

The Northern Light

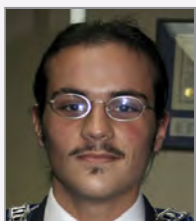
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The Northern Light

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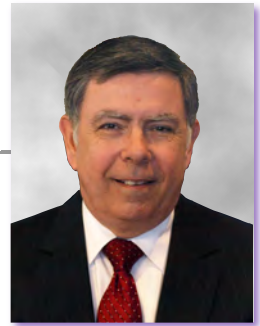
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SOVEREIGN GRAND COMMANDER

John Wm. McNaughton, 33°



Apple

The Apple Computer Company (stock ticker symbol APPL) was established in 1976 by Steve Jobs, Steve Wozniak and Ronald Wayne and incorporated one year later. In 2007, the company removed the word computer from its name to accurately reflect its move into the consumer electronics business. During its formative years, there were many exciting new products and certainly many difficult times.

During the 1990s, on the verge of a severe downward business trend and crippling financial losses, Jobs sensed the need for Apple to change and redefine itself. Was Apple prepared for an envisioned turnaround? The short answer: yes, it had to make changes. In fact, Steve Jobs even partnered with an old business competitor, Bill Gates at Microsoft. Then in 1998, Apple unveiled a breakthrough product, the iMac computer which sold over 6 million units, thus saving the company's future and helping to establish Jobs' legacy.

As a result of these and other changes, Apple now boasts the second largest market capitalization (defined as its share price times the number of outstanding shares) of any company in the United States. Today, Apple might be described as a company in the middle of a visionary revolution. Perhaps one of the key elements that started this extraordinary change for Apple can be found in one of Steve Jobs' classic presentations at an annual meeting of company stockholders. In his comments, Jobs said that Apple must "think differently and express that in our products."

Consider for a moment the following quotation from Mr. Jobs and substitute the word "Freemasonry" for Apple. "When I hire really senior people, competence is the ante. They have to be really smart, but the real issue for me is whether or not they going to fall in love with Apple. If they fall in love with Apple, everything else will take care of itself. They'll want to do what's best for Apple, not what's best for them."

Certainly, the Masonic fraternity is a much different organization than Apple. We obviously have more members than Apple has employees. But, in order to prepare for the future, the Masonic fraternity must also have a revolutionary vision.

In preparation for this turnaround, our Masonic leaders must understand that we have to be focused on our most valuable asset – our members. The fraternity's focus on the perfection of ritual by its Grand Officers (known in some circles as ritual police), charities which benefit the secular world at the expense of the needs of our own members, and our preoccupation with real estate issues are hardly the elements of a visionary revolution for any company, much less the Masonic fraternity.

Steve Jobs has been a very dynamic engineer and marketing guru. His real successes, however, have resulted from his practical skill in understanding why Apple had to change and to evolve.

As part of the development process of this revolutionary Masonic vision and the emphasis on the distinctive worth of each member, we might again draw wisdom from these words from Steve:

"Here's to the crazy ones, the misfits, the rebels, the troublemakers, the round pegs in the square holes – the ones who see things differently. They're not fond of rules. You can quote them, disagree with them, glorify or vilify them, but the only thing you can't do is ignore them because they change things. They push the human race forward, and while some may see them as the crazy ones, we see genius, because the ones who are crazy enough to think that they can change the world are the ones who do."

Some day, members of the Masonic fraternity will look back at the beginning of the 21st century and realize there were visionary Masonic leaders who understood the need to change.

What exactly is that revolutionary vision for the Scottish Rite?

Individually, we must care about each other, and collectively, we must meet the fraternal needs of our members.

Will you be remembered as one of those visionaries of the 21st century?

To be continued . . .

John Wm McNaughton
Sovereign Grand Commander



Inspired BY FASHION

OVER THE PAST 50 YEARS OR SO, POPULAR television programs and movies frequently poke fun at Masonic groups by featuring characters that belong to made-up fraternities with goofy names and even funnier hats and costumes. Think of Mr. Cunningham, the “Grand Poobah” of his Leopard Lodge on *Happy Days*; Fred Flintstone and Barney Rubble who were members of the “Royal Order of the Water Buffaloes” on *The Flintstones* cartoon, and “Raccoon” member Ralph Kramden on *The Honeymooners*. Members and non-members alike have often perceived Masonic costume as weird, funny or outlandish.

And, indeed, Masonic regalia can have an element of wackiness. An 1890s photograph of a Royal Arch degree team from Kansas shows a rather weird and wild mix of costumes. But, we may think the same thing about the clothing we see in historic prints, paintings and photographs from the 1700s and 1800s. Even people of the era reacted to what they perceived as the extremes of fashion by publishing cartoons and satires. Then, as now, fashion itself was as wacky, if not more so, than the regalia worn by Masonic groups.

However, when we start to look more closely, comparing Masonic costumes and photographs with clothing and images from the same time periods, we can see that regalia manufacturers often took their cues from fashion houses.

A new exhibition at the Scottish Rite Masonic Museum and Library in Lexington, MA, “Inspired by Fashion: American Masonic Regalia” (opening in June), aims to trace the fashionable inspiration behind traditional Masonic costumes and regalia. Using garments and images from the museum’s collection, the exhibition explores four different muses for Masonic garments – contemporary fashion, the military, Orientalism, and theater – to show the connections between everyday style and Masonic fashion over the centuries.

Masonic costume draws from a vast number of styles and sources, often mixing them together to create something different – and bizarre. While the rituals performed by the group usually set the theme for the costumes worn, the rituals

Masonic Bathrobe, 1965-85, probably American, Scottish Rite Masonic Museum and Library. Photo: David Bohl.

N: AMERICAN MASONIC REGALIA

themselves were inspired by a long list of places, things and events. A partial list of influences might include places such as France, ancient Greece and Rome, Egypt, India, Persia and Scandinavia; forms of dress such as 1700s fashions, military uniforms, medieval dress, college regalia and millinery, as well as Gothic architecture; the Bible, Druids, and historical pageantry.

When it was organized in the early 1700s, Freemasonry offered a way for upper-class men to meet together, socialize and share views. Over the centuries, American Freemasonry has continually adapted its aims and activities to reflect the interests of its members. During the mid- and late-1700s, the fraternity experienced a tremendous upsurge in popularity, in part because its values echoed those of supporters of American independence. Mid-1700s fashion trends for men mirrored this cultural interest in equality and found men wearing relatively simple and unornamented clothing, whether merchant or artisan. The clothing worn in the lodge followed the principles of equality and Brotherhood that guided all Masonic lessons. Yet, Freemasons still wished to set themselves apart by what they wore and the materials used. Their regalia demonstrated a familiarity with genteel style and resonated with its gentleman founders. For example, Masonic aprons were made from soft, supple lambskin, rather than the durable cowhide of most workmen's aprons.

Early Masons are exemplified by the appearance of Mr. J. Hull, who sat for a portrait, with his wife, around 1815. He wears the traditional Masonic costume – apron and sash – which would have been quickly understood by almost all who saw this image.

There are also a number of print sources to illustrate Masonic costume of the early and



Shrine Parade Jacket, 1920-60, probably American, Scottish Rite Masonic Museum and Library. Photo: David Bohl.

mid-1700s, as the fraternity gained popularity. One of the best known is an engraving by William Hogarth titled *Night*. One of four engravings in Hogarth's satirical series, *The Four Times of the Day*, shows an alley scene outside the Rummer & Grapes Tavern in London, which was the meeting place for one of the city's lodges. Two Masons are depicted. One wears an apron, collar and square jewel (emblem of the Master's office). The man assisting him carries a sword, probably signifying his role as the lodge Tyler.

This print shows how Masonic regalia was worn over one's street clothes, while also suggesting how these basic elements fit with contemporary dress. They do not look out of place, yet are noticeable.

The Masonic apron comes from the traditional garb of working stonemasons who wore protective aprons. In the 1700s, Masonic aprons retained their animalistic shape, but over time,

they became more geometric, eventually becoming smaller and rounder or square.

Sashes were worn by the Master of the lodge, as well as by officers of the state's Grand Lodge. Like aprons, which were often seen in workplaces, ribbon sashes were also a common accessory in non-Masonic life – in this case, upper-class men wore them as part of formal dress. Men also wore baldrics to carry their swords and these baldrics show similarities to Masonic sashes. A print of Revolutionary War Major General Benjamin Lincoln shows him wearing a sash with his sword over his vest and military coat. This image resonates with some of the early portraits of Freemasons.

By the late 1800s, menswear had become extremely standardized, offering little room for individuality. Men, regardless of profession or location, became somewhat indistinguishable from each other, as illustrated in fashion plates from the time. Following this trend, large regalia houses offered mechanically-manufactured aprons, sashes and uniforms. Materials, colors and styles were similar throughout the country. But, even as regalia became more standardized, it still offered men a way to dress expressively, particularly during degree rituals and public processions.

While the exhibition focuses on male dress, since Freemasonry is a fraternity for men, there is a section that explores the inspiration for Order of the Eastern Star regalia. Like Masonic Brothers, the members of Eastern Star chapters wear three types of regalia depending on whether they are serving as officers, performing a ritual or attending an installation. Officers are distinguished at meetings with sashes, jewels and badges. Participants wear special costumes for initiation rituals, and the installation of chapter officers and other special events call for white gowns, like the ones in a 1930s photo of the presiding officers of one of Georgia's District Grand Courts. The installation gowns draw on contemporary styles, as well as classical robes and wedding dresses.

The Civil War profoundly affected all aspects of American culture and society, including fashion. As thousands of men turned out in uniform, military style was in vogue from the 1860s through the end of the century. Masonic

regalia – and even women's fashions – followed the trend, incorporating elements of military uniforms including epaulettes, piped seams and tailored silhouettes.

After the war, many Freemasons joined the Knights Templar. The group's explosion in membership following the Civil War is not coincidental. There were no more local militia units which had provided an outlet for male sociability. Joining a fraternity, particularly one with a militaristic uniform and activities, filled the void for many men. The group also offered the promise of order during a chaotic time. For those men who didn't serve (or couldn't serve) in the military, the Knights Templar offered the chance to wear a uniform and have a military-like experience. Other Masonic groups also formed "military" sections and adopted regalia with martial styling. The regalia built on a contemporary fashion that was widely understood in American society.

Historic photographs, from the museum's collection, such as the 1860s carte-de-visite of Georgia's Grand Commander George S. Anderson, show us what the Knights Templar uniform looked like – black chapeau-de-bras style hat with plume, black or white velvet sash, large gauntlet-style gloves, sword and prominent medals. Practicality drove the development of the Knights Templar uniform in the years following the Civil War. Regalia makers were able to buy up surplus Civil War uniform materials and adapt them for fraternal uniforms – this is particularly evident in the epaulettes and braid trimming seen in regalia catalogs and on extant uniforms.

The Ancient Arabic Order Nobles of the Mystic Shrine was

Night, 1738, William Hogarth, London, Scottish Rite Masonic Museum and Library. Photo: David Bohl.





George S. Anderson, 1860-69, Smith and Motes, Atlanta, GA, Scottish Rite Masonic Museum and Library, gift in memory of Jacques Noel Jacobsen.

founded in 1872 in New York city when William J. Florence and Walter M. Fleming organized Mecca Temple. As we've seen with blue lodge regalia in the 1700s and the Knights Templar uniform in the 1860s, the Shrine costume was strongly based on contemporary fashions of the era of its founding – in this case, the vogue for Middle Eastern costume.

As more Americans traveled to and read about the Middle East after 1865, Islamic-inspired design and clothing became increasingly fashionable. Even those who could not make the trip could achieve the “feel” by wearing Middle Eastern-styled clothing or by joining the Shrine. Middle-Eastern culture, with its aura of pleasure and opulence, offered a respite for Americans who were increasingly confronted by the changes that industrialization and emerging capitalism brought to their lives. Joining the Shrine gave men a place to try out new roles, to foster supportive friendships and to explore a new world of fashion.

Elements of Shrine regalia include baggy pants, bolero-style jackets and the fez. One highlight of the exhibition is a brown velour bolero-style jacket with Shrine emblems embroidered on the sleeves. While the colorful Shrine regalia seen today seems anachronistic at best, it was adopted in the 1870s at a time when, Shrine member or not, a man might don a smoking jacket and fez to relax at home or to visit a gentlemen's lounge and “play Eastern.”


Combining the interest in Middle Eastern fashion with the vogue for military style, Shrine regalia took inspiration from the well-known Zouave uniforms, which were adopted by some Union and Confederate units during the Civil War. Marked by their couched braid decoration, jackets and trousers, these uniforms were originally inspired by those worn by the French Foreign Legion during the Crimean War in the mid-1850s.

While the Knights Templar are marked by military style and the Shrine adopted exotic Orientalist costumes, the Scottish Rite is known for its theatrical degree rituals. After the Civil War, the Scottish Rite began to rewrite their earlier rituals, turning them into theatrical productions with costumes, make-up and props.

The degrees often took place in specially-constructed spaces. This change may have been partially inspired by the craze for historical pageantry during the early 1900s. Towns across the country put on elaborate plays about their history. Like the Scottish Rite degrees, these productions offered a shared sense of values, built a collective story of the community and helped create an identity for participants and audience alike. Frank A. Stockwell, of the Valley of Buffalo, captured a backstage scene at one Scottish Rite degree ceremony in his late 1930s painting, *Degree Night at the Robing Room*.

Over the course of the fraternity's existence, Freemasons developed and retained their regalia to suit both the organization's needs and prevailing fashion styles. For Freemasons, Knights Templar, Shriners and others, the traditional costumes are part of their identity, reflecting the values of the organization and helping to maintain the group. In the 1700s and 1800s, employing contemporary fashion elements was reassuring. Later, the reassurance evolved into tradition, adding meaning to membership and communicating that the wearer is part of a sartorial brotherhood.

Today, Masons still wear aprons and sashes in their lodges. These items have become a type of “fossilized fashion.” Now, members think of this regalia as traditional and often greet any change with resistance. These garments help to identify members and to inspire pride amongst them. Masons continue to adapt contemporary garments to fit the fraternity – even Hawaiian shirts and bathrobes.

“Inspired by Fashion: American Masonic Regalia” opens on Saturday, June 4, 2011, at the Scottish Rite Masonic Museum and Library in Lexington, MA. If you have questions, would like to know more about the exhibition, or make a donation of objects to the museum, please contact Aimee E. Newell, Ph.D., director of collections, at anewell@monh.org or 781-457-4144. 

HITTING ONE OUT OF THE PARK

BRO. CARL STOTZ AND HIS LITTLE LEAGUE BRAIN CHILD

By JEFFREY L. KUNTZ, 32°

ON A BEAUTIFUL SUMMER EVENING LAST YEAR, the 64th Little League World Series kicked off with its sixth annual Grand Slam Parade through the streets of Williamsport, PA.

As predicted, spectators lined the parade route. High school and community bands, various marching units, a multitude of fire equipment, an array of floats, including those carrying the 16 playoff teams, participated. Dignitaries took part, including Andre Dawson, the recent National Baseball Hall of Fame inductee, who was grand marshal. With the help of the local PBS television affiliate, the parade was broadcast by satellite so home town fans could see their teams riding the floats. The Little League World Series puts this small friendly city on the map for a week every year.

The Freemasons in the area, decided to pay tribute to their Brother and founder of Little League baseball, Carl E. Stotz (1910-92), and requested the city officials who organized the parade to give them a spot in it. As it turned out, the entire third division of the 20-division, three-hour parade was comprised entirely of Masonic bodies. Blue lodges, the Scottish Rite Valley of Williamsport, Royal Arch Chapter, Council, Knights Templar, Tall Cedars, Shrine, and Grotto, all had floats or marching units. Grand Master Thomas K. Sturgeon of Pennsylvania and Grand Officers of York Rite bodies were in the parade.

At the opening of the Little League World Series playoffs, top political and government figures have thrown out the first pitches, including, in 2001, President George W. Bush, the first sitting president to do so. During the week of the series, small commercial and private jets can be seen flying into the Williamsport Regional Airport as both American and foreign dignitaries arrive to support their respective teams. The Good Year blimp flies over the area and the playing fields during the games at Howard J. Lamade Stadium, which officials claim can now accommodate about 40,000 spectators.

If Bro. Carl were living today, in all likelihood, he would

be uncomfortable with such flourishes of magnificence, high society, and commercialism that have become by-products of his brain child. By all accounts of those who were close to him, Carl Edwin Stotz was a humble and highly principled man, whose primary concerns were such things as teaching the boys good sportsmanship, helping them build character, keeping them off the streets with a worthwhile endeavor, as well as creating a version of baseball suitable and fair for young boys.



Bro. Carl E. Stotz

Another quality that Carl Stotz demonstrated very well to all he worked with while formulating and promoting Little League was good moral leadership; not just to the young players, but to the volunteers, the parents, and all those who showed interest as he traveled extensively to establish Little League throughout the country. Pulitzer Prize winning author Garry Wills chose Stotz as the model leader in the field of sports for his book, *Certain Trumpets: The Nature of Leadership*. In it he illustrates personages from various areas of endeavor as examples of great leadership, including two American presidents and two Biblical figures. As Wills points out in his book, "No other sports program in America has affected citizens' lives at so many levels as Little League baseball."

Bro. Stotz's love of baseball goes back to his childhood. His father, a baseball enthusiast, had a modest job in Williamsport with the Pennsylvania Railroad, but was able to get free passes to big cities such as New York and Washington, and, so, would occasionally plan to attend a game. When word about one of these excursions got around to the sons of other railroad employees, Mr. Stotz would end up chaperoning the group of boys. They would see such greats as Babe Ruth, Lou Gehrig, and Ty Cobb

The original location of the LL Baseball World Series - Brown Memorial Park, Williamsport, PA (site of the LLB World Series, 1947-58).

Photos courtesy of Little League International, South Williamsport, PA

play. Carl's memories of these trips would often inspire him to say later in life that "Little League makes dads of fathers."

Carl and his wife, Grayce, had two daughters, but no sons. He would, however, play catch with his sister's young sons, Major and Jimmy, and watch them play make-believe big league ball with somewhat cumbersome standard sized gloves and bats. One summer day in 1938, Major threw a pitch over Jimmy's reach. Concerned about the ball heading for the next door neighbor's lawn, Carl quickly ran to head it off, but tripped over a clump of trimmed lilac stems. One of the stubs ripped through his sock and scraped his ankle.

Carl sat down to nurse the not-so-serious wound as Major and Jimmy ran to check on him. Then, a mere moment later, as if in a kind of vision, the concept of Little League baseball was born. He turned to his nephews and asked, "How would you like to play on a regular team, with uniforms and a new ball for every game and bats you can really swing?"

The boys' faces lit up with interest at that question, but responded with some questions of their own: "Uncle Tuck," as they called him, "who will we play?" "Do you think people will come to watch us?" "Do you think a band will ever come?" Carl was not sure about any bands, but gave them assurance of teams to play and an audience, if only of parents and neighbors.

Within a few days, Carl assigned Major and Jimmy the job of recruiting their friends to form

a team. He would pick the boys up, squeeze all of them in his 1934 Plymouth two-door sedan, and take them to training sessions in a section of a park where the grass was worn. During these sessions, he would experiment with distances between bases which he made out of folded newspapers.

The Little League field Bro. Stotz ultimately settled on was about two-thirds the size of a major league field. The bases were spaced 60 feet apart, and the pitching distance to home plate was set at 38 feet. Innings were reduced from nine to six. These and other rules were modified from those of the major leagues for the safety of the boys as well as to adapt to their physical abilities.

Another task Stotz had to undertake was that of finding team sponsors. It was one task that tested his perseverance and dedication to the hilt. He was turned down 56 times before acquiring his first sponsor, Lycoming Dairy. As momentum would have it, along with strengthened faith and a polished sales pitch, more sponsors jumped on the bandwagon.

Another matter that had to be addressed, of course, was uniforms. As Stotz pointed out in the book he coauthored with Ken Loss, *A Promise Kept*, it was a great thrill for a young boy to be issued his first Little League uniform. It was like being told, "You are a member of a team. You are a baseball player. You are someone special." As war was brewing in Europe in the late 1930's and early 40's, the government was buying up uniform material and sporting goods for military training camps. Nevertheless, faithful Tuck managed to find enough uniforms for all the teams.

This was in addition to the time and effort spent recruiting coaches, umpires, and volunteers to help lay out the field. For each of the first three seasons, in fact, a new field had to be prepared, as the old ones were either faulty in some way or claimed by other groups. Trees and bushes had to be cleared out. Parts of the field had to be drained and filled in with the right mixture of sand, and, bleachers had to be built.

The Little League board of directors was formed in 1940. At its first meeting, which was comprised of the team managers and their wives, Carl was appointed commissioner and president of the league.

In towns across the country, Opening Day for Little League kicks off with a parade.



Staff Photo

World War II put the damper on Little League as many volunteers joined the armed forces. After the war, however, Little League flourished. Veterans returning home volunteered their time. People from other neighborhoods and other communities inquired about forming their own leagues. The new sport for young boys spread throughout Pennsylvania. Phenomenally, in such a short time, Little League was receiving national and even international attention. The Associated Press took an interest in it through its local newspaper affiliates.

In the years after the war America celebrated liberty, love of country, and family, as many were being reunited with the homecoming of veterans. It was also a time when Freemasonry enjoyed a great influx of membership, especially with this new sense of freedom, patriotism, and optimism. Despite an extremely busy schedule, Carl Stotz was one of the many who sensed the call to become a Mason. He petitioned John F. Laedlein Lodge No. 707, in Williamsport in November 1946. He was raised to the sublime degree of a Master Mason on March 14, 1947. He became a 32° Scottish Rite Mason in the Valley of Williamsport on May 2, 1947.

Since 1942, Little League had its own field in Williamsport. In 1947, Stotz and the board of directors decided to create a National Little League tournament making it possible for all the leagues to take part in play-offs at the end of the season. Needing a sponsor to pay traveling expenses for teams playing in the national tournament, Carl went to New York City and vigorously negotiated with the U. S. Rubber Company. Convincing them the requested backing was for the boys and not for him, they agreed to take on the sponsorship. Agreement was also made for U. S. Rubber to manufacture the authorized shoes for Little League. In 1949, the board changed the tournament name to Little League World Series.

By 1952, Stotz became extremely busy, between his job at Confair Bottling Co. and demands on his time promoting Little League. Peter J. McGovern, an executive with U. S. Rubber, was appointed full-time president of Little League baseball, although Carl kept his honorary titles as founder and commissioner. Stotz then accepted an offer by U. S. Rubber to promote Little

League throughout the country and quit his job with Confair Bottling.

While Carl was on the road, McGovern made commercialized endorsement contracts. The number of players on each team was increased. Carl favored more players, but only by way of creating more teams since more on a team would take away practice and playing time from some of the boys. The game also appeared to be becoming too competitive. He became resentful of the commercialization of Little League and the fact that it was being run by big business rather than by local volunteers.

By the mid-50s, Stotz started taking measures to attempt to stop what he saw as the exploitation of Little League and bring back the standards and values on which he based all his efforts in building it but that was to no avail. He left Little League baseball in bitterness.

On June 4, 1992, at age 82, Carl Stotz was working with Ken Loss on the book, *A Promise Kept*, when he passed away. In the final pages, Loss included reminiscences of Carl demonstrating his prevailing principles and values. He wrote of when Carl was asked about Ken Hubbs' successful major league career with the Chicago Cubs, which began only eight years after playing on the California team that was defeated by New York for the Little League World Series title in 1954. Naturally, Carl was delighted, but emphasized that the real purpose of Little League was not to produce future major leaguers, but "to provide opportunity for fun, and help the boys develop skills and character that would serve them well for a lifetime."

Another interesting incident in 1954 was



Statue honoring Carl E. Stotz presented by the Freemasons of Pennsylvania.



Howard J. Lamade Stadium is one of the two fields currently used for the World Series. This photo is from 1959, the first season the World Series was played at Lamade Stadium.

when Stotz asked legendary Cy Young to attend the World Series that year, knowing it would be an inspiration for the boys. The other Little League officials tended to dismiss the idea, using Bro. Young's advanced age as an excuse. Upon his arrival, however, those same officials were the quickest to flock around the pitching great. Cy passed away the following year at age 87.

Further reminiscing about Carl, Loss goes on to write: "He believed that when properly managed according to the program he and his early associates had developed, Little League made a significant contribution to society. When he expressed such thoughts in later years, his voice would break and his eyes mist up. He felt deeply the need for such positive influence in the lives of the nation's youth."

When Carl was still Little League commissioner in 1955, Ralph Edwards, host of the TV show, "This Is Your Life," asked him to appear as a subject on the show. Carl was offered \$1,000, and expenses for his family, close friends and associates to go to New York would be paid. However, when Carl found out that a cigarette company was a main sponsor of the show, he turned down the offer, realizing a wrong message would be conveyed to the young ball players.

One of Bro. Stotz's fondest memories, as Ken Loss relates, is one that cogently demonstrated good sportsmanship and true character. In the 1948 World Series, Joe Cardamone, the

12-year-old catcher on the losing team from nearby Lock Haven, PA, stepped up twice during the game to shake the hand of the opponent in the St. Petersburg, FL, team after hitting home runs. This example of superb sportsmanship by that young lad drew the admiration of the fans as well as a special place in Carl Stotz's heart.

Carl and his family remained in Williamsport the rest of his life. He served as a tax collector until his death. The national headquarters and World Series site of Little League Baseball, Inc. was moved in 1959 to its present location in South Williamsport.

In 1974, the original Little League field was renamed Carl Stotz Field in honor of the founder of Little League Baseball.

In a biography prepared for the Internet, Elizabeth Wert pointed out that it takes a determined and compassionate man like Carl Stotz to be able to take a league with three teams and 30 boys and build it into a sports organization that is now found in 63 countries and on every continent, involving over 180,000 teams with a million boys.

At this year's Little League World Series "kickoff" Grand Slam Parade, Pennsylvania Masons again plan to pay tribute to their worthy Brother, Carl E. Stotz, who was a prime example of a Freemason, who led by example, who helped children, and who served his community and the world well. Masons everywhere can be both grateful and proud to call him Brother. **TLN**

The East-West Shrine Game

AN AMERICAN INSTITUTION

By JERRY A. ROACH JR., 32°

There are few activities as uniquely American as football. Based on television viewership, it is the preeminent professional sport in the United States. The Super Bowl is perennially the biggest sporting event in our country. Despite being comprised entirely of males, football has the most participants among any high school or college sport.

For the vast majority of players, the college arena is where credibility is established before moving on to the professional game. Scouts attend games, watch film and pour over statistics to determine which few among the many might be good enough for the professional game.

The biggest stages are, of course, the bowl games. For decades, college fans have flocked to root for their alma maters in what have become the highest profile events in the NCAA. Who among us hasn't

heard of the glories sought on the fields of the Rose Bowl or Orange Bowl? Nevertheless, there is one all-star bowl game that is older than nearly all the rest: The East-West Shrine Game®.

Established in 1925, the game is sponsored by Shriners International. It is the longest running all-star college football game in the United States, founded a mere 53 years after the formation of the Shrine itself.

The game initially evolved from an annual baseball game between the Shriners and the Elks that had been played for years. All proceeds went to Shriners Hospitals for Children®. Over the years, the idea of turning this game into a larger event grew until the Shrine decided to switch the game to football due to broader appeal. E. Jack Spaulding had the original idea of changing the game into an all-star bowl game, and the legend was born.

For the better part of its history, the East-West Shrine Game was played in the San Francisco Bay area. Kezar Stadium in San Francisco, Stanford Stadium in Palo Alto and AT&T Park have all played host to this historic contest. In 1941, due to the events at Pearl Harbor and security concerns, the game was moved to New Orleans. The games shifted to the Alamodome in San Antonio in 2006, and Reliant Stadium in Houston from 2007-08. This was done in an effort to be closer to two of the 22 Shriners Hospitals for Children®. Houston is home to one hospital, while another is in Galveston. As scheduling became difficult, the East-West Shrine Game in 2009 moved to Robertson Stadium at the University of Houston. In 2010, it moved into its new home at the Florida Citrus Bowl in Orlando, FL.

Since the advent of television, post-season all-star games have long suffered tenuous status. Scouts no longer need to attend for recruiting purposes; there are conflicting bowl games (such as the Senior Bowl) and players fear risking injury. There was, in fact, a comparable all-star bowl sponsored by the Shrine

2011 East West Shrine Game.



Photo: Shriners International Headquarters



from 1948-73 called the North-South Shrine Game which was held in Miami, FL, until the executive committee of Shriners International discontinued the game due to attendance and television contract issues. Those who watched this year's NFL playoff coverage may have heard Terry Bradshaw discussing his experiences playing in the North-South Shrine Game.

Those selected to play in the East-West Game are the very best in the NCAA. Just some of the most notable past participants include Walter Payton, Tom Brady, Brett Favre, John Elway, Shannon Sharpe, Eddie George and Mike Ditka.

The list of players inducted into its Hall of Fame includes Larry Csonka, Pat Tillman, Dick Butkus, Kellen Winslow and former President and Ill. Gerald R. Ford, 33°. It is the only all-star bowl game in the United States which also includes players from Canadian Colleges and Universities.

The teams are led by former top NFL coaches. Just some of those who have coached either of the two teams in the past are Don Shula, Marty Schottenheimer, Dan Reeves, Dick Vermeil and Wade Phillips.

As part of their participation in the game, players and coaches also visit Shriners Hospitals for Children® - Tampa, bringing joy to those children and seeing first hand just what

playing in one game can do for others.

The Pat Tillman Award is given each year to the player who best exemplifies character, intelligence, sportsmanship and service, both on and off the field of play. It is given in memory of Pat Tillman, former PAC-10 Defensive Player of the Year from Arizona State University, who walked away from a multi-million dollar contract with the Arizona Cardinals, to serve his country in the U.S. Army following the terrorist attacks of Sept. 11, 2001.

This year the East dominated the West in a 25-8 blowout, but the West leads the overall series 45 wins, 36 losses and 5 ties. Though football has grown to be a great sporting tradition in the United States, and those lucky few who participate in the East-West Shrine Game may possibly look forward to prosperous professional careers, we must never forget who the real winners are the patients of Shriners Hospitals for Children®.

And, once again, behind the fanfare and pageantry of the game are Freemasons who take a small foundation like a benefit amateur game, and through good fellowship and fun, build it into a force for the betterment of mankind.

For more information visit: shrinegame.com. 

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

(COMMERCE) + (RETAIL) - (CRIME)
+ (POLICY) - (PIECE) + (FEAST)
+ (BEING) - (SAT) - (ONLY) +
(STEAM) - (BLAME) - (FAST)

=

Clue for this puzzle appears on page 6.
Answer from November 2010 issue: FRATERNALISM

Does it Happen Here?

In a recent edition of *The Scottish Rite Journal*, Ill. Ronald A. Seale, 33°, Sovereign Grand Commander of the Southern Jurisdiction, related the contents of a letter he received from the widow of a member. In it she takes strong issue with the way her husband was treated – or more accurately, not treated – by his Brethren.

Unfortunately the lack of fraternity shown to the man in his last days is not unique to the Southern Jurisdiction and can happen here. As I have stated in past messages, we must care about each other, and we must meet the fraternal needs of our members. Nothing else is so important. We need to live up to the tenets of our organization and strive to make sure this scene is not repeated.

– John Wm. McNaughton, Sovereign Grand Commander

Printed here is the original message and Grand Commander Seale's response.

The Grand Commander's office receives a lot of mail . . . all kinds of mail, from what is now commonly referred to a "snail mail," to email, text messages, tweets, SMS and other such forms of instant communication. Some of the most interesting is the snail mail. You remember those days of yore, when someone wrote (not typed) their words on a piece of paper, found an envelope with a stamp, sealed it and dropped it in a post office box. Remember those big blue things on the street corner next to the drugstore? Those are the ones.

Anyhow, a fair amount of hand-written, hand-addressed and hand-mailed letters still find their way to me nearly every day. Most often, they are written in a shaky cursive handwriting, indicative of someone for whom the years have made their mark. Can I share a letter that I received in late January of this year? Its message was memorable.

It is from a widow of a Brother recently deceased. She's obviously in great pain now facing her days without her life's companion with her. She writes (**** are substituted for actual names):

To Whom It May Concern:

***** died on May 20, 2010. Please do **NOT** send any more items from the Scottish Rite or anything else from the Masons. At this time I have a bitter feeling for anything Masonic. I notified the blue lodge & Scottish Rite both that he was ill and in the V.A. nursing home.

NO ONE EVER CAME TO SEE HIM while he was alive. Also, I was not contacted even after they knew he died. **DO NOT TELL ME YOU ARE ABOUT BROTHERHOOD.** As far as I'm concerned, if you are not in a clique, you are nothing.

***** happened to be a gentle man who helped many people but did not brag about it. All I and he ever heard at the meetings was the big shots bragging about what they had done. Yes, I'm very bitter and I want nothing Masonic coming to my home again.

Looks like we've got a little more work to do here, folks. Seems as though this lady got the idea that we were about Brotherhood and that taking care of one another and fraternal concern and caring were tops on our agenda. I mean, that's what we talk about in our degree ceremonies and obligations, isn't it?

I wonder how she got that idea. Maybe it was the pride she saw in her husband's eyes on the night of his raising as a Master Mason when he came home with a fresh, clean lambskin or white leather apron. Or the honor he felt in wearing the square and compasses on his lapel or the many meetings that he attended over the years.

Yet, when the years left him no longer able to attend, where were we? On one of the hardest days of her life, where were the Brethren? May God forbid that she got a dues notice along with the funeral bills.

Other than offering our most profound apologies, the best action we can take is to try to keep things like this from happening again, both in our blue lodges and local Scottish Rite Valleys. Let's look out for one another and our families. Let's be what we are called to be each and every day: Brothers – true Brothers – who meet on the level, act by the plumb, and part upon the square.

The mail will surely come tomorrow. I'll be here to read it.

YOUR STORY

Naples, Italy

As a Past Master of Harry S. Truman Lodge #649, in Naples, Italy – under the Grand Orient of Italy, and using California ritual – I had occasion to attend local Italian lodges. They would open on the second degree with Fellow Crafts in the chairs and then switch down to the first degree and the Entered Apprentices would replace the Fellow Crafts in the chairs and conduct their business. This allowed the Master Masons to observe the Fellow Crafts and Entered Apprentices at work in the lodge and promote them usually after one year between degrees. It seems like a good idea. The candidate has to work for the next degree, not just show up 30 days later.

*Ashley (Pete) Reasner
Valley of Williamsport*

Manila, Philippines

In 1996, carrying a letter of introduction from the Grand Secretary of the Grand Lodge of Vermont, I visited the Grand Lodge office of the Philippines in Manila. I was in the country accompanying my wife who was participating in a "Balikbayan" (or return visit) to the country on behalf of returning Peace Corps volunteers.

I wanted to attend a Masonic meeting in Sorsogon in northern Luzon where we were visiting. A telephone call from the Assistant Grand Secretary paved the way for my admission. Through a Peace Corps contact, I met the governor of the province who wished to attend the meeting with me. In true Filipino fashion of generous hospitality, he sent his car and driver to deliver me to the lodge.

It was a country lodge meeting on a Saturday morning. My experience was a great one, and I shall remember it well for the rest of my life. And, indeed, the governor, my Masonic Brother, attended with me.

Other than regular business, I remember two special things. First, in organizing the meeting, Brothers marched in line before the Master to be invested with their collars. We don't see this in any other jurisdictions I have attended. Secondly, after a vote for acceptance of

Tiberias, Israel

Visiting Israel in 2000 with my Brothers, Jerry Lankin and Eric Lankin, we went to lodge in Tiberias.

I went down a flight of steps to a small lodge room. We witnessed a third degree in Hebrew and figured out what was going on. The candidate was a Druse, the DDGM was a Muslim, and Jewish and Christian Brothers attended.

There were three holy books on the altar – a Koran, a Jewish Bible and a Christian Bible. There was vodka, wine and beer at the repast which made us happy being from "dry" Pennsylvania, Masonically speaking.

*Bob Lankin
Valley of Reading*



a local man for the degrees of Masonry, the Master remarked, "he's only a storekeeper, but we'll make him a good Mason." Following the meeting, I was invited as a guest to attend a merienda which was held at the home of a telephone company officer. A merienda is a traditional festive gathering for food in a festive atmosphere.

I enclose a photo taken at the lodge. The two tall members in the last row are the governor and me.

*Warren A. Williams
Valley of Montpelier*

THE VALUES OF THE WORK

ON THE FUNCTION OF MASONIC RITUAL

By ERNESTO FERNÁNDEZ

“THE WORK IS WHAT MAKES US MASONS; we gotta learn the work.” an elder statesman of the craft once told me, wearing 50-year, Rainbow Girls and District Instructor’s pins turned every which way on the lapel of his faded suit jacket. “But why?” He just shrugged, “The work is how we make Masons. That’s what a Masonic lodge does; it makes Masons. If we don’t know the work, then we’re not a Masonic lodge.”

His commitment was admirable and his conviction was sincere. There was a sense that he meant every word but, at the same time, was just tired of saying them. I had no doubt he knew he was right. But his reasons – his answer to every question – formed a tautology. Why do you need to know the work? Because you’re a Mason. What does it mean to be a Mason? To know the work. It was clear he had acquired something in a lifetime of Freemasonry which had become too fundamental to his understanding of the fraternity to explain, or even realize, but I thought that with enough questioning he could find his way to the essence of what he was trying to say.

But I was wrong. He could not find anything else to say that would explain what that magic quality was that made the work so important. The British social anthropologist Jack Goody once commented that ceremony “preserves the emptied if not empty form, now shorn of meaning because that is [just] how things are done.” While this may be true in some cases, I simply could not accept that it was the case with Freemasonry. This is a voluntary enterprise, not some unavoidable tradition. Millions of rational men throughout history have spent hours committing whole books worth of words and movements to memory. And every year thousands more have joined them in that process of their own free will

and accord. Something, I thought, must be drawing and keeping them there.

But I was wrong again. Membership in North American Masonic lodges has dropped over 66 percent since 1959, the year of the fraternity’s all-time American high.

I wondered if this didn’t have something to do with that tautology about Masonic work. Could it be that the Masonic cycle was broken; absence of ritual was creating an absence of Masons, or the other way around? I spoke to several Masons and asked them about their proficiency in the work. They all claimed to have varying degrees of knowledge about the work, usually correlated to their time in the fraternity. Those (we’ll call them) estranged Masons I was able to get a hold of, on the other hand, claimed little or no knowledge of the work. More interestingly, I began to realize that those Brothers who knew more of the rituals were also better acquainted with their meanings as well. When asked, some offered their personal interpretations while others cited the official lectures in the esoteric work. The more work a Brother knew, the more he had to say about it. This, it seemed to me, had to mean something.

Yet even those Brothers who had the most to say about the work could rarely give me a good reason for knowing it. Most just echoed, “The work is what makes us Masons. Masons have to know the work.”

Many of the estranged Masons would argue that anthropologist, Goody, was right when it comes to Freemasonry. They knew only a few of their new “Brothers” and their contact with them was limited to a tedious catechism practice. It is no wonder they quickly decided that Masonry amounted to just a lot of memorization and bad acting. This made me suspect that the cause of

Masonry's failure to attract, or keep, new members with its former efficiency has to do with an understanding about Masonic ritual that at some point began to be taken for granted.

Freemasonry is traditionally defined as “a system of morality, veiled in allegory and illustrated by symbols.” Initiates certainly have the symbols and allegory laid on thick; walking out the door after their first degree. Less often, however, do they get the *Lodge System of Masonic Education Booklet No. 1* or *The Entered Apprentice Degree* booklet, which form an elementary primer on Freemasonry. Even less often do they get invited to a special seat at dinner, with questions about their family and work life. If their diligence (and faith) one day get them raised, they can look forward to a Red Book and Monitor containing more ciphers and a few chunks of the lectures, as well as new pressures to come to lodge practices. Those exceptional few that actually attend will get to spend two, three or four additional hours memorizing the ritual every other week. And even then, no one seems to know the work correctly.

her strength, establishment, and security while the work provides corridors in which to travel, chambers in which to meet, and intimacy. As the fundamental supports of Freemasonry are allowed to fall into disrepair, like so many lodge rooms, it is no wonder that the fraternity is showing signs of collapse. Thus, it is the duty of all Master Masons – especially those who have seen the fraternity in full force – to inspire, motivate, and, most of all, educate their Brothers, who don't know what they should, why they should know it, or what they're missing out on. In this way, Masons may come to learn the value of work once again, subdue their passions, and improve themselves in Masonry.

Still, it should be kept strictly in mind that the learning of Masonic values is not limited to the ritual alone but occurs every moment Brethren dwell together in unity. On the five points of fellowship, this is where charity, faith, reason, and brotherly love are learned and where Masons are made. It is only when these values are learned and cultivated that the empty glass of work can be filled and serve its ancient purpose.

“THE LEARNING OF MASONIC VALUES IS NOT LIMITED TO THE RITUAL ALONE BUT OCCURS EVERY MOMENT BRETHREN DWELL TOGETHER IN UNITY.”

Perhaps it is time for lodges to change their approach. If Freemasonry is “a system of morality, veiled in allegory and illustrated by symbols,” it should be no wonder that teaching the allegory and symbols, but expecting the system of values to be revealed on its own, is not working. Before you can find meaning in a story, you have to realize that it is allegorical, and before you can read a symbol, its meaning must be explained. That is why the work is called “esoteric,” from the Greek for “belonging to an inner circle.” New Masons must be brought into the loop before they can be expected to understand.

Masonic work encapsulates Masonic values and it is these values that define Masonry and make a Mason – not the work itself. The ritual is a vessel. To use a relevant metaphor: the tenets of Freemasonry are the roof, arches and columns of Freemasonry; the ritual, her ceiling, walls, and façade. It's these tenets that give the fraternity

When the tenets of Freemasonry are held up in their rightful place and properly exercised, the work may naturally assume its proper place in Masonic life. Many veteran Masons may in fact be surprised at just how many of their Brothers seek out the work to capture and express the joys that the tenets of Freemasonry, when properly exercised, can provide. These two factors – the work and the tenets – must be kept in their proper balance.

The late anthropologist Monica Wilson wrote that “rituals reveal values at their deepest level. . . men express in ritual what moves them most, and since the form of expression is conventionalised and obligatory, it is the values of the group that are revealed.” This is how I have come to understand what was meant, but never said, by so many Brothers: Masons know the work because the work conveys the tenets, and the tenets are what make a Mason. ■



Ernest Borgnine, 33°, Receives SAG Lifetime Achievement Award

ILL. ERNEST BORGNINE, 33°, received the Screen Actors Guild Lifetime Achievement Award for his 60 year career in which he appeared in over 200 films. He was usually a villain until his breakout starring role in 1955's *Marty*, for which he won the Academy Award for Best Actor. In 2000, Ill. Borgnine received his 50-year pin as a Mason in Abingdon Lodge No. 48, Abingdon, VA. He joined the Valley of Los Angeles in 1964, was coroneted a 33° Inspector General Honorary in 1983, and received the Grand Cross of the Court of Honour in 1991.

Brother Richard Potter

First American-Born Professional Magician

BRO. RICHARD POTTER was the first professional American-born magician and is also credited with being our first successful ventriloquist. His fame was such that the town of Potter Place, New Hampshire, still carries his name. His tricks included dipping his hands into molten lead, crawling through solid logs, and causing men's hats to speak.

In November 1811, he joined African Lodge No. 459 of Boston under the premier Grand Lodge of England (Moderns). Richard Potter is named in the June 18, 1827, "Declaration of

Independence" of African Lodge as one of three Royal Arch Masons to whom the three signing Past Masters of the lodge delivered the "Grand Charter." This is the document that created Prince Hall Masonry.

While he performed mostly in New England, Potter and his wife played most of the United States. In Mobile, Alabama, he was refused space at an inn because of his race, but despite his run in with prejudice during his stop, he made \$4,800—about \$55,500 today. Based on his profits, his visit must count as a financial success.



Bro. Richard Potter faced adversity throughout his life, but he ultimately triumphed. He laid down his working tools on September 20, 1835, at age fifty-two. His wife Sally died a year later at age forty-nine. They were buried in front of their house and his stone is inscribed, "In memory of Richard Potter, the Celebrated Ventriloquist." The Manchester, NH, "Ring" of the International Brotherhood of Magicians is named in his honor: Black Richard Ring No. 166.

—By Elliott Saxton, 32°

Top: The only known ticket to one of Richard Potter's performances;

Left: A broadside advertising an appearance by Mr. & Mrs. Potter



While a student in high school, Steve Perlman wedded a PC to a television so he could utilize the large screen for graphics displays.

Perlman and two friends went on to establish WebTV in the summer of 1995. A year later, WebTV brought the first set-top box to market that allowed users to access Internet and browse the Web without a personal computer.

Since then, to paraphrase the old Virginia Slims slogan, TV and the Internet have come a long way, baby.

Thanks to high-speed broadband service, advances in technology and the development of online streaming services, TV and the Net are here to stay.

Many well-known streaming services can bring both Hollywood and television releases to your TV. With some devices, you also can browse the Web.

You also may be familiar with the eclectic Hulu, a website that provides streaming video of TV programs, concerts and movies.

If you haven't already done so, you may be ready to access the Net through your TV. The question is, how will you do it? The answer is easy if you happen to be in the market for a new TV, then Internet-ready TV is the only logical choice.

Using Internet-ready TV really is as simple as connecting your broadband Internet to the TV (by cable or, in most cases, WiFi). Recently, I had the opportunity to preview Internet-ready TVs manufactured by LG, Panasonic, Vizio and Sony. Each brand performed equally well. I would hasten to add that sets from other makers are available.

At this writing the number of Internet-ready TVs are fairly limited, but the choice in offerings is quickly growing. Furthermore, Internet-ready sets are available in all sizes and price categories.

Before you take the plunge, make certain the TV set you are considering is compatible with the services you want to access. Of course, you may not be in the market for a new TV. Not to worry, because other good options are available.

Set-top boxes (also called streaming players) include the well-known Apple TV, Roku, Logitech Revue, Sony, Seagate, D-Link Boxee Box and others. The devices are quite simple to install and operate.

When considering a set-top box, compare the features of each. For example, Apple TV and Roku do not have a Web browsing capability. Netflix is not available through Boxee Box and Logitech Revue, though this likely will change. Prices start at around \$60 with most in the \$100 to \$150 range.

If you are in the market for a DVD player, a Blu-ray player is your best choice. It appears that most Blu-ray players now can handle streaming services, but not all are compatible with every available service. You should be able to purchase a good Blue-ray player that meets your needs for under \$150.

Game consoles, such as the Nintendo Wii, Xbox 360 and the Sony Playstation 3, are another though fairly pricey option. Unless you or members of your family are gamers, you will want to skip this option.

Finally, the TiVo digital video recorder (DVR) offers both Internet and program recording capability. While the service is excellent, there are fees associated with TiVo use. Make certain you fully understand all fees and subscription terms before selecting this option. At this writing, TiVo reports its DVR receives Netflix, Amazon Video on Demand, YouTube and other streaming services.

Regardless of the option you choose, you may discover that the convenience of streaming video is offset somewhat by lower picture quality.

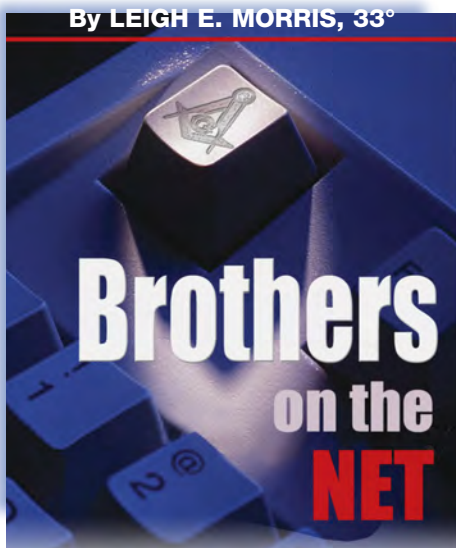
In my preview sessions, I found that picture quality degradation ranged from noticeable to very annoying. However, I must stress that any assessment of picture quality – just like audio quality –

tends to be very personal. In other words, what I may consider to be less than satisfactory, you may find to be quite acceptable.

The picture quality issue is not the fault of the TV sets, but usually lies with the quality of the broadband service. Keep in mind that broadband speed typically varies throughout the day as online traffic ebbs and flows. Picture quality also may vary from one streaming service to another though I have not yet found that to be the case.

The bottom line: if you want the convenience of instant access to movies, television programming and videos, streaming Internet TV is an ideal choice. You will need true high-speed broadband service, not satellite Internet or DSL. Streaming content is significant and expanding. Most users likely will find that picture quality is satisfactory though not outstanding. The cost of streaming services is reasonable and, in some cases, free.

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 send a letter to me at PO Box 42, Virginia IL 62691.



Instant gratification with Internet TV

Wrapped Up in the Dyslexia Center

It's March in Florida and Illustrious Brother Joe Fennick is a ball of energy. In one moment he talks about his daily run on Jenson Beach – part of his training. In an instant the conversation turns toward his latest work to help the New Castle Children's Dyslexia Center. Each story portrays Joe's excitement and sense of enthusiasm which he infuses into all the activities he undertakes. It is inspiring to hear of Fennick's adventures and accomplishments – like running. Marian, Joe's wife, tells the story as she does all the others, with a sense of pride and good-natured exasperation more expected when speaking of the exploits of a young scamp than an octogenarian.

"When he retired, he needed an outlet for his energy, so I suggested he start walking with me," Marian relates. It wasn't long, however, before Joe needed to pick up the pace. He started to jog, and then run. Before long he was competing in local road races. From there he began competing in the national senior Olympics. "Obviously, I lost my walking partner," Marion laments, with a wry smile.

It was Fennick's experience with running events that got him involved with the Children's Dyslexia Center program. "I wasn't a board member of the center then," says Joe. "But the guys who were trying to start one in New Castle were putting on a walk event and I agreed to help." Supported by Fennick's leadership and persistence, that event has grown substantially, raising well over \$10,000 annually.

During these years, Fennick became involved with the Children's Dyslexia Center and

ultimately joined its board of directors. "What we do for boys and girls is just wonderful," he says. "The center in New Castle is so important. If we weren't helping these kids with dyslexia, no one would."



Ill. Brother Joe Fennick, Valley of New Castle, presents Sovereign Grand Commander John Wm. McNaughton a \$5,000 check for the Children's Dyslexia Center as a result of a recent quilt raffle.

Fennick has become a passionate advocate of the program since then. A member of the Builders Council, which requires a gift or pledge of \$10,000 or more, Joe has staunchly recruited several others to significantly support the New Castle Children's Dyslexia Center. But his greatest achievement for the center involves quilts.

"Joe used to have a side business finding and selling antique Amish quilts," said his wife, Marian. "He had one that had been around

the house for about eight years, and it gave him the idea for the raffle."

Fennick was inspired to raffle a special black and gold quilt which he had customized to honor the region's NFL team, the Pittsburgh Steelers. He added to its value by getting several Steelers, active and retired, to sign it.

The very first year the raffle entirely sold its quota of 1,000 tickets. In each succeeding year, the raffles of similar quilts, the product of six Amish families who contribute their work and signed by more and more Steelers, have also sold out. Fennick remains among the event's most vigorous ticket sellers. "I imagine we've raised more than \$30,000 for our Children's Dyslexia Center through the quilts alone," he says proudly.

As for the future, Fennick is looking forward to his next national Senior Olympics in Cleveland in 2013. In the meantime, Joe keeps running and works to keep the New Castle Children's Dyslexia Center running as well.



The Stamp Act

By **ROBERT A. DOMINGUE**



Lawrence Hargrave was initiated in United Service Lodge No. 1239, English Constitution, now No. 24, New South Wales Constitution, in 1878. He is pictured on an Australian stamp released Aug. 4, 1965, for the 150th anniversary of his death.

Born in 1850 in Greenwich, England, Hargrave left to join his father in Australia. He was devoted to conducting experiments on heavier-than-air flight. He built and flew many models powered by rubber bands and compressed air engines and in 1893, succeeded in raising himself 16 feet while suspended from a "box kite." Considered one of the great aviation pioneers, he died in 1915.



Joshua L. Chamberlain is pictured on a stamp issued by Sierra Leone on Aug. 27, 2001, as part of a set commemorating the U.S. Civil War. Bro. Chamberlain was a member of United Lodge No. 8, of Brunswick, ME.

Born Sept. 8, 1828, in Brewer, ME, he attended Ellsworth Military Academy

and graduated from Bowdoin College in 1852 and Bangor Theological Seminary in 1855. He spoke seven languages and was a member of Phi Beta Kappa. Named colonel of the 20th Maine Regiment in 1862, he fought in 24 battles and was wounded six times. At Gettysburg, he led his regiment in the defense of Little Round Top and was awarded the Medal of Honor. Following the Civil War he was elected governor of Maine and later served as president of Bowdoin College. He wrote several books on his military service and passed away on Feb. 24, 1914, in Portland, ME.



Jose Hernandez was initiated in the Lodge "Asilo de Litoral" No. 18, on Aug. 28, 1861, and became its Secretary. He was also a Past Senior Grand Warden of the Grand Lodge of Argentina and a Scottish Rite Mason.

Born in 1834, Jose Hernandez was an Argentine journalist, poet, captain in the Argentine Army, minister of the government, provincial senator, official of the National

Council of Education and director of the National Mortgage Bank. He is pictured on a stamp issued by Argentina on March 23, 1985.



Francisco I. Madero

was a 32° Mason and a member of Lealtad Lodge No. 15, Mexico City. He was acting Senior Warden at the time of his death. He was pictured on a stamp issued by Mexico on Nov. 9, 1973.

Bro. Madero was born Oct. 30, 1873, into a wealthy family. Although he was educated at the Jesuit college in Saltillo, he became interested in Spiritualism so his father sent him off to the Ecole des Hautes Etudes Commerciales de Paris. He later attended high school at Culver Academics and the University of California, Berkeley to study agricultural techniques. He returned home in 1893 to manage the family hacienda. He applied himself to several projects and embarked on a lifelong commitment to philanthropy. In 1903, he was adversely affected by the authoritarian policies of President Diaz and embarked upon an upper-class political life, supplying a center around which opposition to the dictatorship could coalesce. Once Diaz was deposed,

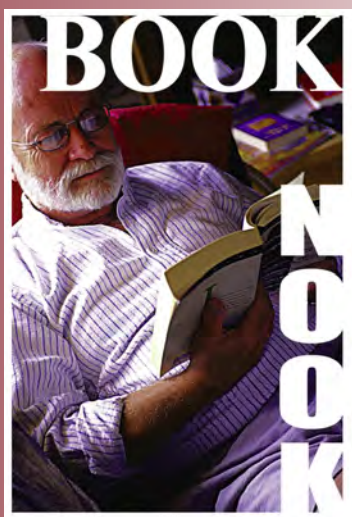


Madero proved to be ineffective and the Mexican Revolution quickly spun out of his control. He was deposed and executed on Feb. 22, 1913, by the Porfirista military and his aides who he neglected to replace with revolutionary supporters.



Walter A. Lindrum was born in Kalgoorlie, Western Australia on Aug. 29, 1898. Following education at St. Francis Boys' School in Darlinghurst, Sydney, he went to England and in the subsequent five years broke all billiard records for speed of scoring and size of breaks. He became the acknowledged world champion in 1932. In a match that year he set a world record break of 4,137 points in just under three hours. New rules were established in an effort to curb his superiority but none prevented his breaking records. He retired undefeated in 1950 and spent the remainder of his career in exhibition games for charity.

Bro. Lindrum was initiated in Crimea Lodge No. 432, Victorian Constitution, on Oct. 8, 1934. He was raised on March 25, 1938, in Felicity Lodge No. 431, Victorian Constitution and remained a member for the rest of his life. Australia honored Walter Lindrum with the issuance of a stamp on Feb. 18, 1981.



Reviewed by Thomas W. Jackson, 33°

The Hooked X: Key to the Secret History of North America

by Scott F. Wolter. Published in 2009 by North Star Press of St. Cloud, Inc., P.O. Box 451, St. Cloud, MN 56302.

It would have been helpful prior to reading this book to have read Wolter's first book, *The Kensington Rune Stone: Compelling New Evidence* or at least have read information on the subject. I cannot be the only prospective reader unfamiliar with this subject.

The author is a geologist and has served as president of the American Petrographic services since 1990. He has been the principal petrographer in over 5,000 investigations throughout the world so he carries an aura of credibility on the subject of this book. He is going to need it because his writing will undoubtedly garner more than its share of critics.

Although it was a new subject to me, I found the book to be fascinating reading. The author's intent is to reinforce with conclusive evidence the concept of, pre-Columbian exploration of North America. The Hooked X is a symbol that was first discovered on the Kensington Rune Stone, inscribed with the date 1362 and found in Minnesota in 1898. In the year 2000 Wolter was asked to do a forensic study on the stone, and it was to lead him to undertake a nine-year ongoing commitment of his life to support the theory of pre-Columbian exploration.

The result of his study convinced him that the Kensington Rune Stone was a genuine pre-Columbian



artifact but his conclusion was met with great resistance from those who rule out any possibility of pre-Columbian exploration as well as others who were convinced that the Rune Stone was a hoax.

This commitment leads him to tie together various "pre-Columbian" sites and artifacts in North America including other Rune stones and the Newport Tower. He also concludes the presence of both Cistercian's and Knight Templar's involvement in this exploration and in the creation of the Rune stones. It was his conclusion that the author of the *Kensington Rune Stone* was a Cistercian monk.

There is a considerable amount of research involved in merging not only different pre-Columbian sites in North America but also sites found in Europe along with Rosslyn Chapel. Organizations such as the Templars, the Cistercians and the Freemasons along with noted individuals such as Christopher Columbus also become part of this complex web.

It was his involvement with the Freemasons that caused me to read the book and write this review. I feel that speculation increased when involving the Freemasons. He makes observations relative to Freemasonry that were totally foreign to me, but then

this may simply be the result of my ignorance of the subject. For example, the last paragraph of the book states, "While it would seem that many ancient cultures and many Freemasons believe that God is a female deity, it doesn't mean that it is true."

The rehashing of Freemasonry's "intrinsic" connection to the Knights Templars, their assistance provided to Robert the Bruce at the Battle

Bannockburn and to Masonic significance of Rosslyn Chapel will certainly stir up those opposed to these theories. The author will face further controversy by integrating the secret bloodline of Jesus Christ into the text.

This was not an easy book on which to write a review due to the complexity of the multiple trails the author undertook along with the conjecture of some of his conclusions. Although his scientific background contributes favorably to the research that he has conducted and some of the conclusions he has reached, there was much speculation that I assume was necessary in order to continue the trail.

I cannot but reflect back on one sentence the author wrote. "When an argument is built upon a shaky foundation, the subsequent argument is vulnerable to collapse." Some of the suppositions made to follow the trails might contribute to a shaky foundation. I also question some of the information that he has received.

For example he quotes Niven Sinclair as telling him that white and red oaks were not indigenous to North America but were planted by the early Templars. Both of these species of oak are native to North America and in some areas form a climax forest.

Since it is not my responsibility to judge the accuracy of Wolter's conclusions, I recommend the book. It is interesting reading and certainly stimulates one to think, and it might, indeed, someday contribute to a re-examination of the history of America.

The Invisible College

by Robert Lomas. Published in 2002, 2009 by Transworld Publishers, 61-63 Uxbridge Rd., London WS 5SA, England

When I first discovered this book in the Grand Lodge library, I thought it was new writing by Lomas as a follow-up book to support *Freemasonry and the Birth of Modern Science* that he had authored. However, *Freemasonry and the Birth of Modern Science* was published in 2003 and *The Invisible College* was first published in 2002. Nonetheless, either book could be used in support of the other.

Lomas has become a prolific writer, and I have written reviews of his books beginning with the *Hiram Key* that he co-authored with Christopher Knight in 1996. I must admit that I have begrudgingly become a fan of his over the years in spite of serious issues with his first books. This does not mean that I have changed my mind concerning his initial writings; it simply means that conclusions he reached in his later writings are far more plausible and far less speculative.

The Invisible College contains almost 500 pages including the end notes, bibliography, timeline and index and, like *Freemasonry and the Birth of Modern Science*, is dedicated to proving the supposition that the Royal Society was created through the efforts of Freemasons and principally those of Robert Moray. It delves much more deeply into specifics leading up to the creation of the Royal Society and those that sustained it to the present time than does *Freemasonry and the Birth of Modern Science*.

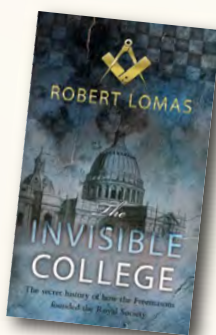
He says of Moray, "He is responsible for the remarkable development of scientific innovation that has taken place over the last 400 years" and of *The Invisible College*, "This book is the story of my quest to understand what he did and why he did it and to discover the political, economic and religious background to the formation of the Royal Society . . ."

The Royal Society is the oldest, and to this day, the most prestigious scientific society in the world. It stands

alone as the most influential organization that contributed to the dramatic change in public attitudes dominated by religious dogma and political suppression. It ushered in the age of reason and scientific experimentation replacing superstition and mysticism.

Many writers have speculated over the years that it was the Royal Society that gave birth to Freemasonry. Lomas has offered considerable evidence to support a theory that Freemasonry was responsible for the creation of the Royal Society. If this supposition is correct then Freemasonry has played an even more vital role in the evolution of modern civilization than we have even dreamed.

According to Lomas, Gresham College was founded on the educational principles of the Old and Ancient Charges of Freemasonry, and Gresham College was the location of the creation of the Royal Society. He has been able to provide supportive evidence that many of the original members were Freemasons, and most of them were influential in society if not in the scientific community.



The author, once again, challenges the United Grand Lodge's position that speculative Freemasonry's origin was in England and not in Scotland. He goes into great detail in qualifying the political motivation that caused this position to have been taken. It is his contention that with the formation of the United Grand Lodge of England, the Duke of Sussex, as the Grand Master and also as the president of the Royal Society, undertook the suppression of any evidence of Jacobite origins of both bodies along with destroying two potentially embarrassing *Histories of Freemasonry* – one written by Moray, the other by Elias Ashmole.

Lomas has done a commendable job in providing the evidence to support his proposition of Masonic origins to the Royal Society. The amount of research that has been undertaken to write this book is considerable. His conclusions are quite convincing. It remains now for someone with the knowledge and expertise to dispute his findings if they so choose. There remains speculation but even if the theory of the Masonic creation of the Royal Society proves to be incorrect, this book is worth reading alone for the study of history that it contains.

Due to the similarity of the two books, a more comprehensive understanding might be obtained on the subject by reading the books or by reading my review of *Freemasonry and the Birth of Modern Science* published in the November 2003 issue of *The Northern Light*.

Health Wise

ideas
for
health
and
fitness



To protect your brain: Work up a sweat

Harvard researchers have come to some conclusions about how much exercise will protect you from dementia.

They say people engaging in moderate to heavy physical activity are 45 percent less likely to develop any kind of brain problems.

In the study, activities were categorized in three categories:

- Light: standing and walking.
- Moderate: faster walking, housework, yard chores, climbing stairs and light sports, such as bowling and golf.
- Heavy: major housework and intensive sports such as jogging.

One way the study was different from others: It mainly focused on older people. Other studies included people of all ages. This study shows that even for older people, moderate exercise is protective.

Learn a new dance step

Age should not keep you from learning new physical activities or improving function during and after rehabilitation.

Neurologists at Weill Cornell Medical College say you can't blame your age for not learning an activity just on your willingness to practice.

Whether you are learning golf, a new tennis move, yoga or any other skill, the nervous system works with the muscles, joints and other parts of the body. Together, they form a network that sends messages to the brain.

When the activity is repeated over and over again, the brain circuits know what to do and the activity



becomes more like a reflex. Be sure to have someone show you proper form so you are practicing correctly.

How to move past grief, disappointment

Psychologists at Kent State University have found that people who avoided talking endlessly with others about their sadness, or thinking endlessly about it, not only had a better outlook on life, but they were healthier.

They had fewer sore throats, diarrhea and shortness of breath. They were also less likely to move into depression. Similar findings were made by researchers at the University of Missouri Columbia. They found that study participants who repeatedly expressed their sadness or disappointment were more likely to develop depression or anxiety.

Learning to redirect their attention is a powerful coping mechanism, researchers say.

People need a natural time to grieve, say the doctors, and they shouldn't deny themselves that time. After that, they should try to direct

their attention to something positive, whether it's checking on a friend or doing a home improvement.

Grumpy? Tell your body to knock it off

Psychologist Mark Salem says a bad mood is your brain's response to outside conditions.

But you can change your mood by changing conditions. Here's how:

- Smile even if you don't feel like it. You can't be angry when you're smiling. Just try it. It's impossible.
- Clean. Visual confusion makes us uneasy, so pick stuff up from the floor and take the glasses off the coffee table.
- At work, visual confusion can be used in your favor. If you don't want people to linger in your office, clutter up the desk.
- Wear something blue. It's relaxing. Orange is the biggest irritant. Red suggests power.
- Sniff a lemon. Nice smells can turn your mood around.
- Pet your pup. Salem says skin-to-skin or skin-to-fur contact is a natural upper.

Low-dose aspirin reduced cancer risk

A heart disease study has produced surprising results about cancer.

Researchers followed more than 25,000 study subjects who took low-dose aspirin (or placebo) to see if it lowered their risk of heart disease. Researchers were surprised to discover that cancer risk was reduced by 21 percent in those who took aspirin.

The five-year study, reported in *Time*, suggests that aspirin might become a tool for cancer prevention.

High Flying Brother



George Levis' First Century

ILL. A. JAMES BRYDEN, 33°, Secretary for the Valley of Williamsport, reports that his Valley traditionally recognizes its members who have extended service. Every once in a while a unique story accompanies such a ceremony. On Oct. 28, many members received pins for 50, 60, 65, and 70 years in the fraternity. Usually those recipients who cannot attend ask that their award be mailed.

One member, who could not attend in person, was Bro. George A. Levis. He explained that he was not able to drive because he was 100 years old, and he lived in Baltimore. The Commander-in-Chief, Ill. Gregory C. Wenrich, 33°, decided that his pin should be hand-delivered, rather than mailed.

He called Bro. George, who was now 101, and told him that he would arrive "on Friday." George Levis respectfully declined, stating that "Fridays are not possible. I go flying with friends on Fridays." Instead, he told him that he would be in Williamsport in January, so arrangements were made to make the presentation at that time.

Flying, apparently, is George's passion and has been since he was a young boy in Ireland. One day in 1918, according to the *Evening Echo*, a County Cork newspaper in Ireland, he spotted a Curtis Seaplane over Whiddy Island, off the Bantry coast, and he was hooked.

In May 1926, at the age of 16, he made his way to America to pursue his dreams. By 1928, just a year after Charles Lindbergh's solo flight over the Atlantic, Levis learned to fly. He's kept his eye on the sky ever since.

His career never strayed too far from the air. He began work on an aircraft assembly line and eventually became a demonstrator pilot. As a sideline and hobby



Bro. George Levis at the controls.

Photo courtesy of the *Evening Echo*

he restored old planes. He also owned his own aircraft for more than two decades.


At the age of 91 he started a restoration of a Piper Super Cruiser. Seven years later the plane was certified for air worthiness.

He has logged more than 4,000 hours in the air and was given the "Wright Brothers Master Pilot Award" from the F.A.A.

According to the *Evening Echo*, he says, "If you're in the air, you're in the third dimension."

Levis, who took his Scottish Rite degrees in the Valley of Williamsport on June 6, 1945, now has a Facebook page dedicated to his life. Called "George A. Levis Appreciation Society, Born 1909," a visitor can find posts and photos of this remarkable man.

When flying for so long – indeed, almost from the beginning of aviation – there will be problems. Levis has had nine forced landings. He says, "When you're young you don't think about those things."

At 101 years young, Bro. George Levis still keeps his dreams aloft. 



IS THE CANDIDATE WORTHY AND WELL QUAL

FROM THE PAST

One of the most sacred and important duties which devolve on the members of the fraternity is to carefully guard and preserve our order in its purity and vigor. To do this effectually, the door should be closed against every applicant who is not known to possess the necessary qualifications. There is a lukewarmness on this subject, in many places, which results in injury to this

institution. Too thorough a search and scrutiny cannot be instituted respecting the life and character of those who seek to receive the benefits of Masonry.

This matter should not be put into the hands of those whose time and attention are so much occupied with their usual avocations, as to prevent a proper investigation. Especially is it a duty, incumbent on every Mason, to exercise

OUR MASONIC LORE: The Origin of Rituals

Masons are undoubtedly the most naive people in the world. For years our Masonic forefathers were told highly imaginative stories about the origin of the craft; how we were established by King Solomon with the help of his royal partner, Hiram, King of Tyre.

Other Masonic storytellers traced us back to Noah and his sons, and one good Masonic Brother, more ardent than the others, claimed Adam as our first Grand Master. Undoubtedly, he arrived at this conclusion because Adam, after eating the apple, put on a fig leaf, and thus became the first man to wear the forerunner of our Masonic apron.

This type of Masonic history prevailed until about 1850, when a reaction set in; and later historians, particularly those of the first two or three decades of this century, undertook to debunk the tall tales, and would accept only those facts of Masonry which had incontrovertible written proof behind them. Both groups were wrong. It is true that history should have fact behind it.

But all history may – yea must – assume certain precedents which go back beyond the known facts. All of our ancient and most of our medieval history consists of such reasonable conclusions based on available factual proof. Without this we would have no Bible, no Gospels, and but little knowledge of “the glory that was Greece and the grandeur that was Rome.”

That operative Masonry began in ancient times cannot be disputed. That our present Masonic fraternity began with King Solomon, or with anyone prior to the cathedral builders of the medieval period, is pure tradition not capable of proof. But out of the old craft guilds, out of the loose confraternity of men who worked on the great churches and castles of the period between 1200 and 1500 A.D. came our speculative Masonry, with organized lodges and ceremonies.

– Louis L. Williams, *Grand Lodge Bulletin (Iowa)*, Feb. 1968

Why Become a Member of Scottish Rite?

We are informed early in our Masonic affiliation that there is no higher status in Masonry than that of Master Mason, and we accept this as a fact. However, it may be that a Brother does not seek higher status, but, instead, he may desire “still further light in Masonry.” Those who have such a desire should investigate the numerically higher degrees of Scottish Rite.

The Scottish Rite branch of Masonry clarifies and beautifies the meanings of the three blue lodge degrees and it does so most dramatically. Every degree is so interestingly presented that it holds the rapt attention of the large audiences until the final curtain falls. A very hearty round of applause for the participants invariably follows a presentation, applause that is clearly an expression of genuine pleasure in the work of their Brethren.

In Scottish Rite Masonry, you will meet a host of the truly dedicated Masons who belong in any Scottish Rite Valley. These men have spent many years in the service of Masonic work and have done so for the satisfaction of aiding in the spreading of Masonic light and Masonic Brotherhood. A few of these dedicated men have attained the designation of 33° Masons, but, by far, the greatest majority are 32° Masons. Both 33° and 32° Masons participate in the 29 degrees which are in the care of Scottish Rite. These degrees are beautifully portrayed.

A very apt comparison of the work of the blue lodge with that of Scottish Rite has been made by Bro. Irving E. Partridge Jr., 33°, Scottish Rite Deputy for Connecticut. Brother Partridge likened the work of the blue lodge to that of the elementary, and of the junior high, and of the senior high schools, and the work of Scottish Rite to that of the colleges. I should like to add a postscript to that comparison by saying that attendance at a Scottish Rite degree after attendance at a blue lodge degree is like eating a delicious dessert after eating a fine, hearty meal.

– Arthur E. Chatterton, 32°, *Connecticut Square & Compasses*, Jan. 1961

IFIED?

— Allyn Weston, *The Ashlar*, Sept. 1855

his best judgment, and deposit a black ball whenever he has reasonable cause to believe the applicant is not a proper person to enter our society.

Brothers stand on an equal footing in the lodge, and each one is supposed to act honestly and for the

preservation of the best interests of the order. Every Mason, therefore, should fearlessly deposit a black ball when he possesses information which leads him to think our institution would be injured by the admission of an applicant.



— The Royal Arch Mason, Spring 1973

QUOTABLES

Resolve to be honest at all events; and if, in your own judgment, you cannot be an honest lawyer, resolve to be honest without being a lawyer. Choose some other occupation.

— Abraham Lincoln

The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands in times of challenge and controversy.

— Martin Luther King Jr.

Nurture your mind with great thoughts; to believe in the heroic makes heroes.

— Benjamin Disraeli

Much as we let our own light shine, we unconsciously give other people permission to do the same.

— Marianne Williamson

Remember that credit is money.

— Benjamin Franklin

If you want to test your memory, try to recall what you were worrying about one year ago today.

— E. Joseph Cossman

When you're through changing, you're through!

— Bruce Barton

Show me someone who has done something worthwhile and I'll show you someone who has overcome adversity.

— Lou Holtz

It takes a great deal of bravery to stand up to our enemies, but just as much to stand up to our friends.

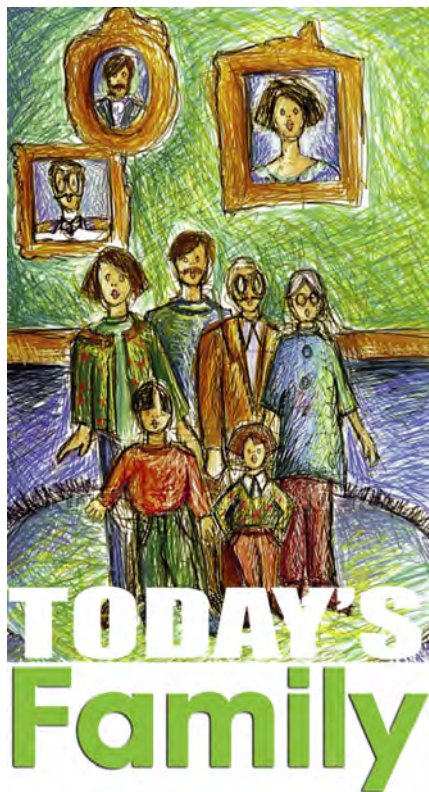
— J.K. Rowling

The most important thing for a young man is to establish credit, a reputation and character.

— D. Rockefeller

Action is the antidote to despair.

— Joan Baez



Food labels can aid in food buying

Only 61 percent of shoppers check the labels on food they buy. The American Dietetic Association says if buyers did, they would buy foods with less total fat, fewer calories and less sugar.

Only 51 percent of shoppers check the ingredient list, 47.2 percent look at serving size, and just 43.8 percent consider health claims when buying a food product.

Sleeping with technology

They don't sleep with teddy bears anymore. Now, 78 percent of 12- and 13-year-olds who own cellphones have gone to bed every night with the phones at their sides.

That figure rises to 86 percent among teens 14 and older. According to experts quoted in *AARP The Magazine*, young women take things even further with 21 percent of those 18 through 34 checking Facebook in the middle of the night.

The average 13-year-old sends and receives 3,339 texts a month, or more than 100 per day, according to the Nielsen Company, the media research

firm. Two-thirds of adults keep their cellphones next to their beds, according to Pew research.

Adults from ages 45 to 54 sent and received 323 texts a month in the second quarter of 2010, up 75 percent from a year ago, Nielsen says.

Travel agents see business come back

The online booking sites that reduced business for travel agents are now driving travelers back to the professionals. People are tired of laboriously clicking and having no one to answer their questions.

With a travel agent, booking is as easy as telling the agent where they want to go and what they need when they get there.

A survey of leisure travelers by Forrester Research found that 28 percent of travelers who booked their own flights will consider using a travel agent in the future. A spokesman for the travel industry says planning and booking a trip should be fun, but it's no fun to do it online. For a complicated trip that's to more than one location, a travel agent can save time and aggravation.

Fewer oil changes needed

The day of the 3,000-mile oil change routine disappeared some years ago, but some vehicle owners still stick by it. Others are still changing oil at the 5,000-mile mark.

New research by Edmunds.com shows changing the oil that often is

not as important as it once was. Oil chemistry and engineering technology have come a long way.

The researchers found that the recommended mileage between oil changes for newer cars averages 7,800 miles. Over time, that could save you a lot of money and time.

More traffic tickets for an expensive, sporty car

A person driving a \$100,000 Mercedes SL two-seat roadster is more likely to get a traffic ticket than anyone else, especially if he is from out of town.

A study by Verisk Analytics, serving the insurance industry, shows that people who buy expensive, high-performance cars can't resist the temptation to test their cars' capabilities on the open road.

The second most likely to be ticketed was the driver of a Scion tC, a two-door compact popular with younger drivers.

The two cars whose drivers were least likely to be ticketed were the Buick Rainier, an SUV usually bought by an older driver, and the Kia Spectra, an economy sedan.

Education: Top factor in life success

A recent *USA Today* Gallup poll shows how Americans feel about getting ahead in life: 36 percent say the most important factor is a good education.

Hard work was named most important by almost as many respondents. It seems the two are almost equally important. They say the more you know, the better off you will be, but success in life also takes hard work and dedication.

Poll findings were the same, regardless of age, race, gender or income and education levels. The findings are also consistent with surveys by the nonprofit Public Agenda.

Other factors named were: saving and smart spending decisions, 14 percent; knowing the right people, eight percent; coming from a wealthy family, five percent; natural ability, three percent, and luck, two percent.



More than Just Books...

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

By JEFFREY CROTEAU

A First for Our Library and Archives

The Van Gorden-Williams Library and Archives has the distinction of being the first Masonic library to add its bibliographic records to the OCLC WorldCat database. WorldCat is the world's most comprehensive online resource for finding items held in libraries, making those records available to researchers worldwide. WorldCat, accessible at worldcat.org, allows users to simultaneously search the holdings of the 10,000+ libraries that contribute to it. They will now find the holdings of the Van Gorden-Williams Library and Archives (more than 18,000 items) among them.

The library and archives took this step forward one year ago, in an effort to increase visibility, promote its collections, and help us better serve those interested in our unique and important collections.

During the past year, we've seen the results of making information about our collections more "findable" online. We've received both reference requests and interlibrary-loan requests which were the direct result of people finding our records in WorldCat. Requests came from libraries in Ohio, Illinois, Washington, Oregon, Vermont, and even as far away as The Netherlands. In all cases, the libraries often began their request by noting that we were the only library in WorldCat that owned a particular book. Nearly all of the requests were for books about Freemasonry and fraternalism.

The Van Gorden-Williams Library and Archives

The library is counted among the six largest Masonic libraries in the United States. It also collects material related to American history and other fraternal groups, thus broadly documenting American life as well as providing greater context for the Masonic collection. Its collections pre-date the founding of the Scottish Rite Masonic Museum and Library, with the Scottish Rite Northern Masonic Jurisdiction's Supreme Council library collection forming the nucleus of the newly formed library when the museum opened in 1975.

For the many people who already know about us, the library's own online catalog is an invaluable tool that allows researchers to search just the library and archives collections and find records containing information specific to the library's own copies (for example, books originally owned by J.J.J. Gourgas, or other important previous owners of books in our collection). The catalog is available at vgwcatalog.nationalheritagemuseum.org. Most of the



Reading Room at the Van Gorden-Williams Library and Archives at the Scottish Rite Masonic Museum and Library.

holdings of the library's book collection are represented in the catalog. In order to provide greater access to the archival collections, we have begun adding collection-level archives records to the online catalog, records that include links to PDFs with search aids.

OCLC WorldCat

Founded in 1967, OCLC is a nonprofit, membership, computer library service and research organization dedicated to the public purposes of furthering access to the world's information and reducing information costs. More than 71,000 libraries in 112 countries and territories around the world have used OCLC services for cataloging, reference, resource sharing, eContent, preservation, library management and web services. OCLC and its worldwide member libraries cooperatively produce and maintain WorldCat, making it the world's largest and richest database of bibliographic information. OCLC publishes the Dewey Decimal Classification system, the most widely used library classification system in the world. OCLC is headquartered in Dublin, OH, and has over 1,200 employees worldwide. For more information visit oclc.org.

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 10-4:30, 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.

READERS



RESPOND

The Masonic Goat

As a caretaker of my own “Demoulin Masonic Goat,” I was pleasantly surprised to receive the February issue of *The Northern Light*. My goat is slightly different in design and in need of some restoration.

Your article was great and hit right at my front door, since I’m the curator of our brand new museum at the Medinah Shrine Center.

I’m an incurable collector/antique dealer who firmly believes that we have a duty to preserve as much of our past as we can, so that future generations can share in our accomplishments and get to know who we were.

Bill Costello
Valley of Chicago

The History of Prince Hall

As a Prince Hall Affiliated Mason, I would like to commend you on a very nicely written piece on Prince Hall and PHA Freemasonry (*TNL, Feb. 2011*). I have forwarded the article to several Brothers in my lodge.

Tarikh Bandelé
Bethel Lodge No. 10

I was delighted to read Jeffrey Croteau’s “Prince Hall – Masonry and the Man” (*TNL, Feb. 2011*). As a younger member in my lodge, I am always trying to learn about our fraternity and its history.

While I knew of Prince Hall Masons, and have only met one in person, finding information about this branch of Freemasonry has been elusive. Giving Prince Hall Masons this much-needed attention makes me proud of our fraternity and our noble pursuits. It also does much to address the question that I have often gotten since being raised: “Are Masons racist?” The little history of Prince Hall that I knew, never fully answered that for me.

Explaining to my friends that black Masons would be fully welcome in our lodge, but might seek out a Prince Hall lodge first, left me with a sense of failure in explaining why. Knowing Prince Hall’s rich and fascinating history will now allow me to address this difficult question in the future with confidence.

Mark Berton
Valley of Pittsburgh

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

masonicmoments

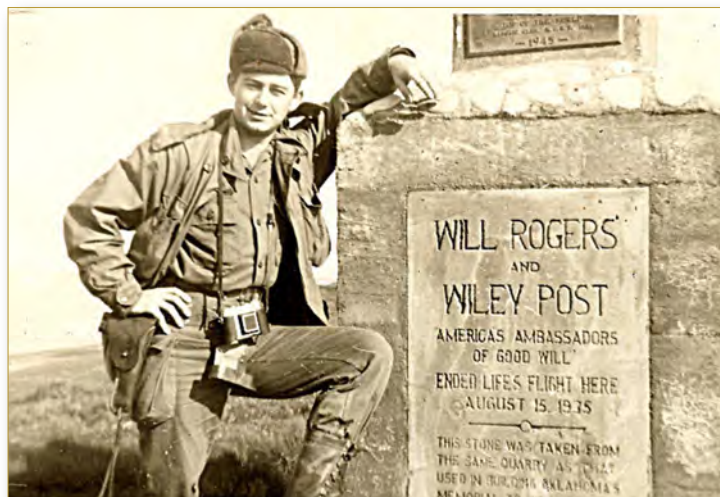
That’s me in 1952. While living next to an Eskimo Village at the top of Alaska at Point Barrow I met the man who saw Will Rogers and Wiley Post crash. He had been hunting, and when he saw that he could do nothing for them, he ran back to his village for help.

In 1935, Wiley was on a mission for the president and asked Will Rogers to go with him in Wiley’s plane. They never found the cause of the accident. Both were killed on impact.

I wasn’t a Mason yet, but was so interested that I walked the 15 roadless miles to the site where I found this monument, erected at the crash site by the Oklahoma Masons out on the tundra on the Arctic Ocean Shore.

Richard N. (Dick) Downing
Valley of Wilmington

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.



Scottish Rite on the Red Carpet

Last year's annual meeting of the Supreme Council in Philadelphia featured the premiere of *A Scottish Rite Tribute to the Flag*, a video presentation produced by the Northern Masonic and Southern Jurisdictions. The Supreme Council has been informed that the program won a prestigious CINE Golden Eagle Award. It is considered by many to be the top recognition for non-broadcast programming. The award came in the "Professional Non-Telecast Non-Fiction Division."

The CINE Golden Eagle Film and Video Competitions are held twice a year. Volunteer media and content specialists are asked to judge entries in various genres. Hundreds of jurors judge nearly 1,000 entries in 32 categories.

Many prominent members of the film and television industry have received the CINE Golden Eagle Award including such notables as Ken Burns, Steven Spielberg and Ron Howard. Scores of distinguished filmmakers, producers and journalists have won, dating from Mel Brooks in 1963 to Martin Scorsese in 2006. For members of the film and television industry, the CINE Golden Eagle Award is an acknowledgment of excellence and validation by their peers.

If you would like to obtain a copy of *A Scottish Rite Salute to the Flag* contact your local Valley.

J.R. Roach Joins Staff

Bro. Jerry (J.R.) Roach is the newest staff member at Supreme Council headquarters. J.R. is an executive assistant to the Sovereign Grand Commander and will also do some writing for *The Northern Light*. His mother lodge is Amicable Lodge in Cambridge, MA, where he is Past Master. He is also a member of Winslow Lewis Lodge and is a Past

District Deputy Grand Master. J.R. is also very active in the Valley of Boston, as well as York Rite. He has had a varied career to date. He is a musician who has performed at many large venues including crowds in excess of 80,000 people. Most recently he was distribution manager for a Boston weekly newspaper.

His first weeks at headquarters have been very productive. He hit the ground running, contributing to this issue with an article on the East-West Shrine Game. Additionally, he has been interviewed by the *Boston Phoenix* and on that paper's radio outlet, WFNX. Both stories centered on the resurgence at his lodge which includes several area musicians.

Welcome, J.R.

Corporal Buckles Dies

Bro. Frank Woodruff Buckles, a member of the Scottish Rite's Southern Jurisdiction passed away Feb. 27, at the age of 110. Buckles was the last surviving World War I U.S. veteran.

In 2008, Bro. Buckles was elected to receive the rank and decoration of "Knight Commander of the Court of Honor." According to Ill. S. Brent Morris, 33°, editor of the *Scottish Rite Journal*, the ceremony that took place was "an extraordinary – perhaps unique – joint conferral, by the Grand Commanders of the Southern Jurisdiction and Northern Masonic Jurisdiction."

Buckles "increased his age" in order to enlist in the Army at age 16. He joined the ambulance corps because he was told "that is the quickest way to get to France."

During the Sept. 24, 2008 ceremony Sovereign Grand Commander McNaughton presented him with a U.S. flag that had flown over the capitol that morning.

The story of Frank Buckles appeared in the Feb. 2009 issue of *The Northern Light* in an article titled "Corporal Buckles: Journey of a Lifetime," by S. Brent Morris. It can be found at ScottishRiteOnline.org.

Degree Dates

Degree date listings for all Valleys through June 2011 can be found at ScottishRiteOnline.org.

The dates are updated regularly so check back often.

When Harry Met Mel

While doing a little spring cleaning at Supreme Council headquarters, Alex Bird, director of shipping, came across an interesting memo from the White House. Dated April 14, 1948, it was sent by President Harry Truman to Sovereign Grand Commander Melvin Maynard Johnson. The content of the letter itself is rather mundane. The president thanks the Grand Commander for his copy of the 1947 Proceedings, sent to him as recipient of the first Gourgas Medal. It gets more interesting as Truman says to Johnson that he "enjoyed your visit the other day." The best parts, however, are the informal salutation and signature. It starts, "Dear Mel" and ends, "Sincerely yours, Harry."

Alan E. Foulds, 32°
editor



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