

The Northern Light

Vol. 40 No. 2 MAY 2009



DEN HAAG:
Expressions of Masonry

The Northern Light

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THE NORTHERN LIGHT (ISSN 1088-4416) is published quarterly in February, May, August, and November by the Supreme Council, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A., as the official publication. Printed in U.S.A. Periodicals postage paid at Boston, MA, and at additional mailing offices.

POSTMASTER: Send address changes to The Northern Light, PO Box 519, Lexington, MA 02420-0519.

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Stock Ticker: McD

With major stock markets throughout the world in turmoil, there are still individual companies enjoying great success. One such American company is McDonalds (McD). The company went public in 1965. Had an investor purchased 100 shares at that time for \$2250, those original shares multiplied into 74,360, would be worth \$4.2 million today. How did McDonalds transform itself from a local hamburger chain into a Dow 30 component? More importantly, is there a lesson in this phenomenal success story for our Scottish Rite fraternity?

Ray Kroc, the founder of McDonald's opened his first burger restaurant in Illinois in 1955. I am not sure of the number of employees who worked for Mr. Kroc back then; however, the McDonald's Corporation currently employs about 475,000 people.

It is appropriate, in the face of McDonald's success, to share with you the formula created by Mr. Kroc which we might use to realize similar success. In reading these commandments, replace the word "customer" with "member," and you'll find yourself in line with Mr. Kroc's thinking.

1. The customer is the most important person in our business.
2. The customer is not dependent on us — we are dependent on the customer.
3. The customer does us an honor when calling on us. We are not doing the customer a favor by serving him.
4. The customer is part of our business, not an outsider. The customer is our guest.

5. The customer is not a cold statistic, but flesh and blood; a human with feelings and emotions like our own.

6. The customer is one who brings us his wants. Our job is to fill them.

7. The customer is deserving of the most courteous and attractive treatment we can provide.

A McDonald's franchise is located on the east-bound side of interstate 95 in Darien, CT. Prior to 1985, this was the location of a filthy roadside restaurant. Three years later McDonald's had succeeded in making this site one of its most profitable franchises.

In fact, this site produced an all-time monthly domestic record of \$604,000 in sales. Whoever thought quality, service, cleanliness, and value could produce such a turnaround? Every McDonald's employee is indoctrinated with these values, and it is rare that a McDonald's restaurant does not subscribe to them wholeheartedly — a simple formula for success and a valuable lesson for us in our own franchises!

I do realize, my Brothers, that we as Scottish Rite Masons are not in the business of mass producing "Big Macs" or "Egg McMuffins" or of asking our members if they want fries with their burgers; but we are a part of an important service industry. Perhaps it is time to ask ourselves who the current Masonic leadership is serving — itself or its members?

John Wm McNaughton
Sovereign Grand Commander

Then and Now — The Death of Ethics

By RICHARD B. BURGESS, 33°

There is a verse familiar to some of us in what is called The Canadian Charge (often most effectively presented to a newly raised Master Mason):

“You swore with honesty to deal with each true heart around you,

That honor bright should ever be, unbroken bond tween Him and thee

No wrong, nor guile, nor cruel fraud

Should ever break that holy chord with which that tie has bound you . . .”

This inspirational verse ties in quite well with the inspiration of the life, accomplishments and Masonic achievements of our Illustrious Brother, President Harry S. Truman. A while back, I received an email which outlined Bro. Truman's life once he was out of office. Usually political emails find their way very quickly wherever deleted emails go in their afterlife. In this case, and for some inexplicable reason, especially since my father, a WWII Veteran and admirer of General and Ill. Bro. Douglas McArthur, 33°, did not have much good to say about “Give ‘em Hell, Harry,” I did however read the email in its entirety. Not wanting to accept all of the tributes and accolades as gospel that I read about our Illustrious Brother, I called the Truman Library in Independence, MO, and had an extensive and informative conversation with the chief curator who confirmed the several points of information. My interest in President Truman having been piqued and feeling good about the ethics of this Brother, I spent some time receiving further light about this amazing man as revealed in David McCullough's 1000+ page magnum opus, *Truman*.

M.W. and Ill. Brother Harry S. Truman is no stranger to the Northern Masonic Jurisdiction of the Ancient Accepted Scottish Rite. From November 1974 until February of 2000, there have appeared in *The Northern Light* at least 20 articles or references to him and the accomplishments of his career in politics as well as in the fraternity. Ill. Bro. Truman is also well known to us as having been the first recipient of the prestigious Gourgas Medal for exemplary and distinguished service to the country and to the fraternity.

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.


The Northern Light continues its series explaining the necessity for Scottish Rite Freemasonry to change its ways and the steps that will be taken to “re-point” our Masonry.

On November 21, 1945, Ill. Melvin Maynard Johnson, 33°, Sovereign Grand Commander in the company of eleven Active Members, four 33° members of the Senate (all from the Southern Jurisdiction) along with three 33° members of the House of Representatives (all from the Northern Masonic Jurisdiction) and with Ill. Harold H. Burton, 33°, justice of the Supreme Court and Ill. Frank S. Land, 33°, executive officer of DeMolay, present, Ill. Bro. Johnson addressed remarks to the president wherein he stated: "You made it clear to your fellow citizens that your leadership was intelligent, courageous, impartial, and effective. You won the admiration, respect, and confidence of all honorable men of whatever race, politics or religion. You gave us continued faith in and hope for the future of democracy in government at a time when that future was obscure." To which the president in classical humility replied, "I appreciate this more than anything I have received. You know I have been pinning medals on so many of the boys who have come back, and I didn't have a medal. Now you have pinned one on me."

Given the current political, religious, celebrity and sports scenes where our potential role models and personalities capable of inspiring us mere mortals, are being found guilty of all manner of enhancement, we are witnessing a seemingly worldwide death of ethics. As the email stated, "Modern politicians (insert sports figure, celebrity, what you will) have found a new level of success in cashing in on the presidency, resulting in untold wealth. Today, many in Congress also have found a way to become quite wealthy while enjoying the fruits of their offices. Political offices are now for sale." Good old Harry Truman was correct when he observed, "My choices early in life were either to be a piano player in a whorehouse or a politician. And to tell the truth, there's hardly any difference." It was Bro. Mark Twain who had much to write about Congress who penned two of his more notable quotations which remind us that "There is no distinctly American criminal class — except Congress" and that the definition of a Senator is "a person who makes laws in Washington when not doing time."

Given the apparent retreat of ethical behavior from the present domestic scene, there is some inspiration for us, some rekindling of hope, in the role of our Masonic tenets and principles in our lives especially as reflected in the plain dealing of

Ill. Bro. Truman. I learned from my email, as well as from those sources cited previously, that Bro. Truman and Bess took little to nothing away with them from the White House years. His only real asset was the house in Independence that Bess had inherited from her mother. There was no salary, no presidential pension, no Secret Service protection, an Army pension of about \$112 a month, no money for secretarial help, no expense money, and no funds for office space. Bro. Truman turned down offers to endorse anything; he would not lend his name to organizations. His name, he said, was not for sale. He paid for his own travel and food. Bro. Truman refused the Medal of Honor from Congress on the occasion of his 87th birthday saying that he did not consider himself worthy of it. He was never driven or blinded by ambition. The buck indeed stopped with him. Eric Sevareid summarized the life and work of this inspirational man when he wrote, "But remembering him reminds people what a man in that office ought to be like. It's character, just character. He stands like a rock in memory now."

The hedgehog concept which is being put forth with such intensity by the administration of the Supreme Council admonishes us to be inspirational in our own lives as Scottish Rite Masons as well as to make our meetings inspirational in the work we do at them. Given the nature of our society, it appears that now, almost more than ever, we are badly in need of men such as Bro. Truman who, as Mary McGrory wrote, "proved that the ordinary American is capable of grandeur and that a president can be a human being." Such a man as Truman can be grand and still inspire us as a plain American citizen. Perhaps in an attempt to find some resurrection of ethics and honesty in all phases of our society we would do well to heed a thought that our Illustrious Brother left us as his legacy, "Hard work, do your best, speak the truth, assume no airs, trust in God, have no fear." Thank you "Citizen Truman" for dealing honestly with each true heart around you, for keeping your honor bright and for your avoidance of wrongs, guile and frauds; not an easy presidency but certainly an inspirational one. 



Good Fellows, Neighbors and Mechanics: The Quest to Collect Little-Known Fraternal Groups

By AIMEE E. NEWELL

THE ANCIENT ORDER of Good Fellows. The Independent United Order of Mechanics. The Royal Neighbors of America. The Forty & Eight.

Are these fictional fraternal groups seen on television or at the movies? If you guessed “no,” you are right.

The National Heritage Museum collection includes objects from all of these groups, helping to broaden our understanding of American fraternalism from the 1700s through the present day.

Freemasonry is often acknowledged as the earliest fraternity established in the New World. While this distinction lays the foundation for many proud traditions within the fraternity, it also means that Freemasonry was a model for hundreds of groups that followed.

The National Heritage Museum is committed to collecting objects, books and archival materials associated with all forms of fraternalism in America.

These items teach us about the history of these groups as well as the history of our country. Just as Masons do not exist in a vacuum today, instead incorporating the lessons learned and relationships forged in the lodge into the rest of their lives, Brothers did the same in decades and centuries past.

Exploring the comparisons and contrasts between Freemasonry and other fraternal groups expands our knowledge and understanding of how they — and the craft — formed and survived (or, in some cases, did not survive).

Highlighted here are the stories of four unique objects in the museum’s collection, helping us to preserve a history that is sometimes lost in more traditional sources.

The Ancient Order of Good Fellows

Last summer, the National Heritage Museum acquired a mahogany box, which was found in Chester County, PA.

Topped with a brass handle, the box has gold painted letters on the front reading, “Buena Vista Lodge / No. 16, A.O. of G.F. / Instituted Feb’y. 19th, 1848.” Identifying the group that originally used this box was the first task — the only clue, the initials on the box — “A.O.G.F.”

Through an Internet search, we identified it as the Ancient Order of Good Fellows, but standard sources on American fraternal groups, such as *The Cyclopedia of Fraternities* by Albert C. Stevens, offered no listing for the group.

Collecting objects from these types of groups — which are not widely, or even moderately, known — is an important task for the museum.

The hunt was on to learn more about the Ancient



Ancient Order of Good Fellows Document Box, ca. 1848, collection of National Heritage Museum, photograph by David Bohl.

Order of Good Fellows. A published 1884 history of Philadelphia included the short note that AOGF Lodge No. 1 was organized in 1840 in that city.

Another published source, a history of Pennsylvania's Montgomery County, which borders on Philadelphia County, explained that "the Ancient Order of Good Fellows was transplanted from the city of Philadelphia May 17, 1869 when Buena Vista Lodge, No. 16, was organized. This lodge has been extraordinarily successful, the membership now reaching one hundred and seventy."

While this reference helps to establish the existence of the lodge named on the box, it also adds confusion, suggesting that Buena Vista Lodge, No. 16, was formed in 1869, not the 1848 date painted on the box itself.

Was Lodge No. 16 initially formed in Philadelphia in 1848 and then moved — or "transplanted" as the history book reads — to Montgomery County in 1869?

Or were AOGF lodges numbered within counties, rather than within the state, meaning that there was another Buena Vista Lodge, No. 16, in Chester County where the box was found? These questions remain unanswered until additional evidence is found.

Regardless of where the lodge was located, the group seems to have been a mutual benefit society.

The Montgomery County history (published in 1884) explains that Buena Vista Lodge "has paid out in benefits the sum of \$10,316.66, as follows: Weekly Benefits, \$9246.66; funeral benefits, \$1070." Before insurance companies, societies such as this offered a safety net for their members.

Those who belonged paid fees on a regular basis and were entitled to benefits should a problem or crisis arise. Regardless of its success in the Philadelphia area during the 1880s, the Ancient Order of Good Fellows seems to have been defunct by 1924.

The Independent United Order of Mechanics

Like the Ancient Order of Good Fellows box, the recent acquisition of a fraternal apron led to a similar discovery of a little-documented fraternal group — the Independent United Order of Mechanics.

The IUOM is still active, making the search for information about its history easier. However, like AOGF, it is not listed in the standard dictionaries of American fraternal associations.



Independent United Order of Mechanics Apron, ca. 1920, collection of National Heritage Museum.

A membership certificate for the apron's original owner, Torrance Ashby (1897-1966), was acquired at the same time and is now housed in the Van Gorden-Williams Library & Archives.

Ashby joined Star of Cambridge Lodge in Cambridge, MA, in 1920, when he was about 23 years old. When he died in 1966, the apron, along with a collar and the membership certificate, passed to his son, Deighton Ashby (1935-2006).

The Independent United Order of Mechanics was initially formed in England in 1757 as a friendly society, a type of mutual benefit society often serving ceremonial and friendship purposes, as well. Reportedly, this initial group was spurred to act by a local schism between two English Masonic lodges.

In the 1800s, the order spread to the United States, Central America, the Caribbean, the Netherlands and Canada.

The IUOM became established in the United States in its present form on January 3, 1910. Membership is open to men and women, boys and girls of "high moral and ethical standards, who believe in 'A Supreme Being' who rules and governs the Universe."

Membership embraces all races, creeds and religions; indeed the group has a tradition of a strong African-American membership, which included the original owner of the apron, Torrance Ashby.

The group's motto is "Friendship, Truth and Love." Members aim to practice and promote justice, philanthropy, charity and benevolence. They look after the welfare of their members and are active in their communities, particularly in healthcare and education.



**Royal Neighbors of America
Banner, 1895-1940, Gift of A.J.
Meek, collection of National
Heritage Museum.**

The apron is silk with a printed design in black on the front. Bright pink and green silk, along with gold trimming are added as borders.

A close look at the apron suggests that Ashby's wife or another female relative made it at home. One of the brown elasticized "ties" stitched at the corners has a clasp that reads, "Gem Golf Garter," suggesting that the maker repurposed the garter for apron ties.

The Royal Neighbors of America

In 2006, the National Heritage Museum received a set of five fraternal sashes and five fraternal banners that had originally belonged to the donor's grandmother.

When they were sent, the donor explained that his grandmother, Elsie Hlava Meek (1886-1969), was an active member of the Order of the Eastern Star and suggested that these items were related to that group.

Initial examination quickly established that these items were not used by Eastern Star members, but determining the correct group required some research.

Each banner depicts a symbol and has a word painted above, "Endurance," "Faith," "Modesty," "Unselfishness," and "Courage." By using these terms to search the Internet, the group of origin was identified as The Royal Neighbors of America.

Initially founded in 1888 as a social group, Royal Neighbors was chartered in 1895 as a fraternal benefit society for women "to bring joy and comfort into many homes that might otherwise today be dark and cheerless...by affording the mother an opportunity to provide protection upon her life."

The group's first "Camps" were established in Iowa and Nebraska. Originally, Royal Neighbors was a ladies' auxiliary to the Modern Woodmen of America, but dissolved its affiliation with that group in 1929.

By 1910, RNA had 250,000 members and was the leading women's benefit society in the United States. As early as 1911, the group supported the cause of universal suffrage. In 1931, the Royal Neighbors National Home opened its doors to provide "the comforts of a home...for deserving members of our society, in need of such a service," pursuing this goal until the home closed in 2004.

The organization remains active today, providing life insurance and pursuing community service. Elsie Meek, the last owner of the banners and sashes, probably belonged to Ivy Camp 1806 in Ravenna, Nebraska. From 1920 to 1923, she was also a member of Aster Chapter No. 258, part of the Eastern Star organization in Nebraska.

In 1924, she left Aster Chapter to become a charter member of Rose Croix Chapter No. 298, eventually serving that group as Worthy Matron in 1941.



**La Societe de Quarante
Hommes et Huit
Chevaux Badge, ca.
1920, Gift of Eva
Mahoney, collection of
National Heritage
Museum.**



Set of Jewels for Unidentified Fraternity, 1880-1930, collection of National Heritage Museum.

La Société des Quarante Hommes et Huit Chevaux

(The Society of the 40 Men and 8 Horses, or “The Forty & Eight”)

Recently, the National Heritage Museum’s manager of library & archives, Jeff Croteau, came across a ritual book for the elaborately named *La Société des Quarante Hommes et Huit Chevaux*, familiarly known as “The Forty & Eight,” and was intrigued by the story behind the group’s name which reflects its World War I origins.

A search in the museum’s object collection database turned up a badge that offers a visual representation of the group’s name, depicting a railroad boxcar, a soldier and a horse.

During World War I, American soldiers traveled to the French front in boxcars stenciled “40/8,” signifying their capacity for forty men or eight horses. Although uncomfortable, this mode of transportation became symbolic of the bond between those who served.

According to the group’s official history, the 40/8 boxcars evolved into a “lighthearted symbol of the deeper service, sacrifice and unspoken horrors of war that bind all who have borne the battle.”

Originally founded in 1920 by American veterans returning from war service in France, the group began as part of the American Legion.

In 1960, the Forty & Eight broke away to become an independent veterans organization which is still active today.

Membership is by invitation among honorably serving or honorably discharged members of the U.S. Armed Forces.

The group is devoted to upholding and defending

the U.S. Constitution; to promoting the well-being of veterans, their widows and orphans, and to actively participating in selected charitable programs, including those that promote child welfare and nurses training.

A Mystery Still to Be Solved...

TO END THIS article, we include a photograph of a set of fraternal jewels recently acquired by the museum.

They do not have any engraving or inscriptions to identify the group that initially used them, and we are seeking more information. Have you ever seen anything similar? Do you know of a group that uses these symbols?

The five jewels appear to be a set. They are made out of the same metal and have an identical pin at the top with an openwork crescent moon and a five-point star resting on clouds.

Each jewel has a different pendant hanging from the top piece: a harp, crossed gavel handles, scales, an open book, and a lantern.

They were found in Connecticut, although it is not known if they were originally made or used there.

If you recognize these jewels or have seen anything similar, please contact Aimee Newell, senior curator of collections, by email (anewell@monh.org) or by phone 781-457-4144.

And, if you have any fraternal materials that you would like to donate to the National Heritage Museum, we would love to hear from you.

Building our collection piece by piece helps us to make new discoveries everyday and to share the important history of American fraternalism with our visitors and our community.

TNL

An Historic Weekend of BROTHERHOOD

By EDWARD J. WITAS III, 32°

WOW! In a single word, this is perhaps the only way to describe the reaction of those who participated in the highly- anticipated 2008 Spring Reunion festivities in New Orleans, Louisiana. In April 2008, the Scottish Rite Valleys of Chicago and New Orleans teamed up to host an historic weekend of brotherhood that has rekindled the hearts and minds of men all across the nation.

The Weekend of Brotherhood formally began as nearly 200 members and candidates of the Valley of Chicago arrived at Chicago's historic Union Station in anticipation of boarding Amtrak's "City of New Orleans" passenger train.

The Valley of Chicago occupied four private rail-cars on the train, including a private dining car that was added solely for the use of those traveling with the Valley of Chicago.

As the "All Aboard" call was made by the conductor, and the locomotive's whistle signaled the start of the 1,852 mile, round-trip journey to The Big Easy, the reunion participants began to make their way to the Valley of Chicago's private dining car for a specially prepared "bon voyage" party which was being hosted in their honor.

The sounds of fellowship and good cheer could be heard emanating throughout the Valley of Chicago's private rail cars well into the early hours of the following morning.

Only laughter could be heard as new friendships were being kindled and life-long relationships were being celebrated and renewed.

Whether it was talking, singing, laughing, simply reminiscing about times past or anticipating the days to come, reunion travelers put every moment spent on the train to good use.

The interaction shared by the Brethren during the 18-hour passage from Chicago to New Orleans

turned out to be a perfect preamble to, what some have referred to as, the Masonic experience of a lifetime.

The opening ceremonies of the joint reunion of the Valley of Chicago and the Valley of New Orleans began with the formal reception of the various dignitaries in attendance from the Northern Masonic Jurisdiction and Southern Jurisdiction of the Scottish Rite.

Following the opening ceremonies, candidates and members alike were treated to a rare and impressive display of some of the finest Scottish Rite rituals from both the jurisdictions.

Enjoying Brotherhood and fellowship away from home — (l to r) Bros. Kevin M. Cassidy, 32°; Mark J. D'Apice Jr., 32°; Dainon S. Setzer, 32°; Azikiwe K. Lombard, 32°; Matthew C. Robinson, 32°, and Nolan R. Harding, 32°.



The masterful presentations of the various degrees were the direct result of the dedicated labors of many people, from those working on stage, as well as those who labor in the shadows behind the large velvet curtain.

Following the completion of the formal reunion activities, Brethren hit the streets of the Big Easy to sample some of the culinary delights and musical entertainment for which the city of New Orleans is best known. While dwelling together in unity, Brothers reflected on the lessons learned during the commencement of their Scottish Rite journeys and contemplated the many relationships and experiences that the future surely has in store.

What started as a once-in-a-lifetime opportunity has resulted in a momentum that is being felt throughout the jurisdictions.

The overwhelming participation and positive feedback that has come about from the Valley of Chicago's 2008 spring reunion in New Orleans has prompted discussion for similar pilgrimages in the future.



View inside a Bourbon Street store as Brethren were experiencing some New Orleans nightlife.

The trip to New Orleans created a close-knit community of new candidates and long-time Freemasons sharing a joint experience. Here is just a sampling of the positive reaction to the journey:

I was impressed with the Valley of Chicago's membership diversity and cosmopolitan nature. It offered me the opportunity to learn more about the world through others' eyes and life experiences. These qualities will only help the Valley to grow and offer insights to its membership. The reinforcement of Masonic ideals through degree work was beneficial for all as we develop relationships and seek to improve ourselves, our families, and our communities.

— Charles R. Stockner, 32°,
2008 spring reunion candidate

I am extremely proud to be a Mason, and I am doubly proud to be a Scottish Rite Master Mason. I am looking forward to my journey as a new member.

— Reginald D. Brookins, 32°,
2008 spring reunion candidate

I was a little hesitant to go, at first, but I'm glad I did. I met a lot of interesting brothers, learned a lot, and had a great time. Everyone made me feel very welcome, and I got a deeper sense of what Masonic fellowship is all about. This reunion experience is something that I will never forget.

— Don T. Head, 32°,
2008 spring reunion candidate

A Tradition Continues

The 2009 Weekend of Brotherhood took the Valley of Chicago to Las Vegas. Joining with the Valley of Las Vegas from April 16-19, the reunion was so popular that it was limited to the first 100 candidates that applied.

As with previous ventures away from their home Valley, our Brothers connected with and enjoyed the hospitality of their counterparts in other areas of the nation.



The Expression of Freemasonry

NATIONAL HERITAGE MUSEUM REPRESENTED AT NETHERLANDS CONFERENCE

*I*n November, the National Heritage Museum's senior curator of collections, Aimee E. Newell, traveled to the Netherlands to present her paper, "Solomon's Temple Samplers: An Expression of Shared Ideals," at a conference in The Hague (Den Haag).

The theme of the conference was "The Expression of Freemasonry." With support from the Supreme Council, Newell traveled to Europe on November 23 and returned to Massachusetts on November 30.

By exploring the art, architecture, music, and ritual of the craft, the conference aimed to set Freemasonry's history in a wider context and to explore the evolving place of the fraternity in society as a whole.

The two-day program included four keynote papers and 12 additional presentations on subjects as diverse as "Performing Artists and Freemasonry in Amsterdam, 1794-1844" and "Freemasonry and the Alchemy of John Singleton Copley's *Watson and the Shark*."

Several leading European scholars of Freemasonry presented their work including: Dr. Andreas Onnerfors, director of the Centre for Research into Freemasonry at the University of Sheffield; Prof. Dr. James Stevens Curl, honorary senior research fellow at The Queen's University of Belfast; Diane Clements, director of the Library and Museum of Freemasonry, United Grand Lodge of England; and Prof. Dr. Jeffrey Thyssens of the Free University Brussels and the Interdisciplinary Research Group Freemasonry Belgium.

Newell's paper examined almost 50 needlework samplers that employ Solomon's Temple as their central motif.

Beginning with the three examples in the museum's collection, she searched on the Internet and in books to find as many additional samplers as possible.

While probably not made as "Masonic samplers," Newell sees them as a bridge between Freemasons and their families and communities, providing evidence of shared values between the fraternity and

society as a whole in the early and mid-1800s.

Prior to the conference, Prof. Dr. Malcolm Davies, chairman for "Freemasonry as an Intellectual Current and a Socio-cultural European Phenomenon" at the University of Leiden, and organizer of the conference, presented his inaugural lecture in Leiden. Speaking on the "new historiography" of Freemasonry, Dr. Davies used examples from Masonic music to explore the evolving study of the craft.

An informal dinner after the lecture brought together scholars from Sweden, Denmark, England and Belgium for good food and fascinating conversation.


Newell was also able to visit the Cultural Centre 'Prince Frederik' at the Grand East of the Netherlands in The Hague. The centre includes the reading room for the Grand East as well as its museum.

Selections from the Grand East's large collection were on view, including aprons, jewels, ceramics, and a magnificent marble table inlaid with Masonic symbols. The display included European objects unique to the Grand East's collection, as well as a few items with strong similarities to those in the National Heritage Museum collection.



A view along one of
Amsterdam's canals.



"I had a great time," Newell said when she returned, "The conference was one of the best I have ever attended. I met wonderful new colleagues, and I expanded my understanding of European Freemasonry and its connections to fraternalism in America. I look forward to maintaining contact with this group both to promote the resources of the National Heritage Museum and to learn more about Freemasonry around the globe." 

The National Heritage Museum is located on the grounds of Supreme Council headquarters in Lexington, MA.



Treasures from the collection of the Cultural Centre 'Prince Frederick.'
At left is an inlaid marble table; above is a trompe l'oeil wall painting.



32° Masonic Learning Centers for Children, Inc.

Lucky Seven

Follow Hiram's Scottish Riders Across the Country

For a month in the summer of 2003, Ill. Victor M. Frederick, 33°, traveled to 49 states, visiting eleven children's learning centers as he raised money for the program.

He had so much fun he did it again and again and again. During his inaugural ride in 2003, he traversed the nation. The next five trips were of a more modest nature. This year, however, he is going all out again, hitting the 48 contiguous states plus Alaska.

This time all Scottish Rite members can ride along — at least virtually. On this, his seventh ride you can follow him on the web.

By visiting ScottishRiteOnline.org you can trace his route, beginning and ending at Pottstown, PA.



At the website a map will depict the current location and estimated arrival times at his next locations.

When possible Bro. Vic will post blogs, send photos, and even use Twitter, to keep us up to date and tell us exactly how things are going.

Riding with Bro. Frederick will be Sam Wandzilak, 32°, and Tom Gammon, 32°.

All three riders make it clear that they would like other Masonic riding groups to join them along the way. Just let Vic know via e-mail at v.mfred@verizon.net.

Current plans call for the ride to begin at Pottstown on June 11 with a return to Pennsylvania in mid-July.

Next month, start watching for Vic, Sam and Tom either at ScottishRiteOnline.org or in your own back yard.

MILESTONES OF THE TRIP

JUNE 11

Reading, PA
Scotch Plains, NJ
New York City
Bennington, VT
Nashua, NH

JUNE 12

Portland, ME
Lexington, MA
Cranston, RI
Waterbury, CT

JUNE 13

Wilmington, DE

JUNE 15

West Point, GA

JUNE 18

Fort Smith, AR

JUNE 19

Branson, MO

JUNE 22

Albuquerque, NM

JUNE 25

Las Vegas, NV

JULY 1

Hyder, AK

JULY 4

Mosby, MT

JULY 7

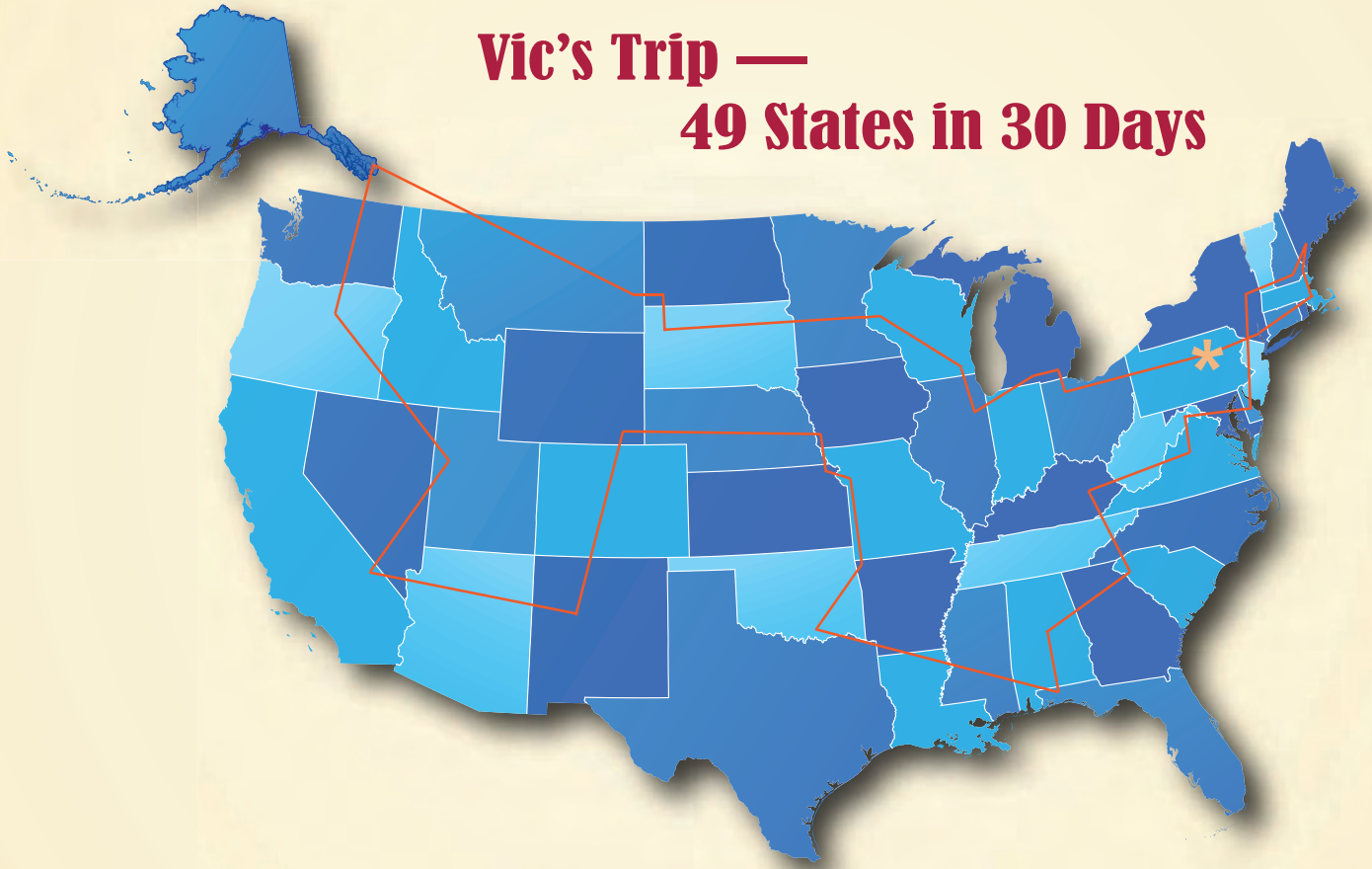
Milwaukee, WI
La Grange, IL

JULY 9

South Bend, IN
Detroit, MI
Toledo, OH
Cleveland, OH



Vic's Trip — 49 States in 30 Days



Support a Child at a Learning Center Near You

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

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

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

Or send a check directly, payable to:

**32° Masonic Learning
Centers for
Children, Inc.**

33 Marrett Road
Lexington, MA 02421



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

MASONIC WORD MATH

(TRAVEL) + (NONSENSE) – (VERSES)
+ (EFFORTLESS) – (FLANNEL) +
(INITIAL) – (STREET) + (FEARFUL) –
(SOUL) – (FERN))

=

Clue for this puzzle appears on page 8.
Answer from previous issue: TRADITION

The “Kilmarnock” Edition:

A prized possession

With the new year having been rung in a few months ago, there's a good chance that “Auld Lang Syne” may still be drifting through your mind (“should auld acquaintance be forgot...”).

The lyrics to that perennial new year favorite were written in 1788 by Scottish poet Robert Burns (1759-96).

This year marks the 250th anniversary of the birth of Burns who, in addition to being “Scotland's National Bard,” is also recognized as the first poet laureate of Freemasonry.

The Van Gorden-Williams Library & Archives is fortunate to have the rarest of Robert Burns' books in its collection – the first edition of his first book, entitled *Poems, Chiefly in the Scottish Dialect*.

The book was reprinted many times, but the first edition, which is commonly known as the “Kilmarnock edition” (named after the town in Scotland in which it was published by John Wilson in 1786), was printed in an edition of only 612 copies.

The first edition sold out within the first month, a success which convinced Burns both of his abilities as a poet as well as the popularity of his poems.

The Kilmarnock edition contains many of Burns' most famous poems, including “To a Mouse, On Turning Up Her Nest With the Plough, November 1785,” and “To a Louse, On Seeing One on a Lady's Bonnet at Church.”

Interestingly, it is possible that Burns' first book of poems might never have come about if it weren't for the support of his fellow Masons.

Burns did not possess the money to have an edition of his books printed so, like so many in this situation, he sought out subscribers who would pay for a copy of the book in advance to fund the printing of the book.

Of the 612 copies that were printed, 350 of them were paid for in advance by the Brethren of the Lodge St. John Kilwinning, in Kilmarnock, which Burns frequently visited. John Wilson, who

printed the book, was also a Freemason.

Burns was made a Mason in Lodge St. David, No. 174, at Tarbolton, Scotland on July 4, 1781.

A year later, in June 1782, he joined many of the members of Lodge St. James in Tarbolton — which had merged with Lodge St. David the year before — in seceding from Lodge St. David and re-forming Lodge St. James.

On March 27, 1786, he was admitted as a member of Lodge Loudoun (Kilwinning) Newmilns. On October 26 of the same year, he was made an honorary member of Lodge St. John Kilwinning Kilmarnock whose Brethren, as mentioned above, played a major role in funding the publication of Burns' first book.

On February 1, 1787, Burns became a member of the Lodge Canongate Kilwinning, No. 2, in Edinburgh and was made poet laureate of the lodge on March 1 of that year: or so the popular story goes.

A book of scholarly essays in *Robert Burns: The Freemason*, published in 1996 delves into the question of whether or not Burns was actually made poet laureate of that lodge in 1787.

The documentary evidence, from an historical viewpoint, appears to be absent, and Burns himself never appears to have mentioned it.

One theory is that he may have been made poet laureate posthumously, in 1816, when the first mention of Burns being poet laureate of Lodge Canongate Kilwinning, No. 2, appears. In any case, whether Burns was made poet laureate during his lifetime or not does not take away the fact that he was, by all accounts, a well-loved and much admired Brother.

Burns wrote some poems that took Freemasonry as their main subject, such as “The Master's Apron,” and “Masonic Song.” While



Bro. Robert Burns in Masonic apron.

“Inauguration of Robert Burns as Poet Laureate of Canongate Kilwinning Lodge, No. 2,” from *History of the Lodge Canongate Kilwinning No.2*. Edinburgh: James Hogg, 1888.

neither of these are included in the Kilmarnock edition, another poem, “Farewell to the Brethren of St. James Lodge, Tarbolton” does appear.

The poem was addressed to the Brethren of that lodge and was written on the occasion of Burns leaving for Jamaica with the hope of improving his financial situation. The poem begins:

*Adieu! a heart-warm fond adieu;
Dear brothers of the mystic tie!
Ye favoured, enlighten'd few,
Companions of my social joy;
Tho' I to foreign lands must hie,
Pursuing Fortune's slidd'ry ba';
With melting heart, and brimful eye,
I'll mind you still, tho' far awa.*

At least one other poem in the Kilmarnock edition alludes to Freemasonry. Although the poem itself is not about Freemasonry, a stanza of the poem “Address to the Deil” reads:

*When Masons' mystic word an' grip,
In storms an' tempests raise you up,
Some cock or cat your rage maun stop,
Or, strange to tell!
The youngest Brother ye wad whip
Aff straught to H—ll!*

As you can see from the stanzas above, as well as from the title of the book, *Poems, Chiefly in the Scottish Dialect*, Burns was writing in the Scottish dialect.

In the preface to the book, Burns, writing about himself, states “he sings the sentiments and manners he felt and saw in himself and

his rustic compeers around him in his and their native language.”

Burns was part of a movement in poetry during the late 18th century, which later famously included William Wordsworth, that elevated common speech at a time when there was a clear division between everyday speech and poetry.

Burns knew that his readers might not understand every word that he wrote and so he included a glossary in the back of the book that translated words from the Scottish dialect into English.

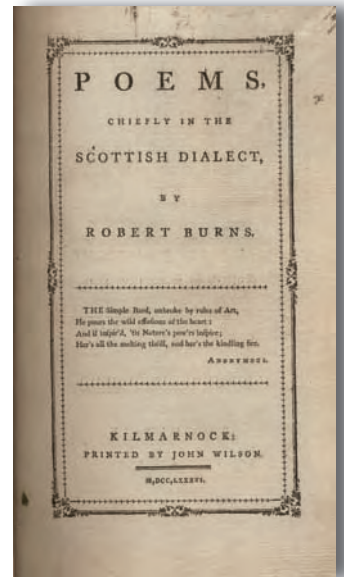
Our copy of the Kilmarnock edition was purchased by the library in 1978 from a book dealer in Boston.

But just how rare is the Kilmarnock edition? The House of the Temple's William Robertson Smith Collection, which is the second largest collection of Robert Burns materials in the world, and which was acquired by the Southern Jurisdiction's library in 1918, does not have this prized book among its many other gems.

A *New York Times* obituary for William Robertson Smith, who spent many years forming his collection of Burns material, goes on at length about his Burns collection and makes note of this missing gem: “There is only one book missing from the otherwise complete library, and that is a copy of the Kilmarnock edition, the first edition of Burns poems.”

Brief Glossary

slidd'ry = slippery
deil = devil
maun = must



Title page of the Van Gorden-Williams Library & Archives' copy of *Poems, Chiefly in the Scottish Dialect*. Kilmarnock: Printed by John Wilson, 1786.



The Van Gorden-Williams Library & Archives is open to the public Monday-Saturday, 10-4:30. Reference assistance is provided in person, by phone, or by e-mail. You may contact us at 781-457-4109 or library@monh.org.

NOTES FROM THE **SCOTTISH RITE** JOURNAL[®]

OF FREEMASONRY ♦ SOUTHERN JURISDICTION ♦ USA

Tom Groppe: Master of the Inaugural Parade, Master of the Royal Secret

If you watched President Obama's inauguration, you may remember a musical performance of "Air and Simple Gifts" before he took the oath. During this interlude, a team of "invisible hands" placed a small platform behind the podium for Sasha Obama to stand on. Her parents are so tall — 6'1" and 5'10" — that she would have been lost in any photograph of the ceremony. Ill. Thomas Groppe, 33°, coordinated the platform team and made sure the youngest Obama girl was seen.

Ill. Groppe served as director of ceremonies of the Armed Forces Inaugural Committee and managed President Obama's parade as well as thousands of other details in

this multifaceted and symbolically detailed ceremony. In fact, Bro. Tom has been in charge of every inauguration parade since Jimmy Carter.

When he's not overseeing the inauguration or the parade, Ill. Tom Groppe is director of ceremonies and special events for the Military District of Washington and provides honor guards and military escorts for events and dignitaries in Washington. Less than a month before Obama's inauguration, he was calm and made the job seem easy. (Anyone can do it with



Ill. Thomas Groppe, 33°, director of ceremonies for the Armed Forces Inaugural Committee (AFIC), helps direct participant stand-ins during the 56th Presidential Inauguration rehearsal.

32 years of experience.) He is proud to have served his country in military and civilian capacities and to be part of the Masonic tradition started by Bro. Jacob Morton who was in charge of George Washington's 1789 inaugural parade.

DoD photo by Tech. Sgt. Suzanne M. Day, U.S. Air Force/Released

Bro. Brother's Journal

Since September 2007, *The Scottish Rite Journal* has been publishing excerpts from the journals of Bro. Hiram H. Brother, "a nineteenth-century gentleman of the craft." Bro. Michael Halleran, 32°, "discovered" and has edited these

important documents. To learn about Bro. Brother, visit the *Scottish Rite Journal* page under "Publications" at www.scottishrite.org.



Scottish Rite Children's Hospitals Recognized in *Parents* Magazine

The February 2009 issue of *Parents* magazine has an article on the "10 Best Children's Hospitals." The eighth-ranked general children's hospital in the U.S. is Children's Healthcare of Atlanta. It has 22 locations around Atlanta, and one is "Children's Healthcare of Atlanta at Scottish Rite" (www.choa.org).

The fourth-best children's hospital in the U.S. for orthopedic care is Texas Scottish Rite Hospital for Children in Dallas (www.tsrhc.org).

Originally the Scottish Rite Convalescent Home for Crippled Children (1915), the Scottish Rite Children's Medical Center and Eggleston Children's Health Care System merged in 1998 to become Children's Healthcare of Atlanta.

Texas Scottish Rite Hospital for Children opened its doors in 1921 to care for polio patients. Today the hospital treats a wide range of orthopedic conditions and runs the Luke Waites Center for Dyslexia and Learning Disorders.

Twitter.

All the world seems to be atwitter with Twitter.

Barack Obama used Twitter during the presidential campaign. No. 10 Downing Street tweets. Even Sen. John McCain (you remember, he's the guy who last year was derided for being a computer illiterate) is a Twitter tweeter.

In other news, the 150-year-old *Rocky Mountain News* folded on Feb. 26.

Sad to say, the death of a major daily newspaper and the rise of Twitter is no mere coincidence. Whether this contributes to man's forward march or not is another matter.

In case you have yet to join the Twitter generation, Twitter is a free instant messaging stream that allows users to broadcast short messages (a maximum of 140 characters) that are read by their followers.

Twitter is all about the question: "What are you doing?" Twitter users tout it as an incredibly valuable communication tool. Detractors contend that it is perhaps the ultimate haven for narcissists.

The "Twitter in Plain English" video (see it on YouTube.com by searching for "What is Twitter") explains that with Twitter "it's possible to share short, bite-sized updates about your life and follow the updates of people that matter to you via the Web."

In the video, Carla learns that Steven in Seattle is a baseball fan and Julia in London is reading a new investment book, while her friends discover that she has developed a passion for Van Halen. Now is that interesting or what?

Van Halen notwithstanding, I do suggest that you take Twitter for a test drive. Drop in on Twitter.com and sign up. The process is simple and free.

You can keep your updates private (only those who you approve will be able to read your posts), and you can cancel your account at will.

Once you have enrolled, you are ready to search for people, news organizations and businesses you may wish to follow.

If you like your information short and to the point, Twitter may (though not always) provide a satisfying experience. Most of the news organizations do a decent job of serving up the headlines. Some businesses also use Twitter to their advantage.

As a professional communicator, I certainly recognize the business value of Twitter. Ford has several Twitter accounts; the best being FordDriveGreen. Amtrak, United Airlines and Southwest Airlines are on Twitter, as are Microsoft, AT&T and many more.

As Twitter evolves, it is showing signs that it may

become a valuable communication tool – that is, it is moving beyond the simplistic and self-centered "what are you doing?" question.

For example, Firefox has a free nifty service for Twitter users called TwitterFox (twitterfox.net) that shows the tweets and allows users to enter tweets quickly.

Over on Facebook, users are now tweeting within that popular social networking service.

There is even an application for iPhone users called TwitterFon.

I am especially upbeat about the webinar concept – check out twebinar.com.

And yes, I believe Twitter could be useful for our fraternity. I've even found a couple of Masonic tweets.

In a recent *Communication World* article written by Angelo Fernando, Shel Holtz, principal of Holtz Communication + Technology observes: "We live today in a 140-character news cycle."

I believe Holtz is correct. Keep it short. Make it fast. Skip the details. I've already moved on to something else. There is not a lot of room for daily mass circulation newspapers like the *Rocky Mountain News* in this environment.

Before movable type, few people were literate and those few held power not only because they could read, but they told others what had been written down – true or not.

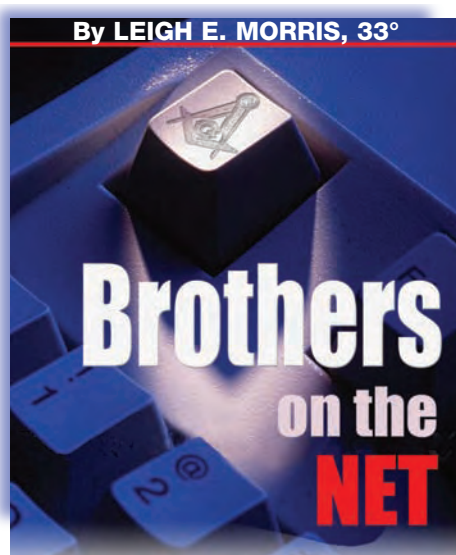
Movable type allowed changes that turned the world upside down. People became literate and began to write. As more people had access to the "word," new ideas began to spread. The Age of Enlightenment and our own American Revolution would not have been possible had masses of people not been able to read and write.

The danger in the "140-character news cycle" is that masses of people are missing the substance. They leave it to others to read the details and then explain it to them in those 140-character info bites.

This brings to mind Thomas Jefferson's warning: "If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be."

As men dedicated to the advancement of knowledge through greater light, we must remember that Twitter and its ilk are mere tools rather than an end in themselves.

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



To tweet or not to tweet

The *Sublime Degree*

A Charge to be Given on the Third Degree

By JERRY A. ROACH JR., 32°

My Brothers, you have been raised to the sublime degree of Master Mason. On behalf of myself, the wardens, officers, and Brethren all, I congratulate and welcome you the summit of Ancient Free and Accepted Masonry.

Upon reflection, you will remember that you were first prepared to be made a Mason in your heart.

You made an advance by a flight of winding stairs alluding to the virtues of education and veneration, as symbolized by the science of geometry and the letter of the sacred name of God. You proved yourself true in the face of mortal force — the final examination.

You are now, in a word, sublime. There is no more fitting title in all of Masonry and this word means many things. It means elevated, supreme and complete. It means to make higher, nobler or purer. Its origin, from the Latin *sublimis*, means “to raise.”

Nevertheless, having reached the apex of craft Masonry, this is where our Masonic labors truly begin. They can take place in primarily three ways, as explained by the very definition of the word sublime.

Ironically, the lessons and working tools of Masonry admonish us to act anything but elevated, supreme, or complete. We have not been elevated. We have been leveled.

Freemasonry regarded not your worldly wealth or outward appearance; neither should you judge another man, more especially a Brother Master Mason. We are not supreme. We are subordinate. We are all bound by the laws of God, nature and man, as well as by the ancient landmarks and usages of the craft.

We are not complete. No Master Mason is. The temple of the soul of man, like that of King Solomon, must be forever rebuilt from the waste laid by ruthless devastation. Therefore, the first of your labors as a Master Mason is yourself.

The craft has made a gift to you of symbols most expressive. Use them. As you improve yourself, you will

sooner gain the skills for the second labor; namely, your endeavors in the world beyond the lodge.

Within our tessellated borders we occupy ourselves with the growth of the individual, but duties owed to God, country, and neighbor are borne by all men, more especially Masons. Have a purer relationship with your neighbor. Truth is the foundation of every virtue.

The more noble ideals of community and country may only manifest through the efforts of the few. The few, we are. Though our numbers are large, we must remain mindful that “For many are called, but few are chosen” (*Matthew 22:14*).

The third of your labors you owe to the Great Architect of the Universe. Raise high our God. Raise Him up in your heart, and He will raise you in His.

Thus, by the plumb of rectitude, the square of truth, and the level of equality, we are better enabled to contemplate and adore our great Creator, and being created in his image, ourselves. Ever bear in mind, the square of virtue proves the circle of duty. This duty we owe to God.

This is what we are; a Brotherhood bound by duty and the grace of God.

Consequently, we are, by virtue of being the first, the only. We are the oldest, peerless institution on the planet Earth where the common man, the aristocrat and the intellectual meet on the level and in secrecy to honor the fund of science and industry implanted in man by God.

We are Brothers. Keep each other in charge as such. Answer the summonses of your Brother Master Masons. Visualize a sincere, vital, and harmonious lodge. For by strengthening each other, we honor our ancient society.

Ever remember, Freemasonry notwithstanding still survives, and never forget, we will live forever. Glorious immortality awaits all good Masons. Through God, we are Sublime. We will never, never, never die.

So mote it be. 



By **ROBERT A. DOMINGUE**



Jose Maria Pino

Suarez was born Sept. 8, 1869, in Tenosique, Tabasco, Mexico. At the age of 14 he left Tenosique for Yucatan where he concluded his legal studies and went on to publish two books of poetry.

He was a member of the Antirreeleccionista Party and one of the collaborators with Bro. Madero in the early days of the Mexican Revolution. He held the position of secretary of justice in Madero's rebel cabinet before being elected governor of Yucatan.

Following the success of the Maderista Revolution, he successfully ran for the vice-presidency under Madero. He was also simultaneously the secretary of education and worked tirelessly to bring literacy to the most remote parts of the country.

While serving as vice president in 1913, he was imprisoned during a coup led by Gen. Huerta. Although he and Madero agreed to leave the country, they were both assassinated on Feb. 22, 1913.

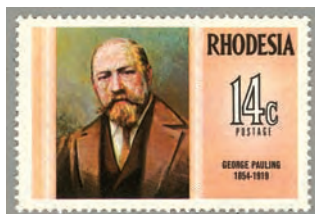
Bro. Pino Suarez was a member of Lealtad Lodge No. 15, Mexico City and is pictured on a stamp issued by Mexico in 1970 to commemorate his birth centennial.



Chile issued its third purely Masonic stamp on May 5, 2004.

It served to commemorate the VII World Conference of Grand Lodges held in that nation from May 5-9, 2004.

More than 80 Grand Lodges attended with the Grand Lodge of Chile serving as the host.



Gregorio Aglipay is shown on a stamp issued by the Philippines in October 1977 to commemorate the 75th anniversary of the

Philippine Independent Aglipayan Church.

He was a lifetime member of Ibarra Lodge No. 31 in Kawit, across the bay from Manila.

He was also a member of the Philippine Scottish Rite Bodies.

Born May 8, 1860, Gregorio Aglipay was an orphan who grew up in the tobacco fields in the last decades of the Spanish occupation of the Philippines.

Arrested at the age of 14 for not meeting his tobacco quota, he later moved to Manila to study law at the Colegio de San Juan de Letran and at the University of Santo Tomas.

After obtaining his degree he entered the seminary in Ilocos Sur in 1883 and was ordained to the Roman Catholic priesthood seven years later. He began his career as an assistant priest in various parishes around Luzon.

In spite of being a Catholic priest, he, like other Filipino revolutionaries, joined the Freemasons. He joined Aguinaldo's forces and was appointed a Military Priest in October 1898.

After issuing a manifesto asking the Filipino priests to occupy all the abandoned Catholic Churches in the Philippines, he was formally excommunicated by the Pope in Rome.

In 1902, he was ordained as the Supreme Bishop of the Filipino Church and nationalized the church's rituals and liturgies founding the Philippine Independent Church.

His only political venture was in 1935 when he was soundly defeated in a run for the presidency. He died September 1, 1940.



George Pauling was initiated in St. John's Lodge No. 828, Grahamstown, Cape Colony, South Africa on March 5, 1877.

In June 1884, he was appointed Junior Warden. He resigned from this lodge in March 1887. Bro Pauling is pictured on a stamp issued by Rhodesia in 1974.

Born in St. Ives, Huntingdonshire, England in 1854, George Pauling went to South Africa in 1875 and entered the service of the Cape Government Railways as a junior engineer.

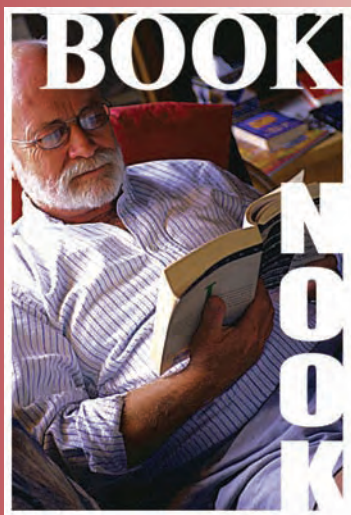
He later became an independent contractor building the railways to Rhodesia from the south and from the east coast and, later, the internal lines as well.

In 1891, Bro. Cecil Rhodes asked him to extend the line from Vryburg to Mafeking, a project that was delayed for some time. He went to Salisbury in 1894 and became a member of the first council of Rhodesia.

In 1895, he became Commissioner of Public Works, Minister of Mines and Postmaster General.



He resigned from these positions in 1897 to resume his position with his own firm and continued to build railways including the Benguela Railway in Angola. He died in 1919.



Reviewed by Thomas W. Jackson, 33°

The Truth About Anti-Masonry: Straightforward Answers to Critics of Freemasonry

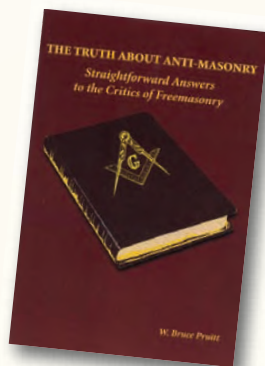
by Bruce Pruitt. Published in 2008 by Dorrance Publishing Co., Inc., 701 Smithfield St., Third Floor, Pittsburgh, PA 15222.

The Truth About Anti-Masonry is a small paperback book of 43 pages that can be read in an hour. It is no literary masterpiece nor is it meant to be. The content is simply written and provides very simple responses to those with questions regarding the three basic tenets of Freemasonry: “brotherly love, relief and truth.”

The author has a Masters degree in physics and has held significant positions in various technology industries. He has also been published in several Masonic and professional journals and has authored a book in his professional field.

The book is written in an interesting style in which he provides statements called “complaints” against Freemasonry and then responds with a “defense” on behalf of the craft. This offers the reader the opportunity to observe some of the more commonly used criticisms of Freemasonry and to obtain a simple response.

The book is divided into six chapters dealing with family conflicts: secrecy, political/business, obligations & penalties, cultism and religion.



Pruitt does a commendable job with his defense in each of these categories and very frankly provides a good response in a defense of the obligations and penalties of the obligations especially in defense of the taking of vows.

It is a good book for members who are seeking simple answers to those who challenge our commitment and purpose. It would also be beneficial reading for those outside of the craft for the same reason.

The Temple That Never Sleeps: Freemasons and E-Masonry, Toward a New Paradigm

by John Heller and Gerald Reilly. Published in 2006 by Cornerstone Book Publishers, Charlottesville, VA and New Orleans, LA.

This was a difficult book for me on which to write a review. I don't think I ever read a book with which I agree more with most of the analysis made and disagree with most of the interpretations of, conclusions reached and solutions proposed as I have with this book. I feel it needs an extensive response but it cannot take place in a review. My review will seem more like a rebuttal.

The text deals with the subject of e-communication and its influence on Freemasonry. The authors are involved with the operation of the website Masonic Light (ML). They do not debate the significance of Freemasonry nor its ultimate goals, but they significantly oppose its modus operandi and question its structure and relativity in today's world. The text appears to be written for the purpose of justifying the existence of what is referred to as “e-Masonry.”

Their concerns for Freemasonry are identical to my own. Their opinion that “a formal structured Masonic education is lacking in the lodge and that what knowledge they hoped to gain would have to be undertaken alone” has long been a major concern in North America. Their recognition that “there are increasingly more lodge members who are not from the professional and managerial workplace” is true and is a reflection of a failure on our part.

I agree with their observations that “Masonic good works are almost exclusively demonstrated in charitable giving. As a vehicle for charity, through Freemasonry is a most inefficient model” and that “we cannot justify our existence solely on the basis of being a charitable organization” and “Masonic leadership is attempting to buy respectability and justify the Masonic status quo.”

These and most other analyses I agree with. However, there are many conclusions with which I cannot agree. For example, “female Freemasonry is an undeniable and delightful reality and that to make a distinction between

female only and co-masonry is trivial and unconvincing.” They challenge the concept of recognition by questioning “recognized by whom and on what basis?” I have no problem with female Masonic organizations but I strongly support the right of any organization to be sexually segregated if they so choose and that includes Freemasonry and “the authority by whom and on what basis” was established centuries before the authors were born.

Many of the observations concerning Masonic operation today are misleading in the context of what is regarded as regular Freemasonry. For example, they observe that there are Masonic jurisdictions willing to accept professing atheists and that affirmations (oaths) may be taken on “blank pages” rather than a volume of the sacred law. This is true but not in any form of regular Freemasonry.

Their suggestions that Freemasonry become responsive to globalization, the growing gap between the rich and the poor, global warming, the terrorist threat and African poverty along with seeking to be involved at with local economies, and community education, political systems and social organizations would place Freemasonry in an arena for which it is not designed and has no viable place. Freemasonry's purpose is to improve the man and through the man, the world.

They also display a gross lack of knowledge on some Masonic subjects. They refer to the Grand Orient of Italy, for example, as being an unrecognized jurisdiction. All but a half a dozen Grand Lodges in the world recognize them. Other observations made are lacking in factual support. For example they state that “most religious authorities condemn Freemasonry.” I would like to see the statistical support for this comment.

I do not understand their dissection of basic precepts of Freemasonry such as the observation that, “The Fatherhood of God and the Brotherhood of man seems like a religious concept and perhaps that is where they should remain.” What is the logic in criticizing any organization supporting a fundamental precept of a universal brotherhood that transcends divisiveness. They observe that, “we find the cliché Freemasonry is ‘to make good men better’ disgusting.” The craft may not always succeed in this goal but why is it disgusting to try? Also, try telling the German, Japanese, Spanish, Italian, Iranian, etc., Freemasons whose Brothers died or were imprisoned by the tens of thousands, that “unless Freemasonry's values are challenged by the state, there is no need for secrecy and pretenses of it are a liability.” Secrecy after the fact was of little value to them.

Some of their other propositions should be downright frightening to us. For example, “We have chosen to share with the world a first glimpse of real Masonry Universal,”

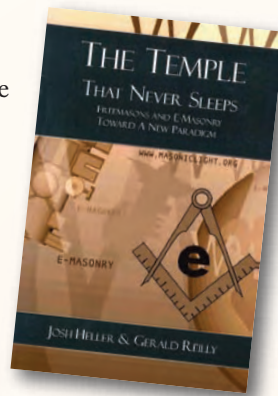
and that “We take the view that e-Masonry, by virtue of the nature of the medium, has an implicit value of universality that transcends that of any one ritual book or jurisdictional regulation.” Dialogue between regular and irregular Freemasonry does not constitute universality. Also, “A suggestion that Freemasonry may not be a substitute for religion is interesting. That may well be the case but it also must be conceded that for many Freemasons it is, in practice, an alternative worldview to that proposed by religions.” Freemasonry is and must always remain separate from but supportive of religions. To separate us from the requirement of a belief in a supreme being would be an antithesis to our core values.

Some of the responses by their members to a questionnaire should also be of concern. For example, “I see it as a tool for Masons to seek more light. This is not a place for GLs to meddle in,” and “I want to choose the jurisdictions that I will recognize and the lodges that I will visit” show the development of an attitude designed to undermine the basic structure of Freemasonry.

There can be no question that the use of the Web can play a significant role in expanding knowledge of the craft. We must have concern, however, with the lack of knowledge and the radical thinking found on websites. It must be a concern when a handful of “Freemasons” regular or irregular, reach the conclusion that the structured Freemasonry that has been created by some of the greatest Masonic minds for over 300 years and changed the course of civil society is inferior to what they propose.

There is little doubt but that the authors of this text are devoted to Freemasonry, and probably to its purpose but they are sadly lacking in knowledge and understanding of Freemasonry, its purpose and its precepts on a global level. They may have interested members from a number of different countries, but that does not mean that they are composed of knowledgeable adherents to the craft. They may have an understanding of their Freemasonry, but they show a lack of understanding of global Freemasonry.

I have a deep appreciation for all Freemasons who are committed to thinking and dedicated to Masonic precepts. However, I have so much concern with the conclusions that have been reached in this text that I feel that the authors would be better off creating a new organization with similar precepts than aiming to alter an organization that has existed for 300 years. The purpose of Freemasonry — whether the authors accept it or not — is to take good men and make them better; not to reshape the organization to suit them. The book is worth reading if for no other reason than to become familiar with the extremes of thought existing in some of the present-day membership, and to become more aware of the threat that may be offered through the Web.



Health Wise

ideas
for
health
and
fitness



Live Longer: Have a cup of coffee (or two)

Is there a link between drinking coffee and living longer?

A recent analysis of study data suggests that.

Analyzing study data, researchers found that, during an 18-year period, the relative risk of death decreased among study subjects in direct proportion to the amount of coffee they drank.

The coffee consumption was self-reported among the 41,736 men and 86,214 women in the Nurse's Health Study and the Health Professionals Follow-up Study.

Researchers divided subjects into six categories ranging from less than one cup per month to more than six cups per day.

They found that the relative risk of death from all causes decreased in proportion to higher coffee intake. The decrease in deaths was primarily due to fewer cardiovascular deaths.

Protect your bones

A one-year study reported in the *Archives of Internal Medicine* shows that dieters who just cut calories lost weight but also lost bone mineral density.

Dieters who cut the same number of calories and lost similar amounts of weight, but exercised while dieting, did not lose any bone mineral density.

The big deal banana

Bananas are a great pick-me-up, according to authors Mehmet Ozz and Michael Roizen in their book, *YOU Being Beautiful: The Owner's Manual*



"Side effects include headache, dry mouth, muscle fatigue and turning into a frog."

to *Inner and Outer Beauty*. They also contend that bananas not only help you think faster, they help you think happier thoughts.

A banana a day may help brain cells communicate and enhance the effects of feel-good neurotransmitters, such as serotonin.

They are rich in antioxidants and a good source of vitamin B6.

Kids' vaccinations reduce others' meningitis cases

Developed in 2000, a meningitis vaccine for children aged two months to two years has reduced the number of pneumococcal meningitis cases among toddlers. But it has done more than that.

With fewer contagious babies to spread germs, fewer older children and adults are getting sick. Episodes of pneumococcal meningitis have dropped by 30 percent. In the over-65

population, cases are reduced by 54 percent.

Doctors at the University of Rochester School of Medicine and Dentistry call it "herd immunity," meaning unvaccinated people are less likely to get sick because fewer people are spreading germs.

Vegetables with brain food

If you think celery has few nutrients and green peppers are just for salad lovers, you're wrong.

Both celery and green peppers are rich in luteolin, a plant compound that can prevent inflammation in the brain.

Inflammation is a factor in such diseases as Alzheimer's and multiple sclerosis, say researchers at the University of Illinois.

Celery and green pepper slices are a fine snack, especially with a little peanut butter, cheese or hummus. And both are great ingredients in a salad.

Fighting memory problems

A decade ago, scientists discovered that the brain continues to regenerate itself, good news for those who can't remember someone's name. As you age, however, it may not be regenerating important areas fast enough, like areas responsible for memory.

To significantly increase neuron regeneration, psychologists at the Saulk Institute and Columbia University say people who exercise more will regenerate more brain cells, but it has to be exercise that raises the heart rate.

Another finding: People who had a lot of belly fat were 2.3 times more likely to develop dementia in later life.

CHARITIES

This is the most important time of year for our membership to remember our charities. It is blue envelope season.

Blue envelope season is more than a state of mind. It is the time of year when we can consider all the wonderful things our Benevolent Foundation does and how our generosity really touches so many lives.

Before there was a National Heritage Museum and before there were learning centers for children with dyslexia, there was the Benevolent Foundation of the Scottish Rite. It is the taproot of the vast majority of our charitable work. Consider what the Benevolent Foundation, supported by member donations to the Blue Envelope Appeal, has made possible:

- It has been the source of funding for our long-running schizophrenia charity. Since 1934, this effort has taken on many facets of unlocking the mysteries of this disorder. Our efforts for many years were among the foremost in the field, funding cutting-edge research until the Federal government began a huge effort of investing in research. Our program is currently less dominant, but our impact over decades is indisputable.
- The Leon Abbott Scholarships have assisted thousands of college-aged men and women who are children and grandchildren of Scottish Rite Masons. Last year we provided nearly 400 scholarships amounting to half a million dollars. Without the generosity and participation by our Brethren through the Blue Envelope Appeal, we would not be able to maintain this program which is so important to youths throughout our jurisdiction. In this economy, these scholarships are more important than ever.
- In the 1970's, our fraternity wanted to honor the legacy of our Masonic Founding Fathers in honor of the American Bicentennial. The realization of that vision is the National Heritage Museum, located in Lexington, MA, the birthplace of the Revolutionary War. Grants from the Scottish Rite Benevolent Foundation supported the construction of the building and supports a portion of the museum's annual operating expenses.
- The 32° Masonic Learning Centers for Children also owes its estimable success to the Benevolent Foundation. This remarkable program, which helps kids who otherwise might not get aid to overcome dyslexia, has grown in just 15 years to serve more than 1800 boys and girls annually. The initial funding to start the learning centers was made possible through the support of the Scottish Rite Benevolent Foundation. It is estimated that since the learning centers began, the Benevolent Foundation has committed more than \$40,000,000 to support this worthwhile program.

Now is the time when we seek your support for our Scottish Rite Benevolent Foundation through a donation to the Blue Envelope Appeal. Unlike other fraternal organizations we do not assess our membership to support our charitable works. Your donation is given of your own free will and accord. By donating, you continue a long tradition of Scottish Rite Masons exercising their love of mankind.

Thank you for supporting the 2009 Blue Envelope Appeal.

**Use the envelope in this issue or
donate online safely and securely through our website at:**

www.ScottishRiteCharities.org

The time is now.

Please use this

envelope to show

your support

for the 2009

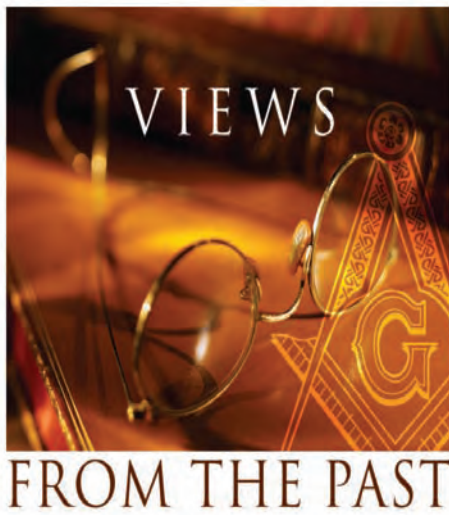
Blue Envelope Appeal.

Your gift is critical if we

are to continue these

important charities.

blue envelope appeal



FRANKLIN'S OPINION OF MASONRY

The following is an extract of a letter from Benjamin Franklin, to his father, dated Philadelphia, April 13, 1738.

"As to the Freemasons, I know of no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has I must confess, on that account, some reason to be displeased with it; but for anything else, I must entreat her to suspend her judgment — till she is better informed, unless she will believe me when I assure her, that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

— Benjamin Franklin,
reprinted in Freemason's Monthly Magazine, Nov. 1, 1844

AGREEABLE TO ANCIENT CUSTOM

Freemasonry in Indiana, as elsewhere in the United States, was at a low ebb during the anti-Masonic frenzy of the 1830s. In the little Ohio River town of Lawrenceburg one of the oldest lodges in the state was near the point of disbanding. Meetings were held at irregular intervals; there were few designs on the trestleboard. The first real evidence of revival was seen in April 1838, when the minutes record, "It was agreed that this lodge selibrate the 24 of June next agreeable to ancient custom, that the secretary of this lodge give publick notice in the papers, also written invitations to the neighbouring lodges."

In Lawrenceburg in the heart of Laughery Valley another early lodge had been established. The evil days were hard on the little lodge also, but by 1843 the secretary could wax eloquent as he described the St. John's Day procession to the "Methodist meeting house" then to the Washington Hotel, where a dinner of the best kind was in readiness.

In the Whitewater Valley, the Brethren of Harmony Lodge at Brookville also faced a crisis in 1838. They seriously considered selling their building lot and giving up, but they held on. By 1840 the tide had turned. St. John's Day was a great occasion. Neighboring lodges were invited; the

Centerville Band was engaged to provide music.

Significantly, the late Bro. Albert E. Thomas, Wayne Lodge historian, cites that occasion as the turning point upward in the early history of the lodge.

This is 1963. Freemasonry's greatest threat is not from hostile forces outside our craft, but from apathy and confusion within. The leadership of ancient craft Freemasonry in Indiana believes that one of the first steps to be taken if the fraternity is to enjoy a period of renewed vigor is an acknowledgment of some things that are simple and basic and fundamental. One of them is a return to the observance of St. John's Day "agreeable to ancient custom."

Any organization can have its family nights. Indeed, one can make the rounds and sit through a program of barbershop quartets, magicians, tap dancers and motion pictures every night in the week.

But a lodge of Freemasons can give men something no other group can provide if it has the vision to do so. That one thing is Freemasonry.

Let every lodge in Indiana join in the state-wide observance of the Feast of St. John. Let us pray that we may regain the sense of direction we need so desperately.

— *The Indiana Freemason, June 1963*



TOO FAST...

Many of our most accomplished Masons do their work and lecturing too fast. A solemn and stately motion is appropriate in Masonry. Every word in the lectures should have the weight and sobriety of a prayer to Deity. Not only should all levity be strictly forbidden, but the very opposite, the profoundest gravity should be cultivated by the officiating Masons. We believe in "memorizing" one's part, but not in repeating it *as if from memory*. The nearer it sounds like extemporizing the more impressive it will be to the candidate. Avoid the error, then, of working *too fast*.

— Robert Morris, *American Freemason, Oct. 15, 1845*

MAN and CIVILIZATION

Most every man reflecting upon his position in society, as well as his future, and the future of his fellows, has asked himself repeatedly the question, "Whither mankind?"

Man with his limited vision and his desire for knowledge revels in speculation upon his own future. Most of us, being dreamers, love to reflect upon what will be; we are awed by what actually happens, and frequently chagrined and surprised by what has come about. Many of the things in life that start out to be one thing, eventually turn out to be something else.

The safety of civilization depends largely on the thought of men, and the thought motives of men who guide and direct nations determine largely the destinies not only of nations, but of civilization.

Where there is suspicion, rancor, selfishness and hate among men a like condition prevails among peoples. When respect for law and order becomes a reality and society moves in common accord in support of decency and honesty the reaction is a stiffening of the moral fibre of peoples.

So long as the elements of a courageous and lofty manhood are in men, there is hope for civilization, and if it be backed by youth with its foresight and vision there need be no fear of tomorrow. The evil comes when peoples become sluggish, when the stability and stamina of nations rot, and life becomes a retreat instead of an advance.

— Archie Schonemann, 33",
Chicago Scottish Rite Magazine,
Oct. 1929

Equality in Masonry

We in America have often prided ourselves upon our republican principles and democratic habits; and have been more than a little inclined to judge our Brethren in other countries as guilty of snobbery in electing men of rank to the highest offices, and in other ways giving undue consideration to members with titles or of aristocratic birth.

In view of the fact that all European aristocracies were based fundamentally on the control or possession of land when that was the only form of productive capital, and that our millionaire class is also based on the control of productive capital in other forms; we may draw attention to an item of news which, as it is going the rounds of the Masonic press, would

seem to be regarded as of interest and importance.

It seems that Bro. Henry Ford, who it is said had not previously been in lodge for more than 20 years, recently visited Zion Lodge, No.1, of Detroit, and that he was "officially recognized and given a seat in the East."

We confess to not being informed if in earlier life Bro. Ford ever served his lodge as Master; if so, he was entitled to this honor and it hardly seemed necessary to make a special point of it.

But if not, wherein lies the difference in principle between this fervid welcome and electing a noble duke or royal prince as Grand Master and giving him a deputy to do the work?

— R. J. Meekren,
The Builder, Feb. 1929

QUOTABLES

A true friend knows your weaknesses but shows you your strengths; feels your fears but fortifies your faith; sees your anxieties but frees your spirit; recognizes your disabilities but emphasizes your possibilities.

— William Arthur Ward

You can't build a reputation on what you're going to do.

— Henry Ford

In the spring, at the end of the day, you should smell like dirt.

— Margaret Atwood

Optimism is essential to achievement. It is the foundation of courage and of true progress.

— Nicholas Murray Butler

Live as if you were to die tomorrow. Learn as if you were to live forever.

— Mahatma Gandhi

Science has never drummed up quite as effective a tranquilizing agent as a sunny spring day.

— W. Earl Hall

Maturity is the ability to do a job whether or not you are supervised, to carry money without spending it, and to bear an injustice without wanting to get even.

— Ann Landers

It is one of the most beautiful compensations of this life, that no one can sincerely try to help another without helping himself.

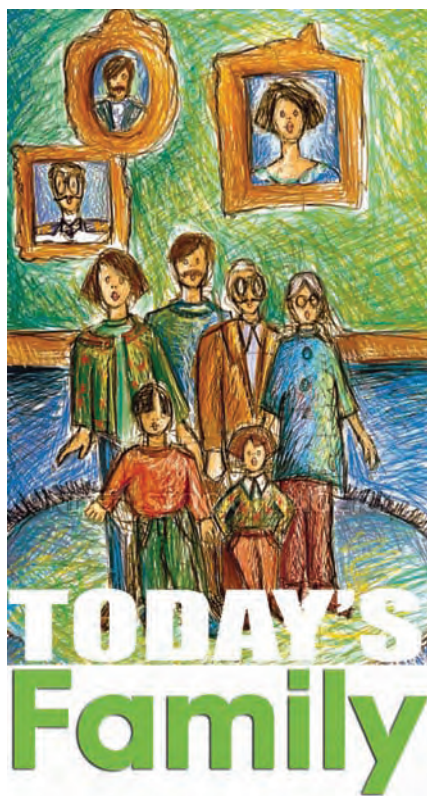
— Ralph Waldo Emerson

We are not at our best when perched at the summit; we are climbers, at our best when the way is steep.

— John W. Gardner

My mind is a garden. My thoughts are the seeds. My harvest will be either flowers or weeds.

— Mel Weldon



National parks offer economical vacations

Parks offer great vacations at a price far lower than many resorts. For the best room rates, call the park of your choice directly.

The lowest-price vacations — and possibly the most fun — involve pitching a tent at one of their great campsites for about \$19 a night. And the scenery is spectacular.

Most parks offer free activities, lectures and nature walks.

For more information visit www.nps.gov.

A great first impression

It has been said that when you meet people for the first time, they form an impression of you within the first few seconds. It's based on your appearance, your demeanor and how you are dressed. (Dressing appropriately includes considering how the people you are meeting will be dressed.)

But never fear, there's more to the first impression than the first few seconds.

When you meet a person who appraises you as "common," how you

speak and act in the next few minutes can change their opinion. A winning smile is always a plus.

Be yourself—your best self. Psychologists at Duke University say people are more likely to perceive how they came across when meeting with a group rather than with an individual. If you think you performed well, you probably did.

Emergency plumbing calls

The editors of *This Old House* magazine say you should know how to turn off the water in your home or condo. If you do, there is no such thing as a plumber's triple-overtime emergency repair.

If you don't know how to turn off the water main, call the plumber and have him walk you through it. Then you can wait a day for a service call.

You don't want the plumber to come on Sunday night or on the Fourth of July, and he doesn't want to come either.

Better ideas for safer driving

Even if you've been driving for many years, one or two of these ideas will be new to you. Check them out.

- Look farther ahead. At BMW Performance Driving School, they say you should be looking 12 seconds ahead.

Focus on something in the distance, like an exit, see how much distance you will need in 12 seconds. Your brain will still be able to process what's right in front of you. In an emergency, having an extra second could prevent a crash.

- Keep thinking. Don't let your mind wander. Check your mirrors, watch traffic ahead. Plan for "what if" scenarios to keep your brain active.
- Slow down for weather problems, construction and traffic so you can avoid hitting the brakes suddenly, which is a recipe for accidents.

- Stay calm. Driving school experts interviewed in *Health* magazine say if your vehicle is sliding on wet or frosted pavement, identify an open area and steer in that direction. Look for a space between trees.

- Drive in an outside lane. The worst place to be on a multilane highway is in a middle lane. Move to an outside lane as soon as you can so you can go left or right to avoid trouble.

- Pull over safely in fog or rain. Head for an exit instead of the shoulder. If you pull to the shoulder, traffic may inadvertently follow you there. If you must pull over, pull as far off the road as you can. Put hazard lights on and don't get out of the car.

Staying close to home

A Pew Research Center survey shows that family ties are one of the most important factors in decisions about whether to move out of state.

People move for economic opportunity and they stay put to be near their families. But when you balance the two, family wins out over money in the decision about where to live. Of those who didn't move, 74 percent cited family as the reason.

At 69 percent, the desire to remain in the town where they grew up was the second most important reason for not moving.

Except for college or military service, 56 percent of Americans have not lived outside their birth state and 37 percent have stayed in their hometown, mainly because they want to be near family.

About 27 percent of Americans have lived in two or three states and 15 percent have lived in four or more. Government data for 2008 show graphic mobility to be at its lowest point since 1948.



More than Just Books...

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

By JEFF CROTEAU

How to Make a Room 62% Bigger Without Moving the Walls

It's a bit of a librarian's riddle: how can I get more space out of the same room? Libraries and archives are filled with physical items of various dimensions and, rather than getting smaller, library and archives collections – much to the good fortune of researchers – are always growing. There's no magic wand that will make a finite space any bigger, but there are ways of solving the space riddle.

The Van Gorden-Williams Library & Archives recently completed the installation of movable compact shelving in its special collections vault at the National Heritage Museum in Lexington, MA. Not everyone finds capital projects like these very exciting, but as professionals whose job responsibilities include being good stewards of the collections, we want to share this news. This is the side of caring for collections that is not often seen but is vitally important.

Preservation and access are words you often hear coming out of the mouths of librarians and archivists. They realize that institutions need to find the right balance between making sure that collections can be accessed by researchers, while at the same time making sure that the long-term preservation of the material is not put at risk. Having a secure, climate-controlled vault with collections stored on appropriate shelving is a great way to be sure that rare materials are protected from the various potential threats that face collections. The threats that every institution faces include those posed by theft, environment and careless handling, or storage that puts undue physical stress on the collections.

The impetus for the installation of the compact shelving was three-fold. It creates space for archives collections that belonged in the vault but wouldn't fit. It provides proper shelving for the many archival collections and it creates more space for future growth of the library & archives collections.

Before the renovation, the special collections vault of the library & archives already had a lot going for it. The room is locked and is monitored by the building's security system. It is also climate controlled, so that the temperature and relative humidity in the room are kept at appropriate levels. We also monitor for other potential threats to the collections, such as water and fire. For many institutions, this set-up would itself be a dream come true. But the existing shelving in the vault

before the renovation presented some challenges in terms of both space and adequate shelving – the standard archival boxes that house much of the archives collections did not fit well on the existing narrow book shelves. The rare book

collection fit well on the shelves but, like the archives collections, adequate space was becoming an issue.

The new shelving contains various depths and has increased the linear feet available in the room by 62 percent. Movable compact shelving is mounted to a carriage (i.e. a wheeled platform) that moves along recessed tracks in the floor. Because it moves, a range of shelving can be “compacted” in order to better use the space normally taken up by aisles. A range of shelving only has one aisle; ranges are moved to create an aisle to access the collections stored there.

For the library & archives, the installation of compact shelving in the vault was, to put it quasi-Masonically, making a good vault better. Now, in addition to having improved facilities to house our existing collections, we also have more space and a better home for the continued acquisition of rare books and manuscripts.

Do you have a rare book or document that you are interested in donating to the National Heritage Museum's Van Gorden-Williams Library & Archives? In addition to material related to Freemasonry, we are especially interested in expanding our collections in ways that document the broader world of fraternalism, including: Prince Hall Freemasonry and other African-American fraternal groups, ethnically- and religiously-based fraternal groups, and fraternal groups for women and teens. Please drop us an e-mail or call us first and let us know what you're interested in donating.

The Van Gorden-Williams Library & Archives is open to the public Monday-Saturday, 10-4:30. Reference assistance is provided in person, by phone, or by email. You may contact us at 781-457-4109 or library@nationalheritagemuseum.org.



READERS RESPOND



Corporal Buckles

I was very interested in reading about Brother Frank Buckles (*"Corporal Buckles Journey of a Lifetime," TNL, Feb. 2009*). It was heartening to learn that he was able to lead a long and productive life after the ordeal of the Los Banos Internment Camp. Unless someone has lived through the conditions rampant in the camp, they cannot appreciate the suffering the internees went through.

Having been one of the 128 paratroopers that took part in the rescue, I was pleased to learn of Bro. Frank's long and fruitful life.

*Philip Schweitzer, 32°
Valley of Trenton*

Fraternizing and Fraternity

Thank you for your comments on the current nature of our cherished fraternity. (*"The Morgan Affair is History, Get Over It!" TNL, Feb. 2009*) Having just taken the East in my blue lodge, I am bent on restoring something that no one seems ready to admit ever existed. We have a vague notion that at some point in the past, there was something happening in the lodges that caused people to want to be there. We feel sure that friendships were formed and that time spent together fostered a spirit of cohesion that bound men together in a way that made it essential for the best men in a community to be a part of the fraternity. Too often I hear about "what we used to do."

But how can we be a fraternity if we don't fraternize? What moral lesson is learned in a business meeting? How do we share the Light if we only turn the lights on once or twice a month?

As part of my program for the year, I instituted a purely social night at the lodge. I actually heard one of the Brethren say, "Well, this was never meant to be a social club." It most certainly was intended to be a social club. But more than a club, it's a family. Let's take that family analogy one step further. Did you play with your brother growing up? Did you build stuff? Did you fish? Did he teach you things? Did you learn from him? Isn't that why we're here?

We see articles in newspapers and magazines about the new face of Freemasonry. They point out the fact that young men are joining the fraternity, and they are looking for something they don't find in the world. Ask yourself what they are looking for.

Is it a search for the lost brother? Does he seek a place where he can do things and learn stuff? Or does he seek to share his own knowledge? Perhaps he is looking for a place to be significant. Or is it the fact that the world can't be trusted, but there is a place he can go where he can trust the man next to him. When you ask these young men, they won't be able to tell you why they joined. They just know that there is something in this fraternity that has stood the test of time. There must be something to it.

It won't take much to turn this corner, Brethren. Open the conversation with, "Let's try . . ." Foster an environment of encouragement. Start by turning on the lights.

*John F. Harley, 32°
Valley of Reading*

Transforming Dates

I finished reading the excellent article "New Life for a Masonic Landmark in Providence" (*TNL, Aug. 2008*). My wife and I were visiting Providence on Sept. 10, 2001, and noticed this impressive Masonic Building in disrepair and wondered how it came to be. We left Providence on 9/11, after the Twin Towers attack and didn't have the chance to, perhaps, find the history of the building. The author has dates in the article except the date that this building was transformed into the Renaissance Hotel. I would appreciate the date of transformation to put it into historic perspective.

*James L. Mount
Hightstown Apollo Lodge #41*

Editors note: The three-year project began in 2004 and the hotel opened on May 24, 2007.

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, 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.

Like a spotlight on a stage, sunlight brightened the culmination of the capstone ceremony at the Valley of Buffalo. **Bro. George Beers, 32°** and **Ill. Gerald Coleman, 33°** lower the time capsule at the Masonic Memorial Patio.



Alliance Forms

Beginning with a friendship between Ill. Brothers Edward E. Cherry, 33°, of the Orient of Connecticut Scottish Rite, Prince Hall and Howard D. Turner, 33°, Valley of Norwich, CT, NMJ, a brotherhood formed between their organizations. What resulted was the witnessing by eleven members of the Prince Hall Scottish Rite class of 2008, of the 31° and 32° portrayed by Valleys of the Northern Masonic Jurisdiction.

Undaunted by scheduling difficulties, Ill. Howard D. Turner, 33°, Commander-in-Chief of Connecticut Consistory, arranged for the portrayal of the 14°, at New Haven for the Prince Hall candidates. It included, for the first time, members from all Connecticut Valleys.

The Prince Hall class members then traveled to the Valley of Norwich where they joined with nine candidates from Norwich to witness the 15° and 18°. Finally, on Nov. 15, Brothers from the Connecticut Valleys of Hartford and Norwich, Springfield, MA, and New Haven Consistory No. 7, Prince Hall, met for a memorable occasion, as they completed their obligatory degrees.

Edinburgh-Bound

The National Heritage Museum, located at Supreme Council headquarters, is sending two representatives to Scotland to present papers at the second biennial International Conference on the History of Freemasonry. Hilary Anderson-Stelling, director of exhibitions and collections, will speak on "Tokens of Friendship, Brotherhood, and Self: American Mark Medals from the 1780s-1820s." Aimee E. Newell, curator of collections, talks on "The Masonic Careers of Boston Artist, John Ritto Penniman and his Apprentices."

The purpose of the conference, according to its organizers, is "to illustrate and exemplify the wide range of study being undertaken on the history of Freemasonry." They hope to further scholarly work by providing a showplace for recent work by those studying the subject.

This year's conference is being held in Edinburgh from May 29-31.

Angels & Demons

Tom Hanks is at it again, playing Robert Langdon in another movie made from one of Dan Brown's action-packed novels. Although *Angels & Demons* was written before the better known book, *The Da Vinci Code*, the new movie is made as a sequel. *Angels & Demons* follows the same characters through many adventures. This story focuses on a secret society called the Illuminati, long thought to be extinct.

There is much interest throughout the Masonic world in the series, as Brown often makes reference to the craft. Although works of fiction, Ill. Thomas W. Jackson, 33°, book reviewer for *The Northern Light*, makes the following point. "Where Freemasonry is mentioned, it tends to show its enduring significance in the real world." To read reviews of both *The Da Vinci Code* and *Angels & Demons*, see *The Northern Light*, February 2004 issue (available online at www.ScottishRiteOnline.org). The movie is slated to debut in theaters during May.

Kudos to a Contributor

The good Masonic works of Thomas W. Jackson, book reviewer for *The Northern*

Light have been recognized in many ways this past year. The Valley of Rochester created the Thomas Jackson award, given to an individual who has transformed the message of Freemasonry into an educational inspiration with a high impact on society. Meanwhile the Grand Lodge of Romania presented Bro. Jackson with the first-ever "Order of Nat Granstein" for continuous support and promotion of the interests of the Grand Lodge. Still later, he received the "Decoration of Merit" for his support of Russian regular Freemasonry. Congratulations, Tom, on some well-earned acknowledgment.

Rainsford Island

In August, *The Northern Light* featured a cover story called, "Taking History to New Depths." It told the story of a present-day Mason and his friends performing ground penetration radar at the historic home of a Freemason from the past, Paul Revere. The pro bono work was performed as part of a survey of the property. The equipment helped map what was underneath the home without the necessity of disturbing the site. *The Boston Globe* recently reported that the team is at it again – this time in Boston Harbor on Rainsford Island. According to city archaeologist, Ellen Berkland, the island was once home to a smallpox hospital and also contained a hastily erected cemetery for the victims. Today, storms are taking their toll and the island is eroding away. Their work, this time around, is to find the unmarked graves and to assure that they are safe from the ravages of the weather.



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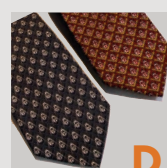
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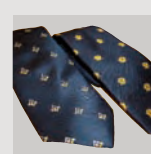
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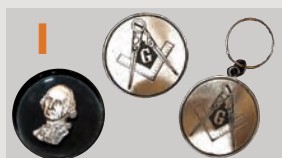
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