

# THE Northern Light

A Window for Freemasonry

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**Sousa  
comes  
marching  
home**

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**“Future generations will ‘discover’ this document and marvel at the high standards set for the members.”**

— John Wm. McNaughton, 33°



## Another Regius Manuscript

Masonic historians tend to agree that the first recorded document related to Freemasonry is the Regius manuscript.

Also referred to as “A Poem of Moral Duties,” the document was believed to have been penned around 1390.

Yet it took more than four centuries to realize its importance to the fraternity.

The manuscript changed hands many times before it was eventually sold to Charles II for the Royal Library in the late 1600s.

It remained there until 1757, when George II offered it to the British Museum.

Little was known of the document that was hidden in the museum until James Halliwell, a non-Mason, discovered its Masonic significance in 1838.

Among a list of 15 articles for the Master Mason was an admonition that he must be “stedefast, trusty and trewe,” and that he should do nothing that “wolde turne the craft to schame.”

Considering the fact that it was written in the 14th century, the Regius poem is indeed a remarkable piece of work.

It was not until I attended a March meeting of the College of Freemasonry sponsored by the

Valley of Rochester that I discovered another impressive document.

This one is dated 2006. When M.W. Neal I. Bidnick was installed last year as Grand Master of the Grand Lodge of New York, he appointed a committee to develop a “Masonic Compact.”

At the Rochester meeting, the Grand Master explained the significance of the document and what the words should mean to us as Masons.

The Compact is reprinted on page 25 of this issue. I encourage you to read the document. I also urge you to analyze each paragraph carefully, realizing that — as the Compact states — “these values and aspirations are guideposts for (our) progress through life.”

It occurred to me that this document will stand the test of time. It is a well-written definition of Freemasonry and an excellent guide for all Freemasons to follow.

Perhaps centuries from now, future generations will “discover” this document and marvel at the high standards that were established by an organization that demanded so much from its members.

*John Wm. McNaughton*  
Sovereign Grand Commander



# Driving Force

*One man's quest to honor John Philip Sousa*

John Philip Sousa seems like a logical candidate to be immortalized in bronze. After all, his name is still a household word 75 years after his death. Such marches as “Stars and Stripes Forever,” “El Capitan,” “The Washington Post March,” and “Semper Fidelis” are as famous now as when they were written.

Every Fourth of July Sousa's works are at the center of the Independence Day celebration. Erecting a permanent monument, therefore, seems like a “no-brainer.”

“Not so,” says Ken Force, who worked tirelessly over the past several years for the creation of a memorial to the “March King.” He says, “Sousa was like mom and apple pie. Never a hint of a scandal, and remembered still as a patriot, yet it took a long time to build a fitting tribute to him.”

Captain Kenneth Force is director of the Merchant Marine Academy Band in King's Point, NY. His interest in Sousa comes jointly from his own music background as well as his lodge, St. Cecile's No. 568 in New York City, where he served as Master.

Many notable musicians and actors—including several from Sousa's Band—were also members there.

Bro. Force has worked tirelessly for many years to gain suitable recognition for one of America's most notable musicians.

His efforts finally came to fruition two years ago when Sousa's likeness was unveiled at the Marine barracks in Washington, DC.

When asked how long it has been in the works he said, “Oh, about 30 years, but movements toward that end have been ongoing since 1932.”

He went on to explain that the first attempt at a statue was planned shortly



Sousa's statue is lowered to its pedestal in front of the new Marine barracks in Washington, DC.

after Sousa's death. “General John J. Pershing, leader of the American Expeditionary Forces during the First World War, was appointed chairman of a committee charged with commissioning a suitable monument to John Philip Sousa.

“The plan called for the statue to be placed in Port Washington, NY. Sousa had been a resident there and was a patron of the Sands Point Bath and Racquet Club in town. Due, in part, to Pershing's ill health, the plan never got off the ground.”

Skipping ahead, Ken Force's involvement took root in the late 1960s. Emmanuel Sousa (no relation to John Philip) was hoping to erect a statue of Queen Catherine of Braganza in New York City. Catherine was the wife of King Charles II and the city's borough

of Queens was named in her honor.

His group, called “The Friends of Queen Catherine,” said that they would most likely support the Sousa statue after their own project was completed.

Subsequent political squabbles put the queen's statue in doubt. “Catherine was apparently a slave owner and many residents felt it was not appropriate to memorialize her,” said Force. With a change in borough leadership the project faded away.

Bro. Force then turned his attention downtown. Although Sousa received inspiration for perhaps his most famous work, “Stars and Stripes Forever,” while on a voyage from Europe, he wrote the score at the Madison Square Hotel in Manhattan.

Ken Force felt that siting the statue at that location was appropriate. Through

a project at the U.S. Merchant Marine Academy he had met well-respected sculptor Terry Jones of Philadelphia.

Force and Jones developed a memorial honoring the wartime service of graduates of the college.

Among his works Jones created "Moment of Mercy" for the National Civil War Museum in Harrisburg, PA; a statue of Ernest Hemingway in Key West, FL; the Korean War Memorial in Los Angeles, and the 21-foot Mariner's Monument at the U.S. Merchant Marine Academy in King's Point, NY.

Jones created a "maquette," or clay model, for a proposed Sousa memorial. In the original version of the model Sousa donned his civilian "Sousa Band" uniform, from his days in private life following his tenure with the Marine band.

Force thought that Sousa might be so honored, but the city was not interested.

In March 2003 the next attempt was made. Bro. Force joined with Master Gunnery Sergeant Michael Ressler, chief librarian of the United States Marine Band.

John Philip Sousa was perhaps the most well-known director of "The President's Own" United States Marine Band. It would be appropriate, they felt, for the Marines to honor one of their



**Bro. Kenneth R. Force and John Philip Sousa IV, at the unveiling of the Sousa monument at the U.S. Marine Band's, "The President's Own," a new band facility at the Marine barracks, Nov. 6, 2005.**

own. Together they approached Col. Timothy W. Foley, then director of the United State Marine Band.

Foley thought the idea of a statue was a good one but he asked that Sousa be depicted in the artwork wearing his

Marine band uniform.

With the change made Ken Force's dream was on the road to reality. The John Philip Sousa Foundation and the Marine Corps Heritage Foundation came on board. ➤



## BRO. FORCE AND HIS BAND

When Captain Kenneth Force was appointed as music director for the U.S. Merchant Marine Academy Band in 1971, he already had an impressive musical resume.

Among other positions, he played trumpet for the Radio City Music Hall Orchestra and was involved with several Broadway musicals.

Bro. Force also worked for a time with the Ringling Brothers and Barnum and Bailey Circus Orchestra. Today, in addition to his duties conducting the band, he is also an arranger and composer.

The United States Merchant Marine Academy Band had its beginnings during the Second World War.

A band, consisting of New York professionals, was formed, and played for the recruits during their wartime training.

They would also perform weekend concerts and play at dances.

According to its written history, after the war the professional band was replaced by one made up of members of the academy.

In 1971, a full-time director of music was appointed and the band was placed in its own company.

Because of the schedule at the academy the band's membership effectively changes each spring and fall.

Twice a year new midshipmen replace the previous season's musicians. Because of the rotation there is a new sound to the organization on a regular basis.

In 1999, Captain Force and the band played major roles in saving the residence of the legendary composer, Bro. George M. Cohan in Great Neck, NY.

In gratitude, Cohan's grandchildren bestowed upon the musical organization, the nickname, "George M. Cohan's Own."



➤ The project dove-tailed nicely with the Sousa Sesquicentennial celebration, marking the 150th anniversary of his birth and the construction of the new Marine barracks in Washington, DC.

The clock was running, however, and all pieces had to come together quickly.

The new plan was to have the statue in place at the new barracks building during the 12-month celebration.

The Marine barracks building, located one block west and south of the historic barracks in Washington, was dedicated on Nov. 6, 2004 — Sousa's 150th birthday.

The occasion marked the beginning of a one-year celebration of Sousa and his works. As part of the opening ceremony the model of the statue was presented to the assembled crowd.

Simultaneously, the new music facility was dedicated as the "John Philip Sousa Band Hall."

Events continued throughout the year, including special commemorative concerts, wreath-laying ceremonies, and art exhibitions. Meanwhile, progress on the statue continued.

Jones began work on the final sculpture a month later and work was complete by Aug. 15. Then the foundry process began.

By Oct. 5, all pieces were cast and were delivered to the barracks Nov. 3. There they were assembled on a granite pedestal.

Two days later on Nov. 5 — the last day of the sesquicentennial celebration



Statue of Sousa in place at the Marine barracks.

— the monument to John Philip Sousa was unveiled.

Several dignitaries took part in the ceremony including sculptor, Terry

Jones, as well as John Philip Sousa IV, great-grandson of the composer.

Opening remarks were made by Lieutenant Colonel Michael J. Colburn, the 27th director of the United States Marine Band.

In part he said, "Sousa was a native son of this city, a boy who grew up on the Navy Yard and who played in the very neighborhood upon which his statue gazes. The strains [of his music] excite patriotism no less today than the day they were written.

"Sousa's marches have become emblematic for all Americans, and they are works that represent the best characteristics of our country.

"When we consider how deeply and permanently John Philip Sousa is connected to the Marine Band, to Washington DC, and most importantly, to our identity as Americans, it seems especially appropriate that his statue find its home at the home of 'The President's Own.'"

Sousa was born about a block from where the statue now sits.

After 30 years of effort Bro. Ken Force had helped bring America's "March King" home.

The statue of John Philip Sousa peers out over the United States Marine Band at the dedication ceremony.



# The March King

John Philip Sousa once said "A march should make a man with a wooden leg step out." Throughout his career he strived to write music that would do just that.

Born in Washington, DC, just a block from the Marine band headquarters, he was never very far from the Marines or music.

His father, Antonio, was a musician in the U.S. Marine Band while young Sousa learned piano and most orchestral instruments. His favorite was the violin.

At the age of 13 he considered joining a circus band but instead his father enrolled him as an apprentice musician with the Marine band. For the most part he remained with the band until he reached 20.

After his discharge he toured with traveling orchestras, finally landing in Philadelphia where he began a career as a composer.

In 1880 he received a telegram offering him the leadership position of the Marine band. Neither the band nor Sousa would be the same again.

In short order he replaced most of the band's musical library with symphonic transcriptions and, where necessary, he changed the instrumentation to suit the new style.

He was known as a strict conductor but transformed the organization into the nation's premier military band.

With the Marines he wrote two of his most famous pieces: "Semper Fidelis," known also as the "Marine March," was Sousa's personal favorite. Still later came the "Washington Post March," once the most popular tune in America.

Stepping into a new era, under Sousa's tutelage the band made its first recordings. The Columbia Phonograph Company released 60 recording cylinders in 1890.

During his Marine years Sousa also became heavily involved in Freemasonry. He joined Hiram Lodge No. 10, the Knights Templar Commandery No. 2 and Almas Shrine Temple, all of Washington.

In 1892 he retired as director. During a farewell concert on the lawn of the White House Sousa was presented with an engraved baton.

The baton is now traditionally passed to the new director of the Marine Band upon assumption of the duties.

His music making did not end there, however. He formed his own group known as the Sousa Band. In the earliest days he wrote stirring patriotic pieces such

Clay model, or maquette of the Sousa statue.



as the "Liberty Bell March" and "Old Ironsides March." In 1895 he tried his hand at comic opera, penning the music for "El Capitan."

The Sousa Band has often been called America's first superstar band. It was the first to go on a world tour and was the first music act to log more than a million miles. It was also first to perform before a million listeners.

On one of the European tours a British journalist wrote that "since Johann Strauss Jr. was called 'The Waltz King' Sousa should be called 'The March King' and the name stuck.

Sousa continued to tour with his band until his death in 1932. Shortly before his passing he performed one last time with the Marine band. At the Carabao Wallow, a black-tie social event attended by members of the military and government, Sousa was an honored guest while the Marine band provided the entertainment.

At one point in the show the director, Captain Taylor Branson left the podium and handed the baton to Sousa to conduct one song. Appropriately, that piece of music was Sousa's masterpiece, "Stars and Stripes Forever."



# What Makes A Mason

By ROBERT M. WOLFARTH, 32°

## *Examples of Masonic acts that make a man a Mason*

I have read a lot of lofty language by well-meaning Internet writers attempting to describe what makes a Mason. While no one owns this definition, many have thoughts on it. Yet the rhetoric I've read is often far too general. Where are the specifics?

I'm not going to write about soaring eagles, laughing grandchildren, or Old Glory waving over a corn field. We all love apple pie. But associating these images with Freemasonry doesn't delineate us from the profane, and it smacks of American exclusivity.

In humility, I submit for your consideration some concrete examples of how I feel a Mason should act.

- Recognize your fellow Mason as your brother. Ponder what that really means. But go one step further: treat every man as your brother, and every woman as your sister. Respect all. When you cross paths with strangers, do not regard them with suspicion, fear, or judgment. Assume instead that they are worthy of respect, consideration, and tolerance.

- When you judge someone's words or actions, consider the intent more prominently than the effect. People are easier to forgive when it is clear that they meant no harm.

- Always use your turn signal, even changing lanes or in a parking lot. Don't drive aggressively. Yield to everyone who has the right-of-way. If you are un-



sure who has the right-of-way, yield. Put a Masonic emblem on your rear bumper. You'll be amazed by how accountable it holds you for your actions behind the wheel.

- Show no preference of friendliness toward one person over another. Be as likely to greet a local celebrity or a pretty lady as a trash collector.

- When you are overcharged, raise the issue — politely. Similarly, when you are undercharged, go back and pay what you owe. The ethics are the same either way. For goods and services, you must pay the agreed upon price — no more, no less.

- Consider yourself a success not when you are established in society or

have obtained wealth, but when you are a good man accomplishing good deeds.

- Smile at people.

- Fix the sink before your wife asks. Then bring her flowers for no reason at all. Be more industrious than people expect of you. Never give anyone reason to consider you lazy.

- Volunteer at your house of worship. At least a couple of hours. They could use the help.

- Take up no more than one seat in a crowded, public waiting area. A typical man sets his bag in the empty seat next to him, ready to move it when someone asks to sit there. Set your bag under your seat. Take up only the room you need. No more. Don't make people have to ask you to free up a seat. If you're an able-bodied man, be the first



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to arise when someone who needs a seat is looking for one. Again, don't wait to be asked.

- Donate to charity. Anonymously. In cash. Remove praise and the tax deduction incentive as motivations. Do it because it's the right thing to do. We live in a wealthy society by any measure. If more people gave — even a small percentage — then there would be plenty to go around. Do not fail to give generously.

- Remove your hat when you go indoors or when you are introduced to someone. Yes, this includes your baseball cap.

- In business, marital discussions, legal activity, and other such negotiations, don't seek maximum benefit for yourself. Instead, seek justice — which may call upon you to relinquish something you desire. Openly let others know that justice is what you seek. Such a premise, if responded in kind, generally results in more equitable solutions.

- Pick up your neighbor's newspaper off the sidewalk and toss it onto his porch to save him a few steps. Never mention to him that you do it.

- When you sense that someone is following you as you enter a building or a room, open the door and let them pass first, even if it is several people. Greet them as they pass.

- Once a month or so, send a "thanks for all you do" card or e-mail to someone.

- Do not let self gain be your primary motivation to act or not act. I sometimes find myself wasting resources if I can tell myself that I'm not paying for it. I am now fighting to train myself that the reason I turn off the light is not just to save money (although that's a nice benefit), but because leav-

## PICTURE THIS:

**An entire lodge of Masons who follow this philosophy. Better yet, picture a whole Grand Lodge that adopts it, continually pushing to improve.**

ing the light on is wasteful, and therefore inherently wrong.

- Befriend someone at least 20 years different from you in age. Befriend someone with a drastically different political and religious perspective. Learn from them. People like to talk about their areas of passion. Glean from their philosophies, not their knowledge of cars. Learn to tolerate — nay, celebrate — their differences, and remain friends.

- Pick up trash on the street as you walk by. If there's no trash can nearby, carry the trash with you, even in your car, until you find one. Why look the other way from an injustice when you have the power to rectify it?

- Most religions teach us to do good deeds, that we may be rewarded. But I say do good deeds because it is inherently holy to do them. Give with no thought of receiving. Seek no reward for benevolent actions. Be selfless in your gifts to the world — as selfless as you are able.

Many of these suggestions come down to this: Every time you are placed in a situation in which you must make a decision, consider first what is the right thing to do. Only secondarily

should you consider what is profitable, expedient, face-saving, or expected of you.

If you adopt this consideration as a matter of course, you may be surprised to learn that very soon, considering what is right, will become what is expected of you by other people.

You might become the office ethicist, a moral authority of sorts in your home, or a person whose perspective is revered among your friends.

If you are asked why you made a choice, don't hesitate to reply, "Because it was the right thing to do."

Surround yourself with people who understand this statement, not with those who look at you with puzzlement and try to equate right with profit or ease.

Keep pushing yourself forward morally. If you look in the mirror this evening and honestly believe that you see a good man, then you are probably right.

But don't accept that as victory. Take the next step. Become a great man. Focus not on being better than others, but on being better to others. Remember always that you are an ambassador of Freemasonry to all those around you.

Now, having read all of these thoughts, picture this: An entire lodge of Masons who follow such a philosophy. Better yet, picture a whole Grand Lodge that adopts it, continually pushing to improve, noted by the local papers as a group of men dedicated to noble deeds — selfless deeds.

Better still, envision Freemasons the world over who aren't simply nice guys, quietly attending lodge and sending a check to charity now and then, but who collectively stand out as an example to the world of what men are capable of being.

This is what we can be.



## BECOME A GREAT MAN.

**Focus not on being better than others,  
but on being better to others.**

# By the Way

## *Encountering Masonic signs along the road*

Isn't it amazing how Masonic signs along the roadways jump out at you? Once you understand the significance of the square and compasses, you start to see them everywhere — along your town's roads and on lodge buildings themselves.

These signs fulfill their function remarkably well. At a glance, they alert the passers-by to the existence of a lodge in the town, provide the name of the lodge, and signify the location of a lodge's meeting place — all in the blink of an eye while going 30 miles per hour.

Today's signs are neon or electric or painted on metal, all extremely weather-resistant, but they are merely the modern version of a Masonic sign tradition.

Looking back to the 1700s and 1800s, Masonic signs were painted on wood and could often be found outside the local tavern. Virtually every town had a tavern in the 1700s and 1800s.

They started out simply as providers of accommodations for travelers but evolved into important community institutions providing food and drink, beds, stables and meeting space.

As places that served strong drink and lodged strangers, taverns were highly regulated beginning in the 1600s. Part of those regulations focused specifically on the tavern's sign.

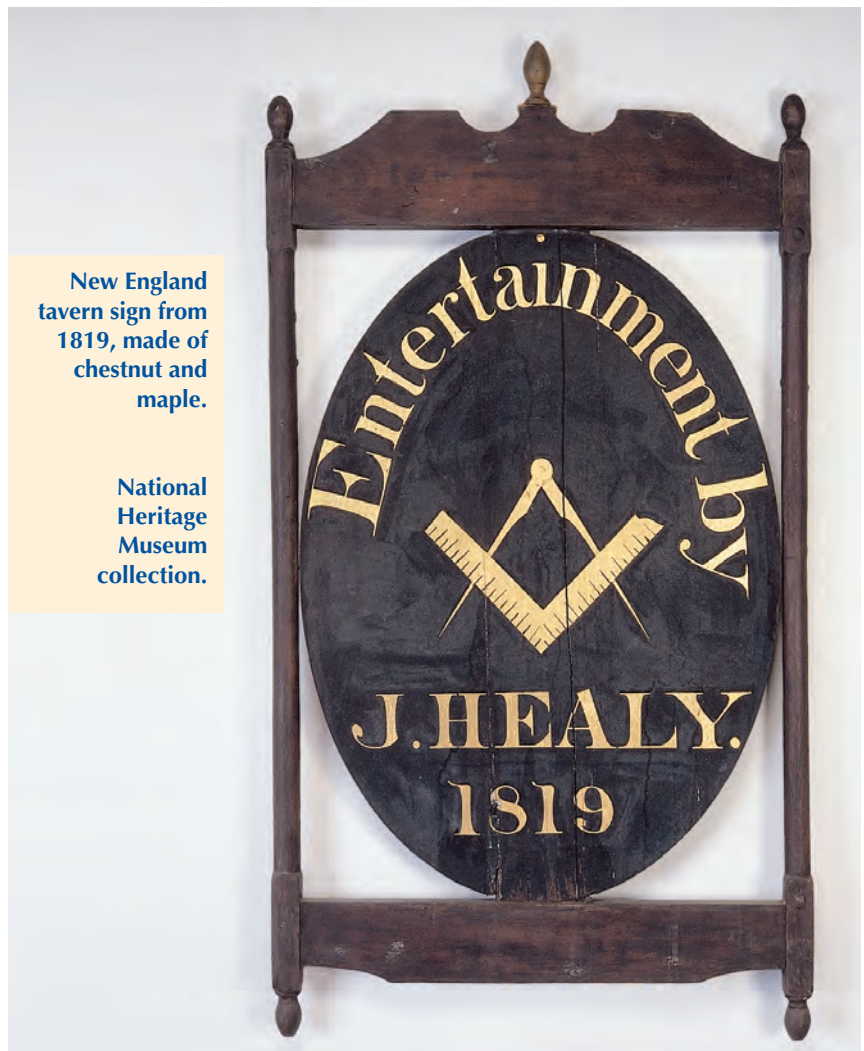
Starting in 1647 in Massachusetts, the law mandated that every tavern "shall have some inoffensive sign, obvious, for the direction of strangers" posted within three months of its licensing.



AIMEE E. NEWELL, is the Curator of Collections, National Heritage Museum at Supreme Council headquarters in Lexington, MA.

New England  
tavern sign from  
1819, made of  
chestnut and  
maple.

National  
Heritage  
Museum  
collection.



Based on laws like this one, a conservative estimate suggests that over 50,000 tavern signs were in use between 1750 and 1850. A number of antique tavern signs now in museum collections include square and compasses or other Masonic symbols on their face.

Often the same sign was repainted over the years as needed. A sign from 1824, now in the collection of Old Sturbridge Village, has not only a visible square and compasses motif, but also shows traces of previous compasses and a heart. One side also has an updated year at the bottom, "1882."

During the 1700s, few buildings were devoted exclusively to lodge meetings and activities. Many American Masons



met in coffee houses or taverns, which were conveniently located in town centers near major roadways.

It is tempting to assume that a Masonic symbol on a tavern sign means that a lodge met in that building; however, research has shown that this was not the case.

The signs illustrated here represent a mix of taverns — some that did host Masonic meetings and some that did not.

For Massachusetts Masons, one of the best-known taverns (and Masonic meeting places) is the Bunch of Grapes, originally located on King (now State) Street in Boston.

Established as a tavern as early as 1712, the building hosted the birth of the Grand Lodge of Massachusetts. Here, Henry Price constituted the first Masonic bodies in the colony on July 30, 1733, making it the third oldest Grand Lodge in the world, after England and Ireland.

The Bunch of Grapes Tavern continued to play host to lodge meetings for several decades.

In addition, George Washington was entertained at the tavern at least once; Lafayette visited in 1784, and it was the site of many discussions and covert meetings concerning American independence.

Hanging outside the entrance was the tavern's sign — a gilded bunch of grapes, leaving no doubt as to the tavern's name. Then, as now, signs exist to



Cast iron symbol that hung in front of the Green Dragon Tavern.

From the collection of the Grand Lodge of Massachusetts.

be understood by a large and diverse audience.

Most tavern signs include a painted or carved figure of an animal, a person or an object. They generally present the name of the tavernkeeper and perhaps the date he opened for business.

By the late 1700s, named signs were mandated by law and a tavernkeeper who did not include his name on his sign would be fined.

A tavern sign now in the collection of the National Heritage Museum shows the common style of the 1800s.

The dark-colored oval sign has gold decoration with a prominent square and compasses symbol in the center. Around the symbol, lettering reads, "Entertainment by J. Healy 1819." Jesse Healy's (1769-1853) tavern was located in the Trapshire, NH, area.

Healy was raised a Master Mason on May 7, 1800, in Hiram Lodge No. 9, of Claremont, NH.

When Faithful Lodge No. 12, was chartered in Charlestown, NH, the next month, Healy was appointed Senior Warden.

He continued his service in that lodge, serving as Worshipful Master from 1802-03, as Chaplain from 1812-14, and as Senior Warden in 1815.

Although Healy's tavern sign includes a Masonic symbol, in this case it does not mean that the tavern hosted Masonic meetings.

Sometimes using a Masonic symbol on a tavern sign was merely a way to indicate the owner's membership.

During the early 1800s, Masonic involvement was understood as a sign of prestige. Travelers would see the symbol and know that the owner was a Mason who could be relied upon to provide good service at an honest price.

Additionally, the use of Masonic symbols in such a visible way allowed lodges and members to generate ➤

The Green Dragon Tavern by John Johnston, in 1773, meeting place of the Lodge of St. Andrew. Courtesy, American Antiquarian Society.



➤ interest in the lodge within their community.

In a sense, these signs offered publicity, allowing the fraternity to continue to grow and prosper.

Signs with Masonic symbols are only a subset of tavern signs. Taken together, these signs were part of an effort to make the new nation a unified country.

Sometimes tavern signs combined different types of symbols on the same side, or a different arrangement of motifs on each side.

This provided a way to appeal to distinct subgroups within the region while signifying participation in the new society.

Taken a step further, the design of tavern signs may have been part of a struggle about who was able to speak for the new nation, or to identify who, or what, was considered "American."

One Boston institution firmly linked with the birth of the American nation is the Green Dragon Tavern.

In the opinion of one writer in 1917, "The Green Dragon will probably outlive all its contemporaries in the popular estimation."

Indeed, the history that occurred under the Green Dragon's eyes during the late 1700s will forever be remembered.

The sign for the tavern was a metal dragon that extended out above the door. A drawing of the tavern by John Johnston (1753-1818) in 1773 shows the dragon-shaped sign.

The Green Dragon was located in Boston's North End and was purchased by the Lodge of St. Andrew in 1764.

Members of the lodge included Paul Revere and Joseph Warren. Several of those Masons were also members of the Sons of Liberty and met at the tavern to conduct business for each group.

According to the inscription on the drawing, this is where the famed Boston Tea Party was hatched. It says, "Where we met to Plan the Consignment of a few Shiploads of Tea Dec. 16 1773."

In 1798, the building was valued at \$3000 for tax purposes and was described as a three-story brick building with 39 windows and a stable.



**J. Brooks Tavern sign from 1824 featuring the square and compasses.**

**Courtesy, Old Sturbridge Village.**

The story of the tavern's sign demonstrates how powerful these symbols could be for local residents.

The published proceedings of the centennial ceremonies for the Lodge of Saint Andrew, which took place in 1856, include a report by the committee charged with locating the original dragon sign, or if unable to find it, with procuring a reproduction of the sign.

The committee spent 18 months asking everyone they could think of who might know where the sign was located.

They also "made very diligent search in all places where it might be supposed to be laid away or concealed."

Unfortunately, they had no luck and instead "prepared a model which they have caused to be carved in a truly artistic and workmanlike manner . . . by a skillful person in the employ of Mr. Thomas J. Bailey, of this city [Boston]."

The lodge then mounted the new

dragon sign in 1855 on the building that was then standing on the original site of the Green Dragon Tavern.

The dragon sign is currently part of the collection of the Grand Lodge of Masons in Massachusetts. Made from dark-colored cast iron with a slightly greenish tinge, this is also a reproduction and may or may not have been used at the site of the original Green Dragon Tavern.

The 1855 committee report suggests that the original tavern sign was made of copper, "as far as the memory of those who retained any knowledge of it could point out."

In addition, they used memories of some lodge members to assist the artist in sculpting their reproduction.

Where memory failed, the artist "supplied the defect from a very beautiful and costly work of art, representing the patron saint of England, St. George, and his usual accompaniment, the dragon."

For the Lodge of St. Andrew, a sign was more than a sign. By reproducing the fanciful dragon-shaped sign of the Green Dragon Tavern, they were able to honor the memory of those who had gone before while adding something tangible to the landscape signifying the achievements of their lodge.

As the committee's report concludes, the sign "marks a spot which should never be forgotten as one of the early meeting places of St. Andrew's Lodge, and as memorable for its connection with many of the events of the American Revolution."

While the material and form of Masonic signs have changed in the 21st century, their functions have not. Masonic symbols are visible on signs and buildings in almost every American town.

As a spokesman for St. John's Lodge explained about the original Bunch of Grapes sign, "This emblem is, indeed, a treasure to possess, in itself but a rudely carved and ornamented symbol; but American citizens, and more especially





Sign for the Bunch of Grapes Tavern, currently hanging in the Grand Lodge of Massachusetts building in Boston.

every member of this time-honored Masonic lodge, will value it as worth more than its weight in the precious metal it so rudely counterfeits."

The National Heritage Museum collects antique and modern Masonic and fraternal signs.

Visitors to the Museum's popular exhibition, "To Build and Sustain: Freemasons in American Community," will remember the eye-catching neon sign for Moose Lodge No. 1369.

This sign was made around 1940 and called attention to that lodge, which was located in Robinson, IL.

The museum collection also includes three Odd Fellows signs from the early 1900s, one sign for the Junior Order of American Mechanics dating to about 1851, and one 1946 Masonic sign with the square, compasses and "G."

We are interested in adding to our collection of American Masonic or fraternal electrified and neon signs.

If you can help us continue to tell this story and have a sign that you would like to donate, please feel free to contact Aimee Newell at 781-457-4144 or by email at [anewell@monh.org](mailto:anewell@monh.org).



## Builder's Council New Members - 2007

R. Perrin Baker

John and Claire Bertucci

Mike Brannon

Duckworth Family

Joseph W. and Marian B. Fennick

Lloyd C. Freedman

G. Gilbert Steffe Council of  
Princes of Jerusalem

Judd F. Garrison

Hiram's Riders of Valley of  
Pittsburgh

Infinity Lodge No. 546

Charlotte Jackson

William E. and Julie M. Johnson

Frank R. and Betty Jane Koller

James M. Koscinski

Kenneth L. Larsen

Charles R. and Frances Lefever

Robert D. Lindner

Jack Maloney

Eric M. and Nancy S. Marshall

John L. McCain

Joseph T. Mezzina

William F. Milam

Jack and Carol Miller

Russell W. Nadeau

Jack and Joy Nicklas

Mr. and Mrs. Roger G. Nitzsche

Byron D. Olson

Robert H. and Lynda Parker

W. Bruce and Betsy A. Renner

Rodney L. and Norma St. Clair

Richard R. and Nancy Salsbury

Dale E. and Beverly Seiders

Pat Shaw

David J. Smith Sr.

Samuel W. Spanos

Virginia R. Stadtler

David S. and Elizabeth Stewart

Mark A. and Rita Weir

David B. and Edie Weisman

David and Kathryn Winters

Edward W. Zeh

# 32° Masonic Learning Centers for Children, Inc.

## How Are We Doing?

No worthwhile program, such as the network of learning centers operated by the Scottish Rite Masons, can operate in a vacuum.

Center directors solicit and receive feedback in a number of ways. The following two quotes come from a parents questionnaire:

"I have been very pleased with the center and the work/tutoring that Miss Carrie Shady has done with my son. He has never cared to read to me at home because it is such a struggle. It was quite touching one night, a few months ago, when he shared that he 'had read aloud in his class and that he was reading better.'

He then offered to read the same text to me on his own. This actually brought tears to my eyes because he has never volunteered to read to me.

I am thankful for this tutoring and appreciate all that has been done for my son." (Parent – Erie center)

"This is one of the greatest gifts my daughter will receive in her life. She doesn't know that yet, but her dad and I know it." (Parent – Lexington center)

Graduates of the training program are also asked to provide feedback, via a course evaluation.

These quotes are the results of both the 2006 and 2007 training programs:

"Compared to the dozens — and dozens — of educational courses I've taken, this, by far, was the most rewarding, the most beneficial and the most helpful." (David E. Richardson – Bangor center – 2006)

"Because of this program, my school district has asked me to develop and run the Orton-Gillingham Intervention Program.

They recognize my level of expertise and the need for OG instruction for so many children. The problem? Too many students and just one of me!" (Jodi Zwain – Scotch Plains center – 2007)

"This program has revolutionized the way I teach reading. The course work was very intensive, but the amount of work was far outweighed by the benefits." (Diane Hickey – Scotch Plains center – 2007)

"This experience altered my view of teaching reading and has had a huge impact on me personally. I have learned more through this training than I felt I acquired in the 3 years of my graduate work in reading." (Candace Pederzani – Nashua center – 2007).

## Walks for Children with Dyslexia

With fall not too far away the annual "Walks for Children with Dyslexia" are in the planning stages for 2007. To date, throughout the 15-state Northern Masonic Jurisdiction, 26 events have been planned and more are added every week. For the latest information and updates visit [dyslexiawalk.org](http://dyslexiawalk.org).

## LEARNING CENTERS IN OPERATION

Waterbury, CT	Cleveland, OH
Wilmington, DE	Columbus, OH
Chicago, IL	Dayton, OH
Freeport, IL	Norwood, OH
Moline, IL	Steubenville, OH
Peoria, IL	Toledo, OH
Southern Illinois	Youngstown, OH
Springfield, IL	Allentown, PA
Evansville, IN	Altoona, PA
Fort Wayne, IN	Bloomsburg, PA
Indianapolis, IN	Erie, PA
South Bend, IN	Harrisburg, PA
Greater Boston, MA	Lancaster, PA
Lexington, MA	New Castle, PA
Greater Lowell, MA	Philadelphia, PA
Worcester, MA	Pittsburgh, PA
Bangor, ME	Reading, PA
Portland, ME	Scranton, PA
Bay City, MI	Williamsport, PA
Detroit, MI	Providence, RI
West Michigan	Burlington, VT
Nashua, NH	Madison, WI
Seacoast (NH)	Milwaukee, WI
Burlington, NJ	
Hasbrouck, NJ	
Newark, NJ	
Northfield, NJ	
Scotch Plains, NJ	
Tenafly, NJ	
Central New York	
Rochester, NY	
Akron, OH	
Cambridge, OH	
Canton, OH	
Cincinnati, OH	
	<b>OPENING SOON:</b>
	Danville, IL
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	South Hadley (MA)
	Public School



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Tie tack (black & gold) ..... \$9.95

100% silk double eagle tie (black with gold emblem) ..... \$34.95

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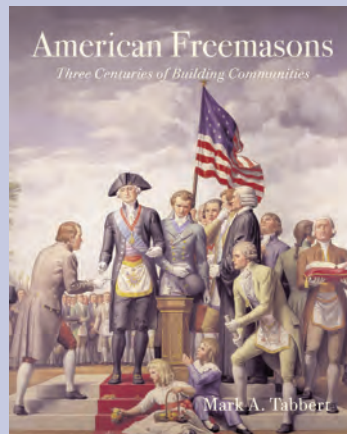
Masonic symbols Throw 40"x60" ..... \$54.95

Masonic knife ..... \$11.95

Print of "Washington as a Freemason" 16"x20" ..... \$27.95



American Freemasons book by Mark A. Tabbert, 33° . . . \$29.95



### Symbolic Lodge

Polo shirt with white square and compasses (L, XL, XXL) .... \$37.95



Baseball cap (black, navy or stone) ..... \$19.95

Black leather wallet ..... \$19.95

Cufflinks (blue and gold) ..... \$14.95

Four shirt studs (blue and gold) . \$19.95

Tie tacks (blue and gold) ..... \$9.95

Silk square and compasses tie .. \$34.95

Suspenders (black or white) .. \$13.95

White gloves (L, XL) ..... \$13.95

Silver money clip ..... \$9.95

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					Card No. _____			
					Exp. Date _____			
					Signature _____			
					Phone No. _____			
					<b>Ship To:</b> Name _____ Address _____ City _____ State _____ Zip _____			
Shipping:		Merchandise Total						
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\$15-\$25 . . . . .		Tax (MA res. add 5%)		\$6.95				
\$25-\$50 . . . . .		Order Total		\$8.95				
\$50-\$100 . . . . .				\$13.95				
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# The Ripple Effect

By GINA COOKE

## Reflections on a first year

*For more than a decade we have marveled at the transforming effects that the learning centers have on the lives of individual children and families. What about the impact of our tutor training program? How does the training aspect of our mission touch our tutors, our trainees, and the educational community at large?*

A little over a year ago, I found myself transplanted in central Illinois. After four years as director of the Valley of Chicago Learning Center, I had volunteered to uproot my family and relocate to open a new center in Peoria.

Once there, I had hard work ahead to get the new center up and running. Unlike many of my fellow center directors, I didn't have a local professional network to tap into.

I had no teaching colleagues in the Peoria area and couldn't find much local expertise in dyslexia or the Orton-Gillingham approach.

I was starting from absolute scratch, from the ground up. We started in July 2006 with just two trainees and three children.

Fortunately, our parents, our trainees, our board of governors and our Valley

enthusiastically supported our growth.

I had anticipated that the learning center wouldn't be a solo project — after all, I'd had tremendous support in Chicago from our board, staff and families.

But what I didn't anticipate was how quickly our program's reputation would grow.

Unlike Chicago, Peoria is really just a large small town (even though it's the fifth largest city in Illinois). It sometimes seems that everyone knows each other.

After more than a year here, it's still rare that a week goes by without learning about another "small world" connection. Word travels fast in a place like this.

In September 2006, I began training my second group with seven highly qualified trainees.

Four came from a newspaper article, and the remaining three found us through various word-of-mouth paths.

On our first day of training, I discovered that several of our trainees already

knew each other. Some had previously worked together; others attended the same church.

The small world in which I was living and working grew smaller.

As we made our way through training into the fall, I began to see that this small world was really, more than anything, a close world.

Everyone knows each other because people here really invest in each other.

They exhibit the basic, wholesome values that we associate with the heart of America: dedication to God and family, a solid work ethic, and civic engagement.

Of course, I had experienced wonderful people and meaningful relationships in the Chicago area, too, but this small town experience has been different.

Within this small, close world of Peoria, the educational community has already felt the ripple effect of the learning center's work.

Our second group of trainees is now nearing certification. They've blossomed — as trainees always do — in their knowledge and understanding of language education.

They've taken the Masons' gift of knowledge and shared it with parents and colleagues, including teachers, speech and occupational therapists, psychologists and administrators.

Take a look at what they've done outside of their work at the center:

- Convinced principals to provide access to high-quality professional development for teachers, focusing on sound scientifically-researched principals of initial reading instruction.
- Taught classrooms full of children about sounds, letters, spelling rules and patterns in order to help them become more proficient readers and writers.



GINA COOKE, is the director of the Peoria, Illinois, learning center.





- Demystified common misapprehensions about the existence, nomenclature and diagnosis of dyslexia among educational professionals.

- Provided parents with access to appropriate reading and spelling support for dyslexic children, both within and outside of the school setting.

- Referred parents and colleagues to the center for tutoring and training services.

Tutor trainees are grateful for the training opportunity. As one trainee explained, "In 30 years of teaching, no one has ever been able to tell us the exact things to do to teach reading.

"We are left to our own resources to figure it out. But with this training, I can understand what I am supposed to do and why it is better. We are lucky to have learned from this."

Another veteran teacher expressed her appreciation for the mentoring aspect of training. "The supervision is so helpful. Not all of this can be learned from a book, that's for sure!"

The repercussions of our training are equally profound when they take place early in a teaching career.

One trainee, Mary, shared her growing knowledge with her student teacher, an education major at a reputable central Illinois university over the past year.

The student teacher has been grateful for the new insights and information. "We didn't get any of this in my college reading courses," she has said.

Our tutors and trainees are well educated before they find us; many have al-

ready distinguished themselves in their careers.

They are respected by their peers. They have many paths open to them. They don't have to take part in our training program but they choose to do so.

It takes courage and humility to tackle the rigorous, year-long commitment.

They do it out of a deep desire to better themselves and the children and communities they serve.

All of our centers have stories similar to ours.

Besides commending our tutor trainees, however, it's also important to recognize the broader educational community for opening themselves to our new organization and to new information.

Out of respect for their colleagues and dedication to children, Peoria area educators have listened and learned.

They have paid attention, and they have been willing to reconsider long-held, well-intended, but misguided beliefs about teaching children how language works.

In this small, close world of central Illinois, the seeds of change have taken root quickly and deeply.

Most centers serve populations smaller than Chicago; surely Peoria is not the only one to have experienced the currents of change.

But witnessing such quick changes has been so eye-opening and so gratifying that it was worth committing them to paper.

In the words of one of our trainees, "What an experience this has been!" 🐼

## MASONIC WORD MATH

*How to solve:* 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.

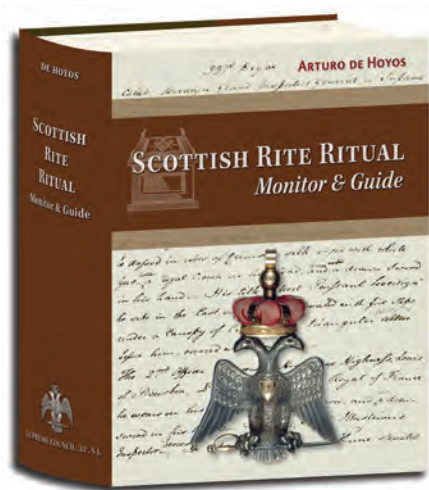
**(STRESSFUL) + (PREAMBLE) –**  
**(BEAST) + (CAPTIVATE) – (PRESUME)**  
**+ (CONTEMPT) – (LIVE) – (START) +**  
**(PERSON) – (PEOPLE) – (CANNOT) +**  
**(LITERATE) – (FILM) – (TART)**  
 =

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

# NOTES FROM THE JOURNAL

# SCOTTISH RITE®

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## Ritual Monitor & Guide Available

The Supreme Council, 33°, S.J. has just published a comprehensive guidebook to the Revised Standard Pike Ritual, the official ritual of the Supreme Council, by Arturo de Hoyos, 33°, Grand Archivist and Grand Historian. It is the first Scottish Rite monitor published in the U.S. since 1878. Subjects include:

- Introductory material for new members;
- Albert Pike's views on the nature and purposes of Freemasonry and the Scottish Rite in particular;
- the Scottish Rite's origins and its ritual development;
- Members' and officers' regalia, rings, jewels, caps, etc.;
- Scottish Rite symbols, depicted and described degree by degree;
- a chapter devoted to each of the rituals of all 29 degrees (4° through 32°), plus the Knight Commander of the Court of Honour;
- a transcription of Frederick Dalcho's ritual for the 4°; and much more.

The book has 952 pages and costs \$65 plus shipping and handling. It can be ordered from [www.scottishritestore.org](http://www.scottishritestore.org) or by calling 1-866-445-9196.

## Beloved Liberty by Paul Nadeau, 32°

*Loge Liberté chérie* was a Masonic lodge founded in 1943 by seven brothers inside Hut 6 of Emslandlager VII in Belgium. The name of the lodge was taken from the Marseillaise, the French National Anthem, and translates to *Beloved Liberty*. The hut that these brethren were kept in is notable because it was reserved for political prisoners and resistance leaders, essentially anyone who was deemed in need of "re-education" and whose only real crime was standing in opposition to the Nazi party.

Under those conditions it is amazing that anyone could do anything beyond the mere essentials of survival, but at the same time, the members of *Liberté chérie* knew that real survival goes beyond simple subsistence living. In a small but profound way these brethren in Hut 6 fought back by founding a Masonic lodge. They began with only seven members, all Freemasons from Belgium, who met in Hut 6 surrounding a table that they used to sort cartridges during the day. To protect their secrecy, a Catholic priest volunteered to help watch the door.

The ceremonies and ritual were simple, but they were still able to initiate, pass, and raise Bro. Fernand Erauw. Once they had raised Bro. Erauw, *Liberté chérie*, like most lodges, set different programs for each meeting, such as discussing the symbol of the Great Architect, the position of women in Freemasonry, and the future of Belgium. The lodge began its work in 1943 and ended it in 1944, and only Bros. Erauw and Luc Somerhausen survived the war. The rest did not live to see liberation.



The memorial for the Masonic Lodge *Liberté chérie* at the Nazi concentration camp Esterwegen.

Photo: <http://en.wikipedia.org>

## Fort Worth Valley Visited by a Beefeater

The Fort Worth Scottish Rite Valley had a special visit from a London "Beefeater" at their March 15, 2007, stated meeting. Worshipful Brother Richard Sands, a yeoman warder of Her Majesty's royal palace and fortress, the Tower of London, presented a special program to the more than 150 members and guests about his life as a beefeater. Bro. Sands has worked at the tower for over 18 years after retiring from the British Army as a sergeant major.

Brother Sands kept the audience spellbound with his tales of the history of the tower and what it was like to be one of only 36 yeomen warders. Warders are selected from retired sen-

ior non-commissioned officers of the British Armed Forces who have at least 22 years of service and hold the Long Service and Good Conduct medals. (The first woman yeoman warder has been selected and will begin service in September 2007.) The origin of the term "beefeater" is uncertain, but some think it originates from the fact that early warders were paid a daily ration of beef. Brother Sands and his wife Elizabeth live at the tower with the other yeomen warders and raised two daughters there.

Brother Sands is a Past Master of one of the oldest lodges in London. His wife Elizabeth also works at the tower in the armory. — Dan Gilbert



Oh, how we love Pierre Charles L'Enfant's magnificent Federal City. There was just no way Norma and I could pass up the opportunity to see it again by attending this year's Supreme Council annual session in Washington, D.C.

As it turned out, it was not L'Enfant's city that made the impression. Yes, Washington was as magnificent as ever, but what left the greatest impression on me was our fraternity. I left Washington with a renewed sense of optimism for the future of Freemasonry and a renewed sense of commitment to it.

Perhaps you think of Supreme Council sessions in terms of arcane ceremonies, gala dinners and lots of socializing. In reality, it is a massive recommitment to Freemasonry, most especially Symbolic Freemasonry.

Freemasonry doesn't begin in Lexington, Mass., or Washington, D.C. It begins in lodges in places like Virginia, Ill.; Westerville, Ohio; Milwaukee, Wis., and Hershey, Penn.

No one understands this better than those who attended the Supreme Council session, especially the 177 men of our Northern Masonic Jurisdiction who this year received the 33rd Degree. Of this honor, Sovereign Grand Commander John McNaughton said, "Please do not accept your new role as an accomplishment, but as a commitment for continued service to our fraternity."

### **Not an accomplishment. Rather, a commitment for continued service.**

Those men I met took Commander McNaughton's words to heart. Men like Frank Mayer, Ralph Behlke, Jim Verkest and Wayne Johnson were not basking in the glow of the honor they received, but were focused on strengthening and improving Freemasonry from the ground up.

As I listened to these and other men talk, I thought about the Lodge of the Nine Sisters. This French lodge attracted such men as Voltaire (Francois Marie Arouet), Jean-Antoine Houdon and John Paul Jones. Benjamin Franklin served as its master at a most critical time.

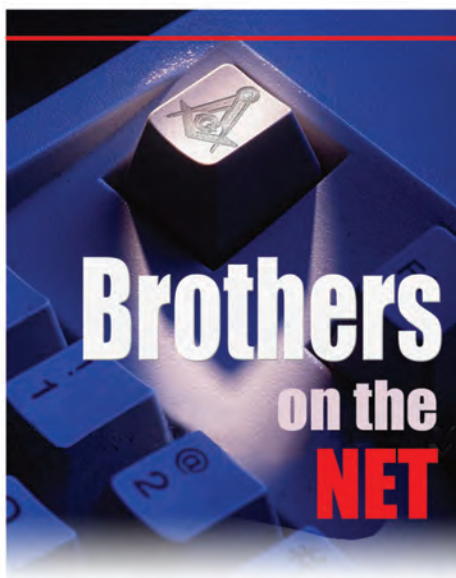
Desiring to go beyond ritual and socializing, Franklin formed a philosophical group within the lodge. It was called the Société Apollonienne.

We had nothing so formal in Washington as the Société Apollonienne, but its spirit was alive and well in the lively debate and serious thought of our brothers in Washington. This bodes well for our future.

I again thought of Franklin and his lodge when Illustrious John Glenn spoke at the annual banquet.



**Leigh E. Morris, 33°**, works in corporate communications for a major utility company. He is a member of the Valleys of Milwaukee and Springfield, IL.



## **Not an accomplishment; rather, a commitment**

It was a singular moment. What struck me most was the subtle yet forceful challenge Glenn laid down. He talked about the relatively few things that can and often do divide people and the many things that should unite. For instance, people are united by a faith in the same God, but are divided by the method in which to express that faith. Those divisions are responsible for countless wars and other acts of violence, all, ironically, committed in the name of God. Glenn, at least to my mind, left no doubt that Freemasons can lead the way in eliminating this and other divisions by focusing on that which unites. I think Franklin would have been pleased. Again, this bodes well for our future.

I again thought of Franklin and that French lodge one evening while sharing in conversation with a number of men. One of those men was John B. Van Hollen. J.B.,

as most people call him, was among those who received the 33rd Degree.

J.B. is a young man, just 41 years of age. He is the current grand master of Masons in Wisconsin. Oh, one more thing, he just happens to be the attorney general for the state of Wisconsin.

Like every other 33rd Degree recipient I met, J.B. was quite humbled by the honor. Like the others, at the end of the session he was returning home reinvigorated and determined to do all in his power to strengthen and improve Freemasonry. And I believe he – and the others – will do just that. Another reason for optimism.

Before we left, Norma and I visited the House of the Temple. This is the headquarters of the Southern Masonic Jurisdiction.

From the two sphinxes that guard the building's entrance to the Pillars of Charity, this building will take your breathe away.

However, the most lasting impression was made by a few objects in the Executive Chamber, the room in which the Supreme Council of the Southern Masonic Jurisdiction meets. In the center of the room is the altar. Upon the altar is an open Bible. To its right is the Tenach, the Jewish Bible. Above it is the Qu'ran, the sacred book of Islam.

Without so much as one word, this simple display speaks volumes about Freemasonry and Freemasons. As Masons, we celebrate diversity while focusing on that which unites. Men of every faith and station in life united in a single purpose. This is Freemasonry.

Pick up a newspaper or turn on the evening news. Can there be any doubt that the time is now for Freemasonry?

We'll get back to the Internet, computers and such next time. In the meantime, I hope each of you will rededicate yourselves to Freemasonry.

As always, please send you questions and comments to me (studebaker55@casscomm.com).

### Ah, Summertime

**T**his is undoubtedly my favorite time of the year. The days are longer and the weather is warm. The morning commute is not as fraught with gridlock as usual.

It is a time to sit on the porch in the evening with lemonade and appreciate all the good things life brings us.

Summer also marks the end of the fiscal year for Scottish Rite Charities. Thus, it is a perfect time to look back at some of the people who have really made this year special. Let me share some of these warm thoughts:

July reminds me of the first time I met Ill. Vic Frederick, 33°, of the Valley of Reading. In 2003 he launched a largely solo circuit on his Harley Davidson to visit every learning center as a fundraising event.

His effort sparked the Hiram Riders, which has grown steadily in Pennsylvania; having fun and fellowship, while raising funds for the learning center programs throughout the Keystone State.

This April the Pittsburgh chapter's president Bro. Mark Bliler, 32°, presented Sovereign Grand Commander John Wm. McNaughton, 33°, a check for \$25,000 to support its learning center. What an amazing and exciting program has grown from a humble dream.

Elsewhere in Pennsylvania, I think of Ill. Dave Smith, 33°, and his board in New Castle. I met with Dave in February and was impressed with his commitment and enthusiasm. "We are going to endow our learning center!" he declared.

Dave and his team have been resolute. This year they recruited four new Builders Council members and are becoming one of the most successful fundraising teams in the jurisdiction.

April marked the opening of the wonderful "Sowing the Seeds of Liberty" exhibition at the National Heritage Museum.

Raising the funds to install this important historical exhibition about the people and causes

leading up to the history-changing battle was led by generous Masons; chiefly Ill. Carl Lindner, 33°, (Valley of Cincinnati, OH) and Ill. Forrest McKerley, 33°, (Valley of Concord, NH). But along with fraternal generosity, a committed team of Lexington residents, ably led by Mrs. Elsa O. Sullivan, raised substantial funds from their neighbors to make that exhibition a reality.

Not only is the National Heritage Museum a valued Masonic center, it is also an important part of our shared historical past.

Now I find myself running out of space but still full of wonderful thoughts — like Bro. Earl Goetz's bequest which helps the Columbus learning center become endowed.

And the generous annuity established by Bro. Frank and Betty Koller for the Milwaukee center.

And the donation of 108 laptop computers by Monster.com and facilitated by Bro. J. Graeme Noseworthy, 32°.

And Ill. Joseph Carter's determination to fully endow the Worcester learning center.

And Ill. Larry Smerglia's team whose success in getting grants is remarkable in Canton, OH.

And the Illinois Masonic Health Foundation whose \$150,000 grant to the learning center projects in Chicago and Danville add to their steadfast commitment which has totaled \$575,000.

And the dogged way Ill. Jim Owen, 33°, and Bro. Dick Duckworth, 32°, are finding major donors in Rhode Island and Florida.

And every donor and volunteer whose generosity of spirit demonstrates daily the Masonic ideal of charity.

And Ill. Verdon Skipper, 33°, and Ill. Malcolm Wernick, 33°, whose passion for the learning centers in New Jersey is so strong that they have inspired fellow Masons and others to provide several hundred thousand dollars in assistance to those centers.

So many good memories and so much for which to be thankful. Knowing how much good your work and generosity is doing for boys, girls and families throughout our Jurisdiction is the best gift of all.

*Thank you.*



**Steve Pekock, 32°**  
**Director of Development**





# The Stamp Act



**Matthew Stanley Quay** was born Sept. 30, 1833, in Dillsburg, PA, the son of a Presbyterian minister. Educated at Jefferson College, he started practicing law in 1854. He was commissioned in the Union Army, rising to the rank of colonel. In December 1862, he took part in the charge on the heights, at the battle of Fredericksburg, an action which earned him the Congressional Medal of Honor. Following the war he served in several elected positions including U.S. Senator from 1887 to his death in 1904. He also owned and edited a newspaper in Beaver, PA, and was described as a great classical scholar by Bro. Rudyard Kipling who visited with him in Beaver several times.

Bro. Quay was a member of St. James Lodge No. 457 in Beaver, PA. He is pictured on a stamp issued by the Isle of Man on May 23, 2006, to celebrate the Manx Links with Washington, DC.



Berlin, Germany (during the post-war period when they ran a postal service) issued a stamp on Apr. 22, 1951, to commemorate the 100th anniversary of the

death of Bro. **Gustav Albert Lortzing**. He was initiated Sept. 3, 1826, in the lodge "Zur Beständigkeit und Eintracht" in Aachen, Germany. In 1834 he affiliated with the lodge "Baldwin zur Linde" in Leipzig.

Bro. Lortzing was born Oct. 23, 1801, in Berlin. He traveled throughout Germany with his parents (as his father was an actor) while he also performed and studied composition. He completed his first opera in 1825 and followed it with 19 more.

His works were inventive and popular and many remain permanent parts of the characteristic German repertoire. He served as Kapellmeister in 1844-45 in Leipzig and later accepted a position in Vienna until the revolutions of 1848. He returned to Berlin and died there in poverty on Jan. 21, 1851.



**Audie Murphy** was born June 20, 1924, near Kingston, TX, the seventh of 12 children of poor sharecroppers. He picked cotton and became skilled with a rifle to hunt small game. His father left the family in 1940 and his mother died the following year leaving him to care for

his younger siblings.

Upon the attack on Pearl Harbor in December 1941, he rushed to enlist. Being only 5'5" tall weighing 110 pounds he was turned away by the Marines and the Army Paratroopers — he finally enlisted as an infantryman in the Regular Army.



He received his baptism under fire as he landed in Sicily in July 1943 and his drive and determination resulted in his promotion to corporal. After two bouts with malaria and some fierce fighting, he was offered a battlefield commission to second lieutenant which he refused.

His war-time performance is legendary and is the subject of a book and a movie. In 1944 he was discharged as a sergeant and then commissioned as a second lieutenant.

He completed his service as the most decorated U.S. combat soldier of World War II — 33 awards and decorations including the Medal of Honor and five decorations from France and Belgium.

Following the war, under the prodding of James Cagney, Murphy became a Hollywood actor and appeared in 44 feature films. He died on May 28, 1971, when a private plane in which he was flying crashed near Roanoke, VA.

Bro. Murphy became interested in Freemasonry in 1955 and joined North Hollywood Lodge No. 542 that year. The following year he became a dual member

with Heritage Lodge No. 764 also of North Hollywood. He became a Scottish Rite Mason and Shriner in Dallas, TX, in 1957. He often participated in Shriner parades both in Texas and California. He has been pictured on many stamps around the world. The one shown here was released by the USPS on May 3, 2000, to note distinguished soldiers.



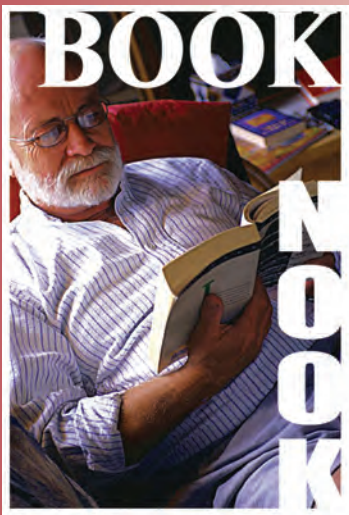
Bro. **Gasparo Luigi Pacifico Spontini**, born at Majolati, Italy in 1774 has been honored twice on stamps released by the Italian postal authorities — in 1937 and 1975. The stamp shown was issued on Oct. 25, 1937. He was a member of the lodge "L'Age d'Or" in Paragait, Italy.



Educated at the Conservatorio de Turchini at Naples, he produced successful operas at Rome, Florence, Naples and Palermo and then settled in Paris. While there he established the style called "Grand Opera" and several of his works were produced from 1804-14 while he was director of the Italian Opera there. He then settled in Berlin by invitation of Frederick William II and supervised all music performed at the Prussian court. He retired to his birthplace in 1850 and bequeathed all his belongings to the poor when he died the following year.



**Robert A. Domingue** is secretary for St. Matthew's Lodge, Andover, MA, and editor of *The Philatelic Freemason*.



Reviewed by Thomas W. Jackson, 33°

## Solomon's Builders Freemasons, Founding Fathers and the Secrets of Washington, D.C.

by Christopher Hodapp.. Published in 2007 by Ulysses Press, P.O. Box 3440, Berkeley, CA \$14.95.

When I first saw the title referring to the secrets of Washington, DC, I had an immediate concern.

I was afraid that it would be a book claiming credit for Freemasonry not only for being greatly responsible for the idealism of the founding of the nation — that I do agree with — but also in the reflection of Masonic symbolism in the physical layout of the city itself.

There are far too many members of our craft with a tendency to make relatively unsubstantiated claims regarding the layout of the city and I find it difficult to agree with them.

I did not have to read far into the book until my concern was reinforced. On page six the author stated, "The building of a new capital, Washington, DC, would give the Masons a unique opportunity to combine the modern with the ancient styles of Freemasonry — the new speculative Freemasonry would now have a chance to actually work in stone, erecting its own city from the ground up."

I was very pleasantly relieved, however, when I found that this reference was not to infusing Masonic symbols into the physical layout of the city but rather to the injection of Masonic and Enlightenment thinking into the physical as well as the idealistic structure

that was destined to become the pattern for so many other nations.

Indeed, this is one of the better books that I have seen that credits Freemasonry where credit is due, while debunking many of the more common claims made by both Freemasons who wish to see Freemasonry's positive influence everywhere, and by our enemies who use it to reveal Freemasonry's insidious attempt at world domination.

He has revealed the humanism of those early Freemasons who exerted their idealism, perhaps discovered in a Masonic lodge, showing that they were neither godlike in stature nor the precursors to the fallibility of present-day government leaders.

The author, who is also the author of *Freemasons for Dummies*, has written an interesting, intriguing and easily readable book and has performed commendably in presenting the influence of Freemasons and Masonic philosophy in the physical structure of Washington, DC, as well as the system of government without laying claim to more than we deserve.

He defines this book as "the story of that brief moment in time when Freemasonry, the Enlightenment, revolution and fate came together to build . . .," while pointing out that during the American Revolution the influence of Freemasonry played a vital role while it was driven underground during the French Revolution.

The book is divided into 12 chapters that define effectively the origins and structure of Freemasonry, including pre-Masonic utopian ideals, through its idealism of purpose; its impact upon the development of

America; the prominent Freemasons involved with this impact, and the differences in the ideologies of the early Americans including Masonic brothers.

It goes extensively into the development of the city of Washington, DC, covering where Masonic influence can be justifiably credited but also into the myths and legends that have been applied unjustifiably

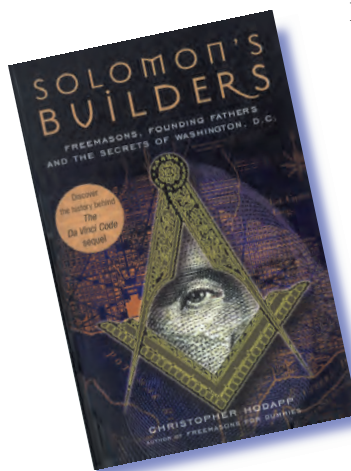
to Masonic influence.

One chapter is committed to discussing Masonic sites and buildings to be found in our nation's capital, including photographs of those structures.

The final chapter is devoted to the final days, death, and entombment of Bro. George Washington.

I thoroughly appreciated some of his analysis and expressions involving Freemasonry, such as, "Freemasonry was the firstborn son of the Enlightenment and it was a greater single influence on our Founding Fathers than any other."

Also, had I gained nothing else from reading the book, I learned of the man "who invented America."





On the front cover is a statement, “discover the history behind the Da Vinci code sequel.” If this be the purpose of the book, it is the best that I have seen written, riding on the coattails of *The Da Vinci Code*.

I trust my review will stimulate you to read this book. It is worth reading and having in your library. It would also be a good book to recommend to non-Masons who seek a better understanding of the craft.

(There was an observation made on page 24 that confuses me. When you read it, see if you know to what I refer.)

## Custodians of Truth: The Continuance of Rex Deus

by Tim Wallis-Murphy and Marilyn Hopkins. Published in 2005 by Red Wheel/Weiser, LLC, York Beach, ME. \$22.95.

The authors of this text have also authored *Rosslyn: Guardian of the Secrets of the Holy Grail, Templars in America and Rex Deus*.

This book is written to expand upon a proposition that Jesus was married and had children and whose bloodline continues through the Rex Deus family.

Freemasonry comes into play due to their (not new) proposition that the craft is the present-day custodian of the secrets passed through Rex Deus.

According to Tim Wallis-Murphy, he was approached by a man revealing esoteric symbolism of secret traditions that his family preserved for over 2000 years.

He also revealed and proved, according to the author that he was a direct descendent of the first Grand Master of the Knights Templar.

The family to which this man referred is the bloodline of Rex Deus who had their genealogies inscribed on the walls of rooms under the Temple at Jerusalem.

According to the authors, Jesus was a pupil of John the Baptist and that it is “a tradition that has been kept alive for 2000 years among the hidden streams of spirituality preserved by the descendents of the ma’madot, namely the Rex Deus families and their spiritual heirs, the Knights Templars (who according to the author was created by them) along with the Freemasons.”

The book contains 19 chapters running through topics ranging from the origins of Egyptian Gnosis; development and tribulations of the Jews; the founding of Christianity; the dark ages; the rise of Rex Deus; the Knights Templar, the Inquisition with the fall of the Templars, the Sinclairs and the building of Rosslyn Chapel and its significance, concluding with a spiritual awakening in the 21st century.

Much of what is written in the book is not new but it expands upon and supports some of the more far-reaching speculations that have found their way into print in recent years.

According to the author the St. Clairs of Scotland, along with representatives of the eleven other families linked by marriage, supported the Templars and

played a part in the foundation of Freemasonry in Scotland.

They were the “guardians of the divinely inspired gnosis that was the true treasure of the Knights Templar and this heritage was preserved and coded within the carvings of Rosslyn Chapel.”

Also revealed in the carvings were Earl William St. Clair’s plans for the future in creating an organization “that would treasure and guard these secrets, and pass them on to future generations throughout the world — the craft of Freemasonry.”

It is the author’s contention that members of the Masonic guilds were brought together and under the guidance of the St. Clairs of Roslin transformed into the modern speculative craft.

Accordingly, Freemasonry is, therefore, a creation, or rather a transformation into an organization with a purpose for the Rex Deus bloodline.

Recognizing that I risk criticism when I recommend reading a book of this far-reaching speculation and realizing the animosity that it will create in some readers, I

still think the book is worth reading, not because I believe it to be factual — but because it is interesting and thought-provoking.

There is certainly nothing derogatory to Freemasonry contained in it.

Indeed, if even a small fraction of the attributes that he credits to the craft were true it would significantly elevate our significance.

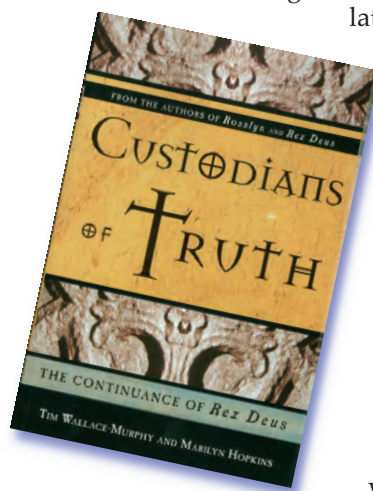
Reading the book caused me to develop a greater understanding of some of the early history relating to the development of both Judaism and Christianity.

In addition, it caused me to also understand more fully some of the ritual of the Holy Royal Arch Chapter.

There are some glaring mistakes made that would be quite evident to the knowledgeable Freemason today. In addition I could find no proof offered for the claims made relative to the existence of the Rex Deus bloodline.

It is interesting, however, simply to speculate on the feasibility of the accuracy of some of what is written.

There is little doubt that the structure of present-day Christian faith is a result of dominance of the religious hierarchy of the time that it was formulated. What indeed, if it were not true. Interesting speculation.



**THOMAS W. JACKSON, 33°**, was formerly Grand Secretary for the Grand Lodge of Pennsylvania. He is Executive Secretary for the World Conference of Masonic Grand Lodges and the book reviewer for *The Northern Light*.

# Health Wise

ideas  
for  
health  
and  
fitness



## New treatment for COPD

Until now, only smoking cessation and oxygen therapy were known to improve survival rates for chronic obstructive pulmonary disease (COPD), which includes emphysema and chronic bronchitis.

Recently, a two-drug combination (salmeterol and fluticasone propionate) has been found to reduce deaths from COPD by a significant 17.5 percent.

The study was presented to the American College of Chest Physicians.

## Climate increases gout risk

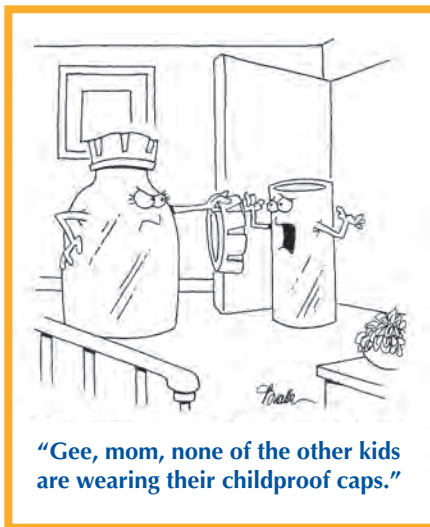
High temperatures and high humidity both increase the risk of experiencing a recurrent gout attack, according to the American College of Rheumatology.

Temperatures from 87 to 105 degrees increased risk. A similar magnitude of increased risk was found when the humidity increased from 64 to 77 percent.

## Leg muscles and the knee

Strengthening the muscle in front of the upper leg (quadriceps) that's used to straighten the leg at the knee can protect against the loss of cartilage behind the kneecap (patella), say doctors at the American College of Rheumatology.

If you have knee arthritis, check with your doctor to see what exercises are best for you. Walking is also beneficial.



## Oral health/pancreatic cancer

A Harvard study of 51,000 male doctors showed that the men with a history of gum disease were at 64 percent greater risk for pancreatic cancer compared with those who had healthy gums.

The study is the test in a series of reports showing that the health of your mouth, teeth, and gums may have a powerful impact on your health. Gum disease is also linked to heart disease, stroke, diabetes, and pregnancy problems.

## Olive oil may reduce ulcer risk

Olive oil has anti-coagulant effects in the bloodstream that lower the risk of heart attack and stroke.

Now, there's evidence that it may also help to prevent stomach ulcers. It seems that the phenols in virgin olive oil kill eight strains of *H. pylori* in test tubes. *H. pylori* bacterial infections in-

crease a person's risk of stomach ulcers and stomach cancer.

Researchers at the University Hospital of Valme, Spain, say more studies are needed. Still, it's another good reason for including olive oil in your diet.

## Germ in purses, wallets

A survey at the University of Arizona shows that purses can harbor thousands of germs. The same may be true of wallets. The worst types of handbags were made of leather and plastic.

Researchers say we have a natural resistance to many organisms we come in contact with. But the leather and plastic, particularly at the bottom of a purse, can be cleaned with a disinfecting wipe.

## Use a tape measure to track heart attack risk

If you always thought the body mass index (BMI) wasn't the best indicator of your personal health, doctors at Kaiser Permanente of Northern California agree. They have a better idea.

They find that the size of the sagittal abdominal diameter (SAD) is a better indicator. (That's the size of the belly.) Measure half way between your back and your upper abdomen, midway between the top of the pelvis and the ribs. Measure standing up.

After a 12-year study, researchers determined that men with the biggest bellies have a 42 percent greater risk of coronary heart disease. For women, the risk was 44 percent greater than women with the smallest bellies.

Walking helps to reduce the size of the sagittal abdominal diameter.

*The Masonic Compact was developed by the Grand Lodge of New York—and distributed by Grand Master Neal I. Bidnick. He states that it “is a way to re-state our agreement to bring the best we have to offer to the craft, and to trust that our lodges and our Grand Lodge will stand and work alongside us to become the best they can be.”*

## Masonic Compact

*Because I am a Freemason . . .*

☞ . . . I believe that *freedom of religion* is an inalienable human right and *tolerance* an indispensable trait of human character; therefore, I will stand in my Lodge with Brothers of all faiths, and respect their beliefs as they respect mine, and I will demonstrate the spirit of Brotherhood in all aspects of my life.

☞ . . . I know that *education* and the rational use of the mind are the keys to facing the problems of humanity; therefore, I will bring my questions and my ideas to my Lodge, and strive to advance the growth of my mind alongside my Brothers.

☞ . . . I know that the rich *tradition of Freemasonry* and its framework of *Ritual* are important platforms for growth and learning; therefore, I vow to stand upon these platforms to improve myself as a human being, and I vow to help in the mission of the Craft to provide tools, atmosphere, challenges and motivation to help each Brother do the same.

☞ . . . I know that *charity* is the distinguishing human virtue, and that *personal community service* is the best demonstration of one's commitment to humanity; I acknowledge that words without deeds are meaningless, and I vow to work with my Lodge to provide service to the community, and to promote charity, friendship, morality, harmony, integrity, fidelity and love.

☞ . . . I know that my obligation to community extends beyond my local sphere and is partly fulfilled in my *patriotism*: love of my country, obedience to its laws and celebration of the freedoms and opportunities it symbolizes.

☞ . . . I know that *leadership* is best demonstrated by *commitment to serving others*; I will therefore participate in, and help work at improving individual leadership skills, and serve the Brothers of my Lodge to the best of my ability.

☞ . . . I know that *friendship, fidelity and family* are the foundations of a well-lived life; I therefore vow to be a faithful friend to my Brothers, as I expect my Lodge to respect my personal obligations, and to treat my family as though my family were their own.

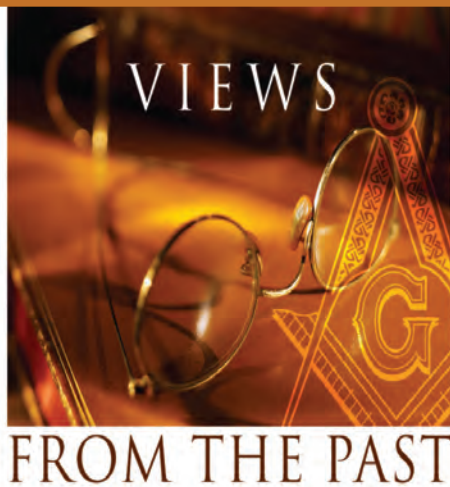
☞ . . . I know that the last great lesson of Freemasonry — *the value of personal integrity and the sanctity of one's word* — is a lesson for all people in all times; I therefore vow to be a man of my word.

☞ . . . I know that *Masonry's power is best exercised when its Light is shared* with the world at large; I therefore vow to bring the best of myself to my Lodge, in order that my growth might be fostered and nurtured, and to present myself to the world as a working Freemason, on the path to building a more perfect temple.

*Because I am a Freemason,*

these values and aspirations are guideposts for my progress through life.





## Ancient Freemasonry and Present Day Problems

According to the views of many profound observers, there is but one fundamental problem in the world to which all other problems are auxiliary or incidental. This basic problem is the conflict between ignorance and education; the warfare of science against superstition, of truth against the twin falsehoods of prejudice and intolerance.

It may readily be seen, after due reflection, how all the other social, political, commercial and religious problems of our times might be regarded as phases of this basic problem of the progress of scientific discovery and the more popular diffusion of scientific knowledge and understanding. Probably, there never has been a more excellent statement of the benefits to be derived from the solution of this basis problem than the maxim of the Master Teacher — “Ye shall know the truth and the truth shall make you free.”

Surely, the founders of Freemasonry and the authors and revisers of our ritual must have given due regard to this basic problem of life when they designed the ceremonies whereby candidates are inducted into our craft. Certainly, the central theme of all our rituals is the leading of those blinded by the darkness of ignorance and bound by the cords of superstition out into the uplifting light of truth and knowledge.

— Herbert Hungerford, 32°,  
*The Builder*, March 1929

## SCOTTISH RITE PHILOSOPHY

One of the first things that a Scottish Rite Mason must learn is obedience to the law of God or nature.

Every Mason is bound to obey the laws of his country providing they do not interfere with his individual rights and privileges, free thought, freedom of speech, and free conscience. I do not refer in any way to man-made laws, outside those that have been written for the better government of the people and for the safeguard of human happiness, and human progress. Especially is this so where the laws are based on equity, justice, right.

Whenever a nation, people or sect endeavors to take away from man his right to believe according to the dictates of his own conscience, whenever any man or body of men tries to rob him of those rights and privileges, it is then his bounden duty to rebel and not to obey.

This fact was thoroughly comprehended by our forefathers who affixed their names to the following profoundly truthful and ever living Masonic sentiment:

“We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter, or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.”

It was the same Masonic spirit that injected the above into our Declaration of Independence, that formulated these profoundly significant words, constituting the Preamble of our National Constitution: “We the People of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare,

and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.”

It was the same Masonic spirit that unanimously selected and elected a Master Mason as the first President of these United States.

And they who elected him founded the Union upon the same Masonic principles of equity, justice and right “for the preservation and perpetuation of individual human liberty.”

They also founded the union upon the same basis as Masonry. For instance, the federal government represents the Grand Lodge. The various states the constituent bodies (lodges) over which the federal government rules by the consent of the states and peoples of those various constituent bodies.

Every Scottish Rite Mason is taught that it is his bounden duty to obey the law of God or nature. He is also strictly enjoined to obey the laws of his country providing that those laws do not conflict with his unalienable rights and privileges as expressed in our Declaration of Independence and in the Preamble of our national Constitution.

It is also firmly impressed upon all those who enter the portals of Scottish Rite Masonry that every individual man “is a law unto himself.”

Every initiate will realize the fact that man is the master of his own destiny; that all men have the working tools of the intelligent soul to fulfill the law, consciousness and will.

— N. F. de Clifford, M.D.,  
*The Tyler-Keystone*, Aug. 5, 1910



## The Scottish Rite Degrees

In order to fully appreciate and absorb the lessons of the various degrees, it is necessary for us to slip into the mood of what is transpiring — to give full play to our emotional reflexes.

Our enjoyment of the Scottish Rite degrees depends upon the particular angle from which we illuminate the material.

Masonry, like a diamond, is a jewel of many facets. We, individually, receive from it benefits predicated upon the light with which we approach it.

Having indicated our desire for enlightenment when we first were initiated into its mysteries, it is quite natural to expect that that quest will persist unabatedly.

Not because we have been disappointed or unsatisfied; rather be-

cause we are constantly aware that all that we have learned so far has merely undergirded what was still waiting to be unfolded.

It takes light to illuminate anything. It takes light to make things attractive — to make them shine and sparkle.

We have received light, and more light. Let us therefore pray that the pupils of our mental eyes may always be dilated widely.

Then, if we have absorbed and practiced what we have learned at the altar of Freemasonry, we may be sure that we shall have no need to tremble when our souls stand for judgment before the Grand Architect of the Universe.

— Curt A. Mundstock, 33°, *Chicago Scottish Rite Magazine*, Nov. 1952

## THE MOST PERFECT ESTABLISHMENT

Respecting the origin and early history of Masonry, men differ and probably will continue to differ. While some date its birth with the creation of the world, others trace it back to an age enveloped by the mist of time.

"The erection of Solomon's Temple," said Bro. De Witt Clinton, "the retreats of the Druids, and the Crusades to the holy land, have been, at different times, specially assigned as sources of its existence.

"The order, harmony and wonders of creation, the principles of mathematical science, and the productions of architectural skill, have been confounded with Freemasonry.

"Wherever a great philosopher has enlightened the ancient world, he has been resolved, by a species of moral metempsychosis, or intellectual chemistry, into a Freemason; and in all the secret institutions of antiquity, the footsteps of lodges have been traced by credulity."

Various as are the opinions relative to the infancy of Masonry, no one the least acquainted with history can fail to trace her through centuries to a remote period.

Her principles and virtues he recognizes among the good of every

age; on her roll, he reads the names of illustrious men whose lives have left an unfading halo around their memory; and on the pages of her history he beholds the record of her beneficent deeds, dating back to the obscure past.

More than this, if he rightly comprehends the institution and its design, he regards it as the most perfect establishment ever conceived and erected by man. He respects it for its antiquity, but he reveres it for its purity and its intrinsic worth. It is not to him a moldy relic of a barbarous age unsuited to the present wants of mankind; it is not a society which has accomplished its mission, and is fit only to be buried with decent ceremonies.

It is a system perfect in itself; no age can improve it, and yet it is adapted to every age and every people; and it is as young and vigorous now as it was centuries ago and as capable of producing results beneficial to the human race. Such we believe to be the opinion of Masons who value our time-honored order and desire to promote its interests.

— Allyn Weston,  
*The Ashlar*, Oct. 1857

## Quick Quotes

Confidence is preparation. Everything else is beyond your control.

— Richard Kline

The way we communicate with others ultimately determines the quality of our lives.

— Anthony Robbins

You have to expect great things of yourself before you can do them.

— Michael Jordan

Fight for your opinions, but do not believe that they contain the whole truth or the only truth.

— Charles Dana

A true friend never gets in the way unless you happen to be going down.

— Arnold Glasgow

Some people think it is holding on that makes one strong. Sometimes it is letting go.

— Sylvia Robinson

Your chances of success in any undertaking can always be measured by your belief in yourself.

— Robert Collier

Build for your team a feeling of oneness, of dependence on one another, and of strength derived by unity.

— Vince Lombardi

Unless I accept my faults, I will most certainly doubt my virtues.

— Edward Thomas

A well-developed sense of humor is the pole that adds balance to your steps as you walk the tightrope of life.

— William Arthur Ward

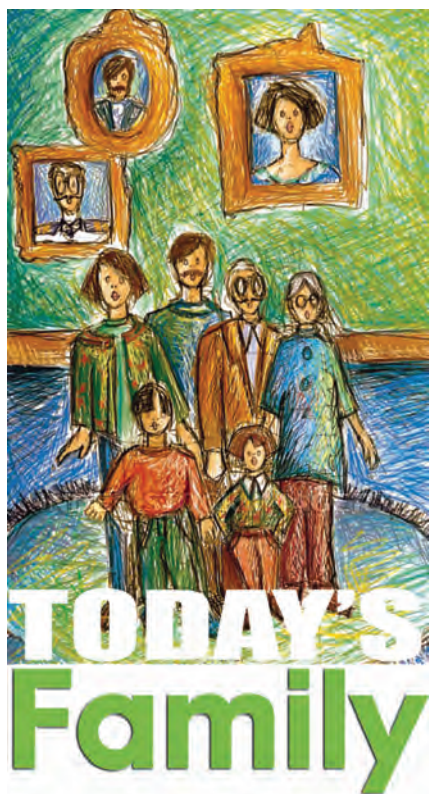
Adversity is another way to measure the greatness of individuals. I never had a crisis that didn't make me stronger.

— Lou Holtz

Know well what leads you forward and what holds you back, and choose the path that leads to wisdom.

— Buddha





## Travel bargain: State Parks

Many of today's state parks will bring you closer to nature, and you won't have to sleep in a tent to appreciate it. They have rustic lodges and cabins priced from \$29 to \$80 a night. Most have good restaurants and great views. Those highlighted recently in *Newsweek* include:

Blackwater Falls State Park, WV; Brown County State Park, IN; Burr Oak State Park and Resort, OH; Cumberland Falls State Resort, KY; Degray Lake Resort, AR; Douthat State Park, VA; Fort Stevens State Park, OR; and Kodachrome Basin State Park, UT.

## More dogs at rail stations

In airports, dogs sniff cargo, luggage, and passengers. In subway and rail stations, they focus on passengers and their bags. The Transport Security Administration (TSA) plans to add more highly trained dogs, primarily German shepherds, Belgian malinois and vizslas, that are experts at sniffing out bombs.

According to TSA, the dogs project a forceful image that reassures travelers. They convey the message that security is happening. And they look good.

TSA wants to make canine teams so prevalent in transit hubs that suicide bombers would believe they'd be caught before they could strike.

## New rules on children's passports

The Homeland Security Department has announced that children will not need passports to come into the U.S. by land or sea. Children who are 15 or younger who are U.S. or Canadian citizens and have parental consent will be able to enter the U.S. (when new passport rules take effect in January of 2008) with just a birth certificate. Those who come by air, however, still need a passport.

Children age 16 to 18 will be allowed to cross with birth certificates if they are part of a school, religious, athletic, or cultural group.

The new rule was designed to make it less expensive for families to travel.

## A second shot for chicken pox

The Centers for Disease Control and Prevention now recommends that children get a second shot of chicken pox vaccine between the ages of four and six.

Outbreaks of chicken pox tend to start with unvaccinated children. A second shot offers more protection.



## TV: Where do we watch?

According to an April 2007 television study, one-third of television watchers watch broadcasts outside their home. The Arbitron Inc. study confirms that television viewing habits are changing but television is still a social medium. Of those who said they watched TV away from home, more watched TV in someone else's home, at 25 percent. About eleven percent said they watched TV at a restaurant or bar and seven percent watched at work.

## Less-expensive adventures

It may cost an arm and a leg to take the family to one of the big amusement parks, but there are a lot of other excursions that are fun, educational, and reasonably priced.

- Steam railroads. There are more than 40 19th century railroads in the U.S. and Canada on which you can take a short ride for a reasonable price. To find one near you, Google "tourist trains."

- Berry and fruit picking at farms. Check the phone book or search the Internet for "pick our own fruit (state name)."

- Hands-on science museums. Children can learn about everything from oceanography to the human body. Check the phone book or search for "hands-on science museums."

- Corn mazes. They are 3-D puzzles you can walk through and have become very popular. Check [cornfield-maze.com](http://cornfield-maze.com) or call the chamber of commerce to find one.

## How IDs are stolen

While consumers are more vigilant about sharing personal information, some of the oldest causes of identity theft are taking the highest toll. According to Javelin Strategy and Research, 38 percent were caused by a lost or stolen wallet, checkbook, or credit card. Friends were responsible for 15 percent of ID thefts.

Retail and telephone purchases were responsible for 15 percent; stolen paper mail for nine percent; computer viruses, spyware, hackers, and phishing, 12 percent. Online transactions, only four percent.



# More than Just Books . . .

## Van Gorden-Williams Library at the National Heritage Museum

### *Mystery surrounds extraordinary book*

Of all the extraordinary books in the Van Gorden-Williams Library at the National Heritage Museum, one of the most extraordinary is the first Masonic book published in the United States, a book printed by Benjamin Franklin in 1734.

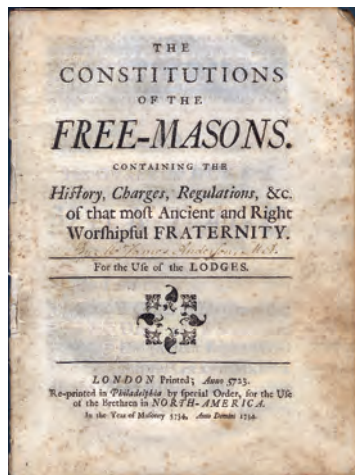
Franklin's book is a reprint of James Anderson's *The Constitutions of the Free-Masons*, which was the very first printed book of Masonic constitutions, published by William Hunter in London in 1723.

Franklin's book is a reprint — both in content and in design layout — of the 1723 Constitutions. The layout of each page is, in most cases, an exact copy of what one sees in the 1723 edition, leading one to conclude that Franklin must have had a copy of the 1723 Constitutions open in his print shop (or at least nearby) as he set the type for his reprint edition.

*Franklin's Constitutions* was published in June 1734, shortly before he became Grand Master of Pennsylvania. Interestingly, Franklin did not give himself credit anywhere within the book for being the publisher. How then do we know that Franklin printed this item?

One way is that scholars have attributed this book to Franklin's press on the evidence of the type used — a sort of typographical forensics. There is also further, secondary evidence, such as the series of advertisements for Franklin's Constitutions which first appeared in Franklin's newspaper, the *Pennsylvania Gazette* in May 1734, all explicitly stating that the book is "Reprinted by B. Franklin."

*Franklin's Constitutions* is an exceedingly rare book. Three fairly recent bibliographic censuses have been done for this book — in 1971, 1974, and 2003 — each of which counted less than 20 existing copies in the world.



That being said, there may be more copies of the book in private hands. For example, the Van Gorden-Williams copy was purchased at an estate auction in 1988. This copy was not noted in the first two censuses, although it was counted in the 2003 census. The Van Gorden-Williams Library's copy of Franklin's Constitutions becomes even more interesting the more closely one looks at it.

We notice, for example, the autograph signature of a former owner of the book, Lewis Evans, as well as the year 1741 written on page 30 of the book. Lewis Evans was an important early cartographer, draftsman, and geographer. A little research reveals that Evans and Franklin knew each other and that their personal connection was both close and long-lasting.

Evans was born in Wales around 1700, was living in Philadelphia by 1736, and as early as 1744 was working with Franklin. The illustrations in Franklin's *An Account of the New Invented Pennsylvanian Fire-Places*, published in 1744, were drawn by Evans.

In 1755, a year before Evans's death, Franklin published Evans's *A General*

*Map of the British Colonies in America*. Additionally, we also know that Evans bought books from Franklin.

Some of Franklin's account ledgers are still in existence and show that Evans purchased particular books from Franklin in the 1730s and 1740s. (Unfortunately, there is not, as far as I know, evidence in Franklin's ledger books that specifically shows Evans purchasing the *The Constitutions of the Free-Masons* from Franklin.)

A few intriguing questions remain. First, why did Lewis Evans purchase Franklin's reprint of the Constitutions? I have not yet found evidence that Evans was a Freemason.

Also, why did Evans purchase this in 1741, as he presumably did, seven years after the book was published?

Franklin most likely printed the Constitutions with the hope that members of various colonial Masonic lodges would buy up the edition.

However, as late as 1750, Franklin was still advertising remaindered copies for sale, an indication that they did not sell as well as Franklin might have hoped.

Did Evans buy his copy out of curiosity about the fraternity? Because he was a business associate of Franklin, did Evans obtain the book at a reduced cost or possibly even free, since Franklin was clearly not having an easy time selling out the edition he printed? These are questions that do not yet have answers, although, with further research, more may possibly come to light.

The Van Gorden-Williams Library & Archives is open to the public Monday-Saturday, 10-5. Reference assistance is available. You may contact us at 781-457-4109 or [library@monh.org](mailto:library@monh.org).



JEFFREY CROTEAU, is the Public Services Librarian at the Van Gorden-Williams Library at the National Heritage Museum.

# READERS



# RESPOND

## UnMasonic Meeting

In response to the Grand Commander's article 'UnMasonic Meeting', it is a home run (Commander's Message, Feb. 2007). There is a reason my grandmother used to tell me "Keep it short and sweet." The sage wisdom of the past is good for the present and the future. The year that I became Master was the same year I became a new father of twin boys. My time was at a premium and so was the time of my young suite of officers. I practiced what the previous masters of my lodge had before me, being prudent with the members' and officers' time.

This type of enlightenment should be mandatory for all officers entering the line. We need to run our lodges like we do our businesses, keeping aware that time is our most precious commodity.

*William T. Moreau, 32°  
Pawtucket, RI*

## Dr. Robinson's Son Remembers

Your recollections of Lynnfield are remarkably similar to my own with the exception that my memories go back about nine years further than yours (Etcetera, etcetera, etc., Feb. 2007). The center of town was the location of George Roundy's general store. The post office was a small building owned by the Postmistress, Anne Cox, who had a small gift and card shop on one end of the building. I remember the daily passenger train between Boston and Lynnfield Centre on which my Grandfather commuted to Boston daily. I can recall my original telephone number, LC 27, and the fact that whenever I was trying to find Dad all that was required was to lift the receiver and ask the operator where he was. She nearly always knew and could connect me. The craft was such a large part of his life, beginning with his First Degree in 1923 and continuing with the final visit to his lodge last January.

*George S. Robinson Jr., 32°  
Chester Springs, PA*

**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.**

## On the Lighter Side of 4- and 5-year olds:

- Melanie, 5, asked her Granny how old she was. Granny replied she was so old she didn't remember. Melanie said, "Just look in the back of your pants. Mine say 5 to 6."
- Brittany, 4, had an earache and wanted a pain killer. She tried in vain to take the lid off the bottle. Her mother explained it was a child-proof cap. Eyes wide with wonder, the little girl asked: "How does it know it's me?"
- Susan, 4, was drinking juice when she got the hiccups. "Please don't give me this juice again," she said, "It makes my teeth cough."
- Marc, 5, was in bed and looking worried. When his Mom asked what was troubling him, he replied, "I don't know what'll happen with this bed when I get married. How will my wife fit in?"
- James, 4, was listening to a Bible story. His dad read: "The man named Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned to salt." Concerned, James asked: "What happened to the flea?"
- Sunday prayer: "Dear Lord," the minister said, with arms extended toward heaven, "Without you, we are but dust." The little girl turned to her dad and asked in her shrill 4-year-old voice, "Dad, what is butt dust?"

**HIRAM™**

By **WALLY MILLER**





# et cetera, et cetera, etc.

## All-seeing eye

It is amazing how omnipresent this fraternity can seem. It sometimes appears to reach across time and space.

In late May I took a short vacation from the Supreme Council office and participated in the Cabot Trail Relay — a 185-mile footrace tracing the famed Cabot Trail on Cape Breton Island in Nova Scotia.

Headquarters for the race was in the quaint little village of Baddeck on the shores of Bras d'Or Lake. As the last of the timing equipment for the 27-hour competition was packed away at the finish line in front of the courthouse downtown, another event was taking place nearby.

Just a block north the Baddeck Masonic Hall, home to St. Mark's Lodge, was celebrating its 109th anniversary and was designated as an historic site. Interestingly, funding for the structure, back in 1898, came through a loan from Mabel Bell, wife of Alexander Graham Bell. The well-know inventor and his spouse made Baddeck their home from the 1880s to the early 1920s.

## Blast from the past

Apparently *The Northern Light's* "Views From the Past" column has stirred interest around the globe. As its name suggests, the feature highlights views and opinions that were printed in Masonic publications through the years.

In the February 2007 issue a story originally printed in *The Brotherhood* in July 1915 was highlighted.

The 92-year-old article commented on a request to the Grand Orient of Italy, asking for approval of the formation of two women's lodges — one in Florence and the other in Turin.

*The Northern Light* has been informed that in a recent edition of *The Square*, published in England, parts of the story were reprinted, but the original publication date of 1915 was not

mentioned. Under the heading "Feminine Overtures" *The Square* correspondent says, "Apparently the Grand Orient of Italy has been asked to approve the Constitution of two women's lodges and will do so."

The article ends by saying "We don't think the American committee for recognition will take kindly to this odd behavior."

It should be noted that *The Northern Light* includes these writings from long ago, not as news items, but rather as vignettes of our fraternity's history.

The good news from this incident is that we know people are reading them.

## See you in the funny papers?

Longtime readers of *The Northern Light* have enjoyed the comic strip, "Hiram," by Wally Miller since the early 1990s.

The light-hearted and Masonically themed installments regularly appear on page 30 of the magazine.

Unfortunately the artist passed away in October 2005. Before he died, though, he supplied many issues worth of Hiram's adventures and *The Northern Light* has been publishing them since that time.

No decision has been made yet on an eventual replacement. The page may take another form altogether.

We are, however, considering the possibility of a new cartoon. If you are artistically talented, we invite you to submit samples of your work.

Keep in mind that any successor to "Hiram" must have a professional look, must relate to the Scottish Rite and Freemasonry, and the artist needs to have a sense of humor.

All non-returnable samples should be sent to *The Northern Light*, 33 Marrett Rd., Lexington, MA 02421.

Who knows? We may discover the next Wally Miller.

## Tree dedication

In June the late Sovereign Grand Commander Walter E. Webber was memorialized with a tree dedication.

The ceremony was held at Pounder Hall, near the Central New York 32° Masonic Learning Center in Oriskany, NY. Scottish Rite members from the Valleys of Utica, Syracuse, Schenectady, and Buffalo attended. Walter Webber passed away in April 2006.

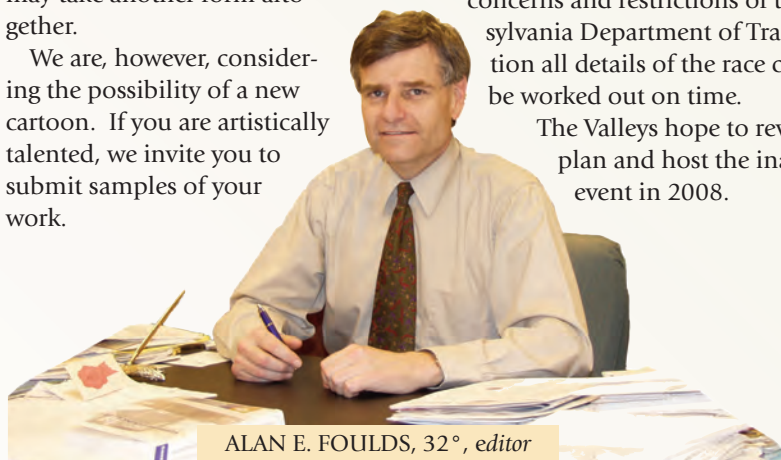
## Relay on hold

The Valleys of Bloomsburg, Allentown, and Reading — all of Pennsylvania — had planned an ambitious fundraising event to benefit the learning centers in their area.

A 180-mile circle, beginning at the Bloomsburg Fairgrounds was to have traversed 37 townships.

Race organizers, however, announced a postponement. Due to concerns and restrictions of the Pennsylvania Department of Transportation all details of the race could not be worked out on time.

The Valleys hope to revive the plan and host the inaugural event in 2008.



ALAN E. FOULDS, 32°, editor



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