

The Northern Light

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ANNUAL MEETING 2009



The Northern Light

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Thanksgiving

Thanksgiving has always been one of the most meaningful holidays of the year — no gifts to buy, no greeting cards or flowers to purchase, just a special day to share with family, and a quiet reminder of the many blessings each of us enjoy.

Earlier this year, well before the legally recognized fourth Thursday in November official date, Judy and I enjoyed another unexpected Thanksgiving celebration in a most unusual location — a hotel dining room. During a particularly busy week in Lexington, one of several meetings was planned for a number of our Active Members and their ladies. This particular dinner meeting was to be held at a hotel restaurant, certainly not the most fraternal setting for those Brethren and their ladies. Somehow, an evening of hotel food didn't seem likely to set the stage for a memorable event. Like it or not, those were the arrangements for the evening.

But then, something wonderful happened; the real Masonic fraternity came to life before us. The genuine concern for each other was obvious, and once the conversation and story telling began, we forgot that we were in a hotel restaurant. Somehow, we had been transported to a family dining room.

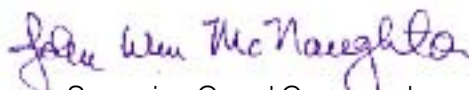
For three hours that evening we were all separated from the rest of the world. Many personal matters were shared with each other and many stories were spun. The laughter was absolutely delightful and everyone around the table knew they were part of a most intimate and special family: the Masonic fraternity.

Midway through the evening, I cautioned those present not to share the events of the evening with anyone outside the fraternity, lest they too might want to join our Masonic family. Immediately, one of the Brothers rose up and offered a number of introductions and a hack speech, and then quickly regained his composure and said "Sorry, I thought I was at an official Masonic meeting!" It was certainly one of many laughs we enjoyed with each other. The evening was made for one of those television MasterCard commercials: absolutely priceless.

All too soon, however, our evening came to an end. In the excitement of our gathering, however, I suddenly realized that we had not yet given thanks to God for our food, our families, our freedoms, our countless blessings, and our Masonic fraternity.

Grand Architect of the Universe, thank You for all of these gifts. And Lord, thank You most of all for this land we have come to know as America. Amen.

Brethren, there is yet time for you to share this upcoming Thanksgiving holiday with some of your Masonic family members.


Sovereign Grand Commander

A Bit of FLUFF

By RICHARD B. BURGESS, 33°

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 concludes 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.



Durkee-Mower Factory, home of Fluff, Lynn, MA.

Photo by Jon Durkee.

We in the Boston area are proud of many things (yes, there is some faint meaning to life outside the realm of winning baseball, basketball, football, hockey and sometimes, even soccer teams.) such as the oldest Masonic Jurisdiction in the United States, the headquarters of our almost 200-year-old Northern Masonic Jurisdiction just outside the city limits, our world famous Boston Pops and Boston Symphony Orchestra, our swan boats, our U.S.S. Constitution, our Bunker Hill, our universities, hospitals, research facilities, our Head of the Charles Regatta, our Green Monster, our drivers, our taxes, our politicians, our Charlie on the MTA, our Old North Church, our Route 128. . . and our local foods. Yes, it's all right here in the “Athens of America.”

Recently there has been some measure of debate on Beacon Hill which focused (here you will gain true insight as to the intricacies and vagaries of Massachusetts politics) on just what our state sandwich should be. We have the black-capped chickadee as our noble state bird and the mayflower (of course) for our state flower, our state insect could easily be the mosquito... all this and we are still without a state sandwich to help Massachusetts define itself. There is a move afoot to make the turkey sandwich our trademark or others who would favor the cod. There has been no argument put forth yet in favor of the cold baked bean sandwich or the fried clam or lobster roll. Perhaps next session.

But with all of this talk of culinary delights, no mention has yet been made of a truly Massachusetts born, bred and raised institution, the ubiquitous “fluffernutter”. Anyone who knows food knows this American classic. And, wouldn't you know that this air-filled confection accompanied by peanut butter is a

Massachusetts creation. Teddy Peanut Butter is made right next door in Everett, MA, and Marshmallow Fluff comes to us from its pristine factory in neighboring Lynn, MA, and was developed by two local Masons.

The three-part history of Fluff is a delightful read at www.marshmallowfluff.com. Once you have absorbed the story of Fluff and have learned where and when the Annual Fluff Festival (the AFF for the cognoscenti) is to be held, you might be tempted to check out Cooks.com and search "Marshmallow Fluff." The listing — partial at best — numbers some 176 recipes. And you probably thought that there were only two uses for Fluff, one, of course being the American classic, the peanut butter and Fluff sandwich on good old Wonder Bread, and the other that sticky creation

of butter, Fluff and Rice Krispies.

Our Masonic Brothers, Harold Allen Durkee (the Durkee family still owns and manages the Fluff Plant) and Fred Lincoln Mower (members of Wayfarer's Lodge in the early 1900's in Massachusetts, bought the original recipe for Fluff from a man named Archibald Query in 1917 for \$500. The

rest, as they say, is history. An unexpected discovery to find that once again Masons are involved in the development of a key industry. Ill. Dave Thomas, 33°, of Wendy's fame, has some strong competition in the Fluff Factory of Lynn, MA.

Enjoyment to Masons often means gathering around the tables of refreshment for fellowship and fraternalism. It is somewhat doubtful that the bill of fare set out for the Brothers would include anything like a large jar of Marshmallow Fluff although there are probably many closet Fluff scoopers who would make short work of such an addition.

Food and refreshment have always played a significant role in our lodge meetings and reunions. Where did we first meet? Where is most

of our Masonic business conducted? Where are good fellowship and a few laughs most enjoyed? Why do our table lodges attract so many good spirited Brothers?

The cover of the Feb. 27, 2009, issue of the *Masonic Newsletter* from Rural Lodge, A.F. & A.M. (Quincy, MA) offered the following advice to us all:

Do something adventurous. Go have dinner at a lodge you've never visited before. Go make even more friends. Enjoy yourself. Feed your mind and nourish your body. Go have a convivial dinner or a delightful breakfast . . ."

Consider what Ill. Bro. Mark A. Tabbert, 33°, writes in his exceptional study of fraternal organizations, *American Freemasons, Three Centuries of Building Communities*:

"Early Masons were well known for their conviviality around the festive board, and both Anderson's 1723 Constitutions and Dermott's 1756 *Abiman Rezon* included Masonic songs and toasts. Lodge officers were assigned the task of organizing fraternal fellowship and moderating a brother's indulgences . . .

"Taverns and inns usually served as the venue where these Masonic lodges met, since they were often the only building in town that could accommodate a large number of Brethren and also provide the necessary food and drink."

Enjoyment of good food, even down to the common state sandwich "wannabe," the fluffernutter, is the catalyst that brings people together. For those of us involved in the Masonic fraternity, the contributions of Brothers/entrepreneurs/purveyors like Durkee and Mower have added much joy to our hearts as well as pounds to our waists.

In the grand scheme of things, it really does not matter much if the Commonwealth of Massachusetts ever makes up its mind on a state sandwich, no matter when and if the legislature votes on this modest proposal. The voice of the people has already decided on what it wants: just a bit of Fluff.

INT



Annual Meeting Highlights

This year's gathering seemed to highlight both the past and the future. It was held amidst familiar surroundings, complete with all the traditions associated with the craft. Yet many innovations punctuated the meeting and acknowledged that Scottish Rite Freemasonry is a living, evolving organization of the 21st century.

As it has so many times throughout its history, the Supreme Council returned to Boston for its 197th annual session. The business of the Northern Masonic Jurisdiction was conducted at the John B. Hynes Convention Center in the city's Back Bay area.

Reports were delivered on changes and operations of our main charities. Bro. William G. Ziemer, director of the 32° Learning Centers for Children, Inc. introduced Ms. Carin Illig, its new clinical supervisor. She, in turn, presented the status of the individual centers.

Jeffrey Croteau, manager of the Van Gorden-Williams Library and Archives, told of the blog site developed by staff members which relates stories and history of Freemasonry and other subjects to Scottish Rite Masons and other visitors to the site.

A highlight of the meeting was the release of a movie trailer, introducing a DVD presentation of the 4°, currently in the works.

Continuing with the Grand Commander's theme of "Inspiration, Convenience, and Enjoyment," the meeting was interspersed with the comedy and talents of ventriloquist, Ronn Lucas. His final appearance of the day



celebrated the Masonic tradition of membership passing from father to son by relating a touching story of how his own grandfather inducted him into the world of puppetry.



New Active Members

Four new Active Members were elected to the governing board of the Supreme Council.

Ill. Walter F. Wheeler, 33°, of Wyoming, MI, is a bowling center proprietor. He was Master of Grand River Lodge No. 34, and Sovereign Prince of Cyrus Council in the Valley of Grand Rapids. He received the 33° in 1997.

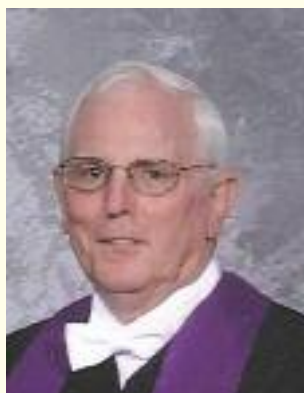
Ill. William R. Stevens Jr., 33°, of Dover, DE, is a controller/accountant. He was Master of Oriental Lodge No. 27, in Wilmington, DE, was a trustee from 1988-93 and is chairman of its finance committee. He was Sovereign Prince of Wilmington Council in the Valley of Wilmington. He received the 33° in 1998.

Ill. Stephen R. Whittaker, 33°, of Fairport, NY, is a printing quality manager. He was Master of his lodge and District Deputy Grand Master of the First Monroe District. For Scottish Rite, he was Most Wise Master of

New Active Members



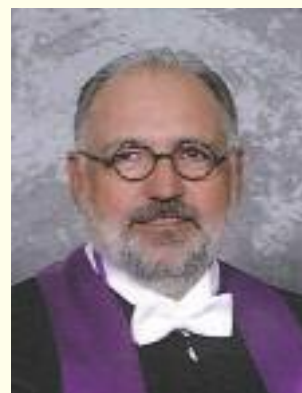
WALTER F. WHEELER, 33°
Michigan



WILLIAM R. STEVENS JR., 33°
Delaware



STEPHEN R. WHITTAKER, 33°
New York



DONALD G. DUQUETTE, 33°
Vermont

Rochester Chapter in the Valley of Rochester. He received the 33° in 2000.

Ill. Donald G. Duquette, 33°, of Waterbury Center, VT, is a manager of commercial real estate. He was Master of his lodge, and in Scottish Rite, was Sovereign Prince and Thrice Potent Master in the Valley of Montpelier. He received the 33° in 2007.



Retiring

Ill. Erwin W. O'Dell, 33°, Deputy for Michigan retired from his position and was granted Active Emeritus membership. **Ill. Frederick E. Jackson, 33°**, of Vermont, was granted Active Emeritus status.



New Deputy

Ill. David R. Bedwell, 33°, is the new Deputy for Michigan. Ill. Brother Bedwell has been an Active Member of the Supreme Council since 2007. Previously he was Grand Master for Michigan.



Class of 2009

There were 110 candidates who received the 33° in Boston. Exemplar for the class was Vincent Libone, 33°, of New York. A special session conferral of the 33° on Bro. Frank Koller, 32°, was held on Feb. 7, 2009, at his home in the village of Manitowish, WI.

Class of 2010

There were 163 candidates elected to receive the 33°, next year in Philadelphia, plus two carry-overs from 2009.



Kern Award

The winner of this year's Kern award is the **Valley of Nashua**. Accepting the plaque on behalf of the Valley was Ill. Richard W. Elliot, 33°, Deputy for New Hampshire.

The award is presented each year to the Valley that attains the highest percentage of participation of members contributing to the blue envelope appeal. It is named in honor of the late Dr. Richard A. Kern, 33°, former Scottish Rite Deputy for Pennsylvania and Honorary Sovereign Grand Commander.

New Deputy



David R. Bedwell Sr., 33°, Deputy for Michigan



Van Rensselaer Award

Created by the Northern Masonic Jurisdiction and named for former Sovereign Grand Commander Killian Henry Van Rensselaer, it can be given to an individual Mason. This year, however, it was presented to an entire state — Massachusetts — for all that it has done for membership development during the previous year. Accepting on behalf of the Grand Lodge was Grand Master Roger W. Pageau.



New Valley Charters

The Valley of Lower Delaware received a charter for a second body on Aug. 24, 2009. The Valley is now chartered for a Council of Princes of Jerusalem.

The Valley of Aroostook received its charter on Aug. 24, 2009. The Valley is chartered for a Lodge of Perfection.



Brother Franklin Awards

The 2009 Brother Franklin awards for outstanding Valley publications have been announced. They are awarded on the basis of Valley size. The 31 entries submitted were divided into five categories based on membership.

Category I (under 800 members)

Best Publication

Valley of Schenectady, NY

T. A. Riedinger, 32°, editor

Honorable Mention

Portsmouth-Dover

Mark A. Weir, 32°, editor

Valley of Utica, NY

William R. Williams, Sr., 32°, editor

Category II (Valleys with 800 - 1,500 members)

Best Publication

Valley of Hartford, CT

Francis G. Way, 33°, editor

Honorable Mention

Valley of Bridgeport, CT

Leo H. Lohrman, II, 33°, editor

Valley of Grand Rapids, MI

Richard A. Burrows, 32°, editor

Category III (Valleys with 1,500 - 2,500 members)

Best Publication

Valley of Freeport, IL

John A. Reining, 33°, editor

Honorable Mention

Northern New Jersey

Jay Hochberg, 32°, editor

Category IV (Valleys with 2,500 - 5,000 members)

Best Publication

Valley of Reading, PA

Jon J. DeHart, 33°, editor

Medal of Honor to Ill. Bro. Christensen



Norman L. Christensen, 33°

The Sovereign Grand Commander announced the selection of Ill. Norman L. Christensen, 33°, to receive the Supreme Council Medal of Honor. Ill. Brother Christensen is a member of the Valley of Milwaukee and Deputy for Wisconsin. He has also been Grand Minister of State. In bestowing the honor, Sovereign Grand Commander John Wm. McNaughton said "His service record to date fills almost eight index cards in our files. These cards in themselves are really only the framework of the impressive Masonic Temple that he has built during his years as a Scottish Rite Mason."

The Grand Commander continued, saying, "He has offered tireless efforts on such committees as those of the Annual Meeting, Children's Learning Centers, Administrative Council, and most notably, on the State of the Rite/Strategic Planning Committee."

Honorable Mention

Valley of Detroit

David R. Bedwell, 33°, editor

Valley of Williamsport, PA

A. James Bryden, 33°, editor

Category V (Valleys with over 5,000 members)

Best Publication

Valley of Indianapolis, IN

Jerry B. Collins, 33°, editor

Valley of Pittsburgh, PA

D. William Roberts, 33°, editor

Honorable Mention

Valley of Columbus, OH

Tim C. Adams, 32°, editor



The Benjamin Award

When a publication is continually outstanding, special recognition is warranted. This year the Valley of Chicago, Edward J. Witas III, 32°, editor, was presented "The Benjamin," recognizing sustained excellence in publishing and communication.



2010 Meeting

The 198th Annual Meeting of the Supreme Council will take place in Philadelphia, PA, Aug. 29-31, 2010. Valley Secretaries will receive information regarding hotel assignments, hospitality suites, and banquet menus on December 1.

In January, candidates will receive information and paperwork regarding registration, fees, and hotel reservations. In April, Honorary Members will receive their invitations to attend the Annual Meeting, a program outlining the session's agenda, tour information, meeting and hotel registration information.



Kenneth V. Kettlewell

Long-time Grand Prior of the Supreme Council, Ill. Kenneth V. Kettlewell, 33°, died on Aug. 25. Bro. Kettlewell was awarded the Medal of Honor in 1999, and retired as Grand Prior in 2003. He was a pastor for Trinity United Presbyterian Church in Detroit, Presbytery moderator, and Synod moderator. While in Detroit, he authored a column in the *Detroit Monitor*.

Future Meetings

Aug. 29-31, 2010

Philadelphia

Aug. 28-30, 2011

Chicago

Aug. 26-28, 2012

Cleveland



IN REMEMBRANCE

Ill. Lynn J. Sanderson, 33°

Ill. Lynn J. Sanderson, 33°, Active Emeritus Member for the state of New Hampshire died on Monday, Sept. 8, 2009.

Bro. Sanderson was born the son of Lynn Judson and Myra Ann (McKay) Sanderson in Portsmouth, NH, on May 7, 1921. He attended Portsmouth High School and graduated from Rutgers University, Stonier School of Banking.

He enjoyed a long career in the banking industry. He was a member of the United States Navy where he was a V-5 flight training cadet.

He married the former Frances Trefethen, who predeceased him in 2008. He is survived by his children, Paul, Alan, Carol McGinty, and Brian, as well as ten grandchildren; and three great-grandchildren.

He was a member of the North Church of Portsmouth. Ill. Bro. Sanderson was also very active in civic and community organizations.

Lynn Sanderson was raised a Master Mason in Saint Andrew Lodge No. 56, in Portsmouth, where he was Worshipful Master in 1949.

At Grand Lodge, he was Senior Grand Warden from 1974-75.

In Scottish Rite he was Thrice Potent Master of Ineffable Lodge of Perfection and Sovereign Prince of John Christie Council, Princes of Jerusalem. He was Most Wise Master of New Hampshire Chapter of Rose Croix, and was Commander-in-Chief of the New Hampshire Consistory.

On Sept. 28, 1966, he was created a Sovereign Grand Inspector General, 33°, at Boston. He was elected an Active Member of the Supreme Council on Sept. 27, 1973, at Detroit; served as Grand Almoner from 1976-79; appointed Grand Secretary General in 1981 and remained in that office until 1986, and appointed Deputy for New Hampshire in 1983. He assumed Active Emeritus status on Oct. 1, 1987, at Boston.

He also performed various special assignments and served on several committees.

WASHINGTON, DC COMES TO LEXINGTON

By AIMEE E. NEWELL

Masonic Washington comes to Lexington, MA, on Dec. 19, when the National Heritage Museum opens the exhibition, “The Initiated Eye: Secrets, Symbols, Freemasonry and the Architecture of Washington, DC.”

The centerpiece of the exhibition is a collection of 21 paintings commissioned by the Grand Lodge of the District of Columbia in 2005 from artist Peter Waddell. Subject to numerous conspiracy theories and myths, the street plan and architecture of our nation’s capital have long been intertwined with Freemasonry.

“The Initiated Eye” aims to tell the real story to trace the history of Freemasonry in the district and to study the symbolism inherent in many of the city’s prominent buildings.

As most will remember from their childhood history lessons, the Continental Congress met in Philadelphia and declared independence for the American colonies.

When George Washington was sworn in as the nation’s first President, the capital was in New York. It returned to Philadelphia for ten years between 1790 and 1800 while Washington, DC, was built.

As President, George Washington oversaw the land surveys that set the boundaries of the ten-mile-square federal district.

A meeting between Washington and the surveyors, James Ellicott and Benjamin Banneker, is the subject of one painting in the exhibition.

Artist Peter Waddell undertook careful research in order to produce accurate depictions of the historic people, places and events depicted in his paintings.

Originally from New Zealand, he became a U.S. citizen in 1993 and has pursued a number of historic and architectural painting projects.

In addition to the paintings shown in “The Initiated Eye,” Waddell has completed works for Mount Vernon, Kenmore in Fredericksburg, VA, and Belair Mansion in Bowie, MD.

The paintings in the exhibition trace Washington Masonic and architectural history through the 1800s to the mid-1900s.

Several of the paintings commemorate Masonic ceremonies held in the capital, such as the cornerstone layings for the U.S. Capitol and the Washington Monument. *An Auspicious Day* shows President George Washington wearing his Masonic apron and regalia as he prepares to lay the cornerstone for the Capitol on Sept. 18, 1793.

On July 4, 1848, then-President (and Freemason) James K. Polk presided over the cornerstone laying for the Washington Monument.

Honored guests that day included Dolley Madison, making her last public appearance at the venerable age of 80, Mrs. Alexander Hamilton, and George Washington’s adopted son, George Washington Parke Custis.

Waddell’s *The Cornerstone of the Nation* shows the honored guests seated on the reviewing stand, while



Masonic Lantern,
1810-1820,
National Heritage
Museum, gift of
the estate of
Charles V. Hagler.

Photograph by
John M. Miller

a group of Freemasons follow the time-honored cornerstone ceremony. The monument's cornerstone, weighing 24,500 pounds, was laid that day with the same trowel that Washington used at the Capitol in 1793.

While the painting of the cornerstone laying for the Washington monument depicts a festive atmosphere, another painting, *Laying Down the Working Tools*, represents a more somber ceremony — the Masonic funeral.

In the background of the painting, Masons in their top hats and black coats can be seen processing

from Potomac Lodge to the cemetery.

Originally chartered in Maryland in 1789, this lodge was the first to be chartered in what is now the District of Columbia.

In addition to commemorating the history of Washington and some of the most oft-performed Masonic ceremonies, the exhibition also includes paintings of the District of Columbia headquarters for several Masonic appendant bodies.

Two paintings show the Scottish Rite Southern Jurisdiction's House of the Temple, built between 1911 and 1915.

Another Mystery

from the National Heritage Museum Collection . . .

In the May 2009 issue of *The Northern Light*, we showed a picture of a set of jewels from an unknown Masonic or fraternal group and asked whether anyone could help to identify them.

Prior to the article, Supreme Council staff suggested that the jewels might be from the Daughters of the Nile or the White Shrine of Jerusalem, but comparisons to symbols and jewels from those groups are not conclusive.

As *The Northern Light* hit mailboxes across the jurisdiction, readers wasted no time in contacting the museum with suggestions. One reader noted the comparison between the star and crescent on the jewels and at the Odd Fellows cemetery in Ennis, TX. While similar, the mystery jewels differ significantly from other Odd Fellows jewels in the National Heritage Museum collection.

For another reader, the symbols on the mystery jewels called to mind the moon and star seen on jewelry for members of the Dramatic Order of Knights of Khorassan, an appendant group for the Knights of Pythias. But comparisons between our mystery jewels and the symbols for this group did not turn up a conclusive match.

Still another reader suggested that the jewels might be associated with the Moorish Science Temple of America, while another recommended contacting a long-time fraternal jewel manufacturer.

All of the suggestions were generously welcomed, and we hope to continue searching to eventually identify this group of jewels.

Perhaps you can assist us with a new mystery.

Recently, the museum was given this green fez embroidered with the words, "Caliphs of Bagdad." To date, research has not been able to determine when or where this fez was originally worn. Does it look familiar? Do you have any information on similar fez? If so, contact Aimee E. Newell, director of collections, at anewell@monh.org or 781-457-4144.



Fez, early 20th century, National Heritage Museum, gift of Stanley A McCollough.

Photograph by David Bohl.

Fiat Lux presents the exterior of the building while it was under construction. Located at 1733 16th Street, NW, the House of the Temple was inspired by one of the seven wonders of the world, the mausoleum of Halicarnassus.

Egyptian touches (sphinxes and pyramid dome) combine with Masonic iconography to help all Freemasons who enter to remember the lessons taught in their degree work.

Journey Into Light brings the viewer inside the opulent building, showing the imposing staircase that leads from the entrance to the Supreme Council Chamber. The combination of Masonic and ancient symbols seen on the exterior is continued inside.

In addition to the Scottish Rite's House of the Temple, the Prince Hall Grand Lodge of the District of Columbia is included, the subject of Waddell's *The Good of Masonry Entirely at Heart*. Constructed in 1922, the building is located at 1000 U Street, NW. The District's Prince Hall Grand Lodge dates back to 1848.

While the House of the Temple is an opulent building and the Prince Hall Grand Lodge is more stately, DC's Almas Temple is eye-catchingly unusual.

Home to the district's Shriners, the temple was built in 1929 in Middle Eastern style. While the choice of this style of architecture will come as no surprise to Shriners, it undoubtedly provokes numerous questions from tourists who happen to pass by.

Located in McPherson Square, the temple reflects the popularity of Middle Eastern style which was in

vogue when the Shrine was established in 1872.

In addition to showing the front of the building, Nobles of the Mystic Shrine includes five Shriners in the foreground wearing their fezzes and carrying their instruments, coming together to provide the fun fellowship for which the group is known.

The time period covered by the exhibition begins with George Washington's terms in office as President and ends with President Harry S. Truman in the early 1950s.

While the focus of most of the paintings is on architecture and landscape, several do include or allude to prominent DC Freemasons, like these two Presidents. *Within These Walls* shows the White House during extensive renovations in the late 1940s and early 1950s when the interior was completely removed and the exterior walls supported with stronger foundations.

During a visit to the construction site, President Truman noticed carvings on the original foundation stones.

Discovering that these were signatures left by the 18th century stonemasons who had built the original foundation, Truman sent one of these stones to each of the U.S. Grand Lodges, as well as to the Scottish Rite, Northern Masonic and Southern Jurisdictions.

The National Heritage Museum is pleased to have custody of two of these stones — those sent to the Grand Lodge of Masons in Massachusetts and the Scottish Rite, Northern Masonic Jurisdiction by President Truman. Both organizations have placed their stones on loan to the museum.

Inspired by the paintings in the exhibition, the museum is adding approximately 25 objects to the gallery from its collection to help bring the paintings to life.

For example, one of the actual White House foundation stones will accompany the painting of the White House renovations.

Placing the historic artifacts next to the paintings



Pair of Masonic Columns, ca. 1840, Ohio, National Heritage Museum.

Photograph by John M. Miller

Stone from the White House Foundation, ca. 1792, Loaned by the Grand Lodge of Masons in Massachusetts.



Photograph by David Bohl.

An Auspicious Day



The United States Capitol building was planned as the anchor of the entire design for the Federal City. L'Enfant placed the Capitol on the west end of Jenkin's Hill, the most prominent hilltop from which it "might be seen from twenty mile off."

Preparing to lay the cornerstone of the Capitol on Sept. 18, 1793, George Washington is shown in full Masonic regalia accompanied by one of his favorite dogs, "Duchess." After crossing the Potomac from Alexandria, he is likely to have prepared for the ceremony in an upper room of a small dwelling located on New Jersey Avenue, S.E., the present site of the House Office Building. This was the first meeting place for Federal Lodge No. 1, a lodge formed by stonemasons working on the construction of the White House.

allows visitors to better envision how they were used. At the same time, seeing three-dimensional objects from the paintings provides a sense of their actual size and texture.

The painting *A Meeting at the End of the Day* shows 1790s Freemasons, including architect James Hoban, whose design was chosen for the White House, coming together.

At back center, a tin lantern hangs in the window. As common household items, tin lanterns were useful, but also offered the opportunity for decorative patterns to be punched into the tin to allow the light to shine through.

The lantern in the painting prominently shows the Masonic symbol, "G."

In the exhibit, the painting will be paired with a

punched tin lantern from the museum's collection, which also has Masonic designs.

The objects from the museum's collection also provide a means to discuss Masonic symbols and educate our non-Masonic visitors about Freemasonry.

The painting *Building the Temple Within* shows an elaborate Scottish Rite backdrop. Central to the image is a pair of columns topped with celestial and terrestrial globes.

Accompanying the painting in the gallery will be a pair of columns from the museum collection. The museum's columns also include celestial and terrestrial globes on top.

Representing the pillars of King Solomon's Temple, Jachin and Boaz, the columns symbolize

strength and stability, while the globes on top remind us of the universality of Freemasonry.

"The Initiated Eye" traces over 200 years of Masonic history in the nation's capital, suggesting how the fraternity has changed over time to remain relevant for its members.

Both the paintings and the objects from the museum's collection bring this story to life.

We look forward to seeing you at the exhibition, which runs until Jan. 9, 2011.

If you have objects to donate to the National Heritage Museum or questions about the museum's collection, please contact Aimee E. Newell, director of collections at anewell@monh.org or 781-457-4144.

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

The Good of Masonry Entirely at Heart



Prince Hall is recognized as the father of African-American Freemasonry in the United States. Although the details of his birth are sketchy, he was initiated into Freemasonry in March of 1775, in Irish Constitution Lodge No. 441, at Castle William in Boston Harbor.

In March of 1784, African Lodge No. 1, of Boston was chartered through the Grand Lodge of England and the lodge was finally organized in May 6, 1787.

Prince Hall Freemasonry has been practiced in Washington, DC, with the chartering of Social Lodge

No. 1, from the African Grand Lodge of North America, Pennsylvania.

Subsequently, Social Lodge No. 1, Universal Lodge No. 2, and Felix Lodge No. 3, formed the Grand Lodge of the District of Columbia in on March 27, 1848.

Albert Cassel, noted African-American architect designed the new Grand Lodge headquarters located at U Street, NW.

The George Washington Masonic Memorial

100th Anniversary Commemorative Ornament

The George Washington Masonic Memorial is pleased to present the 100th Anniversary Commemorative Ornament: *The George Washington Masonic Memorial Crest*. It is based on the Washington Family Crest with the addition of the Masonic emblem of the Square and Compasses surrounding the letter "G" and the date 1910.

This Crest was designed as the new logo of the George Washington Masonic Memorial Association to commemorate its 100th Anniversary on February 22, 2010. We celebrate our first 100 years and dedicate ourselves to continue to preserve the Memorial for all future generations.



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To order, please contact the Memorial Gift Shop at 703-549-9234 or visit the Memorial's website at www.gwmemorial.org

Artist, Peter Waddell "The Initiated Eye: Secrets, Symbols, Freemasonry and the Architecture of Washington, DC with Paintings by Peter Waddell" on view at the Octagon, the Museum of the American Architectural Foundation, May 18 – Dec. 31, 2005. © Copyright 2005 by the Grand Lodge, F.A.A.M., of D.C. All Rights Reserved. Photographer, Carol M. Highsmith.



Scottish Rite Foundation of Virginia Supports Radford University RiteCare Clinic

Ten-year old Zach Crosier is a charter student of Radford University's Summer Language Clinic for children with autism and language-related disorders. His grandmother walked four blocks in the summer to take Zach to the clinic, and at this July's Scottish Rite Luncheon at RU, his mother, Mary Vaughn, told the assembly that the clinic has had a major impact on her son's life.

At the luncheon, Ill. James Cole, 33°, Sovereign Grand Inspector General in Virginia, gave RU President Penelope W. Kyle a check for \$15,000 from the Scottish Rite Foundation to ensure that the clinic continues to help children like Zach. This is the 15th year that the Scottish Rite Freemasonry and Radford University have partnered to host the RiteCare Clinic. To date, the Scottish Rite Foundation has donated more than \$500,000 to RU's clinic.

The clinical program is founded upon family-centered intervention as a means of enhancing children's language



Photo: Lora L. Gordon, Radford University

James D. Cole, 33°, SGIG in Virginia, reads to children at a recent luncheon.

and literacy skills. Parents engage in workshops and learn to participate in therapy sessions with their children so they can facilitate their language development long after camp ends.

—Submitted by Bonnie Roberts Erickson
Radford University

Brother to Brother

"Brother to Brother" is a program created by Membership Services to confront the ongoing issue of Demits and Non Payment of Dues (NPD).

The program is about reaching out to these members through emails and phone calls. With this contact, we have given these Brothers an outlet to discuss their feelings about the fraternity.

The program has been successfully used in several Valleys and, in most cases, has provided a 30% return of "lost" Brothers. For more information, contact Membership Services via email at membership@scottishrite.org or phone at 202-777-3111.



The Albert Pike Statue

This year marks the 200th anniversary of the birth of Albert Pike, one of the greatest figures in the history of Masonry. In recognition of his dedication to the craft, the Supreme Council of the Southern Jurisdiction commissioned a statue to commemorate the achievements of this Masonic giant.

On April 9, 1898, a joint resolution of Congress was enacted to set aside a site for the statue. In imposing ceremonies, the statue was dedicated on October 23, 1901, and was immediately presented to the United States Government through the commissioners of the District of Columbia. The president of the D.C. Commission, H. B. F. MacFarland, received the gift on the government's behalf.

Photo: Elizabeth A. W. McCarthy, The Scottish Rite Journal

The *Riddle* of the *Magic Flute*

BY C. DEFORREST TREXLER, 33°

A companion piece to this article, "Mozart's Masonic Music," was published in the May 2002 issue of *The Northern Light*.

“An unbelievable farce!” So a cultivated gentleman indignantly dismissed Mozart’s opera *The Magic Flute* shortly after the premiere performance, conducted by none other than the great composer himself.

This opinion was far from unique and has been expressed in varying degrees of dismissiveness by generations of critics since Mozart’s opera was introduced in 1791. The *Magic Flute* has been described as a “jumble of stupidities,” a “fantastic hotch-potch . . . not guided by any apparent logic,” and an “ill-assorted combination of the sublime and the ridiculous . . . [of] . . . quasi-religious ritual and street comedy.” It has been belittled as a “fairy tale,” a “comedy,” and a “philosophical tirade,” all in one. More thoughtful and charitable critics have concluded that *The Magic Flute* consists of two interlaced dramas that are not only unrelated, but contradictory. If this were not enough, what could be more trivializing than the spate of modern productions that present Mozart’s great Masonic allegory as a fairy tale intended for children?

Mozart lived for only a few short months after the premier performance. Thus he was spared much of the degrading misinterpretation applied to his masterpiece. However, he was prescient enough to anticipate what was to follow. He derided persons unable to understand and appreciate his work as “Papagenos,” after the improbable bird-like character supposedly included in the opera for comic relief, but who actually represented the person of mediocre talents who is incapable of perceiving spiritual meaning beyond the physical world.

In defense of the critics, the superficial spectator will find much in the opera that tends to support their point of view. A Japanese prince seemingly out of time and place in ancient Egypt? A hero unheroically fleeing from a serpent, fainting from fright, and rescued by three women? The same uncertain hero selected by a magical queen to rescue



her daughter from a mysterious sorcerer? The queen who turns out to be a personification of malevolence and the sorcerer of wisdom and beneficence? What can all these apparent contradictions possibly mean?

Conventional wisdom long held that the composer and his librettist had adopted a trite fairy tale as the story line of the opera, upon which they awkwardly attempted to impose a morality play or political allegory, producing a confusing and illogical result.

A few discerning persons saw *The Magic Flute* differently. One such person was literary giant, Johann Wolfgang Goethe, who first witnessed the opera in 1794. As a Freemason, Goethe immediately recognized and was inspired by what *The Magic Flute* really was: a Masonic allegory. Goethe perceived the duality that was inherent in the opera which made it not the ill-assorted jumble of incoherent elements the critics saw but a work of genius. While “the crowd will find pleasure in the spectacle, its high significance will not escape the [Masonic] initiates.”

In other words, *The Magic Flute* was intended to present to the public the true meaning of Freemasonry, without revealing its secrets. Masonic

symbolism was apparent in the opera, but not highlighted or explained. Initiates were expected to discern points of Masonic significance for themselves.

The Magic Flute was not the first musical drama to be based on a Masonic theme. Some years earlier — even before he had become a Freemason — Mozart had collaborated in such a work by composing incidental music for *Thamos, King of Egypt*. Some of the motifs he originally composed for *Thamos* reappeared in the score of *The Magic Flute*.

One easily could fill a volume discussing the esoteric meanings to be found in *The Magic Flute*. The most obvious at the time was the original frontispiece of the libretto (printed by a member of Mozart's Masonic lodge), which displayed a variety of Masonic symbols, thought by the uninitiated to be merely antiquarian designs denoting the opera's Egyptian setting.

Equally obvious is the Masonic triad "Wisdom, Strength, and Beauty," which appears repeatedly throughout the opera, as does the symbolic number three in various forms and combinations. The ambivalent hero first appears armed with a bow, symbolizing the potential of the aspiring initiate but lacking arrows (knowledge and experience). The setting had Masonic significance, as Egypt was regarded as the source of the mystery rites of antiquity from which Freemasonry was purported to have been derived.

Many critics look no further than the confusing turns of plot and characters that occur in Act I. The effect is what it is intended to represent — chaos, which gives way to order and clarity in Act II as the hero begins his initiatory trials. The operatic trials are recognizable to initiates as evocations of Masonic ritual, but in an altered form that is not revelatory.

Moreover, *The Magic Flute* employed a modern dramatic device well ahead of its time. The dramatic situation is not revealed to the audience in totality as it actually is, but only gradually as the hero himself acquires increasing awareness of the action unfolding around him.

The dramatic aspects have their parallel in the musical score. Beginning with slow, tenuous ambiguity, representative of chaos, the music progresses through chromatic passages symbolic of the trials of the initiate to resolution in openness, precision, and clarity. The principal key, introduced in the overture, is the highly symbolic E-flat major, consisting of three flats which is common to Mozart's Masonic compositions. The musical flat is

symbolic of solemnity, in contrast to the frivolity of the sharp; the major chord of serenity.

Obvious as all this may seem to be, at least to Freemasons, it was 1857, more than 65 years after the premier performance, when a publication first made the association between *The Magic Flute* and Freemasonry. Not until the twentieth century was the opera's presentation of Masonic ritual publicized.

Other spectators viewed *The Magic Flute* more seriously than did dismissive critics and the uninitiated crowd and came away with their own sinister conclusions. They explained Mozart's untimely death at age 35, barely three months after *The Magic Flute's* premiere, as a ritual murder by poisoning to avenge Mozart's disclosure of Masonic secrets. The most notorious proponent of this hypothesis was General Erich Ludendorff, who, despite his military aptitude, was known to exhibit mental instability at crisis moments in his public career. In 1936 his widow, Mathilde, published an exposition of her late husband's theory, *Mozart's Life and Violent Death*. In essence, Ludendorff, an early supporter of Adolf Hitler, believed that Mozart was a victim of a Masonic-Jewish conspiracy to deprive the German people of national identity.

Unfortunately, the conspiracy theory did not die with Nazi Germany. It reappeared in a 1958 Austrian publication, again in 1961, and in the book *Mozart's Death*, published in Germany in 1971. The British journalist Stephen Knight, in his 1976 publication *Jack the Ripper: The Final Solution*, also cited Mozart's alleged murder as evidence that homicide was an acceptable practice among Freemasons to prevent or avenge disclosure of the fraternity's secrets.

The facts of the matter are that as far as medical science can determine, Mozart died of kidney failure. A Lodge of Sorrow was celebrated in his memory, and that neither Mozart nor any of his collaborators ever were subjected to Masonic reproof for disclosures made in *The Magic Flute*.

Wolfgang Amadeus Mozart was a devout Roman Catholic as well as a dedicated Freemason. These were precarious loyalties at a time and place when survival of Freemasonry depended solely on the personal favor of male members of Austria's ruling family.

For Mozart, Freemasonry bridged the gap between personal salvation and public morality. The highest good, as he saw it, could not be achieved merely by efforts of the individual toward his own personal perfection, but required the joint efforts of like-minded individuals toward the same goal — an ethical society.



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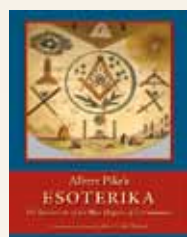
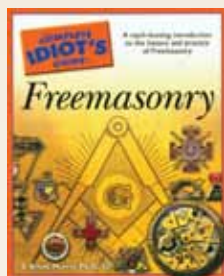


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A Bridge to Light (2006) is not included with this program.\$35.00

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or call toll-free 1-866-445-9196 to make a purchase (8:30 a.m.–6:00 p.m. EST, Monday-Friday)

To upgrade or not to upgrade, that seems to be the question (with apologies to Shakespeare).

As the deadline for this column neared, I was receiving inquiries from Brothers pondering the newest operating system offerings from Apple and Microsoft.

Let's take the easy one first, **Mac's OS X 10.6 – Snow Leopard**.

The key issue with Snow Leopard is that it will only run on Macs with an Intel processor. If you have an older Mac with the PowerPC processor, you'll need to stick with Leopard or an earlier operating system. Of course, you can take the alternative my wife chose – she replaced her 10-year-old Mac with a new iMac.

If you have a Mac with the Intel processor, I recommend upgrading to Snow Leopard. Not only is it incredibly easy to install, but it takes less room, freeing 7 gigs of disk space. There is a lot to like about Snow Leopard, but the best is that it gives the user a highly refined and improved version of Leopard. And you can upgrade for the meager price of just \$29 (\$49 if you own two to five Macs), provided you are now using Leopard. You will need to purchase the somewhat more costly box set if you are now running Tiger. Check the Apple Store (store.apple.com/us) for more details.

That leaves us with **Windows 7**. As this was written, the release was scheduled for Oct. 22.

If your PC now uses Windows Vista, you should be able to upgrade to Windows 7 without much difficulty.

The biggest question facing PC users is whether or not they need to move data to an external drive in order to install Windows 7. According to Microsoft, PC users running Vista will have the option of performing the installation by first backing up files on an external drive, doing the clean install and then reinstalling everything. However, Vista users can do an in-place upgrade, which means Windows 7 will simply install over Windows Vista.

On the other hand, Windows XP users will need to park their data on an external drive and then perform a clean installation of Windows 7. They then will need to reinstall everything.

PC users will be confronted with multiple system version choices. Most likely will find Windows 7 Home Premium satisfactory. It will include the Aero interface, Windows Media Center, multi-touch, handwriting features and DVD playback. The cost is \$119.99

Those who need additional features, such as remote desktop host capabilities and network-based backup

features, will want the Windows 7 Professional version at \$199.99. The Ultimate version provides additional features with a price tag of \$219.99. Visit the Microsoft store (www.microsoftstore.com) for details.

You can do a test drive by downloading the Windows 7 Release Candidate (www.microsoft.com/windows/windows-7/).

I do believe Windows 7 is an improvement over Vista, providing a faster and easier computing experience.

Whether you are upgrading to Snow Leopard or Windows 7, you know there will be compatibility issues, especially with certain printers and older programs. For answers, try a Google search. If you are really desperate, drop me an e-mail.

Since we are at that time of the year when many of you are considering a new computer for yourself or as a gift, I'll make a few fearless suggestions.

Yes, I know this will fry some of you, but Apple's offerings – both laptops and desktops – consistently score at or near the top of every category in tests by independent organizations and critics. And Apple is consistently first when it comes to customer support. In the interest of full disclosure, I've been using

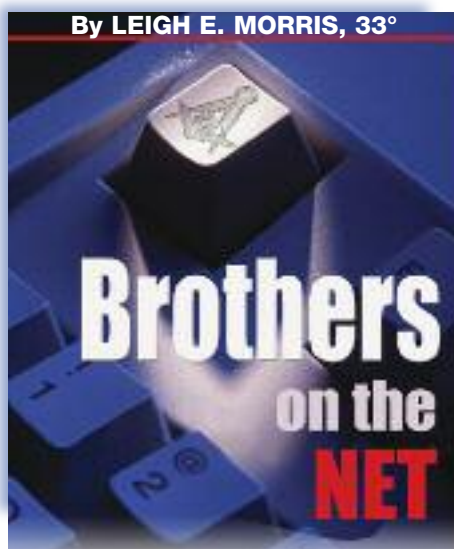
Apples since I bought an Apple IIGS in 1986.

That said, we'll look at the PCs. With laptops, I do recommend machines in the 14-16-inch category. Personally, I like the Dell Inspiron, but the Dell Studio, HP Pavilion and Toshiba Satellite are good machines worthy of consideration. Also in the interest of full disclosure, my employer provides me with a Dell Inspiron.

In the desktop category, I like the Dell XPS One. This all-in-one machine offers just about everything you will want at a price that won't make you turn pale. If all you need is a basic computer, you should give the HP Pavilion Slimline serious consideration. And one more disclosure – my employer provides me with a Dell desktop.

Naturally, watch for deals on computers. Check techbargains.com for discount coupons. No matter who you buy from, try out the computer at a store before you make your purchase – especially important when buying a laptop. And do buy an external drive to back up your files.

As always, I welcome your questions and comments. Just fire an email 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.



Oh, What To Do About System Upgrading

The Valley of Pittsburgh loves its 32° Masonic Learning Center for Children, and they are proud to show it.

This marks the ninth year since forming the Builders Council, our circle of donors of \$10,000 or more to the learning centers. In August we held our yearly breakfast at the Supreme Council Annual Meeting to celebrate the Builders Council and its members. I am proud to say that this generous group has grown to nearly 500 members from all corners of our jurisdiction.



It is truly impressive to realize how committed members of our fraternity can be when it comes to supporting our learning centers and the children we help.

Over the past five years however, the dedication of the members in the Valley of Pittsburgh has been particularly remarkable.

It was about then that Active Member for Pennsylvania, Ill. Thomas Sturgeon, 33°, told me that he thought the Valley membership was ready to get fired up in support of their learning center.

He then described a way to keep the idea of making a meaningful commitment to the Pittsburgh Learning Center front and center. Brother Tom and a team of like-minded Brothers including Ill. Raymond Deitz, 33°, and Ill. James West, 33°, proposed the idea that they would list the members of the Builders Council in their Valley — with each member's photograph — in every issue of the Valley publication, *Rite News*.

The idea was a real catalyst. In the first year of this program, there were more than 20 new members added to the Valley's Builders Council. And the group kept growing. In 2008, the Valley, in concert with Brethren in the Valley of New Castle, held a Builders Council reception and dinner. The event, now entering its third year, brings members together and inspires others to become Builders Council members.

But the coverage in the *Rite News* is what really moves the members and is now a two-page spread. The Valley of Pittsburgh's Builders Council membership is the highest in the jurisdiction, accounting for one in ten members. It is a laudable achievement and one that helps children overcome dyslexia every day.

The visible and public support of our members in the Valley of Pittsburgh shows the importance of our learning center to these selfless Brothers.

To see the gallery of Builders Council members, check out www.valleyofpittsburgh.org/ritenews.htm, the website for the *Rite News*.

Support a Child at a Learning Center Near You

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

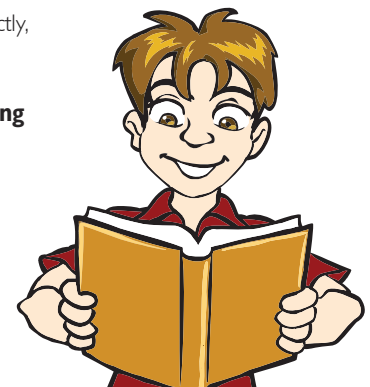
It costs \$5,000 to tutor one child for one year. Typically, children require an average of two years of tutoring. Your tax-exempt contribution can be designated to support a specific children's learning center or a learning center where the need is greatest.

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

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The Stamp Act

By **ROBERT A. DOMINGUE**



John Louden McAdam

was born Sept. 21, 1756, in Ayr, Scotland. Following the death of his father, he went to live with an uncle in New York City in 1770 where he became a merchant and prize agent during the American Revolution.

He returned to Scotland, and he became general surveyor for the Bristol Corporation in 1804, then surveyor to the Bristol Turnpike Trust. He was made "Surveyor-General of Metropolitan Roads" in 1820. His efficient road-building and management work revealed the corruption and abuse of road tolls by unscrupulous turnpike trusts. He died Nov. 26, 1836, in Moffat, Scotland.

John L. McAdam was probably made a Mason in the U.S. He affiliated with Lodge Ayr Kilwinning, originally known as Squerman's Lodge No. 65.

He was featured on a stamp issued by Great Britain on March 17, 2009 as part of a set honoring leading figures of Britain's Industrial Revolution of the 18th and 19th centuries.



Richard Edward "Eddy" Arnold

is pictured on a stamp issued by Antigua on Aug. 18, 1994, as part of a set to honor movie actors. He was a 64-year member of East Nashville Lodge No. 560, being raised on March 21, 1944. Later that year, Arnold became a member of the Scottish Rite and Shrine in Nashville.

Born May 15, 1918 in Chester County, TN, Eddy Arnold gained radio experience in Jackson, Memphis and St. Louis. In 1944 he began recording for RCA Victor.

Arnold continued to win favor with audiences by branching out into movies and television.



He received the Academy of Country Music's Pioneer Award in 1985. One of his recordings was inducted into the Grammy Hall of Fame in 1999 and the Recording Academy gave him a Lifetime Achievement Award in 2005. He died May 8, 2008 in Nashville.



Richard Nicolas Earl Coudenhove-Kalergi

was initiated in the Vienna lodge "Humanitas" in the early 1920s and achieved

advancement through several degrees. Because he did not want the public to think that there were ties between Freemasonry and the Pan European Union, he left the fraternity.



In 1922 he co-founded the Pan-European Union with Archduke Otto von Habsburg. After the annexation of Austria by the Third Reich in 1938, he fled to Czechoslovakia. He then escaped to the U.S. and taught at the New York University from 1942-45. Following the war he returned to Europe and founded the European Parliamentary Union being the primary advocate for a united Europe. He died July 27, 1972.

Austria issued a stamp on Nov. 18, 1994, to mark the 100th anniversary of his birth.



Victor Smorgan was initiated into King David Lodge No. 460, United Grand Lodge of Victoria on Aug. 15, 1943. He resigned on Aug. 19, 1968. He is pictured on a stamp issued by Australia on Jan. 23, 2008, as part of the living legend series called Australian Legends of Philanthropy.

Born Jan. 2, 1913, in Mariupor, Ukraine, Victor



Smorgan emigrated to Australia in 1927 and established Smorgan Consolidated Industries serving as chairman until his retirement in 1994. An industrialist and philanthropist, he ran a kosher butchery with his two brothers. They built a vast business empire encompassing steel, meat, paper, plastics, forestry and commercial property. The enormous contributions he and his wife made include a wide range of medical and arts institutions in Australia.



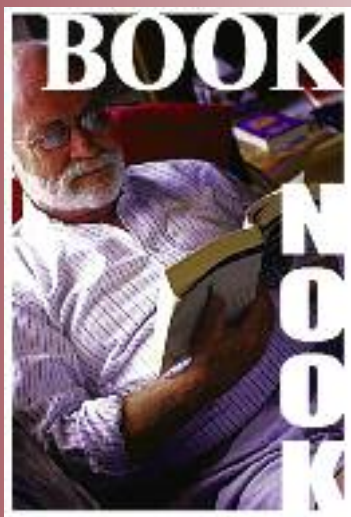
John Robert Clifford

served as Grand Master of the Most Worshipful Prince Hall Grand Lodge of West Virginia in 1892-93 and was also a 32° Mason and served as Grand Lecturer. The U.S. Postal Service included Clifford in a set of stamps released in 2009 as a souvenir sheet to honor Civil Rights pioneers.



John Robert Clifford was born Sept. 13, 1858, in Moorfield, VA. He attended Storer College and became principal of the colored school in Martinsburg, WV, in 1875. In 1882, he founded the first African-American newspaper in West Virginia.

In 1887, he was the first African-American to pass the bar exam in West Virginia. In 1906, he organized the Niagara Movement which was the forerunner of the NAACP. He died Oct. 6, 1933, in Martinsburg, WV.



Reviewed by Thomas W. Jackson, 33°

Born in Brotherhood

by James E. McNabney. Published in 2006 by AuthorHouse, 1663 Liberty Drive, Suite 200, Bloomington, IN 47403.

Born in Brotherhood is a combination of historical fact and fiction presenting the possible or perhaps probable contribution that Freemasonry had on the founding of the United States of America. The author took known facts of history and wove them throughout a fictional portrayal of dialogue and occurrences of how they may have taken place.

Bro. McNabney, a former speech and English teacher, left the teaching profession, entered into a successful insurance business from which he retired early to research and write *Born in Brotherhood*. Interestingly, he is also a professional pianist and is the organist for the Grand Lodge of Indiana.

He developed an interest for writing this book as a result of his exposure to adverse portrayals of Freemasons found in books and motion pictures. He also observes the lack of credit given to Freemasonry in textbooks along with the lack of knowledge by the general public. This book is his attempt to fill some of that void.

The book contains 52 chapters beginning with the development of intellectual thought in the early beginnings of Freemasonry through the Continental Army's victories at Trenton and Princeton. Throughout



this period the author has woven a fictional novel involving Freemasonry's possible impact on many of the men involved and their decisions that impacted history. Even though the story is fictional the history upon which it is founded is real and there is a considerable amount of knowledge that can be acquired by reading it.

I did find the frequent use of the characters addressing one another as Brother somewhat disconcerting. I somehow doubt that that would have occurred but that is the author's privilege.

It is compelling reading and I recommend it not only for the enjoyment of reading but for the knowledge of history that is also found in it.

Profiles of Revolutionaries in Atlantic History 1700-1850

edited by R. William Weisberger, Dennis P. Hupchick and David L. Anderson. Published in 2007 by Social Science Monographs, Boulder. Distributed by Columbia University Press, New York.

This book is a compilation of 15 short biographies written by 14 different authors of prominent political and scientific revolutionaries. Each author is qualified in his or her field and most are affiliated with an academic institution. It is edited by the three above-mentioned men, one of whom is a professor of English and the other two, professors of history. Weisberger is a member of the craft and has written books in the past relating to Freemasonry. Two of the biographical essays in this text were written by him.

It is not a book about Freemasons but about individuals who contributed prominently in revolutionary movements in Atlantic history over a period of 150 years. At least ten of the essays, however, are written about lives of men who were Freemasons. They are John Theophyllus Desaguliers in England; Benjamin Franklin, George Washington and Hezekiah Niles in America; Jacques-Pierre Brissot de Warville, in France; Miguel Hidalgo, in Mexico; Francisco de San Martin, in South America; Alexander Pushkin, in Russia; Prince Adam Jerzy Czartoryski, in Poland and Lajos Kossuth, in Hungary.

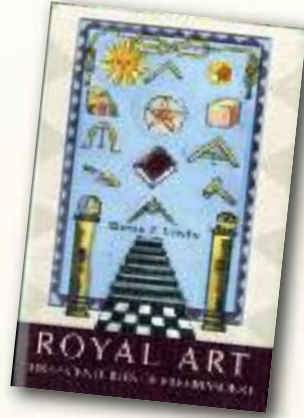
During this period there was great unrest, much of it as the result of enlightened thinking concerning the rights of man in the oppressive political and religious environments of the day. Scientific thought was replacing theological dogma and domination along with the repression instituted by monarchical and political rule. It was in this environment that revolutionary thinking was rife.

The motivations driving these personalities, although unique to each, contributed to the republican and nationalistic development of a new style of freedom on three continents. Each plays a role in the social and political

upheaval that changed the direction of civilization. It should not be surprising based upon the philosophical ideals of the freedom of man that ten were known to have been Freemasons. Several of the authors dwell extensively on the influence of the craft as an enlightened body on the ideological thinking of the man.

I found the book to be interesting and stimulating reading containing considerable knowledge concerning this period of history. It offers an excellent concise review of the motivations that stimulated the thinking and actions of revolutionaries in different parts of the world. It also, perhaps, may provide answers as to why so many Freemasons were involved in these ideological struggles.

Even though the book contains only 315 pages, the print is so small that the amount of information contained in it is much more extensive than one might expect. Indeed, that is my only criticism of the book; the print is too small. (Probably the result of my eyes getting older) The book is well worth having in a Masonic library and your effort to read.



Royal Art; Three Centuries of Freemasonry

by Stevan V. Nikolic. Published in 2006 by iUniverse
2021 Pine Lake Road, Suite 100, Lincoln, NE 68512.

In the foreword of this text the author states that it is his intent to “make an overview, as impartially as possible, of many different interpretations of the concept of Freemasonry, symbolism, teachings, rituals and history. He probably accomplished that goal until he came to his “understandings.” The title of the book the author has chosen Royal Art, in referencing Freemasonry was first used in the Constitutions written by Dr. James Anderson in 1723.

He makes the observation that many authors who are Freemasons lack adequate methodology and objectivity and that professional historians often lack the insiders understanding of important components when writing on Freemasonry. He also gives the significant thought that Freemasons tend to examine the history of Freemasonry outside of the context of social, economic and political conditions while historians have chosen to ignore the existence of Freemasonry and its possible influence while a third group of authors tend to view Freemasonry as a major culprit in the history of the world.

The author also observes that “the only way to understand Freemasonry and to successfully define it is to look at it on three different levels: first, outside of space and time as a philosophical system; secondly,

within space and time as an historical phenomenon; and thirdly, within the social context as an organizational concept with its place in the modern global society.”

There can be probably little dispute regarding these observations by Nikolic. He has expressed well his personal observations and feelings concerning the craft. I was concerned, however, about his commitment to regular Freemasonry when reading this book and especially with the final chapters.

I was in Serbia (Nikolic is Serbian by birth) several weeks ago and Brothers there indicated to me that they had heard that the author had affiliated with irregular Freemasonry. His membership was with the Grand Lodge of New York and the Grand Secretary of New York told me that he is currently unaffiliated with their Grand Lodge. This does not detract from the qualities of the book but it must be kept in mind when understanding the direction is going.

He expresses his opinion that Freemasonry has evolved into three Masonic traditions and split into two concepts. The three traditions he classifies as “English Craft Freemasonry,” “American York Rite Freemasonry” and “European Tradition Freemasonry.” His observations and evaluations of the functions of these traditions are not totally dissimilar from the five styles that I have observed.

The two concepts of Freemasonry are those Grand Lodges that require the belief in a Supreme Being and the Volume of the Sacred Law upon the altar and those that do not.

The author continued in the foreword that he “could not escape the temptation of adding “my own understandings,” particularly in the chapters regarding different traditions and concepts” and therein is where his impartiality ceased. There can be little doubt of the direction he leans regarding regularity and recognition when he adds his own “understandings.”

His question “can we really claim to be true Freemasons and deny to others the right to pursue their path toward Masonic light?” is indicative of his failure to understand that Freemasonry denies no one the right to pursue any direction he so chooses. Regular Freemasonry, however, has the right to define the pathway it will travel and who will travel on it.

Most will agree with many of his observations especially as relating to North American Freemasonry. The book has a definitive value for much of the information contained therein, but I recommend it to be read with the realization that the author does not necessarily support the concept of regular Masonic values or traditions.

Health Wise

ideas
for
health
and
fitness



Here's how to rev up your metabolism

If you're beginning to notice a touch of middle-age spread, there's a good reason for it. It's not that you are eating more than you used to. In fact, you could be eating less and gaining weight.

Doctors at the Weight Management Center of the University of Pittsburgh say metabolism slows by 5 percent every decade after age 25. You will burn 100 calories less at age 35, 200 calories less at age 45, and it continues after that.

With age, muscle mass declines with your metabolic rate, the number of calories you burn in 24 hours including sleeping and active time. Muscle burns more calories than fat.

When you want to lose weight, it pays to lose slowly, say researchers at McMaster University in Ontario. Reduce calories but not dramatically and include more protein from chicken, fish and lean meat in your diet. Protein will help to preserve your muscle mass.

Exercise, but don't just do cardio. Walking, biking and swimming help the heart and lungs but in most cases, they don't build much muscle.

Pumping iron does. Regular strength training builds muscles that burn more calories day and night. And muscle takes less space. Replace three pounds of fat with three pounds of muscle, and you'll be smaller.

Fidgeting and incidental movement make a difference. It's called non-exercise thermogenesis.

Take advantage of thermogenesis by moving as often as possible. Get up from the couch, walk the dog or pump a few dumbbells during a TV commercial. People with high thermogenesis energy burn about 350 more calories a day than those who don't.



Aspirin & bone health

If you have been wondering whether or not taking a baby aspirin every day is good for your heart, it probably is. Here's another plus to taking one.

According to *PloS One*, a journal from the Public Library of Science, many doctors have noticed that people on regular aspirin therapy tend to have stronger bones.

More than one study supports this observation. In one study of mice, aspirin helped to rebuild bones in two ways. It promoted the growth of new bone cells and it prevented existing bone from being broken down and reabsorbed by the body. Scientists hope the findings will result in a new osteoporosis therapy.

DMARDS for rheumatoid arthritis

Johns Hopkins University doctors say new disease-modifying antirheumatic drugs (DMARDS) have made remission a realistic goal for most people with RA. Once achieved, remission can

usually be sustained as long as patients stay on their medications.

Not all patients can take DMARDS. Some experience serious side effects, and others have illnesses which prohibit its use.

Methotrexate is the most common DMARD and effectively treats half of patients when used alone. In combination with other medications, it successfully treats even more patients.

Dentists using fewer antibiotics

In the past, newspapers have carried stories about healthy people developing sometimes fatal infective endocarditis (IE), an infection in the heart, after dental work. Dentists have given many patients antibiotics in the hope of preventing the infection.

That policy is changing. The American Heart Association (AHA) says even people who already have heart disease don't need this precaution. Their study of all cases of IE from 1950 through 2006 shows that only patients at high risk for serious complications from IE should take preventive antibiotics, a decision that will result in a 90 percent reduction in antibiotic use by dentists.

Doctors at John Hopkins Medical Centers say those who should take preventive antibiotics are people who have had IE, artificial heart valve replacement, valve problems after a heart attack or congenital heart defects. Penicillin or an alternative is usually given.

A recent study published in *Heart* shows the risks of antibiotic use outweigh the benefits because people are more likely to have an allergic reaction to the antibiotic than to develop IE.

Most patients can control bacteria by brushing and flossing.

Why the Turkey?

Toward the end of the classic Jean Shepherd comedy, “A Christmas Story,” a neighbor’s dogs barge into the house and steal the turkey while it cools on the kitchen table. Not only has the holiday feast been ruined, but so has its aftermath. As narrator Shepherd laments, “The heavenly aroma still hung in the house. But it was gone, all gone. No turkey! No turkey sandwiches! No turkey salad! No turkey gravy! Turkey hash! Turkey a la King! Or gallons of turkey soup! Gone, ALL GONE!”

He may have been talking of a different holiday, but the turkey tradition fits just as well — probably more so — with Thanksgiving.

Like no other main course and no other day of the calendar the turkey is indelibly linked to Thanksgiving. Why is that?

Legend has it that the Pilgrims and Native Americans shared the bird at the very first Thanksgiving at Plymouth. Certainly there is evidence that turkey was served, but so were many other dishes — probably goose, lobster, cod, and most definitely corn. It is the turkey, however, that rules the roost on that fourth Thursday in November and its leftovers for days after.

Americans have always viewed the turkey as their own. In fact, we all know of Benjamin Franklin’s letter to his daughter in which he opines that the turkey should have been designated as the national symbol. He says, “I wish the bald eagle had not been chosen as the representative of our country: he is a bird of bad moral character: like those among men who live by sharpening and robbing, he is generally poor and very often lousy. The turkey is a much more respectable bird and withal a true original native of North America.”

One theory says that the tradition is an Americanization of an English custom. According to a 16th century legend, Queen Elizabeth was feasting on roast goose at a harvest festival when word arrived that the Spanish Armada had sunk on its way to attack England. To celebrate, she ordered a second goose, cementing that particular fowl to British harvests. In America, as the story goes, the tradition continued, only with an American bird.

Turkey, however, is very specifically linked to the Pilgrims of Plymouth. Two eyewitness accounts of the

events of 1621 — the first harvest festival enjoyed by those arriving on the Mayflower — exist today. Edward Winslow, writing in *Mourt’s Relation*, says “our harvest being gotten in, our governour sent foure men on fowling . . . in one day killed as much fowle, as with a little helpe beside, served the Company almost a weeke . . .” That book was published in London in 1622.

Governor William Bradford gets a little more specific. “And besides water foule, ther was great store of wild Turkeys, of which they tooke many . . .”

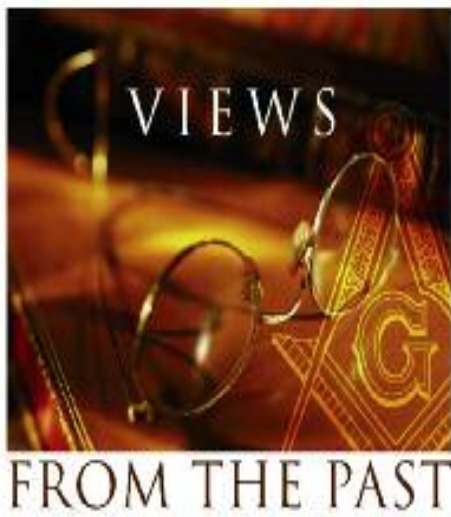
Bradford’s words were recorded in a diary called *Of Plimoth Plantation*. Written from 1620–47, it is viewed by historians as the most complete authority of the early years of the Plymouth Colony. In the 1850’s it was discovered in the Bishop of London’s library at Fulham Palace and was returned to New England. The Massachusetts state legislature ordered its publication, and for the first time the original harvest feast at Plymouth became widely publicized, spawning many of the Thanksgiving traditions that survive to this day.

The turkey’s role in all of this has also continued to grow — even to the point of a ceremonial “presidential pardon” granted each year to one lucky bird. How that peculiar institution started is shrouded in mystery despite its relatively recent appearance. The Truman administration is often credited with its beginnings, although the Harry Truman Presidential Library has said it has failed to turn up any contemporary accounts of a pardon. President Kennedy spared a turkey in 1963. When presented with the future main course he is said to have uttered, “Let’s just keep him.”

In 1989 the custom was formalized. For several years the bird was donated to a petting zoo at Kidwell Farm in Virginia, ominously called “Frying Pan Park.” Today each pardoned turkey gets to live a life of ease at Disneyland, and presides at the park’s annual Thanksgiving parade.

Bro. Ben Franklin may not have seen his wish come true. The bald eagle still sits atop the perch as the National Bird, but every November as the image of the turkey adorns everything from napkins, table cloths, advertisements, and even to formal china platters, it is quite clear the turkey has an equally important place in the hearts and minds of Americans.





NOISE and BUSTLE

Noise and bustle are the least efficient of working qualifications.

Some people can do nothing unless it be with a flourish of trumpets and clatter.

They want a trip hammer to break an eggshell, or would explode a bubble with nitroglycerine.

They expend as much force on the veriest trifle as would, if rightly applied, be necessary to move a heavy burden.

Ever in a fuss, and generally undoing with one hand what they do with the other, they keep everything in a turmoil about them.

They seem possessed with a spirit of unrest, and keep everybody else restless.

The few moments of stillness before a storm breaks, are more impressive and awe inspiring than the storm itself.

The upheaval of a mountain may be accompanied by earthquake and tempest, but the material has been condensed and the moving power applied in the great laboratory below, far away from the sight and hearing of man.

So moral motors, when most effective, are quiet.

— *Templar's Magazine*,
November 1871

THE BALLOT

There is perhaps nothing more respected in a Masonic lodge than the ballot of a member. His motives are never to be questioned. His sincerity is not to be doubted. This is one of the great democratic principles that govern the fraternity. When the ballot box is passed, there is none mightier than the individual on the sidelines.

There can be no great trust without great power, and vice versa. The power of the ballot is fraught with great potentialities. The flip of a coin may decide the fate of an applicant. A vote may elect or reject. The very act of voting is a register of a man's



convictions. It may indict him for an act that is purely selfish and biased, or it may reward him because he is strong enough to rise above petty objections and vote for the good of the lodge. No man can vote as his conscience dictates unless he takes his conscience in as a trusted advisor. We grow in strength, and our conscience is a comfort, when our ballot has been cast discreetly, with full sincerity, and as we believe it should be done.

And what should be the guiding principle in this matter of the ballot? The fraternity must depend upon the good judgment of its members for continued growth and prosperity. It is

certain that a wise selection of candidates for degrees will bring new strength to Masonry. It seems safe to suggest that before any petitioner is rejected by any Mason, that Brother should put himself in the place of the applicant and think it through. Likewise, unsuitable material should be rejected. The petitions of our personal friends should be dealt with as scrupulously as those of strangers.

Every true Mason is a builder. The living temple is rising, block upon block, as we individually perform our duties as members. Every noble act sets another stone in place. Every improper act tears one out. When we ballot as our conscience dictates, we are acting constructively. That is true Masonry.

How shall I know if I am voting correctly? That is a fair question and deserves an answer. The same thought can be raised about any election. There are varying viewpoints to consider. The experienced Mason has listened attentively to the

lectures and admonitions, has witnessed the portrayal of integrity as it stands fast and has come to appreciate the ideals of the fraternity. He understands that he is responsible for preserving a high quality of membership. To do this job properly he must be well informed on the high standards set for judging the qualifications of a petitioner. He must be willing to submerge any personal feeling in the matter and he needs to be able to distinguish between appearances and worth.

— *Robert W. Tarbell*,
Wisconsin Freemason,
April 1959

UNITY

Unity — a simple word that can carry so much meaning. Intangible, yet obtainable. It is a sincere desire for me this year to help facilitate the growth of this theory, and to explore new ways in which to accomplish it. Our fraternity is experiencing some very exciting times, and our ability to work together to make the most of the opportunities which have presented themselves to us is paramount to our success. We are small in number, yet we possess the necessary qualities to make our combined goals happen. It makes little difference what the intended result is. Whether we are striving to maintain a temple, raise funds, or work toward a better program for our youth, the key element to completion is unity. Look for the several ways in which to work with your Brother. Be it community service, assisting in degree work or meeting to aid the widow and orphan, working together has invariably been an efficient resource to gaining a goal.

We can accomplish our intentions by dropping our concerns of affiliation,

and jointly strive for the common good. We seek Brotherhood and enjoyment, regardless of one's position or ranking. Equality is a landmark throughout all of our organizations. When we agree on that basis, unity is much more easily obtained, and our goals, much more easily met. Think of how good you feel when you successfully complete a task. It is quite possible that the same feeling can overcome our entire Masonic Family, and we can all enthusiastically accomplish our common goal — the enlightenment of those around us, through our words and actions, regarding the benefits of our order, the serious nature of our quest, and the importance we attach to the Brotherhood of man.

When you think on these things, the ability to sacrifice yourself for the good of the order is made easier, and each, as well as the whole, feels better for having supported a simple, intangible word . . . UNITY.

— J. A. "Bud" McIntire,
Utah Mason, May 1988

WHAT MASONRY IS NOT

It is not a merely convivial society. It is not a benefit society. It is not a merely a secret society. And yet, paradoxical as it may appear, Freemasonry is a society — social, charitable and secret. It eminently cultivates the social virtues and affords ample opportunities for their exercise in the hours of relaxation and refreshment. I care not for the taunts of those not of our order who are opposed to, nor have I any sympathy for those within our pale who would dispense with the social enjoyments attached to our meetings, which, agreeable in themselves, tend, by the amenities they encourage, to reconcile animosities and smooth asperity which may have risen. It is

certainly not a benefit society, as the qualification required in its members at once militate against any such idea, and yet its charities are noble and munificent to a high degree. It is a secret only in regard to the means by which its members are bound to one another for the purpose of recognition and the prevention of fraud and imposture. Its influence is widely extended; its usefulness co-extensive with civilization; its sympathy and aid cordially extended and cheerfully rendered, wherever misery and distress are to be found.

— Voice of Masonry,
May 1871, Reprinted

QUOTABLES

In a world where the big things make little difference, it's the little things that make a big difference.

— Peter Thomson

That they may have a little peace, even the best dogs are compelled to snarl occasionally.

— William Feather

Don't spend time beating on a wall, hoping to transform it into a door.

— Dr. Laura Schlessinger

If I have learned one thing in life, it is that God will not tie my shoes without me.

— Doug Boyd

As heat conserved is transmitted into energy, even so our controlled anger can be transmitted into a power.

— Mahatma Gandhi

Education is when you read the fine print. Experience is what you get if you don't.

— Pete Seeger

Whatever you do or dream you can do begin it. Boldness has genius and power and magic in it.

— Johann Goethe

Success is to be measured not so much by the position that one has reached in life as by the obstacles which one has overcome while trying to succeed.

— Booker T. Washington

What convinces is conviction.

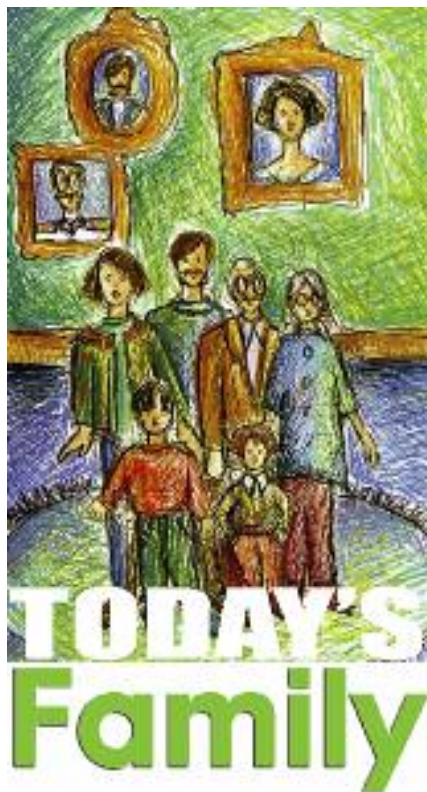
— Lyndon B. Johnson

You have to do your own growing no matter how tall your grandfather was.

— Abraham Lincoln

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

— Henry Ford



Wood and pellet stoves are in style as demand increases

You can still see wood stoves in cabins, family rooms and workshops.

More than ever, they are appearing in beautiful homes and finding their way into the living room. Whether or not there is a fire burning behind their glass doors, they are a handsome room addition with their brass legs and attractive firebox designs.

They save heating costs. With high energy prices, they especially save money if the owner has a lot of trees or can find trees to cut up. In that case, sweat is the main price of heating.

Dealers say sales of wood stoves are up 250 percent over last year.

Pellet stoves are becoming the alternative heat source of choice. They run partly on electricity and use sawdust capsules the size of rabbit food as the main fuel.

They are clean burning and convenient. After pouring pellets into the hopper, the fire lights when a button is pushed. At a home supply store, sales of pellet stoves are about six times the level of 2007 sales.

The national average price for pellet fuel is about \$250 per ton, according to the *Wall Street Journal*. It takes about three tons annually to heat the average home if the stove is its main heat source.

Open fireplaces are cozy but pull heat out of the house and up the chimney. Gas-burning inserts are a better choice. All stoves and inserts must pass EPA standards for low emissions.

The U.S. Energy Information Administration predicts that the average household will spend 20 percent more this winter on natural gas, propane and electricity. The price of heating oil could rise by 31 percent.

Teens: Less sleep means poor daytime performance

Teenagers who stay up after midnight have a worse outlook on life than those who go to bed at an earlier time, according to research presented at a national sleep conference.

A team led by Columbia University Medical Center surveyed 15,659 teens and parents who took part in a National Institutes of Health (NIH) study. They found that middle- and high-schoolers whose parents don't require them to go to bed before midnight are 42 percent more likely to be depressed and 30 percent more likely to have had suicidal thoughts in the past year.

The NIH says teens need nine hours of sleep each day, but few get that much. The average is 8.3 hours. Parents should try to sell them on the importance of sleep and tell them it's in their best interests.

Recipe sites are attracting visitors

More families are deciding to save a buck by cutting back on expensive restaurant meals. Websites, particularly those that offer tips for budget meals rather than sophisticated fare, are seeing increases in traffic.

According to comScore.com, during one recent month, Allrecipes.com, a Reader's Digest Association site, became the most visited cooking site with about 7.3 million visitors. The site is aimed at working moms.

It beat out the perennial favorite, FoodNetwork.com, a Scripps Networks Interactive site, which had 7.2 million. At MyRecipes.com, a Time Inc., site that pulls recipes from magazines, traffic almost doubled to 2.9 million, according to *The Wall Street Journal*.

Yard sale safety rules

If you plan to have a garage, rummage or yard sale, you should be aware of a consumer-product safety law signed last year. It makes it illegal to sell recalled products.

The rules also apply to Internet sales on sites like Craigslist.

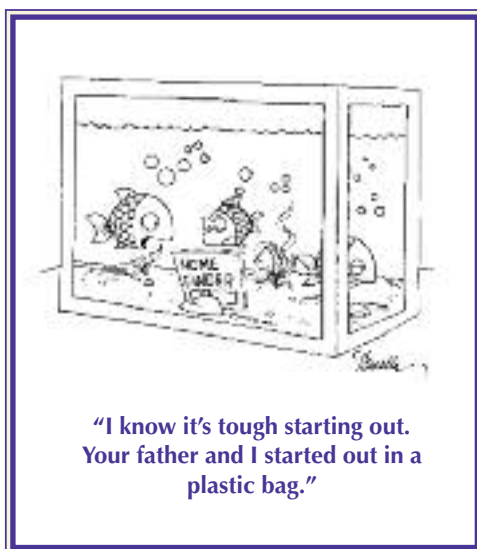
The Consumer Product Safety Commission says it couldn't check individual yard sales.

Individuals, however, should realize that if someone is injured or dies because of an unsafe product, the seller could be responsible for damages.

The ten biggest recalls of 2008 included cribs, toys, electric blowers and window blinds.

Buyers and sellers can check for product recalls at cpsc.gov or order a guide book at www.cpsc.gov/cpscpubs/theguide.pdf.

Recalls.gov lists recalled products by category and maker.



More than Just Books...

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

By JEFF CROTEAU

Freemasonry Unmasked! Anti-Masonic Collections in the Van Gorden-Williams Library and Archives

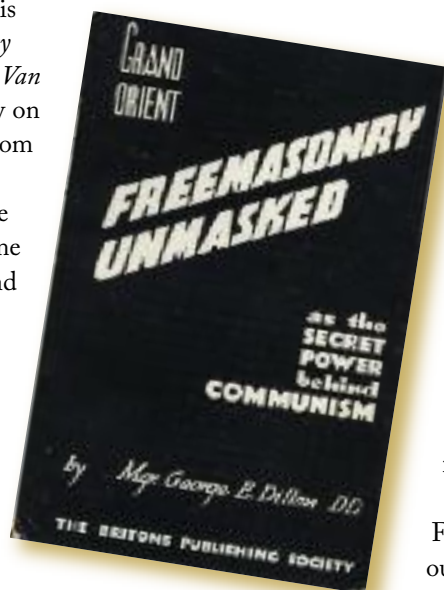
Founded and supported by the 32° Scottish Rite Freemasons in the Northern Masonic Jurisdiction of the United States, the National Heritage Museum and its Van Gorden-Williams Library and Archives boast a rich collection of archives, books, and objects related to Freemasonry and other fraternal groups.

Along with the day-to-day records of Freemasonry, the Library and Archives collects anti-Masonic material. In spite of its colorful and even outlandish message, this material has an important story to tell. This fascinating story is explored in *Freemasonry Unmasked! Anti-Masonic Collections in the Van Gorden-Williams Library and Archives*, now on view in the library and archives reading room at the National Heritage Museum.

When the museum opened in 1975, the Scottish Rite's governing body, the Supreme Council, transferred its Masonic library and many archival collections to the newly formed Van Gorden-Williams Library. Our collection is one of the largest Masonic libraries and archives in the United States. Among the many subject areas collected by the Supreme Council, and which we continue to collect at the library and archives, is anti-Masonry.

So why did the Scottish Rite's Supreme Council and now our library and archives collect anti-Masonic material? At different times, anti-Masonry's effects have reached beyond the fraternity, broadly affecting social, political and religious affairs in the United States. The subject of anti-Masonry — especially in early 19th century America — is important to understanding the history of American Freemasonry and U.S. history in general. We collect anti-Masonic material in order to cover the breadth of topics related to Freemasonry but also because events such as the "Morgan Affair" form an important chapter in our history. Indeed, if we take a more positive view, anti-Masonry is, at its heart, a story of Freemasonry's perseverance.

The title of the exhibition on view at the National Heritage Museum is drawn from a book entitled *Grand Orient Freemasonry Unmasked as the Secret Power Behind Communism*. The cover of this book is an interesting example of how Freemasonry has been blamed as the secret power behind just about everything.



It's worth noting that, although published in 1956, the text of this book actually reproduces a lecture that a Catholic priest delivered in Scotland in 1884. At that time, the Vatican had just issued *Humanum Genus: Encyclical of Pope Leo XIII on Freemasonry*, one of many official Catholic declarations expressing the church's opposition to Freemasonry. This 1884 declaration made the conspiracy-minded claim that Masons were "planning the destruction of the holy church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom."

Freemasonry Unmasked! features 40 objects from the library and archives collection, ranging from 1700s and 1800s ritual exposures to an anti-Masonic comic book from 1978. The topics covered in the show include early ritual exposures, the "Morgan Affair," the Anti-Masonic political party of the late 1820s and early 1830s, late 1800s American anti-Masonry, European anti-Masonry perpetrated by the Nazis during World War II, and anti-Masonry from the past 50 years.

To encourage visitors to learn more about Freemasonry, we have a number of books for our visitors to browse after viewing the exhibition. These books, in contrast to the anti-Masonic material on view, contain

accurate, reliable information about Freemasonry. Some of the books, such as *Is It True What They Say About Freemasonry?: The Methods of Anti-Masons*, published by the Masonic Service Association's Masonic Information Center, go into great detail in tracing the roots of some of the anti-Masonic accusations found in the objects on view, both revealing their sources and authoritatively debunking their anti-Masonic claims. We have compiled a bibliography for those interested in learning more about the history of anti-Masonry, which is available both in our reading room and on the museum's website www.nationalheritagemuseum.org.

The Van Gorden-Williams Library & Archives is open to the public Tuesday-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.

Message to the Sovereign Grand Commander

III. Norman L. Christensen, 33°, and Marcia read Mrs. Homa's letter at Annual Meeting.



Dear Mr. McNaughton,

May I extend my sincere thanks for remembering John on his 52nd anniversary as member of Scottish Rite and on his 96th birthday.

John returned from the war in 1945, a completely changed man. I searched for a way to help heal the wounds. He refused to go back to his job as foreman. His words were, "I'm not going back. I will never order another man the rest of my life." He was a lost soul for five years. I coaxed him to join a men's group, hoping it would help him mentally and physically. He joined the Masonic order in 1950, and he was active for many years — even got to be Master of his lodge and Commander of the Masonic War Veterans. With the veterans, he was a volunteer at the Montrose Veterans Hospital for ten years. All this activity helped; however, I realized he was back on track after we finished building our own home. It was a miracle recovery. It just took too long. John was in his 50's when we built our house.

By attending reunions with a small group from H & S 1340th Engineers, I learned some of his activities in the war (he never talked at home). As a draftsman, he worked on the overlays for the invasion. He knew where every landing was to take place, and was then selected to be with the first waves. Walter Priddy, one of the six that reached Omaha Beach on D-Day with John, told me how it was. Only six out of 200 reached the beach. For us, life has been a miracle. I hope I did not bore you with this story. God bless.

Sincerely,

Irene Homa (Mrs. John Homa)
June 4th, God willing, we will be
celebrating our 70th wedding anniversary.

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.

My wife Dorothy took this picture on April 28, 2009, as we passed through the Suez Canal on the Azamara Quest cruise ship. The small building houses security people. I don't know who put the Masonic symbol on the side of the canal near the Egyptian city of Ismailia or why.
Bro. Fred O. Lehman, 32°,
from the Valley of Chicago.



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

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

(COMPANY) + (TABLETS) – (CASTLE)
+ (WHIMPER) – (PROMPT) +
(MOSTLY) – (TEAM) + (SOLEMN)
– (WHEN) – (ONLY)

=

Clue for this puzzle appears on page 10.
Answer from previous issue: MENTOR

Jon Durkee

Our series on the “hedgehog concept” concludes with this edition and highlights the third element of our goal to bring inspiration, convenience, and enjoyment to the fraternity. We feature the story of a New England and nationwide favorite, Marshmallow Fluff. Its manufacturer, Durkee-Mower, was founded by two Masons and is still operated by the members of the same family. Jon Durkee, the current president, was very helpful and pleasant, and free with information, and he went so far as to leave his office, go out front, and snap the photo of his building for our article. Thanks, Jon.

History Down the Street

Last year a cover story in *The Northern Light* featured the work of Dr. Allen Gontz and his ground penetrating radar (see TNL August 2008, “One if by Land”). At the time he was researching the grounds of the Paul Revere House in Boston by investigating under the surface. The great asset of his equipment is that underground images can be made without disturbing the surface. Well, Dr. Gontz is at it again, only this time he is working right down the street from Supreme Council headquarters in Lexington, MA. He is currently helping the Lexington Historical Society survey the grounds of the Munroe Tavern.

The building is of great historical significance in that it was commandeered by Brigadier General Earl Percy and used as a field hospital by weary British soldiers on their retreat from the Battles of Lexington and Concord on April 19, 1775.

Making the hunt more interesting is that Bro. Gontz is searching for

the remnants of a long lost addition to the structure that was constructed for use by Hiram Lodge.

Vic Frederick is Recognized

Fresh off his 49-state motorcycle ride to raise money for the children’s learning centers, Victor M. Frederick, of Hiram’s Scottish Riders, was honored for his efforts. Sovereign Grand Commander John Wm. McNaughton recognized his work for the charity with the Sovereign Grand Commander’s Medal for Distinguished Service on July 11. Members of the fraternity were allowed to follow Frederick on his journey through a special website established to track his, and his compatriots, trek across the country. Through blogs, photos, and Vic’s personal favorite tool — Twitter — we all felt that we were along for the ride..

Grave Concern for Gourgas

The New Jersey Council of Deliberation followed through on its commitment to restore the gravesite of John J. J. Gourgas, often called the “conservator of the rite.” Work at the Jersey City site included the removal of two large trees, re-setting of the area with brick paving, and a cleaning of the memorial. Additionally, a re-dedication ceremony was held in October.



Alan E. Foulds, 32°
editor

Getting Our Bloomingtons Straight

The August issue of *The Northern Light* listed suggested further readings on our “More than Just Books” page. Two of the publications are made available through the Masonic Book Club. Inadvertently we said that the book club, in existence since 1970, was in Bloomington, Indiana, when in fact, it is located in Bloomington, Illinois. Just to make it clear, the address for the Masonic Book Club is P. O. Box 1563, Bloomington, IL 61702. It can also be found on the web at masonicbookclub.org.

And Speaking of Books . . .

The Northern Light often gets asked why we do not publish the prices of books that we review. The answer is two-fold. First, we feel that listing the price suggests that we have the books for sale, which we do not. Second, with the advent of online purchasing, prices can vary greatly by source.

We would not want to disappoint our readers by publicizing a price that was higher or lower than one that can be found elsewhere. To help our readers, we provide the names of the publishers.

When readers of *The Northern Light* are interested in a book that appears in our “Book Nook” column, we suggest that they contact the publisher, check an online source, or visit a favorite bookstore.

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A



B



C



D



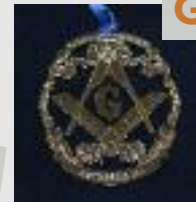
E



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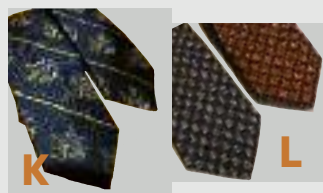
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K



L



M



N

A. American Freemasons: Three Centuries of Building Communities by Mark A. Tabbert. **\$29.95**

B. Famous American Freemasons Vol. 1 by Todd E. Creason. **\$16.95**

C. Famous American Freemasons Vol. 2 by Todd E. Creason. **\$17.95**

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