

# The Northern Light

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An Evolving Symbol

# The Northern Light

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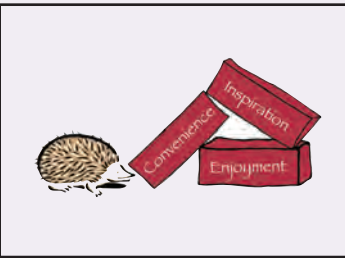


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*On the Cover: 13-Star American Flag, Weymouth, MA, National Heritage Museum, gift of Francis and Christie Wyman. Photograph by David Bohl.*

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## The Morgan Affair is History, Get Over It!

It might be wise to suggest to you, our faithful members, to read the article by Ill. Peter J. Samiec, 33°, Deputy for New York, on the William Morgan Affair (see page 10) before you read this letter. Please do as you wish, but direct your attention to where this message is taking you and just why the history of this example of mass hysteria is important to us as present-day Scottish Rite Masons.

In a nutshell, we know that William Morgan was about to publish his exposé of Freemasonry when he was allegedly abducted by Brother Masons, spirited away and never heard from or seen again. All Masons, by this act, became suspect. The Anti-Masonic Party was formed in 1828, becoming the first third-party movement in the United States. Its platform was to drive the fraternity out of the country. The general population believed the worst about the craft, and many Grand Lodges went dark or out of business. Steven Bullock in his book, *Revolutionary Brotherhood*, writes that the fraternity would never again regain its post-Revolutionary War role as a central emblem of religion and the republic. These were perilous times for Freemasons who once met around festive boards, enjoyed each other's company, and engaged in spirited social events.

We should point out that after the Morgan Affair ravaged the ranks of the Masonic fraternity, funds were taken from lodge budgets allocated for dinners and spirits and were channeled into ritual work, regalia, and costumes.

What was once an operative fraternity had changed into a speculative one. In the early 19th century Freemasonry, in all its branches, had turned into an introspective, serious, hidden society of a few courageous Brothers. Freemasonry, notwithstanding, still survived.

The enjoyment, the fun, the good fellowship, and the fraternalism had been turned into the stuff of lackluster organizations.

Dr. S. Brent Morris, 33°, relates in his informative book, *The Complete Idiot's Guide to Freemasonry* that there was no more revelry or boisterous behavior. The result was more rules for behavior control, structure and protocol. Socializing was rejected in favor of rehearsal and perfection in ritual. The fraternity became more serious, circumspect and spiritual. By 1840, the past was somewhat forgotten and Freemasonry emerged chastened, cautious and lifeless.

My Brothers, those days are far behind us. It is just fine to change our way of thinking about what we are doing. It is okay to enjoy each other's company.

I want you to remember that the Morgan Affair is history. It is past. Let us get over it and put to rest the results of the rumors, unproven conclusions and fear. We are a modern fraternity. We are a living presence, a vital force, an energetic driven group of men who want to bring happiness and life back into our meetings.

Remember Jim Collins' "hedgehog concept" and how we as Scottish Rite Masons have reduced our concept to *ICE*, "inspiration, convenience and enjoyment". We are first and foremost a fraternity. Let us return to those happier days before 1826 and before the destructive mass hysteria of the early 19th century.

We are 21st century Masons. We are alive and we are Brothers. May we, therefore enjoy each other's company and put William Morgan finally to rest.

*John Wm McNaughton*  
Sovereign Grand Commander



## Re-pointing Scottish Rite Freemasonry

In his book, *Good to Great*, author Jim Collins tells how successful companies “got the right people on the bus, the wrong people off the bus, and the right people in the right seats — and then they figured out where to drive it.” He continues with an explanation of his “hedgehog concept” and its three circles.

First, an organization, in order to be great, must determine what it does best. To go from good to great, a company — or in our case a fraternity — must get over what he calls “the curse of competence.” Simply being good at something does not necessarily translate to being the best at it. Second, an organization must ask itself, “what are we deeply passionate about?”

Finally, it must determine what drives its resource engine. It must figure out the economics of doing what needs to be done — who does the work, where the money comes from, and cultivation of emotional goodwill.

Sovereign Grand Commander John Wm. McNaughton, 33°, has been meeting with Active Members, Active Emeriti Members, and others to determine answers to these questions and to set a direction to work toward greatness.

In the next four issues *The Northern Light* presents a series explaining the necessity for Scottish Rite Freemasonry to change its ways and the steps that will be taken to “re-point” our Masonry.

# What is the Focus of the Hedgehog Concept?

By **BILL C. ANTHIS, 33°**

To answer this question, it is helpful to consider the reasons why men join and remain members of Scottish Rite.

During a certain period of Scottish Rite history, membership in Scottish Rite and/or York Rite was a requirement for those who were interested in becoming members of the Shrine.

Others heard about the beautiful ritual that makes up the 29 degrees of Scottish Rite.

Still others felt the need to explore Masonic principles in further depth by receiving the Scottish Rite degrees.

The fellowship, camaraderie, and sense of involvement that comes from being a part of the presentation of the degrees were major factors in the interest of some members.

The feeling of pride at being a part of something special as symbolized by receiving the degrees and becoming a 32° Masons were factors in the interest of others.

Some felt the benefits of the Scottish Rite charities to our society were so compelling that the charities alone merited their membership.

For some, it was a networking opportunity. For many, being a part of an organization that included other outstanding, like-minded individuals, and one that emphasized fraternal fellowship were the most important motives.

The importance of being associated with an organization that stressed moral and ethical values with an emphasis on family was attractive to others. Many of these reasons continue to be factors today in a man's choice to belong to Scottish Rite.

However, the one constant in our lives and in our society today, as it has always been, is change.

## **". . . We must focus on those aspects of our organization that are the core of our existence and those which will provide the best opportunity for Scottish Rite to be viable in today's world."**

But, it is the escalation both in the amount and speed of change that makes it difficult to understand the impact of this change.

Television, cell telephones, the Internet and technology in general have changed demographics, attitudes, needs, desires and a host of other factors that impinge upon the viability of many organizations including Scottish Rite.

While the reasons why many men join Scottish Rite may have remained similar to those in the past, their reasons for continuing their membership have changed.

The amount of time available has become a much more important factor in our lives. Competition for that time requires that activities be inspirational, convenient, and enjoyable.

The purpose of the "hedgehog concept" is to have Scottish Rite focus on being a highly desirable fraternity.

This effort is not an attempt to relegate ritual, charity, or any other aspect of Scottish Rite to a lesser status.


However, it is the recognition that in this day of specialization, competition and time constraints, we must focus on those aspects of our organization that are the core of our existence and those which will provide the best opportunity for Scottish Rite to be viable in today's world. In his book, *Good to Great*, Jim Collins discussed the importance of being the best organization of its kind.

For Scottish Rite to be the best fraternal organization, it must provide fraternal opportunities that are inspirational, convenient, and enjoyable.

By focusing on fraternal opportunities, the other aspects of the fraternity, ritual, charity, etc., will be the result rather than a reason for its being.

Perhaps this concept can best be understood by considering the single aspect of charity.

One of our symbolic lodge manuals describes charity in the following manner: "Masonic charity and benevolence are the fruits of its teaching rather than the reason for its existence."

If Scottish Rite's focus is on fraternal opportunities, the other aspects that are important to our members will be an outgrowth of its teaching, its fellowship, and the fraternal aspects of its associations rather than the reason for its existence. 

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The Hedgehog concept will play a significant role in determining the future direction of the Northern Masonic Jurisdiction. To understand the Hedgehog Concept, we urge you to read the book, *Good to Great*, by Jim Collins. The following quotes may stimulate your interest.

*"Hedgehogs are not stupid, quite to the contrary. They understand that the essence of profound insight is simplicity. Hedgehogs have a piercing simplicity that allows them to see through complexity and discern underlying patterns. Hedgehogs see what is essential, and ignore the rest."*

*"All companies have a strategy. The difference is that great companies have a simple strategy—a very simple concept that they used as a frame of reference for all their decisions and this understanding coincided with breakthrough results."*

*"Despite its vital importance or, rather because of its vital importance, it would be a terrible mistake to thoughtlessly attempt to jump right to a Hedgehog Concept. You can't just go off-site for two days, pull out a bunch of flip charts, do breakout discussions, and come up with a deep understanding. Well, you can do that, but you won't get it right. It would be like Einstein saying, 'I think it's time to become a great scientist, so I'm going to go off to the Four Seasons this weekend, pull out the flip charts, and unlock the secrets of the universe.'"*



# LONG MAY THE FLAG COLLECTION AT THE NATIONAL HERITAGE MUSEUM SHE WAVE

By AIMEE E. NEWELL

One of the many carte-de-visite photographs in the National Heritage Museum collection shows a young man, dressed in Knights Templar regalia, clutching the American flag that stands next to him. Unfortunately, we do not know who the young man is, where he lived or who took the photograph. But, we can surmise that he chose to have the flag in his picture. Late-1800s photographers often maintained a collection of props for sitters to use in their photos. The image of this young man, standing by his country's flag, embracing it as he would a friend, helps to show that our flag has been a meaningful symbol for centuries.

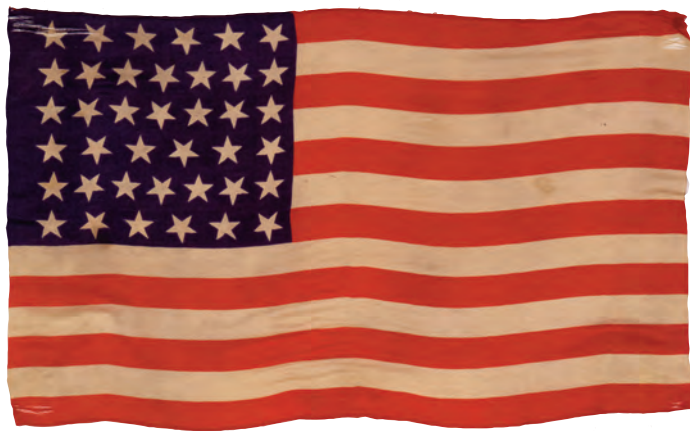
The National Heritage Museum located at Supreme Council headquarters in Lexington, MA, has over 50 flags in its collection. Most are American flags of varying sizes with anywhere from 13 to 50 stars. In addition, the Museum's collection includes Masonic and fraternal flags, as well as a few state flags. Highlighted here are a few of our flag treasures, each with an interesting story or representing an important component of our collection.

In 1813, from her home on the Fore River in Weymouth Landing, MA, eight-year-old Harriet "Hattie" White presented a silk 13-star flag to a company of Weymouth Exempts. The flag was treasured in the family, passed down through five generations and donated to the National Heritage Museum by Francis and Christie Wyman last fall; Christie Kennedy Wyman is Harriet White's great-great-granddaughter.

The silk 13-star flag from Weymouth, MA, is the newest addition to our flag collection. It fits our collecting criteria to a T — it has a fascinating story, it relates to American history, and it is in very good condition for its age. The donors provided excellent details about the flag's history. Harriet White was born in Weymouth, MA, in 1805, the daughter of

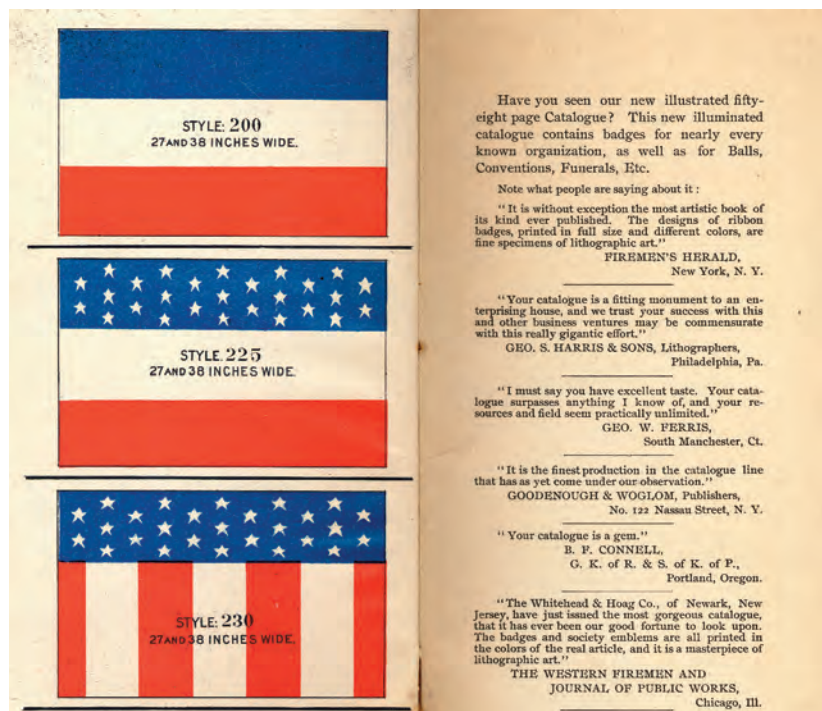
Major John White (1757-1816) and Nancy Babcock White (1775-1871). The White family descended from one of Weymouth's early settlers, Thomas White, who arrived in 1624. Harriet's grandfather, James White (1712-93), served in several town offices and as the town's representative to the state legislature. In 1798, Harriet's father, John White, became commander of the Weymouth Light-Horse Troop. Having reached his 50s by 1812, it is not surprising that John was serving in the local militia in Weymouth during the War of 1812, rather than traveling to the front lines.

According to family tradition, the flag was made by a group of women in Weymouth. Harriet's female relatives may have been the leaders of this group, and perhaps young Harriet assisted by sewing the straight seam down the center or making some of the neat hemming stitches along the edges. Twelve blue silk five-point stars are appliquéd to each side of the flag in a central oval shape. A larger five-point star is stitched in the middle. One end has a strip of



39-Star American Flag, 1889, American, National Heritage Museum, gift of Robert A. Frank. Photograph by David Bohl.





**Flag Illustrations in Flag Catalogue No. 7, 1894, The Whitehead & Hoag Co., Newark, N.J. Collection of the VanGorden-Williams Library & Archives, National Heritage Museum, gift of Jacques Noel Jacobsen Jr.**

glazed cotton attached with holes for hanging, but the flag is in such good condition, it seems doubtful that it was ever hung for long. The opposite end has another piece of glazed cotton attached, which has been appliquéd in red wool with "1812." This piece seems to have been added later, well after the flag was initially made, yet helps to tell its story, preserving its history of manufacture during the War of 1812 and reminding us of the value that subsequent family generations placed on the flag.

In 1829, when she was 24 years old Harriet White married Benjamin Clark Harris (1799-1842) of Boston. Harriet continued to tell the flag story at family gatherings until her death in 1887. In 1916, a family member wrote down the details; these notes remained in a box with the flag when it was donated to the National Heritage Museum this past fall.

While this flag is an exciting addition to the collection because of its history and its wonderful condition, it also has value to the museum because of the comparison that can be made to the museum's 15-star flag. Well-known to museum visitors and friends and one of the treasures of the collection, the 15-star flag hangs proudly in the Farr Conference Center in a specially-designed case to preserve it for generations to come.

The museum's 15-star flag was donated in 1995 by John E. Craver. Like the White family flag, the 15-star flag was passed down through multiple generations in the donor's family before coming to the museum. There are several contrasts between these two

flags, but together they demonstrate how the American flag changed during the early 1800s and how flags were made and used by Americans during this time.

A side-by-side comparison presents striking differences in appearance: one is huge, while the other is a more manageable size; one has 13 stars, while the other has 15 stars and the now-familiar red and white stripes; one is silk and the other is made from wool bunting. Despite these differences, the flags are also much the same. The stars on both are arranged in an oval shape. And, when looking closely at both flags, we can see the hand-sewn seams and construction similarities which help to verify the early date of both flags. Their materials and construction authenticate that both existed by the War of 1812.

While today the flag has 13 red and white stripes, symbolizing the original 13 states, and one star for each state in the blue canton, in the early years of our country's existence, flag design was far less uniform. Congress approved the first official United States flag in 1777 resolving that it have "13 stripes alternate red and white" and that there be "13 stars in a blue field representing a new constellation." There was no official mandate on how the stars should be arranged, so flags from this period often show varied arrangements of the stars. These guidelines were used until 1795.

A new flag law became effective in 1795, in order to recognize the states of Vermont and Kentucky, which joined the union in 1791 and 1792, respectively. The new law retained the red and white stripes and blue canton with white stars, but specified that two stripes and two stars would be added to the flag, bringing the total to 15 stars and 15 stripes. The museum's 15-star flag follows these conventions as does the Star-Spangled Banner at the Smithsonian Institution. There was still no hard and fast rule about the arrangement of the stars, so the oval pattern shown on the museum's flag is unusual but acceptable in the eyes of the law.

The 15-star flag remained official until 1818, when Congress again discussed changes, motivated, in part, by the fact that five more states had joined the union since 1795. Lawmakers felt that to continue adding stripes would make the flag hard to read at a distance and decreed that "the flag of the United States be 13 horizontal stripes, alternate red and white; that the union [canton] have 20 stars, white in a blue field...on the admission of every new state into the Union, one star be added to the union [canton] of the flag." This design is still followed today. The differences in appearance between these two flags

stem, in large part, from the difference in their original function. Harriet White's flag was made by a group of women, probably as a volunteer project during their leisure time. It was a personalized gift to a group of local soldiers conveying honor, respect and recognition. The flag was used lightly, if at all. It was made from silk and thus intended for use inside or in a well-protected outside area.

The 15-star flag, which measures approximately 12  $\frac{3}{4}$  feet by 11 feet, was probably made for public, outdoor use at a military fort or on a sea-going vessel to mark it as United States property. Unfortunately, we do not know where the flag was originally used. The 15-star flag is made from wool bunting, a coarsely woven fabric, which is lightweight and resistant to mildew. The stars are made out of linen.

When the 15-star flag was given to the museum in 1995, it was in poor condition. Given its age and its probable use outside, the flag showed lots of wear — it was faded and discolored with areas of staining, it was wrinkled and creased, and it suffered losses of material throughout. In 1996 and 1997, the flag underwent 500 hours of conservation to stabilize its condition and prepare it for display. Textile conservators at the Textile Conservation Center, led by Deirdre Windsor, first cleaned the flag with a low-suction vacuum and then wet cleaned it, removing as many stains as possible. The areas of fabric loss were stabilized with patches, using fabric dyed as closely as possible to the colors of the flag. Old repairs that were causing distortions were carefully removed. A supportive backing was attached to the flag. Upon its return home to the museum, it was placed in a specially-constructed case in the Farr Conference Center. It is supported on a slightly-angled backboard and has special low lighting to help preserve it for decades to come.

Although we do not know where our 15-star flag was used originally, it is still a rare object. During the early 1800s, the American flag was not understood as the meaningful symbol that we know today. Most flags were made to serve practical functions and used by the government. Due to their large size and the fact that they had to be completely hand-sewn, there are few 15-star flags around today that were made while this was the official design. A handful of 15-star flags from the period are rumored to exist in America and in Britain, but not all have been documented. The most well-known example is the famed Star-Spangled Banner which has been owned by the Smithsonian Institution since 1907. That flag flew at Fort McHenry during the Battle of Baltimore, in the



**15-Star American Flag, 1795-1818, American, National Heritage Museum, gift of John E. Craver, 95.021. Photograph by David Bohl.**

War of 1812, and inspired Francis Scott Key to write the words to what would become our National Anthem. The American flag did not take on the symbolic significance we know today until the Civil War. As North and South were torn apart, fighting battles on American soil, the flag started to become an important symbol. After the war, as the nation began to heal itself, Americans imbued the flag with values of patriotism and national identity.

Throughout the late 1800s and into the 1900s, the flag was used by political candidates and social critics alike to symbolize a vast number of ideas and values. For example, a campaign handkerchief for Republican running mates Benjamin Harrison (1833-1901) and Levi P. Morton (1824-1920) in 1888 employs the flag to promote their candidacy. On the handkerchief, the flag is surrounded by banners citing elements of Harrison's platform, "Protection vs. Free Trade," "Pensions for Soldiers," and "Aid for Free Schools." The use of the American flag on this campaign handkerchief may also have been a subtle allusion to Harrison's rival, incumbent President Grover Cleveland, who was promising to return captured Confederate flags to Southern states as a show of national unity — a promise that was not greeted with acclaim in the North.

While the familiar design of the American flag was formalized in 1818, it continued to give flag makers room for individuality into the late 1800s. Another rare flag in the museum's collection has



39 stars, which, according to a label with the flag, was only legal for three seconds. The flag dates to 1889 when North and South Dakota became states. There was some debate as to whether there would be one Dakota state or two. The maker of this flag gambled on the idea that there would be one state. Instead, the official American flag changed from 38 stars to 43 in 1890, recognizing not only the addition of the separate states of North Dakota and South Dakota, but also Montana and Washington (added in November 1889) and Idaho (added in July 1890). The 39-star flag was never a formal design.

To conclude, we return to the image that began this article — the young man dressed in Knights Templar regalia cradling the American flag. Fraternals and flags seem to go hand in hand; the museum collection includes a small selection of flags representing specific fraternities. One of the more recent additions to this group is a flag for the Fraternal Order of Eagles, probably dating to the early 1900s. Founded in 1898, the Fraternal Order of Eagles began when six Seattle theater owners came together to discuss a musicians strike. After handling that issue, the men agreed to bury the hatchet and form an organization called “The Order of Good Things.” A couple of months later, they adopted their new name and wrote a constitution that asked members “to make human life more desirable by lessening its ills and promoting peace, prosperity, gladness and hope.”

**Fraternal Order of Eagles Flag, 1898-1930, probably American, National Heritage Museum, gift of Barry and Barbara Bayon. Photograph by David Bohl.**



Most early members were actors, stagehands and playwrights who were undoubtedly attracted to the medical and funeral benefits offered by the organization. Within its first ten years, the Fraternal Order of Eagles had 1800 lodges in the United States, Canada and Mexico with over 350,000 members.

American Freemasons and members of other fraternities routinely used both American and fraternal

**Carte-de-visite of unidentified boy, ca. 1880, National Heritage Museum, gift of Jacques Noel Jacobsen Jr.**



flags in their lodges, at events, in parades and in their homes. Regalia company Whitehead and Hoag of Newark, NJ, published catalogs devoted solely to flags in addition to their fraternal supply catalogs. The Van Gorden-Williams Library & Archives has a large collection of regalia and supply catalogs, including “Flag Catalogue No. 7” from Whitehead and Hoag, published in 1894. The company offered a wide variety of American flags — in satin, cotton, bunting and muslin, sewed, printed, trimmed and untrimmed. Prices ranged from 14 ½ cents to \$78, depending on size, materials and trimming. They also reminded customers that they had the flags of 50 different nations in stock. And, the company offered a variety of small flags, mounted on sticks, for a list of fraternal organizations including Freemasons, Knights Templar, the GAR and a group called the Sons of Veterans. Unfortunately, the Fraternal Order of Eagles flag in the museum’s collection does not have a maker’s label, but its existence in catalogs, such as that of Whitehead and Hoag, show that these flags were easily available.

At the National Heritage Museum, we use flags from our collection to teach our visitors about the past and also to remind them of connections to the present and future. An enduring symbol, the flag has evolved over the entire course of American history. What does it mean to you? Do you have an unusual flag or one from a Masonic or fraternal organization that you would like to donate? Please contact

**Aimee Newell, Curator of Collection, by email at [anewell@monh.org](mailto:anewell@monh.org) or by phone at 781-457-4144.**



# The Morgan Affair

I am not a writer. I've never played one on TV, nor will I ever be numbered among the ranks of Masonic scholars and historians. I consider myself a Masonic history junkie with an interest in the path that brought us from the *Regis Manuscript* to modern Freemasonry.

No one can wander this path without encountering the name of Capt. William Morgan. Morgan became the focus of national attention in 1826, when he disappeared under mysterious circumstances after threatening to expose the rituals of Freemasonry. What followed is often referred to as the "Morgan Affair" or the "Morgan Excitement" and is still a topic for researchers, conspiracy theorists and even Masonic history junkies to this day.

I confess, I'm hooked on the Morgan era. I'm constantly cruising the Internet for scraps of information and insights that are new to me. I search e-bay and old bookstores for volumes with references to Morgan to add to my collection, and I'm very familiar with the geography of the event.

I was born and raised in Batavia, NY. Does that ring a bell?

My first exposure to the Morgan incident occurred when I was just a kid. My father and grandfather were both employed by the Massey-Harris Company which was located on Harvester Ave. directly across the street from the Batavia Cemetery. My mother would often park next to the southwest corner of the cemetery, waiting for dad's shift to end (or to pick up his paycheck). Right there, not 20 feet away from our usual parking spot, was a tall monument with a statue at the pinnacle and the name Morgan engraved at the base. I imagined the man buried there must

have been wealthy, but I was wrong on both counts. He was neither wealthy nor buried there, but it would be 25 years before the truth was revealed to me.

Fast-forward to 1982, the year of my initiation into the Masonic fraternity and my next brush with the name "Morgan." At that time, a Brother showed me an old key. The lodge in which I was raised had displayed it as the key to the jail cell that held William Morgan on that fateful night.

He claimed that members of our lodge had traveled to Canandaigua, NY, removed Morgan from the jail cell and killed him for his threat to expose the rituals of the fraternity. They brought the key back and kept it in the archives of the lodge as a token of their labors.

The key is real and still in the possession of that lodge, but my suspicions had been aroused. My curiosity fueled a little research in the lodge minute books and the truth was brought to light. In 1898 a Mason from Canandaigua, NY, moved into the area and affiliated with the lodge. This key had been in his family's possession and according to the minutes, because the key was "of Masonic significance," the Brother presented it to the lodge. Further research showed no involvement in Morgan's demise by members of the lodge whose minutes are intact back to its inception in 1767.

Thus began this junkie's travels through the web of intrigue known as the Morgan Affair, a journey that continues to this day.

But I digress...

While there had been several Masonic ritual exposés prior to 1826, none had involved the intrigue that swirled around the Morgan Excitement. Accusations of kidnapping, torture and

murder have created an interest in the event that remains even to this day. No other Masonic subject has received the attention and “ink” as we’ve seen devoted to the “mysterious disappearance of Morgan.”

If you are not familiar with the story, it starts in the early 1820’s when an itinerant stone worker from Virginia named William Morgan found his way to western New York. Records indicate he lived in Rochester, NY, around 1822 and moved to Batavia, NY, in 1824 when, according to David Seaver, author of *Freemasonry at Batavia, NY*, Nahum Loring, a merchant in Batavia desiring to build a house, couldn’t find a local stonemason. He traveled to Rochester where he hired Morgan, then employed by a Rochester builder named Daniel Warren. Morgan’s first job in Batavia was to complete the cellar walls and interior plastering for Loring’s home. Following its completion Morgan took other jobs in the area including work on the “Round House” building in Leroy, NY, which housed the Masonic Hall on the upper floors.

Although he claimed to be a member of the craft, there are no records of his having been raised a Master Mason or ever having been a member in a lodge. It is known that in 1825, Morgan received the Royal Arch degrees in Western Star Chapter No. 33 at Leroy, NY, and his signature appears on a petition to form a Royal Arch Chapter in Batavia, NY, shortly thereafter. This

petition exists today in the Batavia Royal Arch Chapter archives, as does a second petition — the one actually filed — from which Morgan’s signature was omitted.

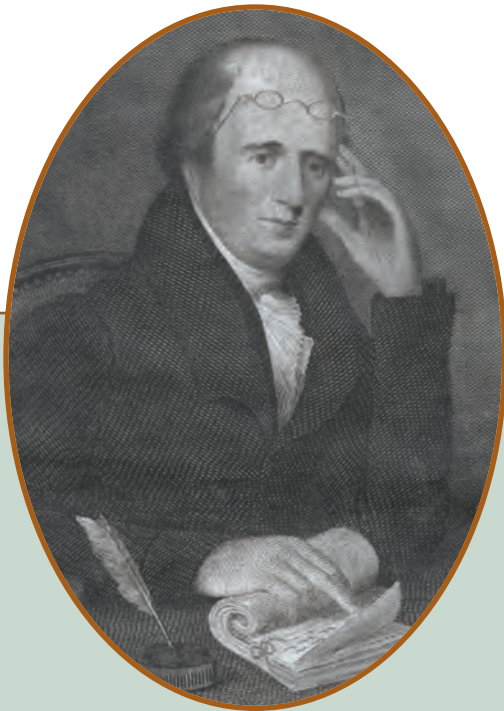
Popular opinion considers this the event that ignited Morgan’s anger and frustration toward Freemasonry. Whatever his motivation, he declared his determination to expose the secret rituals of the craft in a publication entitled, *Illustrations of Masonry*, and he entered into an agreement with David Miller, a local publisher, to print the book. Miller apparently had a tainted Masonic record as well, having been barred from further Masonic progress following his initiation as Entered Apprentice in Albany, NY.

Masonic history does not paint a pretty picture of William Morgan. He claimed to have served in the Army during the War of 1812, rising to the rank of captain, but no evidence supports this contention. In a 1933 *Short Talk Bulletin*, Morgan is described as, “a shiftless rolling stone; uneducated but shrewd; careless of financial obligations; often arrested for debt; idle and improvident and frequently the beneficiary of Masonic charity.” Other descriptions simply refer to him as “a gambler and a drunk.”

In 1819, at the age of 44, he married Lucinda Pendleton, the 16-year-old daughter of a Methodist minister. They had two children, a daughter named Lucinda Wesley Morgan and a son, Thomas Jefferson Morgan.

It was this Morgan who loudly and openly touted the progress of his book any time and in any place where people would listen, and the more he railed against the fraternity, the angrier local Masons became. They placed an advertisement in the local paper denouncing the character of Morgan and there are insinuations that Masons attempted to set fire to Miller’s printing establishment in an attempt to destroy the manuscript. The increasing animosity finally led to Morgan’s arrest and incarceration for an unpaid debt. David Miller paid the debt, and when Morgan was released he was re-arrested and jailed in Canandaigua, NY, for theft of clothing. On Sept. 11, 1826 (some modern day conspiracy theorists try to make a connection between the date of Morgan’s arrest and the events of 9/11/2001), a “friend” of Morgan paid his debt. He was released from the Canandaigua jail, forcibly placed in a carriage by several other men and never again seen in public.

The carriage took a circuitous westerly route eventually winding up at Fort Niagara which is



Portrait of William Morgan, from *Light on Masonry*, 1829. National Heritage Museum, Van Gorden-Williams Library and Archives.



located on the banks of the Niagara River in Lewiston, NY. The popular theory at the time had Morgan being held for several days in the fort's powder magazine and then taken by boat out onto the river where weights were attached to his body. He was thrown overboard and drowned for his threat to reveal the secrets of Freemasonry.

The hue and cry that rose as a result of Morgan's disappearance nearly spelled the death of Freemasonry. Within a few short weeks, inflammatory literature was circulated, claiming Freemasons from Batavia had kidnapped and murdered Capt. William Morgan. From its epicenter in western New York, the shock wave spread across the country and into neighboring Canadian provinces. Lodges everywhere surrendered their charters and large numbers of Masons renounced their membership. In the state of New York alone the number of Masonic lodges fell from 480 in 1826 to around 49 in 1835. In the state of Maine, 24 lodges existed in 1820 and most stopped meeting after 1826. It is claimed that in 1837, only one Maine lodge was represented at its Annual Grand Lodge Communication and in 1842, none attended. In Massachusetts, the number of Masonic lodges dropped from 108 in 1830 to 56 by 1840. For a period of time, all Masonic activity ceased in the state of Vermont, and similar effects were felt as far south as Georgia and Alabama and as far west as Michigan.

The flames of anti-Masonry quickly spread to other states, fanned by many religious groups opposed to Masonic oaths. In some states, Masons were barred from serving in public office or even serving on a jury.

The Morgan Affair also gave rise to the Anti-Masonic Party, the first true third party in American politics, and by 1832, the anti-Masonic vote was strong enough to draw the attention of the major political parties.

The apparent architect of the Anti-Masonic Party was Thurlow Weed, editor and publisher of the *Rochester Telegraph*. Noting that the Morgan Affair caused the defeat of many political candidates with Masonic ties, he recognized an opportunity for further personal and political gain. His editorials demonized the entire fraternity, characterizing Masons as murderers, further enflaming the anti-Masonic sentiments of western New York residents.



Woodcut depicting Morgan abduction, from *The Anti-Masonic Almanac, For the Year 1833*, by William Edward Giddins. National Heritage Museum, Van Gorden-Williams Library and Archives.

His claims appeared to be validated when, 13 months after Morgan's disappearance, a body was washed up on the shore of Lake Ontario near Oak Orchard, NY. After due examination it was determined that the body was that of Timothy Munro of Clark, Ontario, and when Weed was apprised of the fact, he reportedly responded by stating, "It's a good enough Morgan until after the election."

The rise and fall of the Anti-Masonic Party is an interesting topic on its own. The party was short-lived, eventually aligning itself with the National Republicans, and by 1840, the fortunes of Freemasonry were improving. New York Masonic lodges increased from 49 to around 80 by 1840 and six years later numbered over 100. The Masonic Renaissance continued as more lodges picked up the working tools of the craft with each passing year.

Anti-Masonry in Batavia had a brief revival in the early 1880's when a monument in memory of William Morgan was erected in Batavia Cemetery. According to a *New York Times* article published in May 1881, representatives of the National Association Opposed to Secret Societies visited the village and purchased a 12-foot square plot in the cemetery where, "the bones of the man whose body was found at the mouth of Oak Orchard Creek on Lake Ontario, supposed by many to have been the remains of Morgan, are now moldering." It was also noted that the plot was adjacent to the tracks of the New York Central Railroad where, "the design of the monument will be sufficiently imposing to attract the attention of travelers who pass by in the cars, from which a good view of it may be obtained."

The monument was erected by the National Christian Association, then unveiled and dedicated during its national convention in Batavia on Sept. 14, 1882.



**The Morgan Monument in Batavia, NY.**

The citizens of Batavia generally ridiculed the project. No cemetery records were available to determine the exact location of Munro's remains, and no marker had been erected in his memory. Freemasons of the time thought it appropriate that Morgan's countenance, placed at the pinnacle of the monument, received a face full of dirty smoke, sparks and cinders every time a train passed, so they never interfered with the project.

The *Times* article further notes that at that time (1881) the house in which Morgan prepared the manuscript for his book was still standing and David Miller's newspaper, the *Advocate*, was still in existence.


So, what happened to William Morgan? Was he kidnapped and murdered by Freemasons or did they "carry him off," then provide him with money and a horse in exchange for his promise to leave the area and never return. Was he accidentally smothered during the carriage ride in an attempt to quiet his rancorous behavior or was the whole thing a publicity stunt designed to further inflame anti-Masonic passions. Perhaps he lived to a ripe old age on some Caribbean Island or in Smyrna (Turkey) as some records indicate.

One thing is certain; he's dead now and Freemasonry lives on. However, the fraternity that arose from the ashes of the anti-Masonic hysteria was never to be the same. Changes in the fabric of

society, the temperance movement, and increasing religious opposition all combined to influence the re-emergence of the craft.

Gone were the vestiges of prestige and political influence. Masons no longer claimed a "special" relationship with God and Christianity. Relegated to the past were the festive boards and much of the conviviality replaced with a focus on Masonic ritual, community involvement and public charitable acts. Meetings were no longer held in taverns and hotels, and Grand Lodges forbade the consumption of alcohol at all lodge meetings.

William Morgan is gone but his legacy lives on. Books and treatises continue to be published and researchers still to dig for the truth regarding his demise.

And the beat goes on . . . albeit to a different drummer. Many feel that post-Morgan Freemasonry has a spirit of fraternalism greatly diminished by comparison to the pre-Morgan era. The focus on ritual quality, memorization and grand public charities rings hollow with some who feel it's time to put the Brother back into our Brotherhood. 

## FOR FURTHER INFORMATION:

**S**teven DaFoe published a 4-part series on Morgan in his sadly short-lived *Masonic Magazine*. Copies of the series can be downloaded for a modest fee at: [masonicmagazine.com](http://masonicmagazine.com)

The Grand Lodge of British Columbia has an excellent website on the topic at: [freemasonry.bcy.ca/aqc/morgan.html](http://freemasonry.bcy.ca/aqc/morgan.html)

Some books of interest include: Steven Bullock's *Revolutionary Brotherhood*, 1996 (An historical overview of American Freemasonry from 1730-1840); Arturo deHoyos', *Light on Masonry*, 2008 (An excellent review of the anti-Masonic period 1826-42, containing copies of many documents and rituals from that period); Samuel D. Greene's, *The Broken Seal*, 1870 (The Morgan Affair from the anti-Masonic viewpoint); and Rob Morris' *William Morgan or Political Anti-Masonry*, 1883 (A collection of the facts connected with the Morgan Affair, and its consequences).





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# BEAUTIFUL THINGS, A BEAUTIFUL CAUSE

It is my pleasure this month to introduce you to The Private Store.

I have included in the space usually afforded my column an advertisement to show a mere glimpse of the array of quality items available to you — many at significant discounts — by shopping at this on-line store.

Indeed, The Private Store carries many of the brands and fine jewelry we, our spouses and our family members appreciate at very good prices. That alone is a reason to visit this site.

What excites me, however, is that a portion of every purchase you make can benefit your local 32° Masonic Learning Center for Children.

This partnership was first organized through the hard work of Ill. Joey Blanc, 33°, to benefit the Cincinnati learning centers. His efforts have helped those centers receive thousands of dollars to help us sponsor our free care for children with dyslexia. As this project has grown in Cincinnati, he has helped to expand it so that every learning center can be supported.

“The Corporate Marketplace has been instrumental to us. They have been our partners through the successful crystal teddy bear program,” says Blanc. “That evolved into other products. To date, we’ve raised about \$100,000 for our charities jurisdiction-wide with promotional products. This new program can extend the success to every learning center.”

Marilyn Cavanaugh manages this partnership for The Private Store. “As a mom with a special needs child, I understand the vital role the learning centers play for some families,” she says. “This partnership has a special importance to me. I’m thrilled that The Private Store can help fundraising for the learning centers.”

Up to ten percent of the price of each purchase comes back to the learning center of your choice. Simply visit [www.theprivatestore.com](http://www.theprivatestore.com). When prompted, type in 32lc (for 32° learning centers) as the username. The password is: learning. And remember — you’re spending for a good cause.

— *Steve Pekock,*  
*Director of Development*



## SCOTTISH RITE DAY Coming this Fall Save the Date — Nov. 14

Sovereign Grand Commander John Wm. McNaughton has designated Saturday, Nov. 14, as “Scottish Rite Day” in the Northern Masonic Jurisdiction.

It is a time set aside for all members to celebrate their Scottish Rite membership with a period of camaraderie with their Brothers.

In keeping with the watchwords of our “hedgehog concept,” the events will be inspirational, convenient, and enjoyable.

On that day Consistories will open at 10:00 a.m., present only the 31° and 32°, and then the attendees will enjoy a period of fellowship and lunch.

Grand Commander McNaughton says, “The date was selected early in the year to focus attention on the Scottish Rite throughout the 15 states in the jurisdiction.”

It allows for ample planning time. He further points out that “there will be no introductions excepting a Grand Master.” The focus is on the membership.

It is the sincere desire of the Grand Commander and the Supreme Council that this be a very special day for the fraternity and something that all can play a role in assuring a complete success.

Additional information will be forthcoming as it becomes available.

# Corporal Buckles

## JOURNEY OF A LIFETIME

By S. BRENT MORRIS, 33°



Frank Woodruff Buckles, age 16, U.S. Regular Army, First Ft. Riley Casual Detachment. Library of Congress,

**B**rother Frank Woodruff Buckles, 32°, has a unique story to tell. It began in 1917 when he “increased his age” and enlisted in the army at age 16 to fight in France in World War I.

Bro. Frank joined the ambulance service because he was told that was the quickest way to get to France. Columnist George Will noted that 4,734,991 Americans served in the military during the First World War and 4,734,990 are gone. Corporal Frank Buckles, age 107, is the last surviving World War I veteran.

On Wednesday, Sept. 24, 2008, Grand Commanders Ronald A. Seale, 33°, Southern Jurisdiction, and John William McNaughton, 33°, Northern Masonic Jurisdiction, honored Bro. Buckles for his service to our country and mankind by investing him with the rank and decoration of a Knight Commander of the Court of Honour at a special ceremony in the House of the Temple in Washington, DC.

Born Feb. 1, 1901, in Harrison County, MO, Frank Buckles kept up with the world by reading newspapers. When he learned about the war in Europe, he wanted to do his part. He tried to pass

himself off as 18 to Navy and Marine recruiters but was not convincing.

He finally turned to the Army with better results. Bro. Buckles went to Ft. Riley, KS, for training and shipped out to Winchester, England.

Wanting to get to France and join in the action, he was told that the French needed ambulance drivers, so he volunteered for that duty. He never saw combat, but he did see its results.

After the armistice on Nov. 11, 1918, Bro. Frank was assigned to a POW escort company returning prisoners back to Germany.

One year later he was discharged with \$143.90 in his pockets. A veteran at age 18, he studied shorthand and typing and got a job with the White Star Line, best known for its ship, RMS Titanic.

He spent some 20 years as a merchant seaman traveling around the world. On Dec. 6, 1941, he was in the Philippines when Japan attacked Pearl Harbor, and later, he was a civilian captive of the Japanese.

Assigned to the Los Baños internment camp, Buckles and his other captives endured increasingly harsh conditions until Feb. 23, 1945, when Los



Bro. Chris Mullaney, 32°, Special Assistant (Operations), SJ; Bro. Frank W. Buckles, 32°, and Hon. James B. Peake, M.D., Secretary of Veterans Affairs.



Baños was liberated in a daring raid by U.S. paratroopers and glider infantrymen and Filipino guerrillas.

Bro. Buckles came out of the internment camp 100 pounds lighter and with the small metal cup he ate from for 39 months. He keeps the cup as a reminder of his sacrifices for his country.

After the war he fell in love, married, and moved back to his family's homeland in northwest West Virginia. His wife, Audrey, passed away in 1999, but his daughter Susannah and her husband help Frank run the farm (he was still driving his tractor at age 103).

He joined Elk Branch Lodge No. 93, in West Virginia, and in 1970, joined the Lodge of Perfection, 4°–14°, in Martinsburg, the Chapter of Rose Croix, 15°–18°, in Clarksburg, the Council of Kadosh, 19°–30°, and Consistory, 31°–32°, in Wheeling.

In consideration of his exemplary service to our country, Bro. Frank W. Buckles, 32°, was elected to receive the rank and decoration a Knight Commander of the Court of Honour (KCCH) in the Supreme Council, 33°, Southern Jurisdiction. An extraordinary — perhaps unique — joint conferral by the Grand Commanders of the Southern and Northern Masonic Jurisdictions, was set for Sept. 24, 2008, and planning began immediately for this very special event.

You know that a Masonic event is very special when the Grand Commanders for both the Southern Jurisdiction and the Northern Masonic Jurisdiction participate.

Starting a little before 1:00 pm, about 50 guests came into the Temple Room of the House of the Temple, and enjoyed an organ recital by Ill. F. Reed Brown, 33°, Grand Organist. Precisely at 1:00 p.m.,

the following officers of the Supreme Councils processed into the room: Ill. Ronald A. Seale, 33°, Grand Commander, SJ; John William McNaughton, 33°, Grand Commander, NMJ; James D. Cole, 33°, SGIG in Virginia; Leonard Proden, 33°, SGIG in the District of Columbia; C. B. Hall, 33°, SGIG in West Virginia, and David A. Balcom, 33°, Assistant Grand Chaplain.

Grand Commander Seale declared a Court of Honour opened, Rev. Balcom gave the invocation, RADM William G. Sizemore USN (retired), 33°, Grand Executive Director, SJ, led the Pledge of Allegiance, and the ceremony began.

Ill. James D. Cole, 33°, acting Lt. Grand Commander, explained the history of the KCCH and welcomed Bro. Buckles and the guests.

Grand Commander Seale administered the obligation and dubbed and created Bro. Frank W. Buckles, 32°, a Knight Commander of the Court of Honour. Ill. Hall presented the KCCH red cap, Ill. Cole the KCCH dues card, Ill. Proden the patent, and RADM Sizemore a lapel pin.

Grand Commander John William McNaughton, NMJ, then made a singular presentation of a U.S. flag that had flown over the Capitol that morning.

The attendees rose to their feet and congratulated Bro. Buckles with a rousing standing ovation, and Grand Commander Seale closed the Court of Honour. All retired to the George Washington Banquet Room for refreshments.

Among the special guests in attendance was Secretary James B. Peake, M.D., Department of Veterans Affairs, who congratulated Bro. Buckles for his accomplishments.

Also present to honor Bro. Buckles were Air Vice-Marshal Kym Osley, Australian Defense, Attaché, Embassy of Australia; Mr. Andreas Riecken, Charge d'Affairs and Deputy Chief of Mission, Embassy of Australia; MajGen Thomas Wilkerson USMC (retired), 33°; LTC William G. L. Turner USAF (retired), 33°, and MW John R. Biggs, 33°, Grand Master of Maryland.



Table in the Temple Room with the Grand Sword of the Supreme Council, and Bro. Buckles' KCCH cap, jewel, patent and dues cards.



# NOTES FROM THE **SCOTTISH RITE** JOURNAL<sup>®</sup> OF FREEMASONRY ♦ SOUTHERN JURISDICTION ♦ USA

## Giving *Hope* to Hope

Speech therapist Korey Stading, Munroe-Meyer Institute (MMI) at University of Nebraska Medical Center, and four-year-old Hope Kircher painted with watercolors at a recent individual speech therapy appointment. As a toddler, Hope Kircher painted with watercolors at a recent individual speech therapy appointment. As a toddler, Hope Kircher would make a sucking noise like Maggie Simpson of “The Simpsons” when she wanted a drink of water. When she wanted ice cream, she’d touch her finger to her tongue. If she wanted more, she’d say so in sign language.

Born with apraxia, a motor planning speech disorder that affects coordination of the tongue and lips, Hope had trouble talking. She knew what she wanted to say but couldn’t get the words out; hence, the sound effects, gestures and facial expressions she used to communicate.

Thanks to the therapy sessions funded by the Nebraska Scottish Rite



Photo: Andrew Nelson  
UNMC public affairs

**Speech therapist Korey Stading with Hope** Masons, Hope has gone from using pictures to communicate, to saying vocabulary words, to speaking in three- to five-word sentences and having conversations. She can now tell Stading all about her “boo boo” — a broken arm — her trip to Washington to see “Bushy” and that she wants to “go to Spain.” She currently is working on sequencing her speech to make it sound more natural through repetition.

—Nicole Lindquist,  
University of Nebraska  
Medical Center public affairs

## *Smithsonian Magazine* features Supreme Council Painting

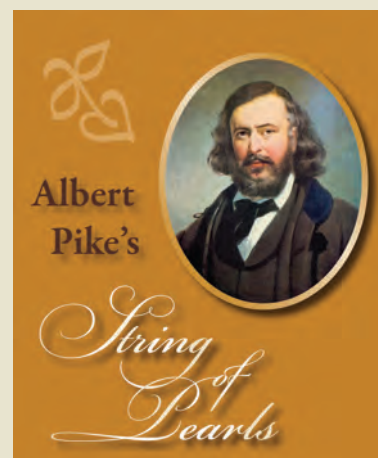
Ill. John Melius’s painting of Bro. George Washington laying the cornerstone of the U.S. Capitol building is featured on page 81 of the December issue of *Smithsonian Magazine* in the article “Capitol Fellow” by Fergus M. Bordewich. The article, an historical essay on the design and building of the U.S. Capitol building on the Mall in Washington, DC, also has a short description of the Masonic cornerstone laying event and its Masonic participants on page 84. Ill. Melius’ beautiful painting proudly hangs on public display in the grand George Washington Banquet Hall at the House of the Temple in Washington, DC.



## *String of Pearls*

*String of Pearls—A Day Book*, compiled by Larissa P. Watkins, librarian at the Supreme Council, went on sale Dec. 1, 2008. It is a collection of 366 quotes by Ill. Albert Pike, 33°. With this *Day Book*, the library is fulfilling one of the wishes of Pike, who truly believed that, “The memories of great and good men ... invite us to leave our names and memories as worthy legacies of our country.” In *Ex Corde Locutiones*, we find Pike’s wish for a book such as this: “It is time that Free-Masonry of the United States should have its Calendar of Worthies....” And now, with *String of Pearls* arriving for the 200th anniversary date of Sovereign Grand Commander Pike’s birth, we have satisfied his expressed desire. For every day of the year, this *Day Book* will list a famous Mason’s birth accompanied by a quote from Albert Pike.

Available online at the Scottish Rite Store at [www.scottishrite.org](http://www.scottishrite.org).



**Thanks** to the Internet, cable/satellite television and *USA Today*, we now have more news sources than any people at any time in history.

So, it would stand to reason that we are better informed than at any time in history. A reasonable conclusion perhaps, but wrong nonetheless.

Current research shows that more of us are disconnected from the news. Of those who do pay attention, we are increasingly skeptical of what is served up as news. And you may be surprised by the Internet's influence.

According to the Pew Research Center for the People & the Press, 19 percent of all adult Americans go without news on a typical day.

Furthermore, the Pew study finds that younger Americans are more likely to go without news — 34 percent of those between 18 and 24 go newsless on a typical day. Well, you say, many young people have always gone newsless. Perhaps so, but then explain the fact that the number going newsless has risen from 25 percent a decade ago. Troubling.

The Pew folks also find the number of people going newsless has increased in every age group except 50 to 64 (*that's a relief*), which remained steady at 14 percent. Surprisingly, the 65-plus group — long considered the best informed — saw the newsless number rise from six to 13 percent.

This trend has serious (*fatal*?) implications for our society. Come to think of it, this trend goes a long way in explaining the myriad of messes facing the nation.

As a few of you know, I began my career as a newspaper reporter. In 1969, I joined the news staff of *Chicago Today* (formerly *Chicago's American*), an afternoon daily. Reporters were expected to report the facts and leave their opinions at home. We provided the information. Readers came to their own conclusions.

Today, accusations, suppositions and contentions often are presented as fact. As the media has obfuscated the line between fact and opinion, Americans have turned away from news.

The Pew study: "The public continues to express skepticism about what they see, hear and read in the media. No major news outlet — whether broadcast or cable, print or online — stands out as particularly credible."

The report adds: "Over the last 10 years, however,

virtually every news organization or program has seen its credibility marks decline."

For instance, CNN has seen its credibility rating (those who believe all or most of what it reports) go from 42 percent in 1998 to 30 percent in 2008. As you might guess, the network news, local TV news and daily newspapers fair poorly, as well.

Online news sources are considered even less reliable than traditional sources. Google News fared the best with a high believability rating of just 13 percent. The often cited *Drudge Report* received a seven percent score, according to Pew.

Though credibility may be low, an increasing number of Americans now go to Net sources for some or all of their news. Back in 1995, Pew found that just two percent of adults went online for news three or more days a week. By 2008, the number had risen to 37 percent.

Meanwhile, Pew reports that 34 percent of adults read a news-

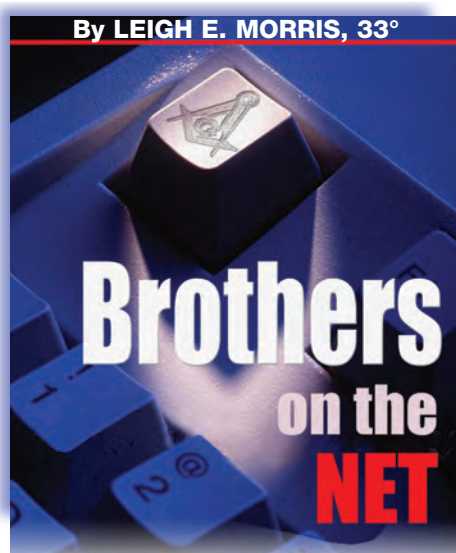
paper in the past day (down from 58 percent in 1998), 35 percent listened to radio news (down from 47 percent), and 29 percent regularly watch the network evening news (down from 60 percent in 1998). On the other hand, 52 percent said they regularly watch the local TV news which was down from 77 percent in 1999. I strongly suspect local sports and weather accounts for the relative strength of local TV news.

So, just who goes online for news? Pew reports that 13 percent of adults are classified as Net-Newsters. They get most of their news online but also read magazines. Net-Newsters are young, affluent and well-educated.

Pew identified the other major online audience as integrators which total 23 percent of the adult population. Though they identify TV as their main news source, most go online for news through the course of the day. Affluent and well-educated, the integrators are middle-aged and 58 percent are male.

It also is of interest to note that Pew finds that 77 percent of adults have a home computer and 71 percent have home Internet service. I doubt that either is surprising. However, only 58 percent have broadband Internet service at home. This group finds it difficult or impossible to access most Web sites.

As always, I welcome your questions and comments. Just fire an e-mail to me at <studebaker55@casscomm.com> or, if you prefer, you can send a letter to me at PO Box 42, Virginia IL 62691.



## Getting the news



## Medal of Honor to Bro. Anthis

“The Medal of Honor,” according to Article 901 of the Constitutions of the Supreme Council, “may be conferred by the Supreme Council or Sovereign Grand Commander upon any person whether or not a member of our jurisdiction or a member of any body of the Rite, in recognition of distinguished service to Freemasonry, country, or humanity.”

At the Fall Reunion in the Valley of Evansville, Ill. Bill C. Anthis, 33°, was so honored. As he made the presentation, Grand Commander John Wm. McNaughton asked that “we draw our collective attention away from both the ‘busyness’ of the routine of our daily lives and the ‘business’ of our meeting to focus, for a time, our hearts and minds on one of Indiana’s favorite sons and distinguished Masons.”

The list of Supreme Council accomplishments of Bro. Anthis, Active Emeritus Member of the Supreme Council and Past Deputy for Indiana, take up seven index cards, and that does not include his Valley and blue lodge activities.

Those in attendance applauded all that Bro. Anthis has done, and continues to do, for the Scottish Rite. The Sovereign Grand Commander, in presenting the award, thanked him “for all the wise counsel offered over the years and, in particular, his help during the beginning of my term.”

Ill. Chester D. Staples, 33°, Secretary of the Valley of Evansville, added that “it was a great day for the Valley and for Indiana.”

## Prepare for Movie Night with

## JoinScottishRite.org

A great idea to get over those February blues is to host a movie night at your local lodge, and we have just the movie for you.

*Scottish Rite for the 21st Century*, is an eight-module, menu-driven DVD recording, produced by the Supreme Council.

Its chief purpose is to introduce the blue lodge Mason to the Scottish Rite. It was distributed to all one hundred Valleys of the Northern Masonic Jurisdiction in late September.

“It is not a standard program to be viewed all at once. The eight modules stand alone and can be watched one after the other or independently” says Ill. Richard H. Curtis, 33°, director of the project. He continues, “There are three target audiences. First, of course, is the newly-raised Master Mason. Second is the Scottish Rite membership. Finally, it is aimed at the non-Mason.”

It is designed not just for Masons, however. It was made in such a way to promote family viewing.

A wide variety of spokespersons appear. Seen on camera are a blue lodge member and his wife, a Masonic historian, a specialist from the learning center program, and even a young woman who was enrolled in the learning center many years ago. Using footage from her as a young girl, and fol-

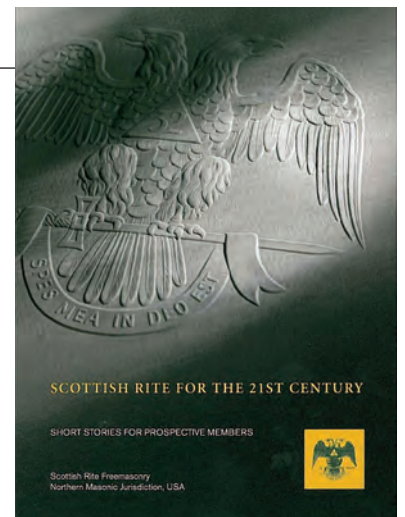
lowing her to Chicago where she is currently a college student, the viewer can trace a success story of one of our major charities.

The reasons to join may be as different as the membership is diverse, and the DVD suggests a range of qualities that has always attracted men to the organization.

Here is the chance to show your non-Scottish Rite lodge Brothers the reasons to join. Better yet, *Scottish Rite for the 21st Century* is the ideal way to illustrate the reasons. The presentation displays the sincerity of the organization in embracing new ideas. The world is ever-changing and the Scottish Rite is growing and evolving as well.

To obtain a copy to show at your lodge, contact your Valley Secretary or visit [JoinScottishRite.org](http://JoinScottishRite.org), where you can view an introduction to the program and a welcome statement from the Sovereign Grand Commander.

You supply the popcorn and we supply the show.







# The Stamp Act

By ROBERT A. DOMINGUE



## Rasmus Christian Rask

was initiated on March 23, 1822, in Colombo, Ceylon (Sri Lanka) — probably in the early Dutch lodge “De Vereeniging”. Denmark issued a stamp on Oct. 15, 1987, to commemorate the 200th anniversary of his birth.

Bro. Rask was born Nov. 22, 1787, in Braendekilde, Denmark, and studied at the University of Copenhagen. He soon showed remarkable talent for the acquisition of languages, and in 1808, he was appointed assistant keeper of the university library and later professor of literary history.

In 1811, he published his *Introduction to the Grammar of the Icelandic and other Ancient Northern Languages* which established a reputation that recommended him to the Arnarnaganaeac Institution and employment as editor of the *Icelandic Lexicon*.

He visited Iceland from 1813-15, mastering the language and familiarizing himself with the literature, manners, and customs of the natives. In 1816, he established the Icelandic Literary Society in Copenhagen and

served as the first president.

In October 1816 he left Denmark on a literary expedition, funded by the king, to investigate the languages of the East and collect manuscripts for the university library in Copenhagen.

He was master of no fewer than 25 languages and dialects and is stated to have studied twice as many. He died Nov. 14, 1832, in Copenhagen.



## James Hubert “Eubie” Blake

was honored in a set of stamps issues by the USPS in 1995 depicting jazz musicians. Bros. “Eubie” and Noble Sissle, fellow jazz musicians were members of Medina Lodge No. 19, Prince Hall Affiliation.

Eubie Blake was born in Baltimore, MD, and died in New York City on Feb. 12, 1983. Both parents were former slaves, and he was the only one of their eleven children who lived to be an adult. As a child he learned to play the organ in a local brothel and in 1901, was engaged by Dr. Frazier’s Medicine Show in Fairfield, PA.

Soon he was appearing in vaudeville in Atlantic City and writing songs. He met Bro. Noble Sissle in 1915, and they collaborated on a song which was sung by Sophie Tucker. Soon thereafter they became members of an orchestra conducted by James Reese Europe at the Clef Club in New York City. Following World War I, they formed an act called the Dixie Duo and performed on the Keith Vaudeville Circuit. They wrote a show (*Shuffle Along*) for Broadway in 1921 and achieved instant fame — it was the first all-black show to gain success on Broadway. After touring England and Europe, the team split up, and Eubie continued to turn out shows for Broadway; in all he published over 300 songs. He retired in 1946, earned a music degree at NYU and came out of retirement in the late 1960s to appear on television and make new records. In 1981, he received the Medal of Freedom.



The **Dominican Republic** is the latest nation to issue a postage stamp to honor Freemasonry — this being their third such issue from that nation. This stamp was released on Oct. 25, 2008, and recognizes the 150th anniversary of Freemasonry in the Dominican Republic. The design of the stamp contains the Grand Lodge seal which



includes symbols and allegories familiar to all of us.



**Elisha Kent Kane** was born in Philadelphia, PA, Feb. 3, 1820. He graduated from the University of Pennsylvania in 1842 with a medical degree and entered the U.S. Navy in June 1843.



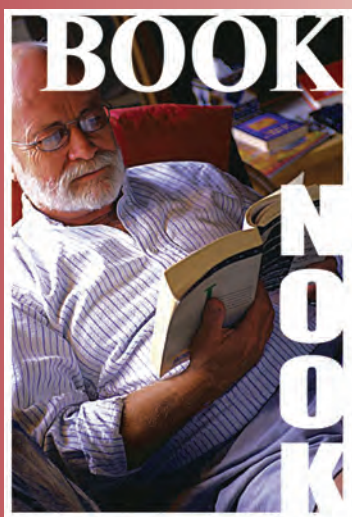
He served in China, Africa and the Mediterranean, and in 1850, led an unsuccessful expedition to northeastern Greenland, searching for the British explorer Sir John Franklin who had been missing since 1845.

They did not find Franklin nor did they find any open Polar area. After two winters of hardships, they abandoned their efforts and began an 83-day overland journey to Upernivik, Greenland.

Found by a relief expedition, they returned to New York City in October 1855. He died in Havana, Cuba on Feb. 16, 1857.

Bro. Elisha Kane received all three degrees in Franklin Lodge No. 134, Philadelphia on April 13, 1853. He was entertained at a reception by St. John’s Lodge in Newfoundland in June 1853 and was presented with a Masonic flag.

Kane Lodge No. 454, the noted Explorer’s Lodge in New York City, is named for him. He is pictured on a stamp issued by the USPS on May 28, 1986 as part of a set honoring Arctic explorers.



Reviewed by Thomas W. Jackson, 33°

## Hibiscus Masonic Review

Peter J. Millheiser, MD, FACS, editor. Published in 2007 by Hibiscus Lodge No. 275 Charitable Foundation through iUniverse, 2021 Pine Lake Rd., Suite 100, Lincoln, NE 68512.

When I first received this publication I looked over the list of the founders and was not familiar with any of them. Reading further I discovered that the lodge was founded in 1948 in Miami Beach, FL, thus the reason I would not be familiar with them. However, I was definitely familiar with the writers who had papers published in this volume. They are some of the more prominent Masonic scholars in the world today. Normally I would not review a journal, but this one is unique in North American Freemasonry.

Bro. Millheiser made the observation in my correspondence with him that the lodge has a major emphasis on Masonic education and that, "There's no reason why lodges can't be centers of learning. We need to make Freemasonry into a beacon of Enlightenment." In essence, what they are attempting to do is to restore the Masonic lodge to what it once was and to what it should be. This first volume contains eight papers written by seven different authors.

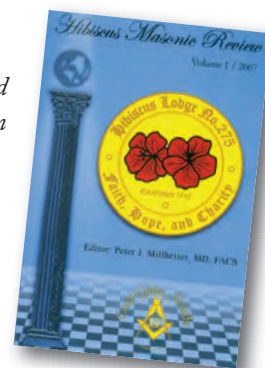
Margaret Jacob's paper, *The Past and the Future in Masonic Scholarship*, discusses the scholarship of Freemasonry and where it is going. She makes salient observation of the approach to Masonic studies increasing in academic institutions and observing that 60 Ph.D. dissertations on Freemasonry have been produced in American universities during the last decade.

R. William Weisberger writes an interesting paper dealing with Parisian Masonry, *The Lodge of the Nine Sisters and The French Enlightenment*. This paper discusses the evolution of

the Masonic systems in Paris and concentrates on the Lodge of The Nine Sisters. This lodge was established in 1776 to "service the cause of the Enlightenment." It remains to the present time as, perhaps, the most significant subordinate lodge to have existed and included in its membership Franklin, Voltaire and John Paul Jones. It was through his membership in this lodge that Franklin garnered much support for the American colonies.

Yasha Beresiner's paper is, as its title implies, *A Brief Review of Anti-Masonry . . . 1698 to 2005*. He observes that human nature has not changed over the years of Freemasonry's existence and, as a result of "envy, jealousy, spite, greed and ambition," the opposition continues. He reviews the attacks on and exposures of Freemasonry from the beginning in 1723 and ongoing into the present including those of the anti-Masonic movement, the Papal Bulls and the Morgan affair.

Peter Millheiser has two papers included in Volume 1, *Passing the Veils: Its Historical Development and Symbolism*, and *Stone: Its Symbolism and Influence in World Culture and Freemasonry*. The first paper discusses the ritual as it relates to Royal Arch Masonry and its symbolism. It is an interesting observation of the origin and evolution of Freemasonry as well as the veils significance in other religions.



I found his second paper extremely illuminating. I never realized the significance that stone plays in so many facets of our lives as reflected in religion, art, music and literature. He reveals the impact that stone has had on societies for almost 40,000 years and examines the relationship that Freemasonry has with stone in the symbolism of its ritual.

Andrew Prescott who headed up the program of Masonic studies at Sheffield University presents a commendable paper regarding the evolution of trade unions from the early building guilds along with the friendly societies that developed in the 18th and 19th centuries and their possible relationship, if any, with the Freemasons. He discusses the impact of the 1799 act to closed societies and the seeming immunity that Freemasonry experienced when contrasted with the other organizations. He also examines the development of ritualism in these organizations and the influence that Masonic ritual may have had on them. He presents the theory of Raymond Postgate that trade unions and not Freemasonry were the real inheritors of the medieval guilds.

S. Brent Morris's paper, *Lodged in the Canon* gives a very superficial review of Freemasonry's early origins and place in Victorian England. However, the significance of this paper is in his review of Sir Arthur Conan Doyle's references to Freemasonry in four of the adventures of Sherlock Holmes.



He analyzes a possible fictional affiliation of Watson with Freemasonry as a reflection of Doyle's own affiliation. He makes an interesting analysis of its meaning. It is indicative of the author's more than passing interest in the adventures of Holmes. The use of the word canon is in reference to the writings of Doyle.

The *Hibiscus Masonic Review* is to be published annually, and its financial support comes solely through contributions of members of the lodge, other members and friends. The cost will vary annually depending upon the size of the publication. To say that I am impressed to find that a subordinate craft lodge is not only inspired to produce a research journal of this quality, but is capable of doing so, would be a gross understatement. I can only hope that it will stimulate other lodges to regain some of the intellectual standards of our past and become, again, centers for learning. I heartily recommend the journal and the support of it.

## Founding Faith

by Steven Waldman. Published in 2008 by Random House, Inc., New York.

The author was a national editor of *U.S. News & World Report*, a national correspondent for *Newsweek* and is currently co-founder, CEO and editor-in-chief of beliefnet.com, the largest spirituality and faith website.

Most Americans tend to accept and to take for granted one of the foundation cornerstones of our democracy, the separation of church and state, but very few comprehend the anguish that confronted our founding fathers over this subject. To the present time legislators and judges struggle with the meaning intended by the early framers of the Constitution and of the First Amendment. In the ongoing culture wars, those who claim the intent of these founding fathers was to create a Christian-based nation are pitted against those who claim the same founding fathers were irreligious, secular or were Deists.

Waldman attempts to reveal the true nature and intent of the early American leaders whose vision and purpose has been warped in these culture wars. He states the purpose of the book as aspiring "mostly to simply describe the dramatic birth of religious freedom without the distortions introduced by either a heavy ideological agenda or romantic wishful thinking."

The book places emphasis on the five founding fathers that had the greatest impact on affecting the structure of religious freedom and the separation of church and state. These men were, Benjamin Franklin, John Adams, George Washington, Thomas Jefferson and James Madison. He presents them to the reader as not only leaders with a political ideology but as men with personal religious considerations.

The author provides a study of the personal lives of each including their actions regarding the concept of the right of freedom to worship God as consciences dictated. He also, however, discusses the causes and the backgrounds that may have influenced their opinions. It is significant that they were not always in agreement with one another. Indeed, their personal philosophies frequently clashed. The author emphasizes that it was not an issue of tolerance of other religions but the freedom of religious liberty with which early Americans dealt.

To most of us who learned that America was settled by immigrants who arrived here for freedom of religion, this book reveals that early America struggled with not only the issue of freedom of religion but also freedom from religion.

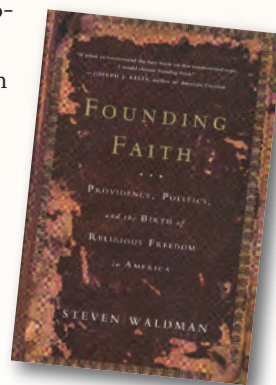
Waldman's discussion of the subject of Freemasonry and its influence is included only on some of the pages but is significant in his evaluations. Referencing Washington he says; "Though I do believe that his role as commander of the Continental Army was the most important factor shaping his vision of tolerance, there may have been one other influence: he was a Mason. There is no direct evidence that Masonry influenced Washington's approach to tolerance. Perhaps Washington developed this sensibility on his own and was attracted to Masons because they shared his views, but at a minimum it reinforced Washington's desire for non-sectarianism."

He also states that Masonry became quite important before, during and after the revolution for social elites from diverse cultures to complete business deals and promote common values. He perceived that "Institutions that could imbue personal and communal values — such as Masonic lodges and churches — were viewed as essential building blocks for democracy."

He also noted the contributions that Freemasons made to the structure of culture and education in society. Though "they renounced claims of being a religious organization the Masons did have a distinct attitude about faith," hence the influence the organization may have created on the structure of society regarding religious freedom.

Quite frankly, I found the book to be not only an extremely interesting analysis of history but also one from which I gained knowledge that was missing in my history classes. It made me more aware of the extent of domination that various religious denominations had in the different colonies and the problems this created to our early founders.

It presents a quite candid and seemingly unbiased view of one of the most significant focuses that affected the structure and operation of the United States. Although it is not a book written principally concerning Freemasonry, it is well worth your time to read.





# Health Wise

ideas  
for  
health  
and  
fitness



## New slant on Alzheimer's

Serendipity is thought of as a fortunate accidental discovery. In medicine, it could more accurately be described as an unanticipated result of research.

One such discovery occurred at the University of Aberdeen in Scotland. Dr. Claude Wischik was studying the protein Tau, which masses into tangles in diseased brains. In 1988, he dyed tangles with an old malaria drug, methylene blue, to make them more visible. Instead, the tangles dissolved.

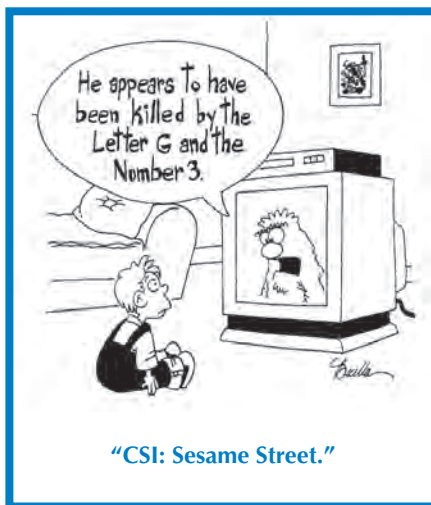
After years of studying to determine why it happened, he formed TauRx in 2002, based in Singapore, and developed the drug Rember. In a recent 12-month phase II trial, Rember reduced mental decline by 81 percent. The results need to be confirmed by a larger trial. Rember outperformed Alzheimer's drugs made to clear amyloid clumps.

## Diabetes: Take it seriously

The American Diabetes Association is calling type 2 patients and their families to attention.

As diseases go, this one is fairly easy to handle if you do it right. Getting regular exercise is important as well as eating a nutritious low-fat diet. But you should do that anyway. If your doctor has given you a diet to follow, it's probably a lot like any healthful eating plan. But for type 2 people, the diet is basic.

Of the 20 million people in the United States living with diabetes, about 6 million don't yet know they have it. Many others have prediabetes. Their blood glucose levels are high but not high enough to be diabetes.



For them, progression to type 2 is not inevitable. They can prevent or delay onset of the disease by losing 5 to 7 percent of their body weight by eating healthier and getting 30 minutes of physical activity five days a week.

## What you can do to fight SAD

The condition has been called "cabin fever" and the "winter blues."

New research at Loyola University's Stritch School of Medicine indicates that it is a physical disorder first. Reduced exposure to light could cause a biochemical imbalance in the brain.

The Loyola researchers think SAD may be a genetic leftover, the human equivalent to hibernation. Those with mild to moderate cases begin to notice the symptoms in the fall. Here are some things they can do to get a more upbeat outlook:

- Get outside for 30 minutes a day. Go out at mid-day when you can.
- Doctors at [emedicinehealth.com](http://emedicinehealth.com) recommend taking a multivitamin that

includes magnesium, B complex and minerals. They suggest avoiding caffeine and practicing stress management.

- Walking and aerobic exercise can improve mood and strength.

People with more serious cases of SAD say winter is hard to handle. They sleep more but still feel tired.

There are established treatments for SAD. In light therapy, patients sit under a special lamp called a light box or wear a visor outfitted with a bulb for a prescribed period of time each day.

Dawn light stimulators are easy to use. These light machines create a sunrise-like atmosphere in the morning. Some doctors prescribe antidepressants for the condition.

Seasonal mood changes should be taken seriously and discussed with a doctor. If not treated, they can become more serious in years to come.

## Get in shape before you hit the slopes

Beautiful scenery and the thought of cozy fireplaces in the lodge will lure people of all ages to the ski resorts. Many don't know how physically demanding skiing will be. The National Ski Areas Association says three out of every 1,000 skiers in the United States and seven of every 1,000 snowboarders are injured each day.

Being in generally good shape helps to reduce all injuries, but it doesn't mean you are in good shape for skiing. The sport taxes muscles that aren't used much during other forms of exercise, muscles such as the quadriceps and muscles in the lower back.

Start your ski conditioning with stretches. Flexibility will help you stay on your feet and help you land correctly when you fall.

# 32° Masonic Learning Centers for Children, Inc.

*It is always gratifying when receiving praise, but more importantly, these letters from parents provide important feedback to those that maintain and operate the 32° Masonic Learning Centers for Children, Inc. They drive home the point that the services provided are truly making a difference in people's lives.*

Giving to one's own children comes naturally to most parents, but from what I have seen of the Masons, your group has taken the act of giving to the highest level.

I know that my twins would never be fortunate enough to have this tutoring if not for the gift you are giving to them and myself. I truly believe they are learning to overcome their disability and that they will reap a lifetime benefit from the program. I know this letter is not much, but I hope that it gives you a sense of appreciation that I have for all those involved with the learning center's gift.

I hope to have the opportunity to contribute in some way to this great program.  
— Thomas Gorenflo

This letter is to express my appreciation for all the assistance that the Masonic learning center has provided to my family over the years. My daughter received services in the past and presently my two sons receive services.

My daughter was receiving special education services through her elementary school, but they were not enough. The teachers at her school did not have the expertise or the time to successfully teach the essential strategies and learning tools that a child with dyslexia requires. Thankfully a friend informed me about the services that the Masonic learning center provided. After the first year of enrollment she advanced two reading levels and was catching up to her peers academically.

Presently my two sons attend the center. They are learning the essential strategies

that enable them to decode and spell words that they were unable to in the past. These strategies will be valuable for them throughout life. They are becoming more confident readers.

Learning should be fun and self-gratifying for all children. Their success and sense of accomplishments are essential. My children struggle every day with learning

which becomes extremely frustrating for them. Fortunately this program, supported by the Masons, assists these children to learn thereby making learning less frustrating and more fun. The quality and dedication of the tutors and coordinators have allowed my children to become successful with learning.

I am pleased to express my gratitude and appreciation for what you have done throughout the years. I want you to realize that I greatly appreciate your amazing dedication to this program and to my children.

— Teresa R. Cramphorn

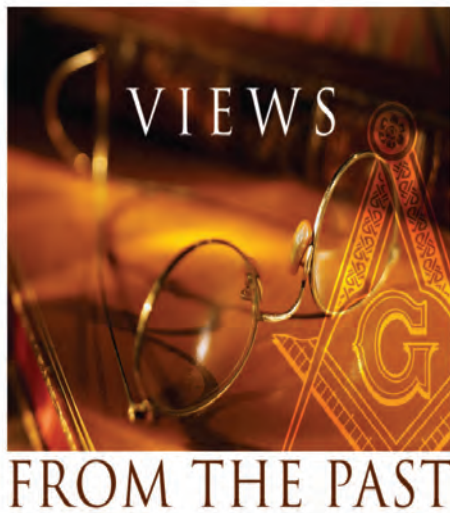
Start with the first word. Add to it the letters of the second word. Then add or subtract the letters of the following words. Total the remaining letters and unscramble them to find a word associated with Masonry.

## MASONIC WORD MATH

(INDIRECT) + (MATERIALS) – (STRICT)  
+ (TOMORROW) – (MEET) + (ARCADE) –  
(WORLD) – (ROAR) + (TRANSFERRED)  
– (FRAME) – (STERN) + (MATTER) –  
(CAMERA) – (READ)

=

Clue for this puzzle appears on page 6. Answer from previous issue: INSPIRATION



## UNDERSTAND THE FRUITS OF MASONRY

If the symbolism of the compasses and square was more strongly impressed upon the mind of the initiate, Masons would not, sometimes, malign to the profane, one whom, in the lodge room, he is apparently pleased to call “Brother,” but would make an honest effort to live up to the duties and obligations which every Mason has assumed, and thus make his conversation and ac-

tion bear testimony to the excellence of the principles of, and incalculable benefits resulting from Masonry when fully lived up to by its adherents.

I do not overlook the many difficulties with which we have to contend by reason of the frailties incident to our human nature.

I do not forget that there are two natures in man, the “higher and the lower,

## the elements of masonic strength

Some lodges are small, and some are large; some are poor, and some are rich; some are weak, and some are strong; some are declining, and some are increasing; some are Masonically dead, and some are full of Masonic life. The facts are the same in all jurisdictions and have been the same through all periods of time. There were feeble Masonic associations in the days of the origin of Masonry, and there were those that were flourishing.

Energetic Masons, full of good works and devotion to Masonic principles, whether rich or poor, few or many in number, constitute the strong lodges. It is not money, nor talent, nor position, that gives strength but ready hands, warm hearts, and willing minds. It is not the want of money which produces weakness, but the want of disposition to use it.

There are some lodges that are dead, and of course they are without strength. No effort should be wasted upon them. Let us improve the condition of the living.

Next come timidity and courage. The Brother refusing to “plow” because he is afraid of the “cold,” shall “beg in harvest, and have nothing.” The Brother who is continually crying out, “There is a lion in the way, a lion in the streets,” will accomplish slight results. A lodge of such persons will render very little mutual assistance. A person always anticipating failure will rarely be disappointed; and a lodge always ready to yield to the most trifling difficulties, and to become discouraged under adverse circumstances which are temporary in their nature, can hardly expect, and does not deserve, success. Resolution, energy, perseverance, fearlessness in meeting dangers and overcoming difficulties will work wonders.

Next come ignorance and knowledge. Ignorance in regard to our fundamental principles, the doctrines and duties of our Masonic profession, on the one hand, and a correct understanding of them upon the other. It was truly said by a wise Brother of olden time, “He that increaseth (Masonic) knowledge increaseth strength.” Masonic ignorance may be obstinate in its errors, but it can accomplish nothing in aid of Masonic truth.

— *The Evergreen*, Dec. 1982  
(reprinted from *The Masonic Advocate*)

## A FRATERNITY With a VISION

Many fanciful definitions have been concocted about Masonry, but in simple words, Masonry, as we know it today, is a fraternity, an association of men which is secret to the extent that we do not tell all the world all that we know. Yet enough has been published about it that anybody who wants to know can find out that Masonry is a special kind of fraternity whose philosophy of life is imparted by symbolizing the working tools of the Mason's trade together with reference to enough of the world's accumulated wisdom to make a man want to live by its precepts and value the companionship he finds there.

Technically, Masons are by history, Freemasons of some six centuries standing. They gather together in groups known as lodges, and they have contributed that name to many other fraternal organizations. By extension, the place where they meet is also known as a lodge which word has also many other meanings not associated with our art. The “lodge” originally was the building or the place within the structure being erected where the workmen met, planned, discussed their work, kept their tools and plans, and instructed their apprentices. Outside of most any new structure of any size today will be found a similar trailer or quickly constructed temporary building for the same purpose.

As do all other trades, Masonry has its own peculiar words which it understands in its own way. A Mason is initiated into the first degree, but he is, as complete introduction into the fraternity, “Made a Mason.” The process by which he is “made” a Mason is Masonic “work.” According to an old landmark of the craft, it was the “immemorial right of Masons to congregate and make Masons.” Today this right is circumscribed by our loyalty and allegiance to the Grand Lodge within whose jurisdiction we are located. This is an invention of modern Masonry which historically we can date from the year 1717 in England. All Masonry is English Masonry.

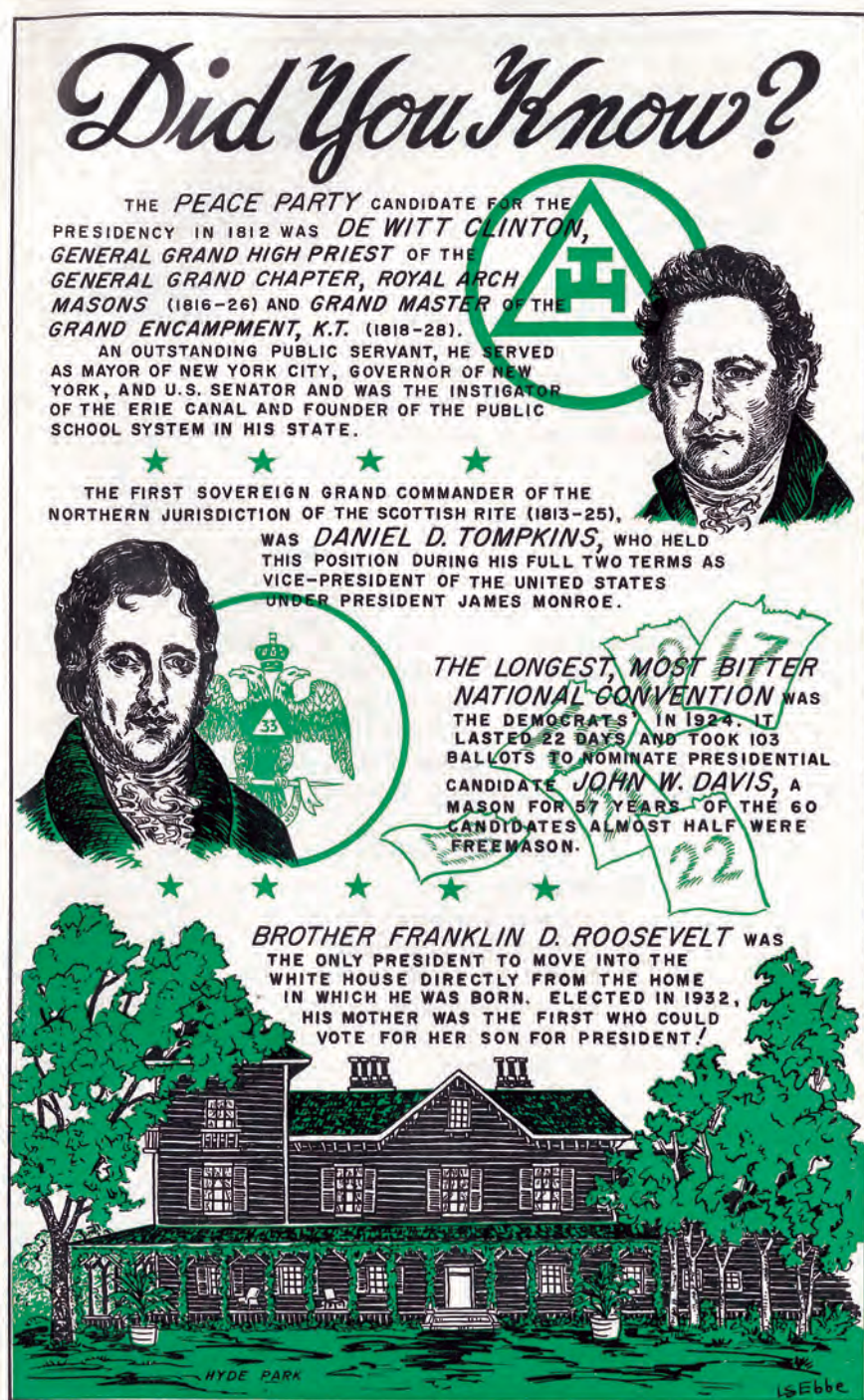
— *Henry L. Haupt, Square & Compasses*, Aug. 1969



the great and the mean, the noble and the ignoble," nor does Masonry, but in every degree teaches its membership to cultivate and practice the better part of our nature, and continually guard ourselves against the temptations suggested by our prejudice, passions, and appetites.

We should be slow to make inferences which a full examination of the facts would prove to be unjust, as well as to firmly refuse to approve that which justice and good morals would condemn.

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



— *The Royal Arch Mason*, Fall 1972

## QUOTABLES

If you're not using your smile, you're like a man with a million dollars in the bank and no checkbook.

— Les Giblin

The line separating good and evil passes not through states, nor between political parties either, but through every human heart.

— Alexander Solzhenitsyn

The real voyage of discovery consists not in seeking new landscapes but in having new eyes.

— Marcel Proust

Act as if what you do makes a difference. It does.

— William James

Believe in yourself, and there will come a day when others will have no choice but to believe with you.

— Cynthia Kersey

Be who you are and say what you feel because those who mind don't matter and those who matter don't mind.

— Dr. Seuss

There is more to life than increasing its speed.

— Mahatma Gandhi

The strength of a nation derives from the integrity of the home.

— Confucius

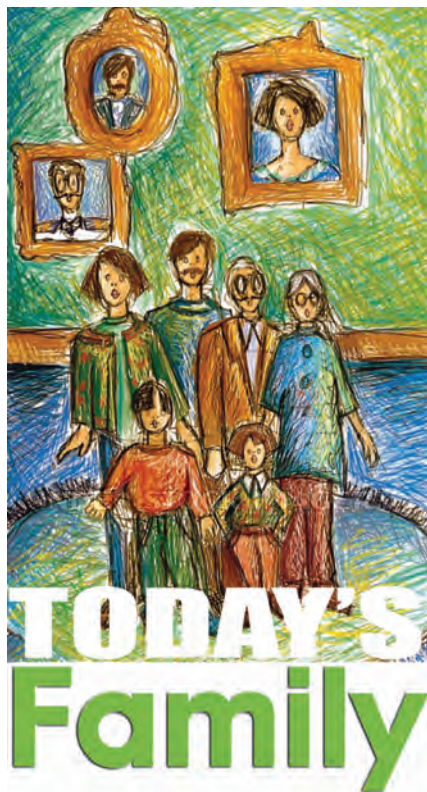
See that any time you feel pained or defeated, it is only because you insist on clinging to what doesn't work. Dare to let go and you won't lose a thing except for a punishing idea.

— Guy Finley

We must realize that we are all different in the way we perceive the world and use this understanding as a guide to our communication with others.

— Anthony Robbins





## Where to find money for college

The first step is to file the Free Application For Student Aid form (FAFSA). It must be filed to be considered for most aid programs.

Search for the form on the Web. When you have determined your numbers, it can be filed online at [easyaid.com](http://easyaid.com).

Many students and their parents simply take loans for education expenses, but there are hundreds of grants available.

The federal government's most common grant is the Pell Grant. It provides assistance to financially disadvantaged students. Filing the FAFSA automatically puts you up for consideration.

The government's Federal Supplemental Education Opportunity Grant (FSEOG) is typically awarded to students who have no expected contribution from parents, as reported on their Student Aid Report (SAR). This form is automatically sent to the student two to four weeks after filing the FAFSA.

Many states offer merit-based grants based on academics, sometimes in combination with financial aid. Usually they require a B average. State grants

take a separate application form but usually require a FAFSA as well. Grants are listed on a state's government or higher education Web site.

Searching for "merit aid" on the Web will turn up discounts awarded without regard to financial need. They are offered by public and private schools.

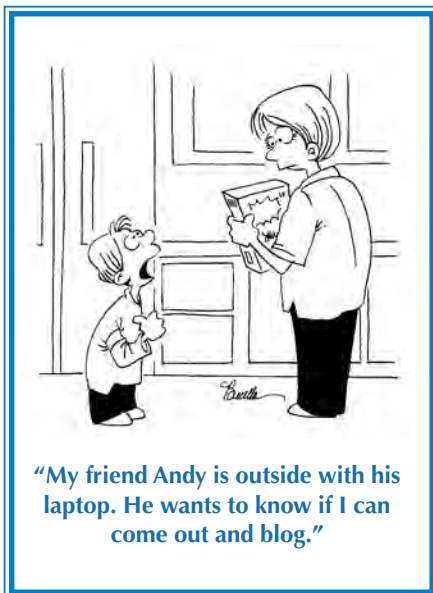
The College Board reports that 60 percent of aid given by four-year public institutions goes to students who, on paper, don't need financial aid.

The FAFSA should be filed after January 1 but no later than March 1. February 15 is the ideal date for filing. Don't wait until you file your income tax; estimate income if necessary.

## What homes of the future will look like

The National Association of Home Builders predicts homes of the future will look like this:

- Ceilings will be high and flat or have decorative panels or domes.
- Living rooms will be gone, replaced by a den, parlor, or library.
- Dual closets will be standard in the master bedroom.
- Entry doors will be at least 6 inches wider than the 3-foot doors of today.
- Shower stalls will be bigger and may have multiple shower heads.
- Outdoor kitchens and fireplaces will be common.



## Plan child care for school shutdowns

Many schools now structure their calendars to allow for three to five weather days according to the American Association of School Administrators. Parents are often not prepared for emergency child care. Good advice:

- Do: Build a network of reliable teenagers willing to baby sit. Prepare two or three backup plans in case your first falls through. If you must work at home, equip your home office phone with a wireless headset and a mute button to shut out kid noise.

- Don't: Leave an older child alone without preparation or training. Never drop a child off to stay at the mall or the library for an entire day. Don't assume it's OK to bring your children to work with you.

If you ask a neighbor to take care of your children, be sure to reciprocate or give a nice gift.

## Use your gift cards

Almost half of all Americans have at least one unused gift card, but the average number of cards these unusers have is 3.7. Some think the card's value is like money in the bank. Not so. Many cards depreciate in value over time, according to *Money* magazine.

If the card is issued by a company that files for bankruptcy, usually the card is worthless.

A gift card for a store you don't frequent can be sold for up to 75 cents on the dollar at [PlasticJungle.com](http://PlasticJungle.com).

## Unredeemed savings bonds set a new record

Where are they? In safety deposit boxes, old desks or in dresser drawers? \$16 billion worth of U.S. savings bonds are matured and no longer earning interest, according to the Bureau of the Public Debt.

At the end of the second quarter of 2008, about eight percent of outstanding government securities have matured. That's up \$10 billion from 2002.

Reinvested in savings bonds, the \$16 billion would earn about \$227 million a year.

Visit [treasurydirect.gov](http://treasurydirect.gov) to check the status of your bonds.

# More than Just Books...

Van Gorden-Williams Library at the National Heritage Museum

By CATHERINE SWANSON

## A Penny for Your Thoughts: Postcards from the Golden Age, 1898-1918

A new exhibition opened this January in the reading room of the Van Gorden-Williams Library and Archives. It features over 100 postcards from the Golden Age along with postcard scrapbooks and the story of postcards from that time period.

In the early 1900s, when telephones and cameras were few and automobiles were limited to the well-to-do, the postcard filled a necessary and appreciated role. Costing only a penny each to mail, it was an inexpensive way to send short messages. Images on the cards showed American pursuits and pastimes, customs, costumes, morals, and manners. Sold everywhere — in drug stores, souvenir shops, dime stores, specialty shops and even on street corners — many postcards from that era exist today.

During the Golden Age, sending, exchanging, and collecting postcards became a fad or craze with almost all Americans. In 1906, during the height of this craze, 770.5 million postcards were exchanged in the United States. Postmasters sold cards to supplement their delivery jobs. In 1911, the Atlantic City Post Office alone sold 17 million postage stamps to send postcards.

The picture postcard images of the time period capture the people, the industrialism, and the transportation as well as favorite tourist destinations and cityscapes. The messages on these antique postcards can be read as well as viewing their images. A variety of styles and subject matter will be shown, including color lithographic, photographic, novelty, and fraternal postcards.



Many of the color lithographs were printed in Germany, where chromolithography was developed. In the early 1900s, American publishers had their cards printed in Germany, and then distributed them in the United States. On the other hand, most of the photographic, or real photo postcards, were produced in the United States. These real photos were taken and developed by amateur and professional photographers. Novelty postcards were created in Europe and America and were made of silk, leather, metal, bamboo and embellished with feathers, buttons, and coins.

Many fraternal postcards will also be shown in this exhibit. The number and variety of postcards issued to commemorate Elks, Eagles, Masons, Shrine, and many other similar organizations provide evidence of the popularity of fraternal organizations during the Golden Age of postcards. Many fraternal organizations had postcards specifically designed and produced as souvenirs for a particular reunion.

This Golden Age of postcards lasted only 20 years. World War I cut American publishers off from German printers. In addition, new technologies emerged for carrying short messages more efficiently and in more personalized forms. These advancements include the telephone which had been introduced in the late 1870s. It created a shift from written to verbal communication for routine matters. Eastman Kodak's Brownie Box camera and other cameras of the early 1900s, allowed travelers to take their own photographs for souvenirs, so they no longer needed to buy as many postcards. These early cameras also allowed publishers to take and reproduce photographs on printed cards more easily and cheaply.

The exhibition is drawn from gifts to the Van Gorden-Williams Library and Archives from Martin A. and Mildred H. Gilman (shown) and various museum purchases. Bertha Petersen, Martin A. Gilman's mother, collected many of the postcards in this exhibition when she lived in New Jersey and Connecticut from 1904-17.

*The Van Gorden-Williams Library & Archives is open to the public Monday-Saturday, 10-5. Reference assistance is provided in person, by phone, or by email. You may contact us at 781-457-4109 or [library@nationalheritagemuseum.org](mailto:library@nationalheritagemuseum.org).*



Haverstraw Tunnel, NY, 1906. O. & W. Railway, NY.



# READERS RESPOND



## Alice's Restaurant Tops the Charts on Thanksgiving

This is just a short note to say how much I enjoyed the article "You can get anything you want" (Nov. 2008). This song has been a favorite with my family and me for many years, and we always look forward to hearing it on a Cleveland station on Thanksgiving Day. I found an MP3 file on the internet last night and downloaded the original and the 30-years-after version by an older (and hopefully wiser) Arlo. My wife and I have

visited Stockbridge, MA, but primarily for the chance to visit the Rockwell museum. The diversion of trying to locate all the places in the song was also fun.

*Kenneth L. Blake  
Valley of Cleveland*

## Gone Phishin'

I wanted to let you know how valuable the information was that you provided in "Brothers on the Net" (Nov. 2008). I train staff at financial institutions all over the United States at major conferences and webinars on fraud. Over the last few years some financial institutions have asked me to perform identity theft training at night for their account holders. I am amazed many times how little the public knows about the items you discussed in your article, particularly your comments on phishing.

In my programs, I go so far as to socially engineer the audience showing them how easily they can be taken in by a skilled thief. Your contribution to this publication cannot be congratulated enough as people like myself cannot be everywhere. Good work.

*Barry S. Thompson  
Valley of Syracuse*

**We welcome letters 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

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](mailto: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.



My wife and I were vacationing on Oahu, HI, and visited the Pearl Harbor memorial in June 2007. Among the many memorable things on that trip, we came across this Masonic plaque. It's located on a wall with several other plaques, and I happened to notice it while standing in line right before boarding the little boat that takes you out to the memorial itself.  
*Walter Y. Hashimoto, 32°, Valley of Columbus*

On a recent trip to my Florida home in St. Augustine, I found a monument erected by the Spanish government in 1812 to honor the first Spanish Constitution. Below the inscription is found the square and compasses. While no known records exist of a Masonic lodge in St. Augustine, this symbol is silent testimony to Freemasonry in colonial Florida and its influence on the establishment of the Spanish Constitution.  
*Michael H. Charles, 32°, Valley of New York*



## Star Spangled Family

At a special luncheon held on Nov. 8, Grand Commanders from both the Northern Masonic and Southern Jurisdictions dined with Francis Scott Key: not the one that penned our national anthem, but rather his great-great-grandson, Francis Scott Key III.

Frank Key, as he prefers to be called, was born in Panama while his family worked in the Canal Zone. He eventually joined Scottish Rite in the Valley of Balboa, under the Southern Jurisdiction. In the mid-1970s, he joined the Valley of Northern New Jersey.

The original Francis Scott Key, of course, wrote the words to "The Star Spangled Banner." During the War of 1812 he was part of an American contingent negotiating the release of a prisoner of war. Key was involved with the duties of that role aboard the British ship HMS Tonnant in Baltimore Harbor on Sept. 13, 1814. At the conclusion of the meeting Key and the others were allowed to return to their own craft but were barred from returning to the city because they knew of the British plans concerning an impending attack on Baltimore and Fort McHenry. From eight miles away, Key was relegated to mere spectator as the battle began.

When the smoke cleared, Francis Scott Key could see Fort McHenry and noted that "the flag was still there." Within a week he wrote and published his observations of the battle in a poem titled, "The Defence of Fort McHenry." Using the tune from "The Anacreontic Song" (often called "To Anacreon in Heaven") by John Stafford Smith, he put the words to music.

In 1916, President Woodrow Wilson issued an executive order proclaiming the composition as the national anthem. In 1931, a congressional resolution, signed by President Herbert Hoover, completed the act.

To honor Bro. Frank Key's membership and his ancestor's role in the history of our nation, a special celebration was organized by David A. Glattly, Deputy for New Jersey.

In addition to the Grand Commanders and the Deputy, several Masonic dignitaries from both the Scottish Rite and the Grand Lodge of New Jersey attended.

Recording the events for posterity was a film crew from the Supreme Council. An interview with Frank Key will eventually be presented at the National Heritage Museum at Supreme Council headquarters in Lexington, MA.

## Steubenville Learning Center on Comcast

Cable television giant, Comcast, filmed a five-minute announcement of the Steubenville center's Walk for Dyslexia that aired several times a day for three weeks prior to the fundraising event last September.

The focus of the interview with center director, Joanne Ransom was on dyslexia and its treatment. The goal was to bring awareness and encourage support of the services provided by the center and funded by the Scottish Rite Masons.

Comcast informed the center that filming and running the TV ad was part of a community service program called "Comcast Newsmakers," provided to local non-profit organizations at no cost.

The International Multisensory Structured Language Education Council announced that Dr. David Winters has been recognized as the "Outstanding MLSE Professional" for 2008. Winters received the award for his contributions in October. Honorees are recognized each year at the council meeting held during the International Dyslexia Association Conference. The 2008 conference was held in Seattle.

David Winters is the clinical director of the 32° Masonic Learning Centers for Children, Inc., a network of more than 50 learning centers in the Northern Masonic Jurisdiction, supported by the Scottish Rite.

IMSLEC, as it is commonly called, is a private, non-profit council of accredited training courses that provide instruction in code-based multisensory language teaching techniques for teachers and academic therapists.

## King-Sized Goof

Let's try this one more time. In a book review in our May 2008 edition we inadvertently implied that King George VI of Great Britain reigned from 1865 to 1936. A reader pointed out that the reference probably should have read "George V." As it turns out, that was not entirely correct either. Apparently we have a readership knowledgeable in British royal history, because, as many pointed out, those were not the years of his reign, but rather, his lifetime. We hope this finally closes the book on kings named George.

Alan E. Foulds, 32°  
editor





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