$30,000 worth of damage to his home due to flooding, and at the same meeting at which this was brought to the attention of the lodge, the lodge donated \$5,000 to a non-Masonic charity, with no mention of helping the unfortunate Brother. Additionally, the lodge's building was badly in need of repair. The questions were asked: Are we honoring our obligations to our fellow Masons and their families, and why are we donating to non-Masons while our buildings are in disrepair and eyesores in our communities? The conclusion was that our obligations and the upkeep of our facilities should come first. We cannot continue to be a source for good in our communities if our membership's needs are not met and our temples are in ruins. Masons justifiably fear seeming uncharitable, but that \$5,000 may have been put to better use.

Lastly, was the issue of time, or rather the waste, thereof. One of our new friends joked that to be truthful is the first lesson we are taught in Masonry, yet candidates are told that age-old untruth that membership requires only "one night a month". Most of us take this in stride, but it can be confusing to a new member, and we greatly


jeopardize that member's initial enthusiasm if all we offer for his valuable time is instruction, memorization, ritual and business meetings. Few members aspire to the chair or grand office. What do we offer those who

don't? How do we fit Freemasonry into the increasingly busy lives of our members and still maintain our standards of excellence? For Masonic leadership there is no easy solution, but one Brother – a political philosophy major – had an interesting idea. He suggested an officer line be as a degree team unto itself within the lodge. Since a Worshipful Master can designate the work, he need not be judged on his proficiency, but his leadership. Those who love the ritual could comprise a

non-progressive line, thereby insuring quality work for the candidates. Thus, the lodge would be free to focus its efforts toward the majority, or sideline members, and not the minority, or officer line. While this is an interesting view, its employment constitutes a veritable "paradigm shift" in the way members, particularly officers and veteran leaders, approach the structure of the Masonic lodge. Just because we as leaders have decided to "think outside the box" does not mean that we actually do.

What does all of this have to do with Dr. and Most Worshipful Joseph Warren? One word: revolution. A revolution (from the Latin *revolutio*, "a turn around") is a fundamental change in organizational structure that takes place in a relatively short period of time. Aristotle described two types of political revolution:

1. Complete change from one form of government to another
2. Modification of an existing form of government.

Dr. Warren gave his life to effect a change; a change required in both thinking and structure. The challenges of change are not new yet, despite our best efforts, have not been resolved. Our young and prescient friends say they have full faith that our leaders recognize these challenges, and indeed think they are valid, but cannot or will not change their thinking. A collective change in the thinking of leadership is difficult in the extreme. Just ask Brother Warren. If the British Parliament and Crown had been willing to examine those paradigms needing change, the deaths of countless colonials would have been unnecessary, and Dr. Warren would not have been forced to cast his principles on the battlefield of Bunker Hill. Similarly, we need not lose members because we cannot adapt. We do not need to change to another form, but modify our existing form. This we do by changing our thinking. These young Brethren did not join Masonry for the same reasons or under the same circumstances as their forebearers, yet they share the same values. Our beautiful system of morality is the eternal core of our institution. It is not a paradigm. We have the ability to revolutionize ourselves. As Freemasons we know this to be true. We are the product of the Enlightenment. We only changed the world. 



GRAND OPENING

Upper Wisconsin celebrates new children's dyslexia center

On Friday, April 15, it was the pleasure of the Sovereign Grand Commander, Ill. John Wm. McNaughton, 33°, to fly to Eau Claire, WI, to attend the many activities planned for the dedication of our jurisdiction's newest addition: the Children's Dyslexia Center of Upper Wisconsin. Since the establishment of the centers in 1994, the members of the Valley of Eau Claire, led by Supreme Council Active Member for Wisconsin, Ill. Garry D. Hageness, 33°, have dedicated countless hours in pursuit of creating a safe, clean and worthwhile after-school program to educate the children of Eau Claire and northern Wisconsin who suffer through the difficulties of dealing with dyslexia. They have succeeded in grand fashion through the generous contributions of Mrs. Melba Baehr, the Legacy of Learning Building Donors and Ashley Furniture, which contributed over \$10,000 worth of free furniture. The members and families of the Valley of Eau Claire are to be applauded for a job exceedingly well done.

Saturday morning began with the second weekend of the Spring Reunion of the Valley of Eau Claire, at which were conferred the 20°, 23°, 28°, 31° and 32°. The exemplary work of the morning was organized by director of the work, Ill. Rick L. Schnabel, 33°, and performed by many talented cast members. It was a fine start to the festivities of which the roughly 1,100 members of the Valley of Eau Claire should be very proud. The Spring Class, usually named for an honored member of the Valley, was this year named for the



Center Director Tammy Tillotson with Ill. Garry D. Hageness, 33°, Active Member for Wisconsin.

dedication of the Children's Dyslexia Center for Upper Wisconsin.

Following the degrees the dedication of the center was held. Presiding over the ceremony was Commander-in-Chief of Eau Claire Consistory, Ill. J.B. Van Hollen, 33°, PGM, accompanied by 1st Lieutenant Commander, Bro. Randy E. Ellifson, 32°; Sovereign Grand Commander McNaughton; Most Worshipful and Ill. Joseph B. Harker, 33°, Grand Master of the Grand Lodge of Wisconsin; Ill. Norman L. Christensen, 33°, Deputy for Wisconsin, and Ill. Garry D. Hageness, 33°, Active Member for Wisconsin. Also attending were Ill. Michael A. DeWolf, 33°, PGM, Active Member for Wisconsin, and Ill. Dale O. Babbitt, 33°, Active



Bro. Arthur Rogers, 32°, was recognized as a 65-year member.

Emeritus Member. After the dedication was performed with proper Masonic solemnity, remarks were heard by those involved with the project including the center's director, Mrs. Tammy Tillotson. Following the dedication, a lively reception was held for more than 200 attendees.

The weekend's events culminated with a banquet held to celebrate the opening of the center and the achievements of the Valley. Many speakers lauded the innumerable efforts of Ill. and Mrs. Garry D. Hageness, 33°, and Mrs. Tammy Tillotson. Also presented at the banquet was the Valley's special recognition, or Green Hat Award, to Bro. David R. Jacobson, 32°, and Bro. Robert E. Darling, 32°, respectively. A touching speech was given by Class Orator and new Sublime Prince, Bro. Dustin Larson, 32°. Additionally honored were 50- and 60-year Scottish Rite members, Ill. Herman Friess, 33°, PGM, and Bro. Raymond Larson, 32°, as well as 65-year member, Bro. Arthur Rogers, 32°. Tammy Tillotson spoke at the close of the evening, leaving no doubt that the center is in the most capable of hands.

A day with this much activity is difficult for even the most experienced Masons among us to plan. This observation begs that we remember those days spent by Ill. Bro. Hageness, Mrs. Tillotson and numerous others in bringing this project to fruition. The Children's Dyslexia Center of Upper Wisconsin will long remain as a testimony to the determination and diligence of the Brethren and families of the Valley of Eau Claire and our great fraternity at large. To them, we owe our heartfelt thanks. Congratulations, Valley of Eau Claire.

Support a Child at a Dyslexia Center Near You

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

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

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

Or send a check directly, payable to:

Children's Dyslexia Centers, Inc.

33 Marrett Road
Lexington, MA 02421



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

MASONIC WORD MATH

(MENACE) + (TORMENT) – (CARTON) +
(TRAINING) – (MATTER) + (STORAGE)
– (GRAINS) + (SHELL) + (INVESTIGATE)
– (STAGE) + (MUCH) – (VOICES) –
(HELIUM)

=

Clue for this puzzle appears on page 13.
Answer from previous issue: GEOMETRIC

Providing Sunshine SINCE 1950

BROTHER ROY AND GEORGETTE ENGLER'S LIFE MISSION

By **ALAN E. FOULDS, 32°**

An old adage states, “If you want something done right, do it yourself.”

As far as we know neither Roy nor Georgette Engler ever uttered those words, but that is exactly the path they followed. They saw a very important need – right within their own family – and they dedicated their lives to filling it.

But, let's start at the beginning:

After high school graduation Roy Engler was trained as a railroad telegrapher and later went to work in a telegraph office in Maumee, OH. Just down the street, at the corner of Conant Street and Illinois Avenue, was Cassabon's General Store. Working for her mother and father there, was Georgette Cassabon. Roy, a regular customer, got to know the girl and eventually they were married.

Life was good. Roy joined the local Masonic lodge – Northern Light Lodge, No. 40 – and at the age of 28 became its youngest Master. Roy and Georgette also started raising a family. In all, the Englers had five children. As each one reached the second grade, however, there seemed to be a problem. All of the children were diagnosed with developmental disorders. Roy Engler earned an electrician's license and began working two jobs to pay the mounting bills. That left Georgette alone at home much of the time working hard raising the children. The Cassabons helped out by giving the young family a farmhouse and seven acres of land outside of town. The work involved in raising the children, however, became an overwhelming task, and the Englers sought out a place where the children might be institutionalized. Their eyes were opened to the harsh realities of such places, though, and they decided against the move.

Bro. Barney Stickles, a family friend and longtime supporter of the Englers' endeavors,



Annual “Walk with Sunshine,” held in Toledo, OH.

knew them well. In fact he says he viewed Roy “almost like a parent,” and he joined Northern Light Lodge with him. Stickles said the Englers were appalled at the conditions they saw at the state institutions and had no intention of leaving their children in the care of such places. Instead, they opened their own home, not only to their children, but to others with similar needs. Bro. Stickles said it was important that the distinction was made. “They were opening a home, rather than an institution. The children were to be treated as human beings in a family setting – not just warehoused.” Bro. Stickles says, “Mrs. Engler made it a point to teach the staff to provide loving care – an innovation at the time.” Georgette Engler said, upon opening in 1950, that she wanted to “bring sunshine into the lives of children with developmental disabilities.”

Sunshine opened with just four children at the start, but it quickly outgrew the Engler farmhouse. In a year they were caring for 23 infants and toddlers. Roy needed help to make room, and he called on his Brother Masons to

pitch in. The business agent for the A.F. of L. local chapter was a member of the lodge. He managed to get the union to donate labor to build a second floor. Dr. Harrison, also a Mason, became the primary care physician. Bro. Dixie Green, a podiatrist, stopped by periodically to check on any foot problems the children might have developed. Dr. Stout, a local dentist and Past Master, donated dental equipment.

People would often stop by, as the sign out front proclaimed that visitors were welcome. When people politely asked, “what can we do to help?” Roy always had an answer. Paul Nafzinger, author of an anniversary book on Sunshine, explains how his family became involved. “Whenever we would pass Sunshine, my father would ask ‘I wonder what they do there?’ Once, my mother responded ‘Well, why don’t you just stop and find out?’” So he did. The entire family was astounded by the high quality of care the children were being given. When Dora Nafzinger asked the inevitable question about helping out, Georgette Engler “gave her a whole stack of mending, and my mom took it right home and stitched it up.” That one stack turned into multiple loads, and Mrs. Nafzinger reached out to the ladies in her church.

In that era there was little in the way of government regulation, and the Englers insisted that no government support was required. At first, Sunshine was licensed as a tourist home. The entire Engler family was involved in the operation. Bro. Barney Stickles came on board as secretary/treasurer. After earning his masters degree he headed up the evaluations and became a charter member of the board of directors. In fact, he was the last of the original board when he stepped down. He was also made guardian of the Engler children. In less official capacities, he is still very much a part of Sunshine today.

Bro. Stickles says that the Englers were personally involved with each child. Georgette often fed them on her lap. They were strong believers in fresh air. Every day – even in the winter – the windows were thrown open for a time.

As the center grew, so did its reputation. The national spotlight was put on Sunshine through a very popular radio program called “Welcome Travelers.” The NBC show originated from

Chicago with host, Tommy Bartlett. The Sunshine story was featured on the show, prompting telegrams and donations from around the country.

Later, Eunice Kennedy Shriver visited Sunshine. According to Bro. Stickles, “She was visibly moved by the loving care she observed.” Shriver visited many institutions for people with intellectual disabilities across the country and did not like what she saw at many of them. She believed that, given the opportunity and experience, they were capable of far more than many believed. She went on to found Camp Shriver in 1962, a summer day camp in her own back yard. According to spokespersons at the Special Olympics, “The concept spread, and in July 1968 the first International Special Olympic Games were held.”

As the 1950s came to a close the heavy workload was taking its toll on the Englers. They also needed to look to the future – to a time when they would no longer be around – to be sure that their own children, as well as all the people at Sunshine, were cared for.

Building on the relationship that was born the day Raymond and Dora Nafzinger stopped by,

continued on page 25



**Eunice Kennedy Shriver
visits Sunshine.**



Bros. Buckles and Breuning Lay Down Their Working Tools

BRO. FRANK WOODRUFF BUCKLES, 32°, the last surviving American veteran of WWI, passed away in February. Born Feb. 1, 1901, he joined the U.S. Army in 1917 at age 16 and served as an ambulance driver in Europe. He was a member of the Valley of Wheeling, WV.

Ill. Walter Breuning, 33°, the oldest American man, passed away on April 14, 2011, at the age of 114. Born Sept. 21, 1896, he was a retired railroad man and lived in a retirement home in Great Falls, MT. Every morning he would put on his suit and tie and go to the lobby and flirt with the “girls” — any lady under the age of 90. He joined the Valley of Great Falls in 1937 and received the 33° in 1958.



Ill. Walter Breuning, 33°, (r.) talks with Ill. Stan Dodd, 33°, assistant director of membership services, at his 114th birthday celebration.



DoD photo by Donna Miles.

A soldier with the Army's 3rd Infantry Regiment, “The Old Guard,” keeps a constant vigil over the casket of Army Cpl. Frank Woodruff Buckles, 32°, as he laid in repose before his burial at Arlington National Cemetery.

“We cherish their memories in our hearts and commend their spirits to God who gave them.”

Ft. Leavenworth Scottish Rite Funds Diagnostic Clinic for Children

THE ARMED FORCES SCOTTISH RITE BODIES at Fort Leavenworth, KS, (Armed Forces Consistory) have donated \$1,500 to fund a University of Kansas Medical Center (KUMC) diagnostic outreach clinic for children at the post. KUMC clinics test for autism and learning difficulties as part of the University of Kansas Hospital Center for Childhood Assessment.

KUMC Hearing and Speech Clinic's rapid diagnosis allows the children to get into therapy programs quickly. This is particularly important to transient military families. It normally takes from four to nine months to get children into the regular diagnostic clinics, and it is very important to begin autism therapy at the earliest possible age.

Walter Wilcox: “The Masons’ Boy”

IN OCTOBER 1878, Walter Cary Wilcox was about 4½ years old, alone, and orphaned. His mother died from yellow fever, and his father, a New Orleans Mason, had died from injuries sustained in a steamship accident a few years earlier when Walter was five months old.

Walter sat on a train with a packing ticket tied around his small neck inscribed with a message entrusting him to the care of the Brotherhood and perfect strangers while he made his way from Louisiana via Louisville and Chicago, and then on to Oakland in order to live with his grandmother, Mrs. Hannah Cary. The Grand Lodge of California paid for his care, Nathan Spaulding, Grand Treasurer adopted him, he had a career as a dentist, and joined Oakland Lodge No. 188 (now Oakland-Durant-Rockridge Lodge No. 188). His full story can be found at www.scottishrite.org.



Photo courtesy Henry Wilson Coll Library and Museum of Freemasonry, Grand Lodge of California, F.&A.M.

AMONG

the virtues shared by most Masons is thriftiness.

I was again reminded of this by a number of inquiries regarding VoIP (voice over Internet protocol). Above all else, you wanted to know if VoIP can really save you money.

VoIP has been around for a number of years and was first embraced by the business community to reduce long distance phone expenses.

As a consumer option, VoIP is coming into its own. VoIP choices include Ooma, Skype, Vonage, Telrite, WOW, MagicJack and Bright House Networks to name a few.

VoIP ads promise big savings and some dazzle you with options such as video calling. We'll get back to the hype in a moment.

Before you can consider the VoIP option, you must have high-speed Internet service such as DSL or cable.

When shopping for a VoIP, make certain you do not need to have your computer on to make and receive calls. This alone can save you \$10 to \$25 per month, depending on your local electricity rates.

Make certain the VoIP service allows you to make "911" calls. Not all do. Ask if you can keep your current landline number.

Also check to see if the VoIP service allows you to call any number rather than only those who have the same VoIP service.

Finally, you will want to determine if the VoIP can be used on your mobile phone. For example, the Ooma Mobile HD App allows users to make calls on the Android, iPhone, iPad and iPod touch over any WiFi or 3G system. Skype has announced users will be able to make Skype-to-Skype and video calls with the new Skype Mobile on Verizon 4G LTE phones.

As for cost savings, there is no set answer. If you make a lot of long distance calls, VoIP may be a good choice. On the other hand, if most of your calls are within your toll-free calling area, you may be better off with an inexpensive landline long distance service such as one offered by Telrite.

As for cell phone addicts, you will need to do your homework before making your decision. Depending on your current cell phone provider and device, VoIP may not be ready for you.

Like any other purchasing decision, make certain you fully understand all of the VoIP costs, including both the one-time and ongoing charges. Carefully review any agreement you must sign and take the time to understand the terms.

While you may never have thought of it this way, thriftiness also encompasses personal identity security. Ignoring security may well prove quite costly.

Oh yes, I'm certain you have a great firewall and virus protection. Most likely, you never use the same password for multiple accounts. In fact, you probably use random alpha/numeric passwords that you change every two months or so.

That's great. Now, how carefully do you review your credit card statement? Maybe not carefully enough.

Of course, you need to be looking for those obviously fraudulent charges. But there are other charges that just might slip past. A retailer may have charged you for an extended warranty you didn't want. Watch for a hotel cancellation fee even though you cancelled the reservation well ahead of the deadline. These are few examples of charges that frequently slip past consumers.

To minimize the possibility of fraud, use your credit card service's website to regularly review your account. Immediately report fraudulent charges.

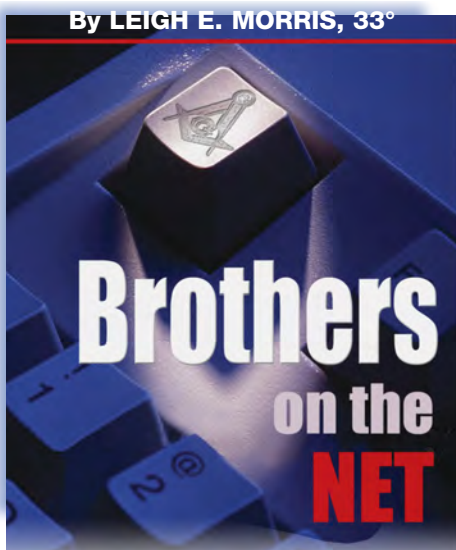
You also need to be aware of skimmers. These are illicit card reader devices placed by thieves on ATMs, gas pumps and other such

devices. They gather your card information, including PINs, allowing thieves to rack up hundreds or thousands of dollars of charges or empty your bank account. Protect yourself by paying inside at service stations and avoiding remote location ATMs.

When making online purchases, use a credit card and only use trusted sites. When entering payment information, make certain you are on a secure page (identified by "https" rather than "http").

If you insist on using a debit card, use it like a credit card. When doing so, you will not use your PIN and may be covered by the card network's protection services such as no liability. Check with your card issuer for details.

Finally, I continue to recommend Firefox as the general purpose Web browser of choice. Make certain you go to Preferences, select Security and then check "Block reported attack sites" and "Block reported web forgeries."



Thriftiness is a Virtue

drop me a line and share your experiences with streaming services. 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.

Masonic Dedication through Disaster

Floods ravage communities along the Ohio and Mississippi Rivers. Killer tornadoes strike Joplin, MO, and Springfield, MA. Storms create disaster areas throughout New York state and Vermont. Who knows what's coming next?

As hurricane season peaks, one expected by many to be harsher than usual, our battle with Mother Nature will continue.

As communities within our jurisdiction are stricken by disaster, there are members who suddenly have needed a helping hand. These difficult circumstances often provide the opportunity for our Brother Masons to rise up and demonstrate our virtue.

One of our Masonic commitments to benevolence is our Almoners Fund. Valleys and Councils of Deliberation have reserved funds to help members in need and their families. While the office of the Sovereign Grand Commander has long had funds to provide aid to our members, Sovereign Grand Commander John Wm. McNaughton, 33°, has expanded the scope of this program because it reinforces our fraternal obligation to help our own.

A portion of proceeds from last year's blue envelope appeal funded the creation of the Scottish Rite Benevolent Foundation Almoners Fund. Who could have known how necessary these funds would be in 2011?

Fortunately, many of our Brothers supported the 2010 blue envelope appeal and thereby provided funds that were available for disaster relief this spring. For example, when Sovereign Grand Commander McNaughton became aware of the potential magnitude of the crisis along the Mississippi and Ohio Rivers, he immediately offered assistance to the Grand Lodge of Illinois and the Valley of Southern Illinois. Additionally, funds were pledged to our Brothers in the Southern Jurisdiction to help in Louisiana.

While the funds we have available cannot possibly match the needs created from the devastation wrought by a flood, tornado or other disaster, getting prompt aid to members can truly mean the world to these Brothers and their families.

Consider the circumstances of one Brother who lost his home in a recent flood – all of his worldly possessions were destroyed. When a tragedy like this



affects one of our own, the funds we can give take on special meaning.

Consider the story Sovereign Grand Commander McNaughton relates about a Brother who lost his home to flood waters:

"Can you imagine watching as your home and all your possessions were swept away? It must be a hopeless feeling.

"When the check from the Scottish Rite Almoners Fund arrived, our Brother was so surprised and appreciative, he was nearly speechless. While he believed in our Masonic dedication to charity, he hadn't imagined that this applied to him.

"This is what 'fraternity' means – caring about our Brothers."

This year, the Almoners Fund will receive 25 percent of the blue envelope appeal, ensuring that benevolence to our Brothers and their families remains a high priority. As described by our Sovereign Grand Commander, "Individually, we must care about each other; and collectively, we must meet the fraternal needs of our members."

Through the Scottish Rite Almoners Fund, we are committed to supporting our Brothers, particularly when they have been faced with unexpected and catastrophic loss. Equally, we wish to encourage and support the actions of our bodies and their members who respond to the "hailing sign."

Truly, our philanthropy matches our Masonic values.



The Stamp Act

By **ROBERT A. DOMINGUE**



Joseph Evan Brown was honored on a stamp issued by Grenada on June 1, 1992, to recognize the 50th anniversary of the USO. Bro. Brown was a member of Rubicon Lodge No. 2337, Toledo, OH.

Joe E. Brown was born July 28, 1891, at Holgate, OH, and at the age of nine he joined the circus as an acrobat. He was also a minor league baseball player for St. Paul in 1909, but turned to the stage for his career. He made 75 movies starting with "Listen Lester" in 1918. In 1952, he hosted the "Buick Circus Hour" on television and was a USO performer during World War II. He was awarded a Bronze Star. He died July 6, 1973, in Brentwood, CA.



John J. Astor, born Johann Jakob Astor on July 17, 1763, in Walldorf, Palatinate, Germany, was the first prominent member of the Astor family and the first multi-millionaire in the United States. He started

his career working in his father's business as a traveling butcher. He emigrated to London at the age of 16 and then to the United States following the Revolutionary War to build a fur-trading empire. In the early 19th century he diversified into New York city real estate and later became a famed patron of the arts. At the time of his death in 1848, he had an estate worth at least \$20 million.



John J. Astor was one of the first members of Holland Lodge No. 8, New York city and served as Worshipful Master in 1788. He was Grand Treasurer of the Grand Lodge of New York from 1798-1801. He is included in the design of a stamp issued by The Gambia on June 10, 1986.



Sir Charles Kingford Smith is pictured on a stamp issued by Australia on Aug. 27, 1958, to commemorate the 50th anniversary of his Tasmanian Sea crossing. He was initiated into Freemasonry in Gascoyne

Lodge No. 62, Carmarvon, West Australia, on April 9, 1925.



Born Feb. 9, 1897, he was an early Australian aviator. In 1928, he earned global fame when he made the first trans-Pacific flight from the United States to Australia. He also made the first non-stop crossing of the Australian mainland and the first eastward Pacific crossing from Australia to the United States. He died on Nov. 8, 1935, when he disappeared during a flight over the sea off Burma.



Vincente Lopez y Planes was born in Buenos Aires, Argentina on March 3, 1785, and died there on Oct. 10, 1856. He studied law and then served as a volunteer during the English invasion of 1806-07. Settling into a political career, he was a member of Congress. He served briefly as a provisional president of the united provinces of Rio de la Plata in 1827. He later served as minister of the treasury, president of the Supreme Court of Justice,

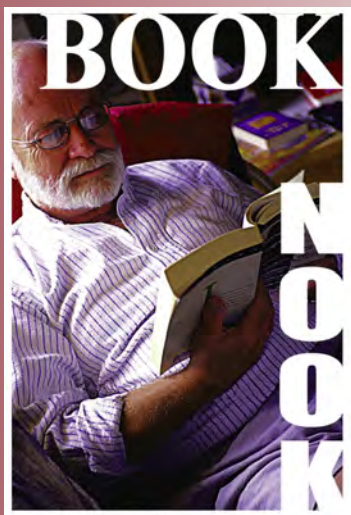


and governor of the Province of Buenos Aires. He was also a poet. Bro. Lopez was initiated in the famed "Lautaro" Lodge of Buenos Aires. He also became a member of the Lodge "Caballeros de America," also in Buenos Aires. He is pictured on a stamp issued by Argentina on March 23, 1985, as part of a set to honor famous persons.



Claire Lee Chennault received his degrees in 1921 at League City Lodge No. 1053, League City, TX. He is pictured on a stamp issued by the Maldives on Dec. 30, 1991, as part of a set honoring World War II leaders.

Bro. Chennault was commissioned a 1st lieutenant of infantry in 1917, later transferring to the aviation section of the Signal Corps. He retired from the U.S. Army Air Corps in 1937, and became an advisor on aeronautical affairs to Chiang Kai-shek and the Chinese Nationalist government. In 1941, he organized and trained the famous "flying Tigers" – a group of U.S. pilots recruited to fight for the Chinese, especially in defense of the Burma Road. He returned to active duty with the U.S. Army Air Corps, organized the 14th Air Force in 1943, and commanded it until the end of the war. He died in New Orleans, LA, on June 27, 1958.



Reviewed by Thomas W. Jackson, 33°

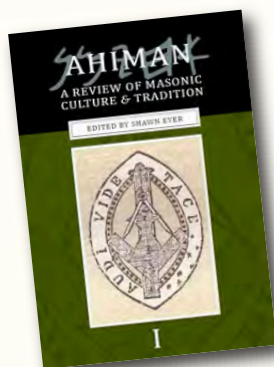
AHIMAN – A Review of Masonic Culture & Tradition

edited by Shawn Eyer. Published in 2009
by Plumbstone (plumbstone.com).

A new style Masonic journal has appeared upon the scene; one that might very well fill a niche that has been vacant in North America but is commonly found in most foreign jurisdictions. It may also serve as a satisfying tool to those young men coming into the craft today and who are seeking a deeper meaning in the philosophical purpose of Freemasonry.

The editor, who also serves as editor for the new Philalethes publication defines *Ahimen* as “an anthology dedicated to Masonic ritual, symbolism, philosophy, art and research and to promulgate a scholarly approach among those who explore Masonic philosophy....” *Ahimen*, however, is not a publication by any Masonic organization. A relatively young man himself, Eyer observes that “the defining characteristic of 21st century Freemasons was that they tend to desire more, not less, from the craft” and that today’s candidate for our fraternity has grown increasingly interested in a deeper experience of Masonic symbolism. The purpose of this journal is to support the positive efforts of those Grand Lodges working to address these issues.

Volume I contains articles written by both those living



and others long deceased whose names are readily recognizable or probably will or should be. For example there are contributions made by Robert G. Davis, Joseph Fort Newton, Plato and Thomas Starr King as well as the editor of the journal.

Thomas D. Worrell has written a beautiful chapter on *A Spiritual Vision of the Seven Liberal Arts*. David E. Stafford follows up the chapter of Plato’s *The Allegory of the Cave, with Masonic Initiation & Plato’s Allegory of the Cave*, an excellent analogy of Plato’s allegory to Masonic initiation.

Also included in this edition is a short chapter by Adam G. Kendall about Thomas Starr King, a name with which I was unfamiliar. Following Kendall’s article is an oration delivered by King as Grand Orator of the Grand Lodge of California in 1863 which must rank as one of the most eloquent Masonic orations ever given and that by a Brother of only three years (and who died at the age of 39) while achieving enough fame to have a monument on a 79-year display at the National Statuary Hall in Washington, DC.

There are other chapters just as stimulating written by other authors. *Ahimen* will be published subject to the material received and time available. It is projected at the present time that no more than one volume will be published in a calendar year. *Ahimen* is a beautiful production containing many photographs in full, rich color, but it is the written content that will make it valuable to those seeking more Masonic light.

The editor makes the observation that, “If anything, today’s candidate for our fraternity has grown increasingly interested in a deeper experience of Masonic symbolism. Now, Brethren seek a craft that is more relevant in their lives and more challenging to their hearts and minds.” This journal should provide an assist to those new Brothers in their search.

A Pennsylvania Masonic Handbook – The Personal Ahiman Rezon

by Robert E. Burt. Published in 2011 by Createspace,
a division of Amazon, 100 Enterprise Way,
Suite A200, Scotts Valley, CA 95066.

I am writing a review on this small book, not because it is a great literary masterpiece, but because it is an example of a good book reflecting a dedication to Freemasonry by Brothers who most Masonic leaders do not know exist.

The author is a Pennsylvania Freemason who holds Masters Degrees in political science and in public administration and has been living out of the jurisdiction



ARN – The Knight Templar

Available from Netflix and Amazon.com.



If you are a fan of epic films, romantic melodrama and history of the Knights Templar, then Sweden's *ARN – The Knight Templar* may just be the movie for you. Based on author Jan Guillou's trilogy, *ARN* is a tale of the life of fictional knight templar, Arn Magnusson. Released in 2007, the film is mostly in Swedish (with English sub-titles), but was a joint effort between Sweden, Denmark, Norway, Finland and Germany. Among its many stars unknown to American audiences, some will recognize Stellan Skarsgård from films such as *Angels & Demons*, *The Hunt for Red October* and *Good Will Hunting*. Its sequel, *ARN – The Kingdom at Road's End*, was released in 2008, and the total budget for both films combined came to a whopping \$30 million. It is the most expensive production ever in the history of Swedish cinema.

The film follows the 12th century life of the royal born Arn Magnusson. He is raised in a Cistercian monastery, where, along with his studies, he is taught to fight. Arn is eventually sent to fight the Saracens in the Holy Land, where he even crosses paths with Saladin himself. There is perhaps not as

much fighting as one might suspect, but the battles are fantastic, nonetheless. The cinematography is gorgeous and features the lavish landscapes of Sweden, Morocco and Scotland. The personal relationships are a bit overdone, and occasionally the film seems to drag. It was a surprise to learn that the movie was only two hours and 19 minutes in length. In seemed longer. One will also want to prepare for the subtitles for the Swedish, Latin, French and Arabic that comprise the dialogue of the movie.

Despite its minor flaws, *ARN – The Knight Templar* will likely entertain most Masons. I look forward to seeing the sequel, *ARN – The Kingdom at Road's End*, though only the first film is available on Netflix.

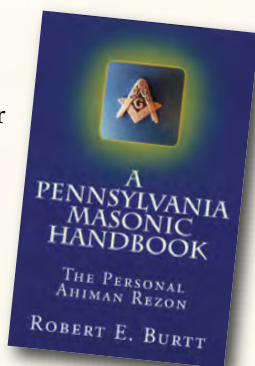


Reviewed by Jerry A. Roach Jr., 32°

as an employee of the U.S. Department of Homeland Security.

He has written this book after years of lamenting that there were no good guides in print for Pennsylvania Freemasons. He decided to stop complaining and do something about it. He makes observations on Freemasonry that would serve as valuable insights to newly raised Master Masons and has been sending copies to each new member of his lodge. He emphasized that he did not write this work to make money but to help Brothers to understand the craft.

There are some errors in what the author has written, such as the United States being the only country that has Freemasonry set up on a state to state basis, that a valid dues card must be presented to visit another lodge, that the Masonic home in Elizabethtown is only for Master Masons and their families, that Knight Templary is the only body within



Freemasonry that is strongly religious in character and accepts only candidates who profess Christianity and that the Shrine requires either Scottish Rite or York Rite membership as a prerequisite.

Several of these errors are the result of assuming that all Grand Lodges function like those in North America. Others are simply the result of lack of knowledge. That being said these errors do not serve as a major distraction to the value of the intent of the book.

Although the book is written specifically for Pennsylvania Freemasons, it is worth reading by any Brother, not only for the general knowledge it contains but for the stimulus it might provide to those Brothers who may feel inadequate in putting down in writing their dedication to the craft. He makes some excellent observations and might answer simple questions by newly raised Brothers.

Health Wise

ideas
for
health
and
fitness



Tomato juice helps bones

At the University of Toronto's Calcium Research Laboratory, researchers say lycopene from tomatoes has previously been shown to have a protective effect on bones. Their new finding suggests that lycopene can be used as a natural complementary or alternative supplement for the reduction of bone absorption. It is especially recommended for women who are age 50 or older.

Other foods with high levels of lycopene include pink grapefruit, watermelon and guava. Among prepared foods, spaghetti sauce, tomato sauce and paste, and ketchup are loaded with lycopene.

Take care of yourself

People have lots of excuses for not thinking about health and getting in shape. Lack of time is the most common excuse, says best-selling author Bob Greene in his book *The Life You Want: Get Motivated, Lose Weight and Be Happy*.

He studied people's schedules and found they all had time every day that would be better spent being physically active. He asks, "Who doesn't have 30, 40 or 60 minutes a day to exercise and take care of themselves?"

Green says exercise aversion is another cause. People avoid it because they don't want to experience the discomfort of working at it. But discomfort means you are exerting yourself enough to burn calories and improve your health. Some people exercise while watching TV or walking with a friend.

Once a week, it's important to make a healthy week's menu instead of just eating whatever is in the fridge.

Buy fresh fruit, vegetables, fish, whole grain bread and crackers, plus meat, but not too much.



The good news is that successful dieters take a break on one or two days of the week. Within reason, they eat whatever they want, such as a few slices of pizza but not the whole pie.

Sleep more, lose weight

Diet and exercise are important when you want to lose weight, but unless you get a good night's rest, pounds are likely to stay where they are.

One study found that overweight adults lost 55 percent less fat when they got 5 1/2 hours of sleep a night and the sleep restricted group lost more muscle mass.

David Rapoport, MD, associate professor and director of the Sleep Medicine Program at the New York University School of Medicine, says doctors have long known that hormones are affected by sleep. It wasn't until recently that appetite and the influence of leptin and ghrelin entered the picture. Doctors found that both can influence our appetite. And studies show that production of leptin and ghrelin are influenced by how much we sleep.

Eat your vegetables

Weight Watchers, which since 1997 has helped millions of dieters lose weight through its point system, has changed its values. Previously, dieters could eat whatever they wanted, as long as they kept portions under control.

Now, company president David Kirchhoff concludes, on Weight Watchers website, that calorie counting has become unhelpful. Quoted in *Time*, he says, "When we have a 100-calorie apple in one hand and a 100-calorie pack of cookies in the other, and we view them as being the same because the calories are the same, it says everything that needs to be said about the limitations of just using calories in guiding food choices."

The new point system favors food that is high in protein or fiber and higher points for foods loaded with carbohydrates which are easily absorbed and turned into fat.

Joint Problems?

Injecting a blood-derived liquid called platelet-rich plasma (PRP) into the painful tendon tissue has shown significant success. The PRP is derived from a sample of their own blood.

In the case of painful tendons, doctors at the Mayo Clinic have found that deterioration of the tendon is what causes pain.

Usually, platelets repair injured tendons by gathering at the site of an injury to form a clot. The platelets release growth factors and proteins that stimulate healing. If it doesn't happen, injecting PRP does the same job, only better.

It is effective in treating tennis or golfer's elbow, hamstring tendons, the knee's patellar tendon, the Achilles tendon, and the plantar fascia tendon on the bottom of the foot.

PROVIDING SUNSHINE *continued from page 17*



A member of the Sunshine community receives training through Adult Day Services.


the Englers looked to the Mennonite Church, where the Nafzingers were members. In 1960, operation of Sunshine was signed over to the Mennonites, and that organization has maintained the philosophies and vision forged by Roy and Georgette.

Under the new leadership Sunshine has grown to be much more, all the while keeping the original philosophy intact. This is a home and a community.

People with developmental disabilities now make

choices about their lives and become contributing members of their communities. The residency today goes far beyond children. People of all ages are welcome. Individuals might live in the intermediate care facility with around-the-clock nursing services. They might live in one of Sunshine's family care homes. If they wish to live in a private home, Sunshine offers the "living program," giving them the support they need, tailored to the individual. Adult day services focus on supporting individuals as they strive to be independent and become productive members of society. That includes paid employment, art, gardening, and a host of other activities.

The physical plant is more diverse, including a heated therapy pool, a gymnasium, and a boardwalk built by a local college fraternity.

In downtown Maumee is Georgette's Grounds and Gifts. Named for Sunshine founder, Georgette Engler, it is a coffee shop and gift store run by members of the Sunshine community. At any one time there may be as many as 20 employees. All products are "fair trade," meaning that the suppliers and farmers are paid a fair amount for their labor. Appropriately, the store sits about four blocks from the site of Cassabon's General Store, once owned by Georgette's family and the place where it all began. 

for more information on Sunshine, visit sunshineincnwo.com.

Pay Your Scottish Rite Dues Online



Reaffirm Your Commitment to the Scottish Rite and Enjoy all the Benefits of Membership in the Fraternity of Choice has to Offer.

The Supreme Council is pleased to announce a convenient way to pay your Scottish Rite dues online through the Supreme Council's secure and improved member website.

As a result of this new option, the process of renewing your membership is as easy as 3-5-7. Members who choose to take advantage of this system will not only save on postage, but they will also drastically reduce the amount of time and effort that has traditionally gone into reaffirming their commitment to the Scottish Rite. This process can be done in just minutes.

Members in participating Valleys can login twenty-four hours a day, seven days a week, and can return at anytime to update their email address, check on their membership status, and to donate to Scottish Rite charities. Eventually, the system will be expanded to allow members to update their contact and other personal information with the security and efficiency that this new system offers.

Any member wishing to continue to pay his dues and support his Valley either in person or through the mail can still do so.

How to Pay Your Dues Online

1. Go to www.ScottishRiteNMJ.org
2. Click on "Member's Center" located on the top right corner of the page
3. Click on "Pay Your Dues Online"
4. First-time visitors must register as a new user
5. Once registered, login to pay your dues and donate to Valley charities online

NOTE: Please be sure to have your member number (located on your dues card) and credit card ready.

It's That Easy!

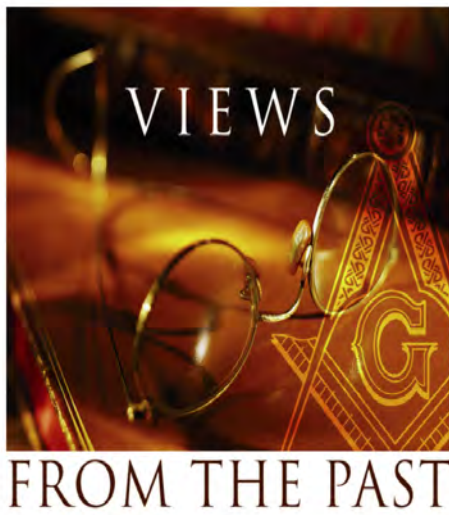
WAR-TIME MEETINGS

On May 9, 1945, I had occasion to be one of a party which drove from Boston to the testing plant and range of Johnson Automatics, Inc., on important, essential war business.

On returning, we drove by the horseracing park at Narragansett. The tremendous parking lot adjacent to the racetrack was completely filled with many thousands of automobiles. Even adjacent lots were also occupied. The papers reported an enormous attendance with legalized

gambling running well into seven figures. Is anyone so credulous as to believe that there is a day at such a racetrack which does not involve hotel sleeping accommodations and transportation facilities (other than local) for more than fifty people? Moreover, the horses do not travel the circuit from track to track by their own power.

My personal reaction is fully in accord with a recent telegram sent by the Atlantic City Convention Bureau, Hotel Association and Chamber of Commerce to the members



Visit of the Prince of Wales to Bunker Hill

The Prince of Wales visited Bunker Hill on the 12th of October, at the invitation of the president of the Bunker Hill Monument Association, Bro. G. Washington Warren, by whom they were suitably received. "The party," says the *Aurora*, "then walked to the entrance of the monument and examined the interior, looking up the cone to the top."

The president explained to the prince the history of the original Masonic monument, a copy of which in marble, stands in the center of the obelisk, and turning to the Duke of Newcastle, who is Provincial Grand Master of Freemasons, Mr. Warren observed, "This may perhaps be specially interesting to your grace as it relates to Masonry." The prince not understanding what was said, desired the remark to be repeated, which being done, the prince said with a smile, "Oh, yes; the duke is a Freemason." He then passed round the monument, within the enclosure, observed the English and American flags at the top, and inquired the height of the structure. He then made a pleasant remark to President Warren as to the object of erecting the structure, to which the president made an appropriate reply. The prince cordially observed, "It is time these old matters were forgotten."

His Honor Mayor Dana proposed to the royal party to make a further visit to the city and to visit the Navy Yard, offering to send a message to Com. Hudson that he might prepare for the reception. But the lateness of the hour, and many other matters remaining to be attended to, prevented their acceptance of the invitation.

Before the party left the premises, President Warren stated to the Duke of Newcastle, that he had caused three copies of the *Inauguration of the Statue of Warren* to be suitably bound, one copy of which was intended for the prince, one for Lord Lyons, and one for his grace, as mementos of the visit of the royal party to Bunker Hill; and the duke replied that he would be happy to receive and dispose of them as desired.

This visit, though suddenly improvised and without the opportunity to make such preparations as would have been gladly desired and been more generally participated in by our citizens, is a memorable one, and like the visit to the tomb of Washington, will exemplify to the country the cordial feeling of amity which happily exists between the government and people of our mother country and our own.

—Charles W. Moore, *Freemasons' Monthly Magazine*, Nov. 1, 1860

INFLUENCE of Masonry

Go into legislative halls; look around the political arena; with the patriot's eye survey the differences which distract our common country and our state; behold the divisions which array our people so bitterly against each other; and then turn to the lodge room; cast your eye around this beautiful hall, and see the contests of Masonry – contests as to who best can work and best agree – and be proud of the influences of Masonic spirit. Without, is strife; within, is peace; without, the paths of individuals separate; within, they converge; without, we are too apt to extend to those around the weapon of warfare; within, we lean on each other's arms for aid and support. Well may we rejoice at the extension of our beloved Institution; if its precepts, its injunctions and its obligations are laid up in our hearts, and exemplified in our



actions; if they are bound as signs upon our hands, and as frontlets between our eyes; if they are cherished when sitting in our houses – when walking by the way – when lying down and when rising up. Who can estimate their importance; who can limit the prophecy of their happy effect?

—Giles M. Hillyer,
The Ashlar,
Aug. 1856

—Melvin M. Johnson, 33°, *Chicago Scottish Rite Magazine*, June, 1945

of Congress in Washington. It points out that “until the Government cancelled its restrictions on horse racing, while denying the right of assemblage to legitimate public groups ... every group had conscientiously complied with all official requests for cooperation. But when the Government itself decides that transportation problems are so well solved that horses and jockeys and race track patrons can expend travel miles so freely, we feel justified . . . to raise a vigorous voice of protest . . . insisting on the right of unrestricted assemblage, within each state ... for the purpose of furthering the war effort, and a discussion of peace-time problems ... which are no less important than the resumption of horse racing.”

Much of this country's success has developed through meetings of groups of citizens coming from scattered localities who, while meeting because of a

common interest, exchange views concerning public affairs, promote public welfare and maintain public morale, not only in meetings but equally in conferences and conversations. Such discussions are essential to the preservation of liberty. Freedom of assembly is even more important than freedom of the press.

It is difficult for me to understand why horse racing, with its attendant travel and expenditure of millions in gambling, can be authorized while bans continue on religious, educational, charitable, fraternal, scientific and other eleemosynary and benevolent organizations.

I suggest that those of you who have views upon this subject, whatever they are, write immediately to your senators and representatives in Congress that they may be made aware of what you think about it.

ATTENDANCE

If all the many words and thoughts of our Past Grand Worthy Chiefs on this subject were assembled and condensed into a few words, they would contain the following, “The attendance participation of our membership at council meetings is completely dependent on the amount of preparation, current interest, stimulating qualities and brevity of the programs.” It is also necessary that advance notice of the programs be made of the subject among the membership.

It would be practically impossible to set up a permanent standard for all of our councils to follow with respect to programming. Since each council and area seem to be divergently interested in the many types of subjects that can be presented for both education and entertainment. What may be found successful in one council may be found of little interest to another, but if no thought whatever is made to present a worthwhile program, then the result will be a falling off in attendance and an eventual disinterest of the members.

It is, however, safe to assume that

modern subjects containing new practices and theories on all scientific subjects will receive the most amount of interest and attention, as they contain the greater educational values for the future. It is right that the members should expect the officers to take the initiative in the council activities, but it is also essential that after having prepared the various programs that the officers can expect the interest and support of the members. If you find a consistently poor attendance at the council meeting, either one or the other, or both, have failed in their duties and obligations to each other.

If the proper amount of time and attention is applied by all concerned, it is a certainty that we will have consistently good attendance at our meetings.

Have you missed a meeting or two? If you have be sure to attend the next meeting you may get a wonderful surprise.

— W. M. Sutherland, *The Universal Engineer*, April 1975

QUOTABLES

You attract to yourself reflections of that which you are. If you're friendly, then everybody else seems to be friendly too.

— David Hawkins

Nothing limits achievement like small thinking. Nothing expands possibilities like unleashed imagination.

— William Arthur Ward

We learn by example and by direct experience, because there are real limits to the adequacy of the verbal instruction.

— Malcolm Gladwell

Always go to other people's funerals, otherwise they won't come to yours.

— Yogi Berra

The majority of men meet with failure because of their lack of persistence in creating new plans to take the place of those that fail.

— Napoleon Hill

Do not try to be anything but what you are, and try to be that perfectly.

Francis de Sales

Adversity is another way to measure the greatness of individuals. I never had a crisis that didn't make me stronger.

— Lou Holtz

It's so easy: To think about love, to talk about love, to wish for love. But it's not always easy to recognize love, even when we hold it in our hands.

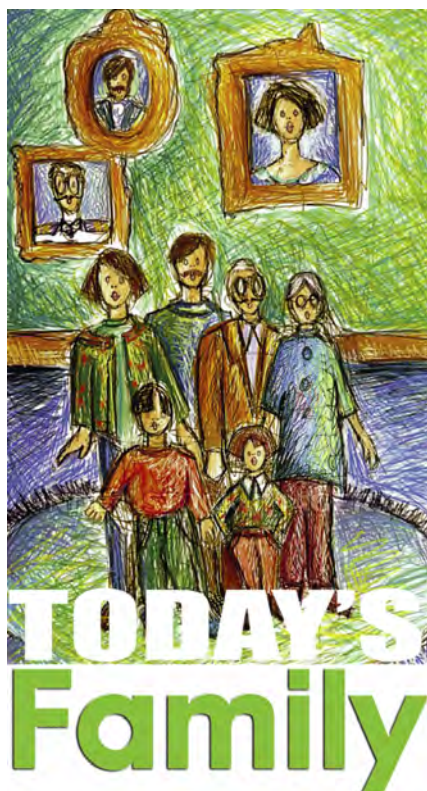
— Jaka

We either make ourselves happy or miserable. The amount of work is the same.

— Carlos Castaneda

If you have health, you probably will be happy, and if you have health and happiness, you have all the wealth you need, even if it is not all you want.

— Elbert Hubbard



Switch a wood-burning fireplace to gas

If you like the coziness of a burning fireplace but don't like to find wood and store it, or the task of building a fire, you may be among homeowners who decide to switch to a no-fuss gas fireplace instead.

The Chimney Safety Institute of America recommends that the chimney be thoroughly cleaned before installing a gas-burning unit. With gas, creosote doesn't build up as quickly, but the chimney needs to be inspected for cracks.

Cybersecurity without passwords

The government is backing a system to verify identities online. It would be a fix for one of the fundamental challenges of the Internet today: many, many passwords.

The U.S. Commerce Department says the new online security system will eliminate passwords and could boost e-commerce. The plan would call for a single sign-in each time a computer or smartphone is turned on, using a device such as a digital token, a smartcard or a fingerprint reader.

Once logged in, users would have access to any website that has signed up for the program. You are the password in this system.

Government experts say passwords don't provide good security, because most people choose character combinations that are easily hacked.

A security standard could also cut the size of Internet company help desks. According to the Homeland Security Department, the highest cost element of help desks is dealing with lost passwords.

Save energy drying clothes

When you wash a heavy load of towels or sweatshirts, run them through a second spin cycle in a top loading washing machine. For front loaders, put them through a second drain-and-spin cycle. You'll get more water out of heavy loads, which means they will take less time to dry.

Experts for *Good Housekeeping* recommend adding a second load to the dryer as soon as the first one is finished. It will take less energy to warm it up. Add a clean dry towel to a wet load to absorb dampness and the load will dry faster.

More older folks go online

Eldercare Locator, a service of the U.S. Administration on Aging, has released a guide to help seniors do things like go online to join social networks, hook up to Skype or explore Google.

The fastest-growing group of people using social networking today is adults ages 65 and older, followed by those in the 50 to 64 age group.

Let kids sleep in on weekends

A new study of young children who didn't get the recommended nine to 10 hours of sleep each night shows that they were more likely to be overweight and moving toward obesity. Reported in *Time*, those who slept the least were four times as likely to be obese as kids who slept better or slept more.

The good news is that letting kids catch up on their sleep on weekends reduced their risk of obesity.

Watch for lumens

The government wants the next generation of light bulbs to be measured by lumens, meaning brightness, and to show an annual energy cost for each.

A 60-watt bulb is about 800 lumens, but you may see a lumens estimate of 750 to 1050 on a specific brand of bulb.

Walker safety

People of all ages use walkers when they have an injury or health problem. But the Centers for Disease Control and Prevention reports that most of the 47,000 people treated for falls involving walking aids, particularly walkers, are older people. How to stay safe:

- Clear the way. Pick up throw rugs, cords and any other tripping hazards. Watch for your dog or cat.
- Have the right size. When your arms are relaxed at your sides, the walker handles should line up with the bend of your wrists.
- With a non-wheeled walker, lift it and move a comfortable arm's length ahead, then step into the middle of the walker. With a wheeled walker, walk in the walker, not behind it.
- Wear stable walking shoes with nonskid soles or socks with rubber grips on the bottom.
- Keep the rubber legs of a walker clean. Replace if they show wear.



More than Just Books...

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

By CATHERINE C. SWANSON

On the International Scene

In May, I attended the 3rd International Conference on the History of Freemasonry at the George Washington Masonic Memorial in Alexandria, VA. This conference was previously held in Scotland.

I was interested to network with scholars of Freemasonry and let them know what rich resources we have at the Van Gorden-Williams Library and Archives.

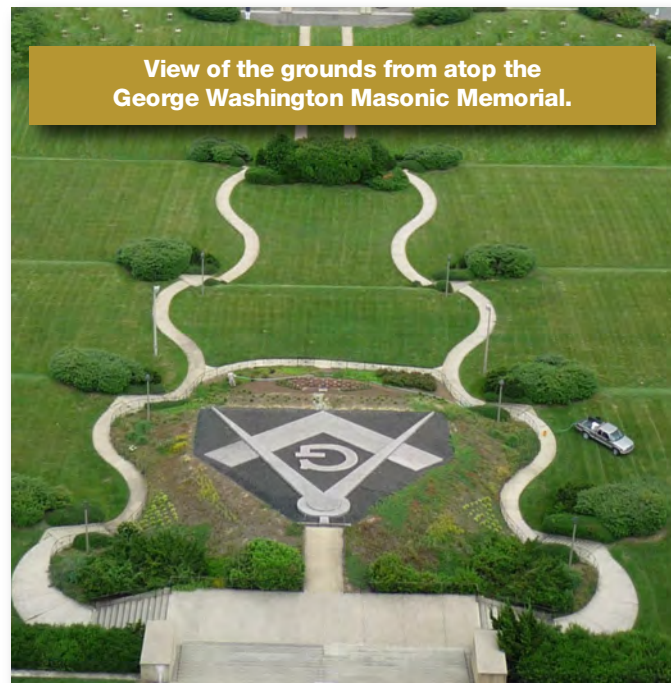
My three colleagues all presented papers on their historical research relating to Freemasonry.

Many researchers are not always aware of where to find manuscripts, correspondence, minute books, ledgers and ephemera on the history of Freemasonry and other fraternal organizations. This was a great opportunity for promotion of the library and archives as well to see how scholars are currently using library and archival resources in their research.

The three-day conference featured more than 80 papers and six keynote addresses, delivered by scholars from the United States, Europe, and beyond. These papers were divided into sessions such as “Freemasonry and Religion,” “Early American Freemasonry,” “Women and Freemasonry,” and “Afro-American Freemasonry.”

Some of the most intriguing papers were “The female case: the religious dimension of the Adoption Rite” by Jan Snoek, Germany, “What I am today: Benjamin Emmons’ Masonic gift,” Hilary Anderson Stelling, USA, (director of exhibitions and audience development, Scottish Rite Masonic Museum and Library), “Public Masonic processions in the thirteen American colonies,” John Wade, UK, “Freemason women and modern civic life in George Sand’s ‘La Comtesse de Rudolstadt’” by James Smith Allen, USA, and “Prince Hall Grand Masters: Unacknowledged Generals of the American Civil Rights movement, 1930-1968,” by Stephen Hill Sr., USA.

James Smith Allen’s analysis of George Sand’s French novel, *La Comtesse de Rudolstadt* (1843), was well documented. He traced the sources for Sand’s account of Freemasonry in the 18th century and showed that the author made careful use of them in her fictional narrative. The main character, Consuelo, begins life as a penniless daughter of a Spanish gypsy, and is transformed into an opera star by the maestro Porpora. As part of this coming of age story, Consuelo is initiated into co-Masonry in France. According to Allen, this initiation and story is an accurate reflection of French intellectual and civic life in post-Revolutionary France.



View of the grounds from atop the George Washington Masonic Memorial.

An interesting discussion followed papers delivered on “Afro-American Freemasonry.” Questions were posed to the presenters, Jeff Croteau (manager of the library and archives, Scottish Rite Masonic Museum and Library) and Stephen Hill concerning the participation of black abolitionists in predominantly white Masonic lodges in Schenectady, NY, during the 19th century and the role of politics in Prince Hall lodges during the 1960s and today.

In her paper entitled, “Sparkling through Time: Paul Revere’s Masonic Jewels,” Aimee Newell (director of collections, Scottish Rite Masonic Museum and Library), used correspondence and lodge minutes to support her historical inquiry. Jeff Croteau and Hilary Anderson Stelling also used archival sources to support their research. The Van Gorden-Williams Library and Archives has the Masonic resources to inspire many more research inquiries of this type.

The Van Gorden-Williams Library & Archives is located just off the main lobby of the Scottish Rite Masonic Museum and Library and is open to the public 1:00 pm – 4:30 pm, Wednesday-Saturday. Reference assistance is provided in person, by phone, or by email. You may contact us at 781-457-4109 or library@monh.org.

Kindness Counts

In 2007, my dear wife Shirley passed away after 52 years of a wonderful marriage. Shirley's passing was the hardest thing I had ever endured. A few days later my door bell rang and, to my surprise, Past Master Fred Shindle and Tyler William Stecley from Collingswood Lodge stopped by to offer their condolences. After reading "Does it Happen Here?" (TNL, Feb. 2011) and reflecting on their kindness, I realized I had never thanked them for helping me at a very low point in my life. I now thank them both from the bottom of my heart. I'm glad to report "It doesn't always happen here."

*William B. Hunter Jr.
Valley of Southern New Jersey*

Happy Birthday to You

Thank you for the special good wishes that you sent to me on my 95th birthday. It certainly was a special card and the only Masonic acknowledgement that I received – other than a dues notice.

Having previously read your page three report in the May issue of *The Northern Light*, I must also send my congratulations on your theme about individually caring for each other.

At 95, I have walking problems and very poor eyesight to see where I am going. I can no longer be active but I do care, and appreciate your thoughtfulness.

*Nevin E. Schlichting
Valley of Philadelphia*



The Masonic Goat?

Your February cover story of *The Northern Light* featured a Masonic Goat which appears to be a ram, a sheep, not a goat. On receiving the May 2011 issue, I've noticed on page 30 a single response from a reader in Chicago, but he did not mention the obvious that the goat is a curly-horned sheep.

*John R. Davis
Valley of Philadelphia*

Editor's Note: The photo was of an object in the Scottish Rite Masonic Museum and Library, constructed by Demoulin Brothers of Greenville, IL, 1900-25, titled "Bucking Billy Goat."

Another View

I call your attention to the cartoon on page 28 (TNL, Feb. 2011). The caption "Does the wet snow make my butt look too big?" made by the female snowman is obviously gender based and while some may find humor there, I do not. I perceive it to be anything but humorous, in fact I find it offensive in nature. Now I enjoy humor as well as the next Mason, however in a Masonic magazine such as yours this cartoon was out of place, especially when it makes humor of one sex or the other.

*D. Arthur Bush
Grand Lodge of Oregon, A.F. & A.M.*

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.

masonicmoments

An historical marker in Sandusky, OH, taken by
Kenneth L. Doyle, Valley of Indianapolis



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.

While serving as Grand Lodge Representative from Connecticut to the Grand Lodge of Sao Paulo, Brazil, **Peter G. Gaulton, Valley of Hartford**, visited the seaport town of Paraty and found this monument dedicated to the Masons who are credited with designing the layout of this historic community, located south of Rio de Janeiro.



Address Changes

Are you moving, and you want to make sure you continue to receive *The Northern Light* at your new home? The quickest and most efficient way to have your address changed 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."

Going Green

In the February issue of *The Northern Light* we announced that the magazine 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. In April we received our first official request to be removed from the hardcopy subscription list. Bro. Michael Herr from the Valley of Springfield, IL, made the request, not because he was displeased with the content. Rather, he said, he was "going green." He now reads the magazine electronically and doesn't want to waste the paper. Rest assured that *The Northern Light* 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 "Northern Light." Not only will you be able to sign up for the electronic version, but you can also download all previous editions.

Shedding Light on Sunshine

The article on the amazing story of Roy and Georgette Engler and their Sunshine home, featured in this issue,

was the work of many individuals. First, Gary McElfresh, Executive Secretary for the Valley of Toledo, put us on to the story, provided a copy of a public television documentary produced on the subject, and put us in contact with many of the principals of the story. Bro. Byron "Barney" Stickles was invaluable with his first-person accounts. Barney was there when the events unfolded, and he still takes an active role in day-to-day life at Sunshine. Carolyn Miller, communications coordinator at Sunshine was a tremendous help, offering us a complete timeline of the history of the center, and she outlined the programs offered today. We also thank public television station, WGTE. Its program, *Making Sunshine*, provided several leads to follow and offered an overview of the Engler story.

An Active Active

Ill. Bro. Garry Hageness, an Active Member for Wisconsin, was recognized for the great work he has been doing in his community. In May he received the "Bert Grover Child Advocacy Award," bestowed by the Wisconsin Association of School District Administrators. Bro. Hageness has been offering his services in a variety of ways. He has been active with Big Brothers/Big Sisters. He has officiated youth football games, and he spearheaded a project which resulted in a new sports complex for the Eleva-Strum High School. The school superintendent says, "He's such a modest man. . . . He's always cared about the kids." According to his local newspaper, the *Leader Telegram*, "The \$1,000 check he received with the honor was given to the Eau Claire Dyslexia Center." Bro. Steve Pekock, director of development

for the Supreme Council says about Bro. Hageness, "Garry is an old-fashioned kind of guy. He sees a need, rounds up some friends, and gets it done."

International Conference on the Move

As with the first two editions, the Scottish Rite Masonic Museum and Library was well represented at the International Conference on the History of Freemasonry. As reported in "More than Just Books", (page 29) three staff members presented papers. The conference was started in Edinburgh in 2007, and is now staged every other year to bring many of the leading experts on the history of our fraternity together. The second conference was also held in Edinburgh and this year it came to the United States, hosted by the George Washington Masonic Memorial in Virginia. In 2013, it will be held in northern England, in the Manchester/Sheffield area. In 2015, it heads back to North America, as Toronto plays host.

Alan E. Foulds, 32°
editor



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