

THE Northern Light

A Window for Freemasonry

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PRINTED AT THE PRESS, MASSACHUSETTS,

By Brother ISAIAH THOMAS,

In the Christian Era MDCCXCVIII; in the Year of Light 100DCCXCVIII.

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**“Time is a precious commodity.
But time well spent is invaluable.”**

— John Wm. McNaughton, 33°



The ‘UnMasonic’ Meeting

Having attended many Masonic meetings in my 33 years as a Mason, I have come to the conclusion that too often presiding officers take advantage of their time in the spotlight. Because it is their moment to shine, they feel compelled to stretch out a meeting endlessly without realizing that the average member in attendance is either nodding a weary head or looking helplessly at his watch.

I was recently invited to attend a Scottish Rite awareness meeting sponsored by the Valley of Detroit. The Valley moved to nearby Dearborn a year ago and is still adjusting itself to a new location.

A large group of potential Scottish Rite members and their wives were invited to attend the dinner meeting that had been planned by Ill. Brothers Robert Conley, 33°, and David Bedwell, 33°. Valley representatives were strategically placed at each table to answer questions from the prospects.

I was prepared for the typical Masonic meeting with an endless array of speeches and plenty of hard-sell pitches. Following the dinner, there was a short promotional video followed by a well-prepared and brief message. There were no introductions.

Before I realized it, the meeting was over. How unMasonic! Where was the endless array of speeches and introductions? Where was the hard sell?

But then there was another unusual phenomenon. Nobody left. Everyone remained at the tables actively engaged in conversations, and many of these people had begun the evening as total strangers. The common bond, of course, was Freemasonry.

Eventually a woman got up from her seat to go over to Brother Conley and said to him, “I want my husband to belong to an organization like this.”

There is a message here. Time is a precious commodity. But time well spent is invaluable.

Too often we have attempted to wear down an audience with too much at one time. Yet in this instance the audience was electrified, and it was refreshing.

Perhaps we should look seriously at the way in which we conduct our Masonic meetings. Perhaps we should take a lesson from a Valley that has found a way to conduct an “unMasonic” meeting.

John Wm McNaughton
Sovereign Grand Commander

Unlocking The C-O-D-E

By AIMEE E. NEWELL

*Masonic and fraternal aprons
have more meaning than meets the eye*

What runs through your mind when you put on your Masonic apron? Do you remember the first time you wore it? Or perhaps you think of the teachings of your degree rituals?

Have you ever considered the history of Masonic aprons – how they were made prior to sewing machines or how the symbols and designs evolved?

Among all Masonic symbols, to outsiders the most recognizable is the apron.

Images of Masons from the late 1700s through the present day are instantly identifiable when they show a man wearing his apron, whether it is George Washington or a current Master.

While the idea of a man wearing an apron seems odd to many, Masonic aprons extend from a long European tradition of tradesmen donning a leather apron to protect their clothing and their bodies as they worked.

Opening June 30, at the National Heritage Museum's Van Gorden-Williams Library and Archives, the new exhibition, "Unlocking the Code: Masonic and Fraternal Aprons," will feature a selection of aprons from the museum's pre-eminent collection in order to explore their history and design.

With over 400 aprons, the National Heritage Museum has gathered the best collection in the country.



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



Masonic apron worn by Theodore Roosevelt at the cornerstone laying of the Provincetown Pilgrim Monument, August 20, 1907, made by Miss Rose Lipp, Boston, Massachusetts. Loaned by the Grand Lodge of Masons in Massachusetts.

In addition, the museum is the current home of the apron collection from the Grand Lodge of Masons in Massachusetts, with hundreds of aprons of its own. These combined collections form an unparalleled resource.

The aprons span the globe, as well as the centuries, and have many lessons to teach about Masonic history and tradition, American history and culture, and personal stories.

A History of Masonic Traditions

A plain white apron with a simple purple (or blue) border resembles

countless Masonic aprons used for centuries in American lodges.

However, one that is now part of the Grand Lodge of Massachusetts collection is made special by the handwritten card attached along the bottom.

The signature is easy to make out, "Theodore Roosevelt." And at the top right corner are the words, "The White House/Washington."

The handwritten lines along the bottom tell a story: "Apron worn by the President at the laying of the Corner Stone of the Pilgrim Memorial Monument at Provincetown, Aug. 20. 1907."

This one simple object preserves information about U.S. President Theodore Roosevelt, American Freemasonry, local history and even early 1900s apron production — it has a maker's



Masonic Scottish Rite apron for Prince of Jerusalem degree, circa 1830, possibly Connecticut. Collection of National Heritage Museum.

label attached on the back reading, "Miss Rose Lipp Society Regalias Boston, Mass."

Rose Lipp was a dealer and manufacturer of Masonic regalia working in Boston at least until the mid-1920s. The National Heritage Museum has a number of regalia items with her labels.

Provincetown's Pilgrim Monument had its cornerstone laying on August 20, 1907, with a great deal of ceremony and fanfare, including the participation of the Grand Officers of the Grand Lodge of Masons in Massachusetts.

Grand Lodge Proceedings include the text of the main address by R.W. William B. Lawrence, which recounts the first time the Mayflower anchored – not in Plymouth, but in Provincetown Harbor.

The ceremonies also included music by the "Harvard Quartette." The Grand Officers of the Grand Lodge of Massachusetts made the trip to the tip of Cape Cod by train and arrived one hour late to find President Roosevelt already speaking to the crowd.

This apron, offering insight about how the Grand Lodge collection was formed, what types of items were important, and why certain objects were presented to the lodge, was probably given to the Grand Lodge of Massachusetts immediately or shortly after the ceremony.

In this case, the apron was prized for several reasons: it was worn by the U.S. President at an important ceremony for a uniquely American monument presided over by the Grand Officers of

the state's Grand Lodge, and it carries a maker's label as well as a handwritten note with Roosevelt's signature.

While photographs of the ceremony exist to assist us in learning about the events of that day, the apron adds to our knowledge in a way that the photographs cannot. All of the photographs, at that time, were black and white.

We cannot tell whether the aprons worn by those pictured had blue trimming or purple, or other colors – and, as readers of this publication know all too well, the different colors convey very different symbolic meanings.

A second apron suggests another tradition that aprons help us understand — Masonic symbols. That Scottish Rite apron dates to about 1830 and was probably made in New England, possibly in Connecticut.

The pink silk apron is embroidered with gold thread and sequins and shows the symbols of the 16°, or Prince of Jerusalem Degree.

Over time, the silk has faded; underneath the edge of the flap the original color of the silk is still visible — a much darker, richer red tone.

The body of the apron includes a depiction of the Second Temple, along with "D" for King Darius and "Z" for Zerubbabel. The symbols come from the story of the rebuilding of the temple, made difficult by outside forces who wanted Zerubbabel to fail.

Today, the story offers an allegory about the trials we face when we attempt to build a better life by following an ethical code and helping others.

Aprons such as this one will be included in the museum's exhibition in order to identify some of the common fraternal symbols, drawing non-Masonic visitors into the rich tradition of Freemasonry and introducing them to its philosophy and values.

The Influence and Spread of Freemasonry

Aprons help to illustrate the influence and spread of Freemasonry, not only throughout America, but also throughout the world. ➤

Masonic apron, circa 1815, possibly New England. Collection of National Heritage Museum, Gift of Armen Amerigian.



➤ A purple, white and gold apron from the mid-1940s (now in the collection of the Grand Lodge of Massachusetts) has an emblem at bottom center showing the symbol of the District Deputy Grand Master — a compasses and rule with a crescent moon in the middle.

Around the top of the symbol is applied braid spelling “China.” Indeed, the apron has a maker’s label under the flap reading, “Kong Sun General Tailor and Masonic Regalia Specialist Shanghai.”

The first lodge in China was chartered in 1865 in Shanghai by the Grand Lodge of Massachusetts. By 1920, there were five lodges in that country.

After initial success and increasing membership, World War II brought dark days to the Chinese lodges. All of the country’s lodges went into recess after Pearl Harbor with worse to come. Lodge properties were seized by the Japanese and many Masons were arrested, imprisoned or put into internment camps.

After the war, many of these same Masons worked to re-establish the fraternity in China and to rebuild the temples. This apron was worn by District Deputy Grand Master Franklin C. Fette, the last District Grand Master of China. Fette was installed in that position in Boston in 1946.

After reviewing the lodge’s records housed in Massachusetts, he returned

to China to work on bringing the Brothers back together.

According to the June 12, 1946, Grand Lodge of Massachusetts Proceedings, “new regalia for each of the five [Chinese] Lodges is now being made in this country and will be sent forward as soon as possible with the compliments of the Grand Lodge.”

Judging by the label sewn to this

apron, that same regalia was supplemented by aprons, and perhaps other items, made by Chinese regalia makers.

In addition, this apron helps illustrate the resiliency of Freemasonry in China by showing that there was enough demand and resources to support at least one regalia maker so soon after the defeat of the Japanese.



Masonic apron owned by Sovereign Grand Commander Walter E. Webber (1943-2006), circa 1980-1990, Macoy Publishing and Masonic Supply Company, Inc., Richmond, Virginia. Collection of National Heritage Museum, Gift of Leslie Webber.

Masonic District Deputy Grand Master of China apron worn by R.W. Franklin C. Fette, circa 1946, made by Kong Sun, Shanghai, China. Loaned by the Grand Lodge of Masons in Massachusetts.



Freemasonry’s Relationship to American Industry

From the 1700s through the present, Masonic aprons illustrate the rise and innovations of American manufacturing. They employ prevalent decorative and manufacturing techniques of their time.

Many late 1700s and early 1800s aprons were printed using an engraving plate and then hand-painted to fill in details.

Other early aprons were painted free-hand, using published books and broadsides for inspiration. One popular design was engraved by Edward Horsman around 1815 and was particularly popular among New England Freemasons.

The Grand Lodge of Massachusetts considered the emblems to be arranged with “taste and propriety.”

The Van Gorden-Williams Library and Archives includes many printed certificates and books with designs that were also adapted for aprons.

Personal Stories

Finally, each apron in the National Heritage Museum collection was owned and worn by a specific Mason. Although we may not always know the name of that person, sometimes the apron can suggest information about where it was made or used, who made it, and what type of degree or office the owner achieved.

Another featured apron is a more modern apron and we do know who owned it — former Sovereign Grand Commander Walter E. Webber (1943-2006). The National Heritage Museum collects and interprets artifacts up to the present day in order to tell the full story of Masonic and fraternal organizations in America.

Sovereign Grand Commander Webber's apron reflects his status as a Mason while also offering a way to remember his achievements. Bro. Webber's widow, Leslie, donated three aprons to the museum that were worn at meetings and ceremonials.

Not only do these aprons show late 20th and early 21st century style, materials, symbols and manufacturing techniques, but they also provide evidence of the present-day Masonic hierarchy and illustrate how Masonic leaders emerge, by representing the many offices and memberships that this Sovereign Grand Commander held as he gained leadership experience.

Bro. Webber became Master of his blue lodge, Casco Lodge No. 36, in Yarmouth, Maine in 1979.

A year later, he served as District Deputy Grand Master for the Grand Lodge of Maine. In 1987, he received the 33°, eventually becoming an Active Member and Deputy for Maine before assuming the post of Sovereign Grand Commander in 2003.

This apron undoubtedly reminded Grand Commander Webber — as it reminds us — of his early leadership role and the lessons he learned at that time.

"Unlocking the Code: Masonic and Fraternal Aprons" will be on view at the National Heritage Museum's Van Gorden-Williams Library from June 30 to December 9, 2007.

In order to protect and preserve the collection, there will be a rotation of aprons on display.

For more information about the National Heritage Museum, its exhibitions and programs, please call 781-861-6559 or visit our website at nationalheritagemuseum.org.



Masonic apron, circa 1836, possibly New England, probably made by Mary King. Collection of National Heritage Museum.

The upcoming exhibition will include several examples of aprons with the printed source of their design, illustrating the multitude of such treasures in the collections of the National Heritage Museum.

Aprons continued to adapt and evolve during the late 1800s and into the 1900s. As the clothing industry mechanized and standardized sizes after the Civil War, aprons followed suit.

Regalia catalogs from the late 1800s and early 1900s, including a circa 1915 catalog from The C.E. Ward Company of New London, Ohio, offer a variety of Masonic aprons.

The C.E. Ward catalog includes plain white cloth and leather aprons, printed aprons, aprons bound in silk ribbon, silk embroidered aprons (including a hand-embroidered option), and officers and presentation aprons.

By that point, aprons were selling as "one size fits all," a distinct difference from the early 1800s when many aprons were custom-made at home for specific Masons.

Even today's aprons continue to incorporate manufacturing advances such as fabrics that are more stain-resistant and less apt to fade.

Women Were and Are Involved in Freemasonry

Although only men can join Freemasonry, the wives and daughters of Masons have a long tradition of their own in supporting the membership of their husbands, fathers and brothers.

The techniques used to decorate early

aprons — watercolor, theorem painting and embroidery — were those taught at female academies in New England and the Mid-West.

The National Heritage Museum collection includes several aprons that are documented as being made by a woman for her Masonic relative.

For example, one apron is accompanied by a handwritten card explaining, "John McFarlane Present from his Daughter Mary King 1836." The same information is also inscribed under the flap.

Some historians have suggested that women viewed Freemasonry in an adversarial way since they were prohibited from membership.

However, aprons like this one, suggest a more balanced view of this history. Recent studies show that women supported Freemasonry's goals and philosophy.

Historian William D. Moore studied 19th-century fundraising fairs held to benefit the construction of Masonic halls and temples, finding that these fairs were largely put on by women. He explains, "Women not only affected the fraternity's functioning, but they were also actively committed to its existence and supported its material welfare."

Moore points out that women participated in the Masonic world because it "taught morality, ethics and charity" — virtues that American women were charged by society to champion on a household level. Masonic aprons made by women offer additional evidence to support these ideas.

Printer, Patriot, Freemason

By JEFFREY R. CROTEAU

*Isaiah Thomas spreads
independence and Freemasonry*

It was the night of April 16, 1775, just a few days before the first shots of the American Revolution would be fired on the green in Lexington.

Under growing threats of retribution from the British forces occupying Boston, Isaiah Thomas (1749-1831) — printer, Freemason, and a radical Revolutionary patriot — sent his printing press and type cases on a boat that crossed the Charles River to Charlestown and which were then conveyed over land to Worcester, 40 miles to the west.

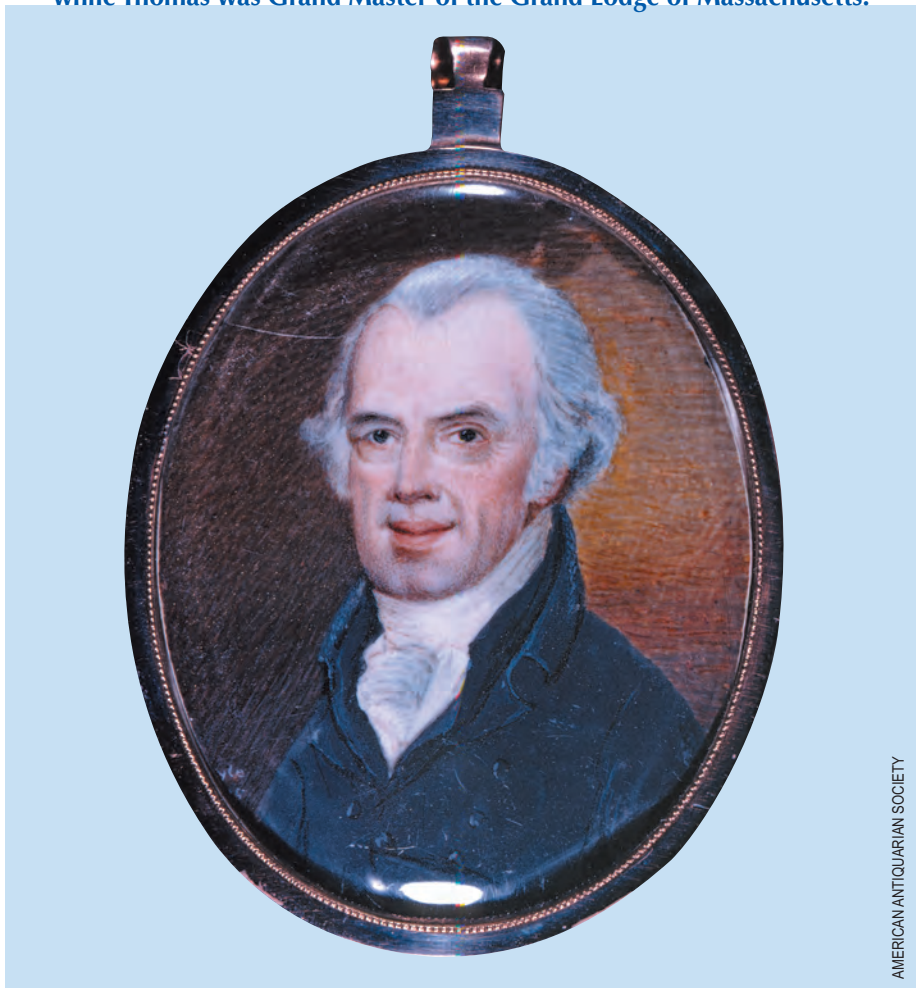
What remained in his print shop in Boston was either carried off or burned after he fled. Thomas had made himself, in his own words, “very obnoxious to the friends of the British administration.” He did this most publicly through articles in his incendiary newspaper, the *Massachusetts Spy*.

More covertly, he published handbills for the Sons of Liberty and was instrumental in spreading news throughout the colonies of British abuse of colonists. Thomas’ infamy among Loyalists was far-spread: he was burned in effigy as far south as North Carolina.

It was with the sound of early morning gunfire on the green in Lexington on April 19, 1775, that the American Revolution began in force. However, printers like Thomas were essential in laying the long foreground leading up to the actual battles of the Revolution.

The important role that Thomas’ newspaper played in the years leading

Portrait miniature of Isaiah Thomas, painted by William M.S. Doyle in 1805, while Thomas was Grand Master of the Grand Lodge of Massachusetts.



AMERICAN ANTIQUARIAN SOCIETY



JEFFREY R. CROTEAU, is public services librarian for the Van Gorden-Williams Library at the National Heritage Museum

up to and during the war cannot be understated. Newspapers such as Thomas’ not only disseminated news, but they also spread political ideas and propaganda. In his case these political ideas and propaganda were very

strongly in support of the cause for independence of the American colonies from the British.

The *Massachusetts Spy*, as with many newspapers of the time, was not prone to understatement. On May 3, 1775, less than three weeks after the battle of Lexington, Thomas printed the first issue of the *Spy* from his new office in Worces-

ter and contained his version of the events of April 19.

To modern eyes, its opening lines sound less like reportage and more like a call to arms: “*Americans! Forever bear in mind the Battle of Lexington!* — where British troops, unmolested and unprovoked, wantonly, and in a most inhuman manner fired upon and killed a number of our countrymen, then robbed them of their provisions, ransacked, plundered and burnt their houses!”

The risk that Thomas faced by printing articles that criticized the British was quite real.

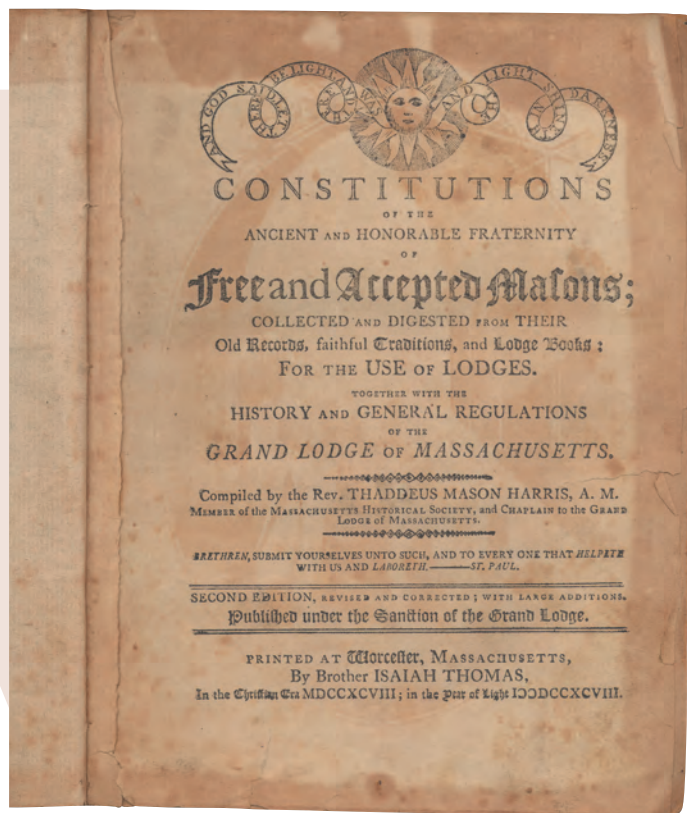
For example, Thomas recalled that on March 10, 1775, a man who (according to Thomas) had been framed by British officers for a crime he hadn’t committed, was tarred and feathered and paraded past Thomas’ printing office in Boston by British soldiers, some of the soldiers yelling “The printer of the *Spy* shall be the next to receive this punishment!”

Thomas, at least in retrospect, relished his role as an instigator. Years later he wrote that he “had the honor of being included with John Hancock and Samuel Adams in a list of twelve persons who were to be summarily executed when taken” by the British.

The story above may already be familiar to those interested in the American Revolution, the history of printing, or how the two overlap.

Yet to those interested in American Masonic history, Thomas is also an interesting figure. Indeed, in Thomas we can see how Freemasonry, the convictions of a revolutionary American patriot and a man who knew the power of

Title page of the Grand Lodge of Massachusetts Book of Constitutions, printed by Isaiah Thomas in 1798.



the printed word, all meet in one person.

Although we often speak of Masonic history and American history as though they are two distinct categories, we know they are not. Freemasonry does not — and never did — exist in a vacuum. Among many other things, Thomas was a printer and a Freemason, and these two aspects of his life overlapped and no doubt influenced each other.

Thomas is of interest to the Van Gorden-Williams Library at the National Heritage Museum in Lexington, MA, for a number of reasons.

In many ways Thomas can be seen as a reflection of the goals and focus of the library and archives. The institution collects and makes available to researchers materials pertaining to Masonic history and American history and culture, including works related to the American Revolution.

The Van Gorden-Williams Library collection contains some early and important books and pamphlets printed by Thomas that go far in illustrating his deep involvement with Masonry in the late 18th and early 19th centuries.

We don’t know exactly when or with what lodge Thomas was made a Mason. Although probably not yet in the fraternity in 1775, Thomas was a friend or close associate of many of the well-

known revolutionaries at the time, many of whom were also members of the craft; men such as Paul Revere, John Hancock, and Joseph Warren.

The first lodge that we know Thomas was a member of, Trinity Lodge of Lancaster, Massachusetts, was chartered on January 30, 1778, by the Massachusetts Grand Lodge.

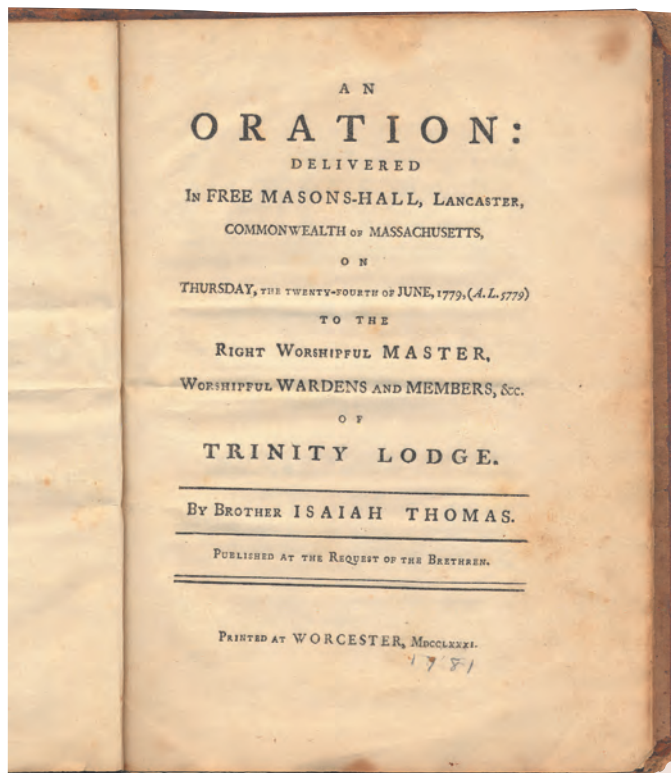
We know that Thomas was involved with this lodge shortly after it was chartered, since he published — *At the Unanimous Request of the Society* — a sermon delivered by Zabdiel Adams on June 24, 1778, entitled *Brotherly Love and Compassion, Described and Recommended*.

Pamphlets that reproduce speeches or sermons — mostly delivered for the Feast of St. John the Baptist — were the most common type of book printed by the fraternity during the period leading up to the American Revolution.

By 1779, it is clear that Thomas had been made a Mason, since we know that “Brother Isaiah Thomas” delivered a speech to the members of Trinity Lodge on June 24, 1779, at the Freemasons Hall in Lancaster.

Two years later, in 1781, “At the request of the Brethren,” Thomas published a speech called *An Oration: Delivered in Freemasons Hall, Lancaster, Commonwealth of Massachusetts, on Thursday, the Twenty-fourth of June, 1779* (A.L. 5779). ➤

All of the printed items mentioned in this article are in the collection of the Van Gorden-Williams Library, with the exception of the *Massachusetts Spy*, the sermon by Zabdiel Adams, and a sermon by Aaron Bancroft.



Title page of an oration, delivered by Isaiah Thomas in 1779, and printed in 1781.

► Although some have speculated that Thomas may have become a Mason as early as 1775, before leaving Boston, it seems likely that he joined sometime shortly before giving the speech in Lancaster in 1779. Thomas remained involved with Trinity Lodge until 1782, serving as Junior Warden in 1781 and 1782.

The year 1792 is important in the history of Massachusetts Freemasonry. Until that year, Freemasonry in Massachusetts operated under two separate Grand Lodges — Saint John's Grand Lodge and the Massachusetts Grand Lodge.

This changed on March 19, 1792, when the two existing Grand Lodges met for the purpose of combining into one united Grand Lodge, to be called the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts.

A month later, a committee was formed "to consider and compile a book of Constitutions containing all things necessary for the use of the fraternity, . . . and the same be published under the sanction of the Grand Master."

The Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons was compiled by Thaddeus M. Harris and printed by Thomas in 1792. Six years later, in 1798, answer-

ing the Grand Lodge's call for a revision of the Constitutions, a second edition was published.

On February 8, 1793, a group of men met at the United States Hotel in Worcester for the purpose of forming a lodge. At that meeting, Morning Star Lodge was formed, with Isaiah Thomas elected its first Master.

Four months later, on June 11, 1793, the newly united Grand Lodge of Massachusetts met in Worcester for the purpose of consecrating the Morning Star Lodge and installing its Master.

Among those present from the Grand Lodge were Thomas' long-time associate, Paul Revere, who was a Past Grand Officer and would serve as the second Grand Master of the Grand Lodge of Massachusetts from 1794-97.

Aaron Bancroft, pastor of the Second Church in Worcester, delivered a sermon for the occasion, which was later printed by Thomas.

In 1795, the Rev. Bro. Thaddeus M. Harris, who was responsible for compiling the Grand Lodge of Massachusetts' Constitutions that were published by Thomas in 1792, delivered a speech to the Grand Lodge on the feast of St. John the Baptist in 1795.

The speech was printed in a pamphlet by Thomas and sold at his bookstore. The pamphlet is entitled *A Charge, Delivered before the Officers and Members of the Grand Lodge of Free and Accepted Masons, in the Commonwealth of Massachusetts, on the Festival of St. John the Baptist, June 24th, A.L. 5795*.

Among the items in the Library's collection is an eight-page pamphlet of the proceedings of the annual meeting of the Grand Lodge of Massachusetts, held in December 1804.

One of the activities that the proceedings reports is the unanimous reelection of "The Most Worshipful Isaiah Thomas, Esq." as Grand Master.

At the end of 1802, Thomas had been elected as fifth Grand Master of the Grand Lodge of Massachusetts, a position he would hold from 1803-05, and again in 1809.

Although Thomas's role in the early Grand Lodge is hardly forgotten, it is likely that today he might be more well remembered among the early Grand Masters of Massachusetts were it not for the fact that Paul Revere served as Grand Master from 1795-97.

As the sampling from the library's collection above illustrates, Thomas produced a number of Masonic books and pamphlets, many of them important to the early printed history of Freemasonry in America.

The majority of his publications, however, were not Masonic. Other books that Thomas published include almanacs, textbooks, music books, Bibles, and state histories.

The library's collection includes some of these non-Masonic publications by Thomas which illustrate other interests of his that were concurrent with his Masonic activities.

In 1793, Thomas co-published Samuel Williams' *The Natural and Civil History of Vermont*, which was the first book dedicated to the subject of Vermont's past ever published. In 1791, Thomas co-published volume two of Jeremy Belknap's *The History of New Hampshire*.

Both Thomas and Belknap would go on to play significant roles in preserving American history, with Belknap as the founder of the Massachusetts Historical Society in 1791, and Thomas as the founder of the American Antiquarian Society in 1812.

Among his many accomplishments, Thomas' formation of the Society stands as his lasting contribution to American culture.



Visions of A Society

The lodge as a model community

We hear the phrase “nation building” often these days in relation to our hopes for a peaceful outcome in the Middle East. Nation building is what the British and French and to a lesser degree the Portuguese and Belgians tried to do when their empires collapsed in the middle of the 20th century.

The defect in their thinking and the danger in ours is a belief that the institutions of one society can be easily transplanted to another. That rarely happens.

Let us consider another example of artificial transplanting. A few years ago, a corporation decided to build a model American community near Orlando.

It was built with all the features that the company believed were best in American life. Houses were built, sold and families moved in.

Then came a startling discovery: It was a community in appearance, but not yet a community in fact.

A community, like a nation, needs to have a common experience, a common memory and a shared set of values.

On that foundation it develops its own way of doing things, a vision of its own future and, eventually, its own institutions.

The shared experience, memory and values are what makes a community or a nation. The vision and the institutions are simply reflections of a community's shared experience.

M. Scott Peck in *The Road Less Traveled* made an interesting observation.



WAYNE T. ADAMS, 33°, is a Past Grand Master in Maine and a member of the Scottish Rite Valley of Portland.



He said, “Common wisdom holds that it is necessary to resolve conflicts in order to form a community. In fact, the opposite is true. It is necessary to form a community in order to resolve conflicts.”

We can see that this is true. It is necessary to have a common set of values before you can establish institutions which reflect those values and which promote a common vision for the future.

Modern Freemasonry evolved both in Europe and America during a period when free communities were forming.

In Europe and in America authoritarian government — top down government — was weakening fast in the cities, and shortly after, in the towns.

The old political and social structure was easy to understand. It was military, derived from a feudal society. With the rise of cities, that structure was questioned.

In both Europe and America people were asking who should govern; how should those in authority be selected; how should public decisions be made, and what values should be promoted and protected.

It is interesting to note that two of the most prominent scholars of Masonic history today are non-Masons: Margaret Jacob of the University of California, Los Angeles, and Stephen Bullock of Worcester Polytechnic Institute.

Margaret Jacob develops the thesis that thinking men in 18th century Europe thought of a Masonic lodge as the model of what a community should be;

continued on page 25

The craftsman Behind The craft

By ALAN E. FOULDS, 32°

*Bro. Craddock applies his craft
to Masonic history*

If you need a Masonic apron from the Civil War era, where would you go to find one? Well, Bro. Patrick Craddock found the answer to that question — himself.

Nearly 20 years ago, Patrick Craddock of Franklin, TN, was raised in a lodge in Oxford, MS, while attending college at the University of Mississippi.

As a student of history he was already heavily involved in historical interpretation of the Civil War.

As such he had taken part in several re-enactments of Civil War battles. Upon joining the fraternity his two passions became intertwined.

"I wanted to incorporate my membership in the lodge with my interpretation of the Civil War time period."

He said he looked for someone to make a "period correct" apron but found no one who did that sort of thing, and no one that even knew much about the subject.

By 1991, then working on his masters degree in historical preservation, he embarked on a mission to research the subject thoroughly.

As with all serious interpreters of the war he wanted to be accurate and authentic in any costume or uniform that he might create.

His introduction to historical aprons was through an exhibition catalogue of the National Heritage Museum in Lexington, MA. Entitled "Bespangled, Painted, and Embroidered," it opened the door to his interest in decorative aprons.

His next step came a year later in Great Britain. While pursuing a degree at the University of Wales he had the opportunity to continue his research in London.

Matthew Scanlan, assistant curator of the museum at the United Grand Lodge of England, provided him his



PHOTOS BY TIM PRINCE

Bro. Patrick Craddock at work in his Tennessee studio.

first chance for a hands-on examination of aprons. Craddock commented that he "felt like a kid in a candy shop."

He has since visited several museums and Grand Lodge buildings to view and photograph approximately 250 historic aprons.

He draws inspiration from the images but he also works hard at tailoring the aprons that he makes, matching the personality or interests of the recipient with appropriate symbolism.

For example, one lodge Brother is a police officer. The apron that Craddock designed for him contains an oversized set of square and compasses with a blue shield worked into the mix.

The entire image sits between Ionic and Doric columns, indicating "the wis-

dom to perform his duties well and the strength to carry them out."

Another friend is a retired master sergeant in the Marines who was raised as a Mason while on duty in Saudi Arabia.

His apron depicts a royal arch and "G" in front of the sun rising over the desert. It symbolizes the place where he was first brought to light.

Bro. Craddock's most challenging piece, to date, has been an apron showing the Franklin Masonic Building in his home town.

The structure was built in 1823 of Gothic Revival style for use by his lodge. He chose that particular design for a friend who has a strong interest in historical preservation.

Recently he has been constructing an

apron for a retired chief petty officer. Working with the themes of faith, hope, and charity, he centered on "hope." The symbol of hope, and also a representation of the navy, is the anchor.

Patrick Craddock says that 99 percent of the ideas come from his own imagination. He makes it clear that the recipients have no say in the final design.

He keeps a sketch book with him and records potential designs, often long before they appear on one of his aprons.

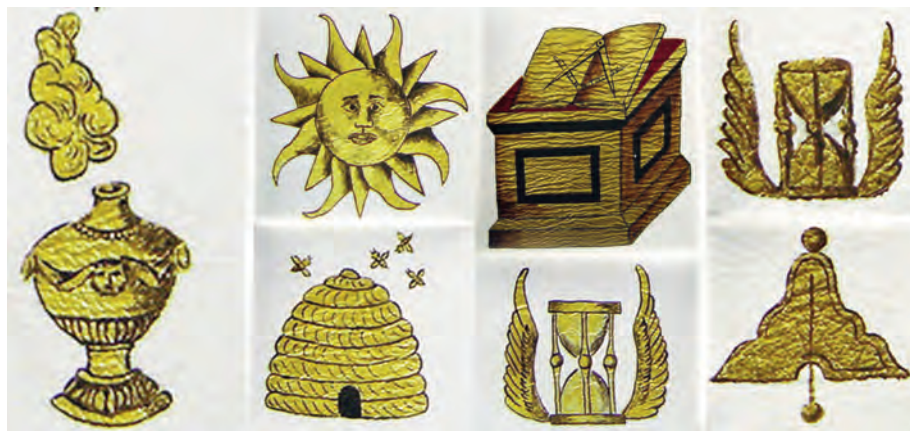
Although he does not consider himself an artist and has had no formal training, he has always enjoyed drawing.

His work is done using acrylic paints, with very small brushes for the fine detail. Most of the aprons are made of lambskin or cotton.

He says he uses acrylic paint for two reasons. First "it is an easy medium for an untrained artist."

Also, he says, "I don't want someone in the future to pass my work off as being from the Civil War era. They are replicas."

When asked if there is a common thread running through the aprons that he makes, he answers "There are two. Everyone I make them for is a close friend and all are living historians. The other common factor is that they represent styles of the mid-19th century."



Some of the Masonic imagery used in Craddock's work.

Bro. Craddock's passions meet in another way. His lodge, Hiram Lodge, No. 7, is an old one.

It was originally chartered through North Carolina, before Tennessee was a state. It meets in one of the most historic buildings in town.

After the fall of Nashville during the Civil War the community of Franklin became a federal military post.

The Masonic Building was used as barracks. In fact, to this day, initials and names of Union soldiers can be found carved in the wall of an upstairs men's room.

After the Battle of Franklin, in which there were 189 Union troops killed and

1,750 Confederate deaths, it became a military hospital.

"There are many members of the fraternity that are involved with re-enactments. Although we are not chartered and do not conduct formal lodge meetings while in camp, the Brothers often find a place — in a barn or tent — to meet on the level, in a way that such a meeting would have taken place in the 1860s, and to enjoy each other's company."

To date, he has made 23 historical aprons and they are scattered among friends in at least eight states, from Mississippi to Ohio.

Craddock kept only the first one he painted. Asked whether the recipients use them at various functions or display them he says, "I cannot speak for my Brothers, but my personal apron was worn every time I sat in lodge in Great Britain."

"The people I have given them to are friends within the lodge and within the reenacting community," says Bro. Craddock.

"The first dozen I made were presented as tokens of respect upon a friend's raising. As more friends joined the craft I realized that I couldn't keep up with my own desire to give them away. I had to let Brothers know that I was still interested in making them, but I would have to charge something for them."

He doesn't advertise them either with Masons or his reenacting world. It has all been by word of mouth.

He makes it clear, though, that this is not a sideline business. "It is something that I do because I enjoy it — and because when I wanted an apron like this, I had to make it because no one else does." From that necessity has developed this passion.



Apron depicting Franklin Masonic building in Bro. Craddock's hometown. Inset of globe on the apron.

32° Masonic Learning Centers for Children, Inc.

Paying it Forward

The parents in Providence have put out the challenge.

Their children are already enrolled in the learning center program and those spots are secure. In some cases their sons and daughters have completed their tutoring.

They don't need to worry. Nevertheless in March, more than a dozen people, who just weeks earlier did not know each other, joined forces and held a fundraiser for their learning center.

They did it, not for their own children: rather, they did it to help secure the future of the program. They did it

to make sure that others, in the future, would be offered the same opportunities afforded their families.

Thirteen parents, eleven with children currently enrolled and two with alumni, planned and operated a fun-filled evening at the Rhode Island Shrine Center.

On March 25, a silent auction, together with a night of entertainment, was set up in the facility's Imperial Room.

Auctioned off was a range of items including a hand-made bracelet coupled with lunch at a local café; a good old-fashioned do-it-yourself Rhode Island clambake, complete with open wire clam baskets, cookbook, lobster crackers, corn holders, plates, instructions, and a \$50 gift certificate for the lobsters and clams; crystal wine glasses; autographed baseballs and bats, and much more. The value of the donated items was in the thousands.

A wine station was established where bottles, complete with surprise gift certificates, sold for \$25 each.

A comedy show called "The Mixed Nuts Cabaret" kept attendees entertained.

Co-chair, Tracy Pagnozzi said that she was paying for private tutoring for her daughter when she discovered the children's learning centers.

She added, "The one-on-one tutoring at the center was just what my daughter needed. It was a godsend."

Even though her child has graduated from the program she wanted to help assure the center's future. "There are so many kids still waiting to enroll."

Louise Cherubini, center director, approached Pagnozzi a few months ago to see if they could come up with a way to raise money.

Together with co-chair Deb Poland

Raising Awareness and Dollars

The network of learning centers established by the 32° Masonic Learning Centers for Children, Inc., spans the 15-state Northern Masonic Jurisdiction at more than 50 locations.

Maintaining the sites and continuing to offer their services free of charge is expensive. Helping to alleviate the costs are several fundraising activities and donations.

On these pages is a sampling of the events and generosity that help advance the program.

Monster Donation

In March the 32° Masonic Learning Centers for Children, Inc., received a donation of 108 Dell laptop computers. Monster.com is a leading staffing and employment website.

Bro. J. Graeme Noseworthy, marketing manager of staffing said "I am pleased to initiate the donation to the centers."

The computers are Dell Inspiron 1150 notebook computers valued at approximately \$1,000 each. The units are all new and come equipped with a 2.6 GHz mobile Pentium processor, 256 MB RAM and 30GB hard drives. Operating system software is also included.

Bro. Steve Pekock, director of development for the Supreme Council, points out that this marks the largest corporate donation of this kind to the program.

The computers will be used in the more than 50 learning centers throughout the Northern Masonic Jurisdiction.

they assembled a committee of parents, published a newsletter calling for volunteers and ideas, and they were off and running.

The committee started small, not knowing who or how many would come, but it grew.

From the start they wanted to open attendance to everyone, both inside and outside of the learning centers.

Part of the goal was to create an awareness of the program. The event was so successful, however, that the group hopes to make it happen annually. Pagnozzi says, "Next year we'd like it to be twice as big."

Committee members have also offered their expertise to any other learning center parents around the jurisdiction that would like to run a similar event and to create their own tradition of building the future.

Tracy Pagnozzi finished by saying, "My child got all of this help, free of charge. The committee is glad that we can help make sure that the next group has the same opportunity."

It's a marvelous night for a

MOON DANCE

*Bloomsburg, Allentown,
and Reading have joined
forces to create what is
hoped to be the start
of an annual tradition.*

If you find yourself driving the back roads of Pennsylvania late in June and come across hundreds of people running miles and miles in the middle of the night, you would probably conclude that there must be a full moon — and you would be right.

What you would be witnessing is the first-ever Pennsylvania Relay Run for Children with Dyslexia. The children's learning centers in the Valleys of Bloomsburg, Allentown, and Reading have joined forces to create what is hoped to be the start of an annual tradition.

The ambitious plan calls for a relay run, traversing 37 townships, roughly in a 180-mile circle. Beginning at the Bloomsburg Fairgrounds on the morning of June 30, a police escort leads the runners to Route 42.

The race then travels through such places as Eyer Grove, Iola, Red Rock, Pikes Creek, Laurel Run, and Kunkletown and finishes about 27 hours later.

The route winds up with a three-mile stretch along Tulpehocken Creek, crosses Kring's Mill Bridge and finishes at the Berks County campus of Pennsylvania State University.

Teams consist of a maximum of 12 runners, who will each run three legs of the 36-leg course. Race director, Bro. Ray E. Feick, 32°, explains. "Each passes a baton to a teammate, and after the twelfth runner it again passes to the first runner. This continues until the entire team has completed three cycles."

The last participants are expected to cross the finish line at the university a little more than a full day after the race begins.

The race is being conducted mostly on rural roads and vans will be required to pick up and drop off runners at their respective hand-off points.

The runners will be sent off from the staging area in groups of 20 teams, each group leaving about every 15 minutes.

Although the legs average five miles, each has its own "personality." Some are quite hilly, while other are flat, and maybe even straight downhill. Much of the course is away from

traffic, but some legs run right through town.

Although the race is in its infancy, organizers are confident that at least 400 teams will participate. Bro. Feick says that information has been sent to 500 school districts, 50 track and field running clubs, and 50 colleges and universities.

Flyers have also been distributed at such prestigious events as the Mid-Atlantic Championship, East Regional Masters Championship, the National Masters Indoor Championship in Boston, as well as the Boston Marathon.

There are plenty of chances to win and, being the inaugural year, to establish course records as there are 16 categories in which teams can be placed, ranging from high school male or female; men's and women's submasters and masters; co-ed; corporations, and open categories.

Ray Feick says that the event will resemble existing relays, such as the 197-mile "Hood to Coast Relay," run every August from Mount Hood in Oregon to the town of Seaside, or the 185-mile "Cabot Trail Road Race" that takes place on Cape Breton Island in Nova Scotia each May.

Director Feick points out that "the mission of the learning center program is to tutor children with dyslexia, one on one, after school free of charge.

"It costs approximately \$5,000 per child to provide the services. The 2007 relay run is intended to raise much needed funds to allow us to continue and, indeed, to expand our program."

He also says it is intended to enhance the public's awareness "of who we are and what we do in the communities served by our centers."

The committee is actively seeking sponsors and has recruited many volunteers, including "Hiram's Scottish Riders," a Pennsylvania Masonic motorcycle club.

On the subject of expansion, the relay committee notes that this inaugural event is purposely limited to the Reading-Allentown-Bloomsburg communities and those in between.

It is hoped that next year it might include all communities served in the 15-state jurisdiction and, at some point, on a national level.

When asked if the fact that the moon will be full during the race is just a coincidence, organizers respond, "Much of the event will be conducted after dark.

"Team members will be wearing reflective vests and will carry flashlights. June 30 was chosen as the race date specifically because there is a full moon that night."

Details for the inaugural "Pennsylvania Relay Run for Children with Dyslexia" can be found at www.run4dyslexia.org.

Blue Envelope Challenge

SOVEREIGN GRAND COMMANDER CREATES SPIRIT OF FRIENDLY COMPETITION

Adding incentive to a long-standing tradition, Sovereign Grand Commander John Wm. McNaughton, 33°, has challenged the 99 Valleys of the Northern Masonic Jurisdiction.

Creating a friendly spirit of competition, the Supreme Council will reward certain Valleys that increase donations gathered through the blue envelope appeal over those received last year.

Special grants of \$1,000 each will be made to Valleys, for their use in any way they see fit, if they can top the list in one of the four categories established for the contest.

The first grant will go to the Valley with the largest dollar increase. The second is based on the greatest increase by percentage.

Another will be awarded to the Valley with the largest number of new donors, and the final \$1,000 is reserved for the highest percentage increase in donors.

Bro. Steve Pekock, 32°, director of development for the Supreme Council, says that the new contest "levels the playing field between large and small Valleys." He also makes it clear that it is possible for a Valley to win in more than one category.

The blue envelope appeal is the chief fundraising activity for the Scottish Rite Benevolent Foundation

which, in turn, supports schizophrenia research, the Abbott Scholarship program, and the National Heritage Museum in Lexington, MA.

The fund has its roots in 1933. Upon his election as Sovereign Grand Commander, Ill. Melvin Maynard Johnson, 33°, informed the Supreme Council that the fraternity should seek out a

Northern Masonic Jurisdiction.

Because of the color of the envelopes used for the fundraising activity it became known as the blue envelope appeal and has been run annually since that time.

Today a portion of the money raised through the blue envelope appeal goes to Abbott Scholarships through the education fund.

As a direct outgrowth of the Masonic community's high regard for the value of education, young people from Scottish Rite families and Masonic-related youth groups have been aided in the fulfillment of their dreams of attending college.

Another percentage helps support the National Heritage Museum. Located at Supreme Council headquarters, the institution devotes its energies to the presentation of American history.

The associated Van Gorden-Williams Library is the largest single repository of Masonic history in the world.

Since 1934 more than \$25 million has been devoted to fellowships at many of the nation's most prestigious universities.

Last year Scottish Rite Masons donated nearly \$800 thousand, a significant increase over past years.

The 2007 appeal begins in early May with the mailing of the blue envelopes.

To count toward the Sovereign Grand Commander's Challenge, gifts must be received by July 31.



worthwhile national charitable problem and devote time and money toward its solution.

After numerous possibilities were considered, Johnson gave birth to the "Research in Dementia Praecox" program, later renamed "Schizophrenia Research."

Initially, grants were made from the Rite's "Permanent Fund." A short time later the Benevolent Fund was created, although it still had no independent source of income.

In 1954 and 1955 contributions were solicited for the project from the entire Scottish Rite membership in the

THE KERN AWARD and the Man Behind the Name

Valley competition during the blue envelope appeal is not new. For many years the Kern Award has been presented at the Supreme Council's annual meeting to a Valley that places an emphasis on its members taking an active part in the appeal. Two criteria are used in determining the award winner. First, the percentage of a Valley's membership that contributed to the Benevolent Foundation during the drive is calculated. A second test is applied to the top ten Valleys. The average contribution per member is determined. The Valley with the highest percentage is declared the winner.

This award was conceived by the Pennsylvania Council of Deliberation and named to honor Dr. Richard A. Kern, 33°, a Past Grand Master of the Grand Lodge of Pennsylvania and the only Active Member of the Supreme Council to have been given the title of Honorary Sovereign Grand Commander. Ill. John Adams, 33°, Secretary for the Council of Deliberation for Pennsylvania, is administrator of the award.



Commander Newbury presenting Ill. Richard A. Kern, 33°, with the Gourgas Medal.

He says, "Bro. Kern was quite an individual. Whenever he was in the room you knew he was there. He was both a medical doctor and a rear admiral. He also had a strong interest in the Supreme Council's Benevolent Foundation."

In fact, he chaired the Committee on Benevolences for several years. At the 1966 annual meeting Richard A. Kern became the 12th recipient of the Gourgas Medal. In his medical career he specialized in internal medicine. At the hospital of the University of Pennsylvania he was chief of the allergy clinic and headed up the outpatient clinic.

Last year's Kern Award was won by the Valley of Nashua, NH. This year's winner will be announced at the annual meeting in Washington, DC.

Sovereign Grand Commander Says "Thanks"

As the membership development fund drive reaches its halfway point, Sovereign Grand Commander John Wm. McNaughton extends his heartfelt thanks to those who have contributed and helped make the goal of \$300,000 attainable. He also asks those that have not yet joined in to keep the efforts of the jurisdiction in mind and to help push the total over the top.

The purpose of the membership development fund is to help build a solid, sustainable membership and to maintain a vibrant fraternity for the future. Several creative ways of accomplishing these goals are under consideration.

The drive started in April with a mailing to all members of the Northern Masonic Jurisdiction. As a token of gratitude each contributor received a window decal embossed with the words, "Join Freemasonry — Ask Me."

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.

(MERRIMENT) + (YELLOW) –
(WORM) + (RAILS) – (TELLER) +
(ROAST) – (RAINS) + (CRUISE)
– (SERIAL) + (NAME) – (ERASE)

=

Clue for this puzzle appears on page 11.
Answer from previous issue: CRAFTSMAN

NOTES FROM THE **SCOTTISH RITE** JOURNAL

OF FREEMASONRY ✧ SOUTHERN JURISDICTION ✧ USA

The Future of the Scottish Rite

The year 2006 has been a good one for the Scottish Rite, Southern Jurisdiction. It is the third in which we have seen a growth in initiates, and it is the largest class of initiates since 2001. Our total membership continues to decline because of the large number of older members who joined during the 1960s and '70s, but it is heartening to see steady increases in new members.

More than this, the average age of these new members is now at 45 years, and 25 percent are below the age of 35.

These new Masters of the Royal Secret ranged in age from 18 to 96. The most exciting aspect of the "Class of 2006" is its enthusiasm for Freemasonry in general and the Scottish Rite in particular. Every man who joined last year did so for one reason: a desire for further light in Masonry in the Scottish Rite.

While it is impossible to tell what these more than 5,000 new members think about the Scottish Rite or who they are, we can offer a few glimpses of these men, the future of the Scottish Rite.



My passion for Masonry and my own quest for answers about its mysteries led me recently to apply to and join the Scottish Rite.

—Dathe Benissan-Messan, 32°



Scottish Rite Freemasonry opens the floodgates of discussions and interpretations of different symbols and teachings that I enjoy so much. The philosophical aspect of the Scottish Rite is one that I could truly not find anywhere else and is one that I truly cherish.

—Casey M. Heald, 32°



I am currently supporting a high school student in the Philippines. His parents cannot afford to send him to high school. He is a smart kid, and he deserved to go to school. I pledged to pay everything until he finished high school.

—Rogel G. Barretto, 32°



2007 Prestonian Lecture at the House of the Temple in D.C.

On Saturday, June 9, 2007, Wor. Roeinton B. Khambatta, M.D., will deliver the 2007 Prestonian Lecture at 1:00 p.m. at the House of the Temple in Washington, DC. The Prestonian Lecture is named after William Preston, the noted English ritualist who left a bequest in 1818 to fund "some well-informed Freemason to deliver annually a lecture on the First, Second, or Third Degree of the Order of Masonry."

Dr. Khambatta was appointed by the Board of General Purposes of the United Grand Lodge of England (UGLE) as the 2007 Prestonian Lecturer. His topic will be "The powers that serve the throne — a Masonic kaleidoscope," a study of the Grand Secretaries of the UGLE. The annual Prestonian Lecture is the only lecture given with the authority of the United Grand Lodge of England, and past lectures represent some of the most significant and enduring research into Freemasonry.

Bro. Khambatta is a noted cardiologist, a Fellow of the Royal College of Physicians of London and Edinburgh and an Emeritus Fellow of the American College of Cardiology and also of the American College of Chest Physicians. He is Past District Grand Master of Pakistan for UGLE and in 2001 was Worshipful Master of Quatuor Coronati Lodge No. 2076, the premier lodge of Masonic research. The lecture will be open to the public and tours of the House of the Temple will be given before and after. Details will be published at: www.scottishrite.org. You can email halloway@scottishrite.org, or call 202-777-3108 for more information.

A Special Christmas Present

The cover of the November-December 2006 *Scottish Rite Journal* featured 3-year old Rianne Carr of Mineola, Texas, a patient at the Texas Scottish Rite Hospital for Children in Dallas. Rianne wears two prosthetic legs and has a below-the-elbow amputation on her right arm due to a congenital condition. Despite what others would view as handicaps, Rianne enjoys swimming, gymnastics, soccer, and riding her bike.

Her winning smile won the heart of Bro. Alfred Tagupa, 32°, of Honolulu, an 82-year old, 28-year Scottish Rite Mason. After seeing the front cover of the *Journal*, he immediately arranged a surprise delivery of Hawaiian flowers to Rianne as a special Christmas present. More than our celestial and terrestrial globes, Bro. Tagupa's act of kindness shows the universality of Freemasonry, extending from north to south and between east and west.



If you were born in the mid to late 1940s, you no doubt recall *Mad* magazine with at least some degree of fondness.

Most especially, you will remember *Mad's* strange kid, Alfred E. Neuman and his mantra: "What, me worry?"

Well, my old friend Alfred, I am definitely worried — and I hope the rest of you are, as well.

Go phish

So, what has pushed me into this little funk? Glad you asked.

Phishing has shoved me right over the edge. And judging by my e-mail, phishing is driving a good many of you nuts, too.

Simply put, phishing is online criminal activity in which phishers attempt to collect sensitive data through fraudulent means. They try to steal things like credit card numbers, Social Security numbers and financial information. It is the stuff they need to drain a bank account or steal an identity.

In the beginning, phishing was relatively crude and rather easy to detect. That has changed.

Phishing has become exceptionally sophisticated — so much so that phishers are able to snare even the most experienced online users. And before you smirk and say phishers could never fool you, you may already have been victimized and don't even know it. Not yet!

One of the more sophisticated phishing techniques makes malicious use of the respectable eBay online auction service. In one example, the phisher sends an e-mail message advising the recipient that his or her account must be updated. The message appears authentic and contains links that take the user to web pages that seem like those found on eBay's website. However, the whole thing is as phony as a \$3 bill.

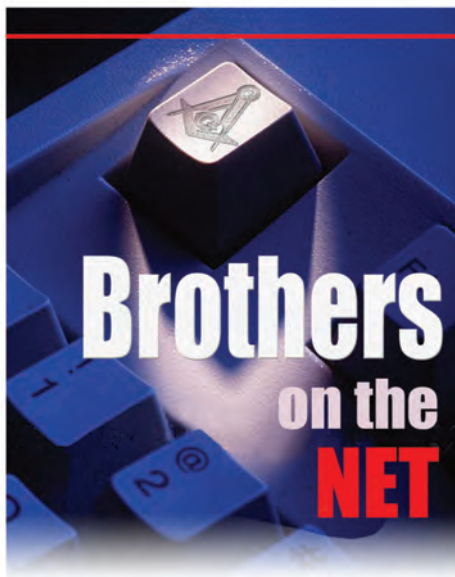
Despite the fact that eBay warns users not to respond to alleged eBay e-mails, the unwary do so and often with serious consequences.

Other slick frauds involve PayPal, Amazon.com, financial institutions and even government agencies.

Phishing defense

As a first step, use the latest version of Mozilla Firefox 2.0, which is available free at mozilla.com. In my opinion, Firefox provides the most effective way of detecting fraudulent sites.

Maybe I have a little bit of Luddite in me, but I cannot place all of my trust in technology. At some point, common sense must come into play. Unfortunately, common sense can be



What, me worry? Yes!

rather uncommon. As our pal Alfred E. Neuman once put it: "Most people are so lazy, they don't even exercise good judgment!"

Never respond to e-mail through links provided in an e-mail. If you receive a message from eBay, for instance, go to eBay's website (using your browser) to check things out. The same goes for others.

Never send sensitive information (credit card numbers, Social Security numbers, financial information and so on) in an e-mail to anyone. *Period.*

Never give your passwords to anyone for any reason. Never.

Only use trusted websites for financial transactions and information exchange. Make certain the pages used for such transactions are encrypted. Firefox is designed to identify fraudulent sites. You can get website addresses directly from a bank, mail order company and other e-merchants.

Read the privacy and security policies. If you have doubts, conduct your transaction by phone or in person.

Use complex passwords. I recommend alpha-numeric passwords (example: 43aq32fx84). Never use obvious passwords such as a nickname, birth date or a pet's name. Change default passwords immediately.

Wireless woes

Wireless Internet connections are all the rage, especially with the emergence of wireless hot spots. Hot spots began as small areas, but now entire communities are moving to turn themselves into massive wireless hot spots.

As even the FBI has noted, hot spots can give the bad guys easy access to sensitive information. According to experts, the greatest risk lies in using wireless connections at airports, hotels and other busy locations.

You can help protect yourself by making certain your firewall and antivirus software is regularly updated.

When connecting or disconnecting from the Internet, do so manually by right-clicking the wireless icon.

Only connect to official access points rather than using peer-to-peer connections.

Don't use a wireless connection for financial transactions or credit card purchases.

If possible, use a virtual private network when using the Internet wirelessly.

Search tip

The next time you are doing a search, try crossengine.com. You will find dozens of different search tools grouped under tabs by type, such as web, video, audio, images, news, blogs and reference. Type in your search terms just once and then click on each search engine in turn to run the search.

Please send your comments, questions and thoughts to me at studebaker55@casscomm.com.



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.

CHARITIES

Taking the "Junk" Out of Mail

Perhaps it is appropriate to discuss the merits of direct mail on the eve of the Scottish Rite's most historic and important annual appeal. The blue envelope campaign begins May 1. Since its inception, this appeal has raised millions of dollars to support our charities. It also highlights a distinction that strikes at the core of our values as Scottish Rite Masons.

Years back, as I heard the story, the Deputy of one state did not want his members to receive the blue envelope.



Scottish Rite Charities Monthly Donor Program

"Just tell me how much you expect to receive from us," he told the Sovereign Grand Commander, "and we will send you a check assessed from our members." The Sovereign Grand Commander's reply was immediate. "No," he said, "I want our members to know our charities and to individually choose to support them."

That fateful decision entrusts our Brethren to do as they see fit, each in accordance to his ability. It also requires all who are stewards of the charities to hold our members' donations in solemn trust and to use those funds prudently.

This is the democratization of our charities. It keeps them healthy. It also means we send a lot of mail.

Someone said that mail is only "junk" if you don't want it. I like to believe that by sending you letters from time to time, we continue the tradition set years ago of conveying the usefulness of your past giving and earning consideration for your renewed support. But we also would not want to cause, by repetition, our "mail" to become "junk."

With this in mind, we have established a new program called "Giving by Degrees." Giving by Degrees is a convenient way for you to support the charities you care about on a monthly, quarterly or annual basis through planned charges or

electronic fund transfers.

Electing this option will allow you to continue supporting the good works of the Scottish Rite, while dramatically decreasing the solicitations you receive from us.

An initial mailing for this program is underway. The blue envelope appeal and every appeal thereafter will provide you the opportunity to enroll. In doing so you are establishing a stable base of support for our charities while eliminating unnecessary mail.

Read This If You Are Over 70!

Both Illustrious Brethren Robert Spitzer, 33°, of Wisconsin and Donald Thomas, 33°, of Delaware have urged me to discuss a new tax ruling that may interest our members over 70½ years old. When two men as knowledgeable and well respected as these suggest something, I listen. So here is your opportunity . . .

If you are over 70½ and have either a traditional or Roth IRA, you are familiar with the withdrawal requirements — whether you need the funds or not. The reasoning for this is simple. Deposits to the IRAs were tax deferred and Uncle Sam wants you to withdraw those funds, which are now subject to tax. Well, Congress enacted legislature that will potentially help you and the charities of the Scottish Rite.

This year, Congress has allowed individuals to make distributions of funds from traditional and Roth IRAs directly to qualified charities (donor-advised funds and private foundation supporting organizations are excluded), such as those of the Scottish Rite. In doing this, you may avoid income tax otherwise due on these required withdrawals. Distributions of up to \$100,000 are allowed. Couples with separate IRAs may make individual distributions to the legal limit.

This is a great opportunity to support your favorite charity, using funds which have never been taxed. But this rule remains in effect until the end of the year only. Keep in mind that IRA assets are not only taxed upon withdrawal, but may also be subject to estate tax. If you are considering a donation to our charities, you may wish to take advantage of this limited time gift from Congress.

For more information, visit our website at: scottishritecharities.org or call Scottish Rite Charities at 800-814-1432 x3326.



Steve Pekock, 32°
Director of Development



The Stamp Act



Ecuador is the latest country to recognize the Masonic fraternity through the issuance of postage stamps. In 2006, this South American country released a pair of stamps to honor the existence of Freemasonry within its borders. The stamps are very colorful and quite symbolic.



Francesco Baracca, a noted Italian fighter pilot of World War I, was born May 9, 1888. He took pilot training at the Air School in France and became a certified aviator.



During World War I he shot down 34 Austrian and German planes and was awarded the Gold Medal of the Order of Savoy and the War Cross. He was promoted to major and earned the title "Knight of the Air." On June 16, 1918, during the Battle of Montello, he was killed when he passed too close to the enemy lines.

Italy issued a stamp in 1968 to commemorate the 50th anniversary of his death. Bro. Baracca was a

member of the lodge "Dovere e Diritto" (Duty and Right) of the Orient of Luge di Romagna. He was also a member of a Rose Croix Chapter, 18°, of the Supreme Council of Italy.



Bro. **Sam Houston** is shown on a stamp issued by the U.S. to commemorate the centenary of his death; it was released on Jan. 10, 1964.

In 1813 Bro. Houston joined the army and gained the respect of his commander, Gen. Andrew Jackson. The two became close friends. In 1817, Houston joined Jackson's lodge, Cumberland Lodge No. 8, Nashville, TN.

Born in March 1793 in Virginia, he moved to Tennessee with his family, after the death of his father. At the age of 16 he left home to live among the Cherokee Indians who adopted him into their tribe with the name "Colonneh" (The Raven).

He was elected to Congress in 1823 and 1825 and became governor of Tennessee in 1827. President Jackson sent him to Texas to deal with the Indians in 1832. He took a leading role in the move for Independence of Texas and was elected Commander-in-Chief of the Texas Army. His unique maneuvers in April 1836 enabled his men to



defeat Santa Anna's larger force in only 18 minutes.

He was twice elected president of the republic and presided over the Masons which formed the Grand Lodge of the Republic of Texas. After annexation, he served as senator and governor but was removed from office when he refused to support the Confederacy. He retired to his farm near Huntsville and died in July 1863.



Leon Verdi Goldsworthy, was born at Broken Hill, Australia, in January 1909, and attended the Adelaide School of Mines. He enlisted in the Royal Australian Naval Volunteer Reserve, was assigned to the HMS Vernon and quickly earned an unsurpassed reputation for skill as a mine disposal expert.



He became the Navy's most highly decorated member of World War II — receiving the George Medal for "gallantry and undaunted devotion to duty," the George Cross, and the Distinguished Service Cross. He was among the first to search the caves in Corregidor. He became manager of the Rainbow Neon Light Company and passed away in Perth in 1994.

Bro. Goldsworthy was a member of Duke of York Lodge No. 132, Grand Lodge of Western Australia receiving his degrees in 1931-32. He served as Worshipful Master in 1950. He was also a Grand Officer in the Grand Lodge of Western Australia. He is pic-

tured on a stamp issued on August 10, 1995.



Born in 1794, **Joseph Lebeau** studied law at Liege and was admitted to the bar in 1819. He founded journals in 1824 to help unite the Catholic party with the Liberals in their opposition to the ministry without disaffection to the Dutch government.



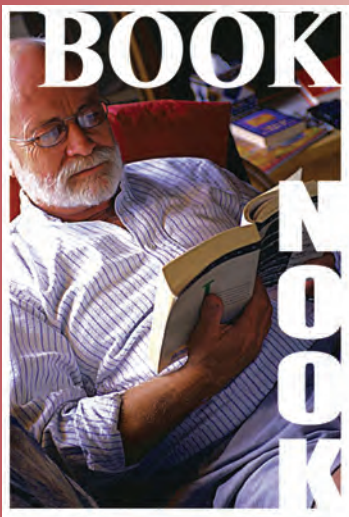
Following the separation of Holland and Belgium he became minister of foreign affairs in 1831 and by proposing the election of Leopold of Saxe-Coburg as king of the Belgians, he secured a benevolent attitude on the part of Great Britain.

The restoration of part of the duchies of Limburg and Luxembourg to Holland provoked a heated opposition to the Treaty of London and he was accused of treachery to Belgian interests. He resigned as director of foreign affairs but the next year became the minister of justice. Differences with the king led to his retirement in 1834. He remained in public service until his death in 1865.

Bro. Lebeau was a member of the lodge "Les Amis de la Parfaite Intelligence" in Huy and served as Orator. He is pictured on a stamp issued by Belgium in November 1965 to mark the centenary of his death.



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



Reviewed by Thomas W. Jackson, 33°

Strangers Nowhere in the World: The Rise of Cosmopolitanism in Early Modern Europe

by Margaret C. Jacob. Published in 2006 by University of Pennsylvania Press, Philadelphia, PA. \$34.95.

Margaret Jacob has become one of the foremost authorities and scholars on the subject of early Freemasonry, its influence in developing society and the factors that contributed to its rise in significance. She has authored several scholarly texts on the subject that I have reviewed in the past.

This book, although not relating specifically to Freemasonry, provides an overview of its contribution to the development of cosmopolitan attitudes in the European community.

She defines in the introduction that “being cosmopolitan in Europe during the early modern age meant — as now — the ability to experience people of different nations, creeds and colors with pleasure, curiosity and interest, and notwithstanding, disdain, or simply a disinterest.” Her research has drawn her to numerous organizational records and various writings to prepare for this book.

It is her contention that the nationalism that characterized Europe at the rise of cosmopolitanism and extending to shortly after World War II tended to cause the early cosmopolites to assume a low profile and that they deserve now to be acknowledged.

Strangers Nowhere in the World is her contribution to this acknowledgment.

The trend toward cosmopolitanism stimulated distrust in most European societies and, as the author

finds and the Inquisition’s records relate “a particular zeal to prosecute and physically punish behavior that, in retrospect, can best be described as cosmopolitan.” In their policing they were constantly “on the lookout for people mixing with those whom they were supposed to avoid.”

A cosmopolitan character became a vital factor in the transition to a more open and freethinking society. That led to the development of scientific societies that were stimulated by the interrelationships of some of the great thinking minds from foreign lands. Jacob examines the cosmopolitanism contribution to these societies along with the rise of open markets for the exchanging of goods and foreign currencies. She examines these centers in cities such as London, Paris, Amsterdam, Antwerp, Lyon, Marseille and others relating the positive intrigues and the dangers associated with them.

The very nature of Masonic philosophy would require an “inculcation of cosmopolitan mores,” but as she points out, the idealism was not always the same as the realism that pervaded some lodges. Nonetheless, Freemasonry found itself, in general, as an enemy of the anti-cosmopolites. Freemasonry represented “a voluntary association claiming that men can meet as equals and that rising by degree was a privilege based solely upon merit and wisdom.”

She regards Freemasonry as a traditional index for the spread of cosmopolitanism via the number and nature of Masonic lodges and defines Masonic significance by stating “the search for toleration and self-education took myriad social forms, none of them more exotic and distinctive to the age than the new Masonic lodges.” Interestingly, her evaluation of the secrecy applied to Masonic lodges made cosmopolitanism easier, while at the same time generated a distrust with the assumption

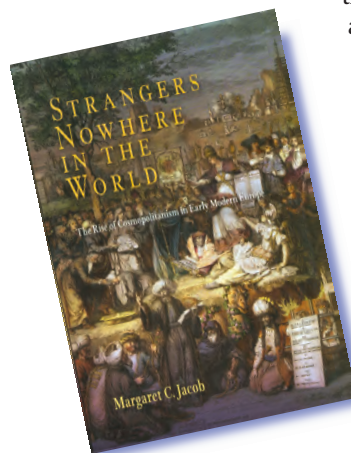
that it meant a “cover up for a hidden agenda.” This carried well into the 20th century culminating with Nazi and fascist repression and the Roman church seeing it as an alternative form of religion.

The cosmopolitan structure of the Masonic lodges led to the development of political organizations utilizing the aspect of secrecy as a means to an end.

This application was not more evident than in Ireland where it has carried into recent times.

It had, however, far more significant application of positive contributions to more liberal and modern thought. Jacob expresses that, “we may consider Freemasons of the 18th-century as in some sense apostles of modernity.” It was in this environment that the move for the abolition of slavery took root.

The author has once again written a book providing very positive connotations for the Masonic frater-



nity while at the same time not disguising its inadequacies in failing to live up to the idealism of its philosophical principle. It is a book that I recommend be read by Freemasons wishing to understand more fully the craft's contributions to a civil society. It is not a book, however, that you read for enjoyment. As I said in one of my previous reviews, "you do not read Margaret Jacob, you study Margaret Jacob" but she is worth studying.

Turning the Hiram Key

by Robert Lomas. Published in 2005 by Fair Winds Press, 33 Commercial St., Gloucester, MA 01930. \$26.95.

This author has become a total enigma to me. Just when I think I understand his agenda, the leopard changes his spots again. This is the fifth book that I have reviewed. The first two contain so much speculation, innuendo and fanciful conjecture as to stretch credibility.

The third book is likewise based upon much conjecture but it did offer more of the scientific background of Lomas who holds a doctorate in solid-state physics.

His fourth book more fully reveals his scientific training and gives him much more credibility than did the previous three books. Indeed, I felt that it was good with great possibility for accuracy.

Now, he authors *Turning the Hiram Key*, a book totally unlike the first four. Lomas indicates in the acknowledgments section that he was stimulated to write this book to reveal his views on the spiritual side of Freemasonry and that it caused him to explore the deep feelings that Freemasonry evokes in him.

Part One covers about half of the book and reveals much of the ritual of the three degrees. Although he justifies that what he has written covers none of the secrets of Freemasonry, I find no justification in putting it into print unless an author's intended result is an anti-Masonic exposé or intended simply to sell books. For all of the credit that he has given to the craft, he certainly is not anti-Masonic but I found very little reason in the rest of the book to go so extensively into the ritual. I also have great difficulty in accepting the flip-pant attitude he takes in writing this first part.

He does make some observations that are worth noting. He states that following the third degree it required 18 years of study and research for five books before he began to understand the meaning of Freemasonry. This observation should be significant to our instant expert Brothers who believe that they already have all the answers. He also notes the necessity of "not letting ego get in the way of developing talents and skills within society; you must try to create something which is greater than ego," an astute and significant observation that should be a reminder to many of us. In addition, he contends that there is one explanation for the attraction of Freemasonry. He says "it is the personal impact its ceremonial rites have on those who take part in them."

He leans heavily upon, and quotes frequently, the

writings of Wilmshurst to sustain his evaluations. Throughout the book he refers to a near lightning strike experience that created a feeling similar to what he experienced from the stimulation of receiving the degrees. This he attributes to physiological changes as a result of an electrical stimulus in the brain that gives meaning to the candidate.

In support, he states, "The ritual is our heritage. It is losing track of its purpose and suffering a destructive failure to its core beliefs. We mess with this at the peril of our order's long-term survival. There has already been too much arbitrary changing of the ritual by appeasers who have butchered metaphors and removed symbolic actions that they do not understand, to fit in with the prejudices of bigots who are not Freemasons. However, we have a symbolic system which evolved over hundreds of years to lift the spirit, so we should never water down the ritual and make arbitrary changes to it." I cannot disagree with this analysis. Indeed, I have

found myself expressing similar views.

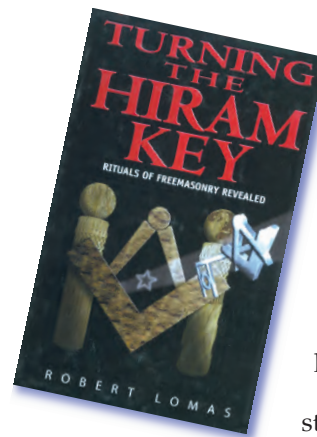
It is Lomas' contention that we are failing to educate our new members in the spiritual tradition of the craft and unless we do, new members may join but they will not stay, and Masonry will die. (This evaluation may well explain some of our problems today.)

Although this book will not stir up animosities as he generated in the past, he will certainly

find very little support of his observation that Freemasonry was created by William St. Clair, and I must disagree with his observation that "if you are religious, you call this supreme being God. A scientist like me thinks it can take the form of a vision of the light and order at the center." My academic training is also in the field of science and I know very few scientists who deny the existence of God.

Lomas is a very difficult author for me to comprehend and a very difficult man for me to understand. There is so much in his writings with which I vehemently disagree and yet there is so much of what he says and conclusions that he reaches with which I just as vehemently do agree. I appreciate his intellectualism, his tenacity and his dedication but I have been unable to discover what motivates him.

It was his intent that it be "a journey of inquiry into the spiritual aspects of Freemasonry" and I think he has succeeded. Even as much as we may disagree with some of what he writes, the book is worth reading for the nuggets of wisdom found scattered throughout.



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



Cut mold off of cheese

According to the U.S. Department of Agriculture, cutting mold off of hard cheese, such as cheddar, is fine. Cut an inch-wide margin around the mold. Don't contaminate the knife. Then, use a clean knife to slice the remaining cheese. For cheeses made with mold, such as blue cheese and Brie, check for mold that is not the same type as that used in the cheese. Cut off the new mold. Use a clean knife to cut the rest of the cheese.

Oxygen for your eyes

Contact lenses limit the flow of oxygen to your corneas, at least a little.

Andrew Caster, author of *The Eye Laser Miracle, The Complete Guide to Better Vision*, advises: Wear your glasses instead of contacts for a full day every other week. Wearing glasses lets your eyes soak up more oxygen and other nutrients.

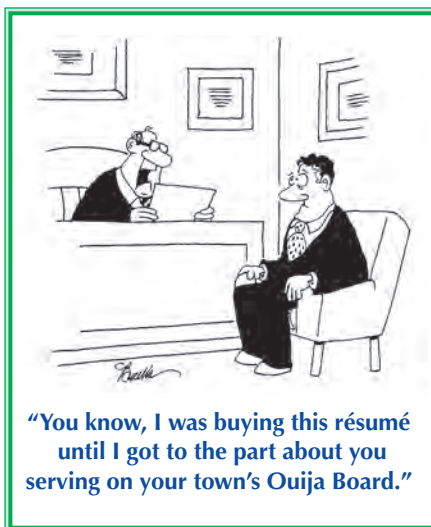
Salt that lowers heart risk

A new report published in the *American Journal of Clinical Nutrition* shows that replacing regular salt with a potassium-fortified salt could help to lower the risk of death from heart disease.

The salt alternative that is half sodium chloride (salt) and half potassium chloride enabled men to lower salt intake while increasing potassium levels.

A 30-month study in Taiwan veterans' retirement homes showed that test subjects were 40 percent less likely to die from cardiovascular disease.

Morton salt company and others make the half-salt, half-potassium table salt. If you have kidney prob-



lems or take ACE inhibitors, be careful not to overdose on potassium, caution doctors at Tufts University.

New may not always be the best

American drug companies are the world leaders in developing life-saving medications.

Not every drug is a winner, however, according to the Kaiser Permanente Drug Information Services. When a Merck study showed that some Vioxx patients were more likely to have a heart attack or stroke, Vioxx was pulled from the market.

This is not the only case of an FDA-approved drug being taken off the market. Complications in some drugs may not become apparent until it has been on the market for some time.

When it comes to prescription drugs, the Public Citizen Health Research Group recommends that, unless there is no effective alternative, consumers should avoid taking medications that have not been on the market for several years.

Authorities at the group say that if an equally effective drug with a longer track record is available, why take a chance of going with the newer competitor? Often, of course, patients can't wait several years to use a life-saving medication.

A new study by the CDC in the *AMA Journal* shows that some 700,000 Americans a year are seen in emergency rooms because of bad reactions to drugs.

There could be many reasons for bad reactions, however, including the patient's not following instructions.

Eat all the fish you want

Health authorities agree that there are big health benefits to eating fish. On the other hand, they said we should limit our consumption of fish because of toxic chemicals.

Now the dilemma is over.

Two federally funded studies, one from the Institute of Health, the other from Harvard and Brigham and Women's Hospital in Boston, have analyzed hundreds of studies. They have determined that eating more seafood may help reduce the risk of heart disease.

Harvard researchers found that people who eat one to two servings of fish per week, especially fatty fish like wild salmon, may reduce their risk of death from heart attacks by 36 percent, and the rate of death in general by 17 percent.

In addition, the reports show that pregnant or nursing women who eat fish pass similar beneficial effects on to their infants.

Women who are pregnant or nursing should avoid eating shark, swordfish, tilefish, and king mackerel, and limit their intake of albacore, or white tuna.

what values it should reflect; how it should govern itself, and how its members should treat each other.

Stephen Bullock carries this thesis one step further. Masons of the Revolutionary period in our country saw their Masonic lodges as promoting the civic virtues and providing some of the public ceremonies on which a new nation could be built.

They built a nation where previously there was no nation, and its great charters, the Declaration of Independence and the Constitution, borrowed heavily on concepts and language developed and used in the Masonic lodges to which so many of the founding fathers belonged.

It is time for us 21st century Masons to reflect on the importance of Masonry's original role as a teacher and model pointing out the important features of our common national experience, identifying the rich heritage of our public philosophy and promoting by thought, word and deed the values we treasure most in our community life.

Our country has experienced a whole generation in which individual freedom has been deemed more important than close family relationships; individual rights more important than community rights; where what we can get is

deemed more important than what we can give, and where what we can get away with is deemed more important than what we should stand for.

Perhaps now is a good time to return to the idea that a lodge should be a model community; a place where no man is regarded for his worldly wealth or honors; a place where all strive to see who best can work and best agree; a place where we learn to contribute liberally to the relief of another, and a place where we learn that all the world has a claim on our good offices.

Isn't this the kind of lodge we all want? Isn't this the kind of community we all want?

Masonry evolved sometime in the mid-19th century from a primary source of personal and civic values into the mold of simply another fraternal society.

Most of those societies have become irrelevant today, but Masonry has maintained its present strength largely because it is, at its root and source, something more than just a fraternity.

It is a value system on which communities have been formed and nations built. Let us remember that root and source in every action our lodges take. Let us build each lodge to be a model community.

New Services Offered to Members

Members of the Scottish Rite's Northern Masonic Jurisdiction have a new option for insurance needs.

The Membership Services Committee announced that recent negotiations with MetLife Auto and Home Group have resulted in an offering of a wide range of insurance options.

Through the Supreme Council's relationship with the firm, members will be eligible for special group benefits that cannot be obtained through traditional retail channels.

Included are auto discounts and Scottish Rite tenure discounts variable by state and length of membership.

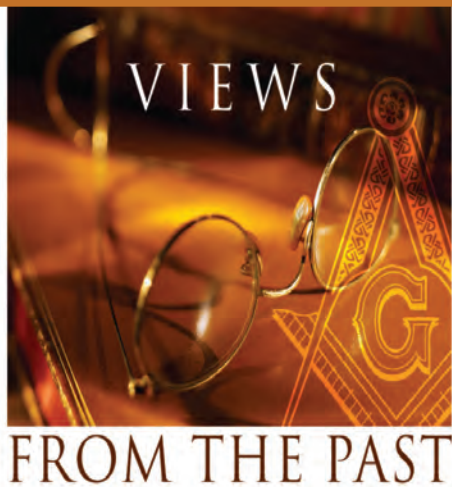
Also available are rewards for safe drivers (variable by state), automatic payment deductions, 24-hour claim service, and multiple product discounts.

For more information contact your Valley Secretary or call 800-438-6388 to speak with an insurance consultant. When calling, make sure you have your Scottish Rite membership number handy.

Running for the Learning Centers

It was no day for records. Instead, this year's Boston Marathon was a test of perseverance and will. As a wild spring nor'easter swept along the course route, creating the worst weather conditions in the race's 111-year history, our children's learning centers were once again ably represented. With runners from New England, Pennsylvania, Indiana, Delaware, New Jersey, Michigan and the U. S. Navy, 12 participants from the centers crossed the finish line.

Thomas B. Beattie Sr.	5:17.54
John Bialecki	4:42.56
Steve Buxton	3:52.54
Todd Fiorentino	5:11.19
Arnie Grot	4:32.47
Shiobhain Harding	4:09.15
Eric Hawn	3:13.11
David Ingham	4:16.44
Stephen Johnson	4:56.59
Thomas McClintock	4:25.43
Kurt Walborn	3:42.36
Loren Winn	4:25.27



Masons and Cornerstones

Many people who are not Masons are curious about the fact that Masonic lodges are frequently invited to perform their traditional rites at the laying of a cornerstone. A complete answer would require a fairly extensive review of the development of operative Masons' guilds into the "speculative" lodges of the present fraternity, but the truth can be summed up in certain observations:

Speculative Freemasons symbolically lay the cornerstones of public buildings to remind the nation's citizens of the purposes for which those edifices are erected. Because of its inherited forms and traditions, Freemasonry is the organization most suitably equipped to perform such ceremonies. Freemasonry has never assumed an exclusive right to "level the corner;" but whenever invited to perform such labor it has done it with matchless symbolism and beauty.

Masonic lodges have been requested to perform these rites because the order is founded upon the soundest moral principles; the lessons it teaches are of the purest, most ennobling character. Its insistence upon a belief in God, the Creator of all men, is completely harmonious with the ideals of a nation which adopted as its motto the simple but profound declaration, "In God We Trust." Its refusal to proselytize and its acceptance of "good men and true," who seek a universal understanding in a moral brotherhood, regardless of political, religious, or social adherence, make it the only truly representative organization for such public ceremonies.

Freemasonry has enrolled in its membership partisans of every political prejudice, believers in every form of religious observance, and workers in every profession or vocation. All are seeking to construct an "edifice" of moral grandeur and tolerant un-

derstanding. These rites, a spiritualized interpretation of the most important step in the erection of a building, led the speculative Master Mason to apply the plumb, the square, and the level to the foundation stone, to pronounce it "well-formed, true, and trusty." He dedicates the construction to public morality, peace, and prosperity. It is fitting that Freemasonry, the only organization to which this symbolism properly belongs, should perform this service.

In the light of these facts and universally approved ideals, it is surprising to find that the Masonic laying of cornerstones for public buildings has in recent times been criticized as "offensive" to certain groups. From the description of the ceremonies given above, it is impossible to point to anything offensive to the morals or good manners. George Washington saw nothing improper or offensive to others in the act of laying the nation's cornerstone with dignified Masonic ceremonies. Neither did Presidents Fillmore, Hoover, and other non-Masonic presidents who participated in the fraternity's ceremonies at the laying of cornerstones for public buildings.

— *Masonic Service Assn.,
Connecticut Square and Compasses,
February 1969.*



A Question of Fingers

In Delaware the Grand Master rejected a candidate for lack of fingers. Brother Vanderlieth, of Nevada, said of it, "Might as well reject a man because he lacks a button or two."

Brother Harrison, of Delaware, replied, "Oh, no, Brother V., fingers are necessities in Masonry. We admit, however, the truth of this remark: 'Some men, minus a finger or so, are more preferable than others.'"

Some "fingers are necessities in Masonry," but the absence of a finger of his left hand need not bar a candidate; that would not hinder him from receiving any of the Masonic tokens, nor injure his sense of feeling.

The absence of the thumb of his right hand would be different. On it fingers are a Masonic necessity, as without them the tokens cannot be received or given, and the ancient charge cannot be complied with.

It is true that some maimed persons may be preferable, intellectually and morally, to others who are not; but, Masonically, that does not make them capable of learning the art and earning Master Masons' wages.

Thus they cannot lawfully be accepted. The hand that represents the Strong grip of the Lion of the tribe of Judah cannot be imperfect, for it symbolizes perfect strength and power.

— *John W. Brown, Square and Compass, Denver, April 1904*



Nature: ANIMAL or MORAL?

Every man is a strange compound, with a combination of two distinct natures, mysteriously connected and constantly at war with each other and are termed, animal and the other moral.

The animal nature is absolutely selfish. It needs no school, it knows no higher law or rule of action, than that of self-gratification. But man is by no means an animal, he is a moral being, endowed with a conscience, a spiritual illumination and a still small voice within, whose call to duty may be ever heard above the wildest passions and selfish tendencies.

This is the battle of life which is waged in the breast of every individ-

ual. No more important battle is ever fought.

Therefore, the demand on Freemasonry is the building of a good character in the individual, founded on benevolence and Brotherhood.

Built on these principles our craft has withstood the ravages of time and the revolutions of the ages.

She is founded upon a philosophical basis, she is a society which carries lessons of true manhood. She is an imperishable institution, takes a brother by the hand who has fallen in his battle of life and kindly raises him to his feet.

— Thomas Loignon, PGM, Editor,
The Wisconsin Freemason,
October 1956

THE QUALITY OF FREEMASONRY

It is no part of Masonry to vaunt its virtues before the world. Silence and perseverance in performing its noble work are its characteristics, and inculcated in all its lessons.

The successful businessman proceeds in the same way. "He did the most and said the least about himself," is the highest praise Sallust pays his hero. Great forces, like great rivers, move silently and irresistibly on — unchanging, voiceless, yet omnipotent — the laws of nature govern the universe.

By imitating these characteristics of omnipotence, as far as is possible by human reason, Masonry has flourished in the past in spite of all fanatical opposition, and today has a stronger hold on the affections of its votaries than ever before. As such opposition has arisen in the past so it will in the future. Everything has its opposite. Justice and humanity have theirs in bigotry and arrogance.

They are like the positive and negative poles of the battery — you cannot excite the one without stimulating the other. Thus, the purest efforts of Masonry have met opposition and even attempted

suppression, and that in our own country, and within the recollection of many of the present time. From all this the institution has emerged steadfast and strengthened, without malice or hatred to any one, not forgetting to spread the broad mantle of charity over all, seeing that man in his best estate is liable to falter and err. Continual observance of the landmarks and usages of the order, a rigid adherence to its principles as set forth in the lessons will insure its future prosperity.

As justice is immutable, so these can never change. That no men, or body of men, can make innovations is one of its soundest maxims. I feel a profound veneration for all the institutes of the ancient craft. I would not change a word or letter of the work unless it could be clearly shown to be a return to ancient usage.

That work has been found sufficient to explain the ethics of our order in a masterly manner in all the past; it cannot fail to do likewise in the future.

— A. J. Thompson,
The Liberal Freemason, May 1885

Quick Quotes

When you do the common things in life in an uncommon way, you will command the attention of the world.

— George Washington Carver

Victory is sweetest when you've known defeat.

— Malcolm Forbes

Close scrutiny will show that most crisis situations are opportunities to either advance or stay where you are.

— Maxwell Maltz

Nothing will work unless you do.

— Maya Angelou

If your actions inspire others to dream more, learn more, do more, and become more, you are a leader.

— John Quincy Adams

Nobody can be successful unless he loves his work.

— David Sarnoff

Never mistake knowledge for wisdom. One helps you make a living, the other helps you make a life.

— Sandra Carey

Forgiveness is the economy of the heart. It saves the expense of anger, the cost of hatred, and the waste of spirits.

— Hannah More

Envy someone and it pulls you down. Admire them and it builds you up. Which makes more sense?

— Elvis Presley

All mankind is divided into three classes: those that are immovable, those that are movable, and those that move.

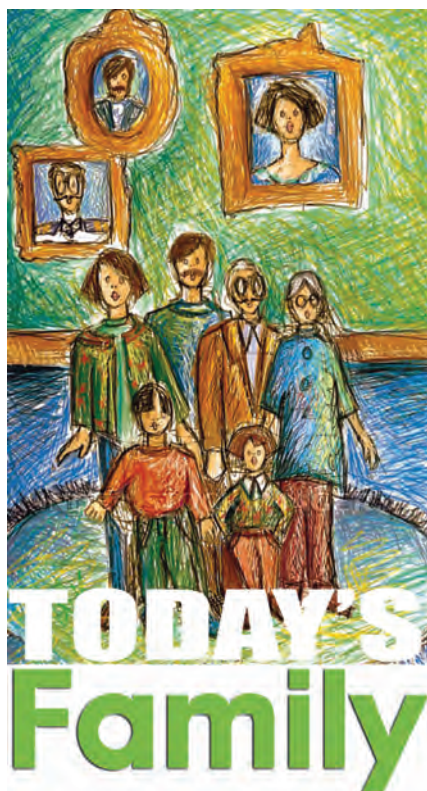
— Benjamin Franklin

An ounce of action is worth a ton of theory.

— Ralph Waldo Emerson

A jury consists of twelve persons chosen to decide who has the better lawyer.

— Robert Frost



Stick to 'tried and true' when buying or selling your home

In 2005, a record seven million existing homes were sold according to the National Association of Realtors. The numbers are a little lower for 2006, but 2007 is still a wild card.

Whether you are buying or selling (or both), remember that the market favors those who follow traditional rules. The most important of these are being sure the home is in top condition and pricing it right. These are the basics for achieving a sale over a reasonable period of time.

Real estate agents quoted in the *Indianapolis Star* say basic upgrades make a difference in selling a house. Be sure to paint the walls, refinish the floors, and bring the landscaping up to par when any of these need attention.

Little things can make a big difference. You might not want to spend a lot of money remodeling your bathroom, for example. But a new exhaust fan or new faucets don't cost a great deal and can add to the ambience of the room. If you replace both, you can have them installed in the same service call.

Construction zone safety

The National Highway Traffic Safety Administration reports that more than 1,000 people are killed each year in construction and maintenance zones. To make the zones safer:

- Maintain the posted speed limit. Remember that many states have doubled the fines for speeding in construction zones.
- Concentrate on the road, not on the construction. The zones are full of activity, so you must be alert.
- Maintain three seconds of distance between your vehicle and the one in front of you. Rear-end collisions are the most common type of crash in a construction zone.
- Don't be in a hurry, be patient, calm, and focused.

Guard against carbon monoxide poisoning

The Center for Disease Control and Prevention urges homeowners and tenants to check their carbon monoxide alarms, replace batteries, or install a new alarm. A CO alarm warns of poisoning risk before symptoms appear, which allows potential victims to get help.

The odorless gas is produced by incomplete burning of fuel in gas furnaces, space heaters, and chimney flues. More than 450 people die each year from carbon monoxide poisoning.

Symptoms include nausea, fatigue, headaches, difficult breathing, and

confusion. Many people with carbon monoxide exposure think they have the flu. Victims who are sleeping deeply may never awaken.

Underwriters Laboratories says:

- Have a qualified technician inspect fuel-burning appliances and chimneys to see if they are working properly.
- Test your carbon monoxide alarm at least once a year.
- Never ignore a carbon monoxide alarm. Reset it and dial 911.
- If the alarm sounds, move to fresh air until the home is aired out and the alarm doesn't reactivate.

Teen drivers at risk

A new study shows that the two hours between 3 p.m. and 5 p.m. on school days are as dangerous for teen drivers as Friday and Saturday nights.

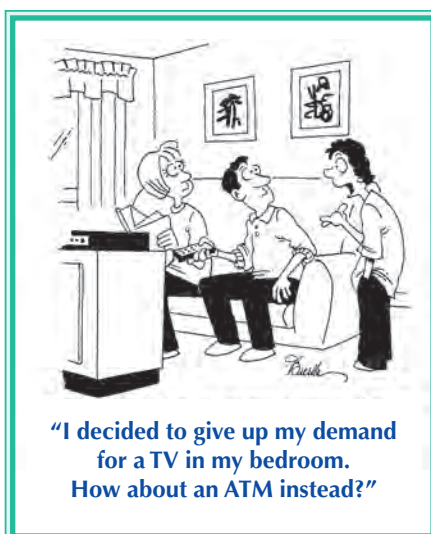
The American Automobile Association says many teen drivers are on the road at that time and it overlaps with rush hour. They say parents need to set rules for after-school driving.

Sick child advice

When your child is sick and you wonder what to do, check the Children's Hospital of Boston's website. It has a new "My Child Has . . ." feature.

You can list the child's symptoms (coughing, sneezing, stomach ache, etc.) and get information on common illnesses, tips on preventive care, and explanations of treatments and tests.

Visit www.childrenshospital.org and see "My Child Has . . ."



Laundry rooms move up

In a 2004 National Association of Home Builders survey, the laundry room was top-rated among amenities desirable in new homes.

In addition to moving laundries closer to living areas, laundry rooms are used as storage areas. These areas off the kitchen become ideal storage spots for extra pots or canned goods.

Homeowners are also demanding more counter space. In addition to folding laundry, these countertops are ideal spots for crafts. Others have installed flat panel TVs and computer desks into their laundry rooms.

The Town that Became a Nation

The town of Pittsburg, NH, has a knack of finding itself between extremes. In land mass it is one of the largest of our nation's incorporated communities, but with a population of 862, it is one of the smallest.

Located at the northernmost tip of the state, Pittsburg straddles the 45th parallel, exactly halfway between the North Pole and the Equator.

Because of a vague clause in the 18th century Treaty of Paris, it was also placed squarely between the fledgling United States and Great Britain's colony in Canada.

An odd set of circumstances led to the creation of a small temporary nation, of sorts, within what is today the Northern Masonic Jurisdiction. Like our fraternity, it was also headed up by a supreme council.

Forgotten today to all but historians and trivia fans is the "Indian Stream Republic," complete with its own government, set of laws and militia.

The establishment of the Indian Stream Republic was caused by the ambiguous boundary, written as part of the treaty which ended the American Revolution. The dividing line was to run "to the northernmost head of Connecticut River; thence down along the middle of that river to the 45th degree of north latitude . . ."

The problem is that there are three tributaries in the area, any of which could be considered the headwaters of the river. A political gray area of about 200 acres, situated between the northwest and southeast branches of the waterway, was inadvertently created.

At first, tax collectors and sheriffs were sent in from both governments, causing obvious problems with the residents, numbering about 300 at the time. Using their Yankee ingenuity they came up with a unique fix to the double-taxation problem. They declared their independence.

According to the *History of Coos County New Hampshire*, by Georgia Drew Merrill, "On the 6th day of April, 1829, a public meeting of the citizens was held at the Center Schoolhouse, the Independence Hall of Pittsburg," and proclaimed that they were not part of the United States or Great Britain. Official records, though, show

that it was on July 9, 1832, at a town meeting, that formalities were settled.

They adopted a constitution, outlining a government that closely resembles that of a New England town. Like the American model, it called for three distinct branches.

The executive wing was a supreme council with five elected members. Towns in the region — both then and today — have a board of selectmen of three or five members that performs the same function on a local level.

As with traditional New England town meetings, the legislative branch was made up of all voting citizens. Justices of the peace were elected and had authority to hold jury trials.

A bill of rights spelled out the *Streamers'* freedom of religion, rights to life, liberty, and happiness, the right of a trial and a presumption of innocence, and a ban on unreasonable seizures or searches.



On a vote of 56-3, the constitution was adopted. The moderator of the meeting adjourned the session and, without leaving the podium, immediately reconvened it as the first General Assembly of the country. In keeping with the new situation, his position was renamed "speaker."

The body proceeded to create a militia, consisting of all able-bodied males from 18 to 50.

The locals were relatively good at managing their affairs but suffered problems of self-government, as well. As an independent nation it became a haven for outlaws from both north and south of the border and the little country did not have the infrastruc-

ture necessary to cope with criminals. According to author Austin George, the jail was really a "large potash kettle which was placed upside down over the prisoner on a flat rock."

Daniel Doan, author of *Indian Stream Republic* (UPNE 1997), says the local citizenry "clung to the misunderstanding that the United States and Canada had agreed to refrain from governing the territory until the boundary dispute was settled. Until then they wanted to be left alone."

That was not to be the case. Indian Stream had partisans for both sides of the stand-off and many that wanted to remain independent.

For three tumultuous years there were property disputes and tax questions that resulted in both New Hampshire and Great Britain attempting to assert control.

Through a series of arrests and counter-arrests by officials on the north and south, the people of the tiny republic found themselves still caught between two giants.

In 1835, word of a potential "invasion" by the New Hampshire militia prompted a call to Canada for help. A tangled bureaucracy prevented any such aid arriving. A nearby Canadian magistrate was contacted. He then passed the request to John Moore, an assemblyman for Lower Canada.

There the request went to the governor. Meanwhile Sheriff White of New Hampshire announced he was prepared to uphold the U. S. claim to the region, by force if necessary.

Giving in to a superior army, Indian Stream effectively ceased to be independent. The controversy dragged on for several more years, however.

Again according to Doan, the turning point in the situation came with changes in administrations in both the U. S. and Britain. Both nations felt that the situation at Indian Stream was not worth another war.

As part of a comprehensive definition of the national boundary across the continent, Indian Stream was formally ceded to New Hampshire.

The British partisans moved to Canada. Those favoring continued independence gave in to the inevitable. Immediately the people living there petitioned the state legislature to be incorporated as the town of Pittsburg, and the town that had become a nation was once again a town.

READERS



RESPOND

From an Alum

In reference to your story on the Mechanics and Junior Mechanics (Feb. 2007, "United American Mechanics"), I would like to point out that the Tiffin home opened in 1896 and closed in 1944. The entire site is not a park, but is owned by the city.

The alumni association, of which I am a member, constructed a small public park and war memorial at the entrance to the former home. It has been placed on both the state and national registers of historic places and the Memorial Ohio Church on the grounds has been refurbished. Much of the story is written in a book called, *Don't Call Us Orphans: An oral history of the Junior Order of the United American Mechanics' National Orphans' Home* by Tricia S. Valentine.

Lula McGrath
Charlotte, NC

C-I-C Gerald Ford

In reference to your article on President Ford — Horrors! (Feb. 2007, "Remembering President Ford")

President Ford, like his predecessor, President Nixon and successor, President Carter, all served with the US Navy, Ford as a full Lieutenant, Nixon as a Lt. Commander, and Carter as a full commander. LBJ also served as a Lt. Commander.

I served as interim U. S. Surgeon General under Presidents Nixon, Ford and Carter. It is noteworthy that Jerry Ford and I were both raised in 1949. Ford was a remarkable man, humble, exact, empathetic, and worthy.

M. Keith Nadel, MD - ret, 32°
Ocala, FL

Mystery Solved

I was pleased with your article "United American Mechanics" (Feb. 2007).

It permitted me to identify a medal I found among innumerable items I inherited from my father who passed away 22 years ago. I have no idea whether he was a member of the organization or if the medal was something he just collected.

It first caught my eye from the Masonic symbol on one side, which made sense since my dad was a Mason of long standing. But I never understood the other side until seeing your article.

R.W. Alan H. Gepfert, P.D.D.G.M.
Grand Lodge of NH

On the Lighter Side of Golf:

- Golf balls are like eggs. They're white, they're sold by the dozen, and every week you have to buy more.
- A pro shop gets its name from the fact that you have to have the income of a pro golfer to buy anything there.
- It's amazing how a golfer who rarely helps out around the house will replace his divots, repair his ball marks, and rake his sand traps.
- Did you ever notice that it's easier to get up at 6 a.m. to play golf than at 9 a.m. to mow the lawn?
- It takes longer to learn golf than it does brain surgery. But you can't ride on a cart, have a beer, and eat hot dogs while doing brain surgery.
- A nice drive on the 18th hole has stopped many a golfer from giving up the game.
- Golf is the perfect thing to do on Sunday because it makes you pray a lot.
- A good partner is always one who's slightly worse than you.
- That rake by the sand trap is there for those who feel guilty about skipping out on lawn work.
- If your opponent has trouble remembering whether he shot a six or a seven, he might have shot an eight.

HIRAM™

By WALLY MILLER



et cetera, et cetera, etc.

Rediscovering Doctor Robinson

When I was three years old, back in 1955, my family moved to the small town of Lynnfield, MA. For my parents it represented a culture shock, as they both grown up in an urban setting just outside Boston. Lynnfield, at the time, was a farming community. In fact, dairy cows were easily visible from the handful of stores that constituted the center of town. The community was suffering growing pains, caused by a rapid influx of those returning from the Second World War and the Korean Conflict. We were not able to have a telephone installed for several months. Instead, my mother would walk us downtown to use a pay phone when necessary.

One of the first orders of business was finding a new family doctor. The town was small and the obvious choice was Dr. George Robinson. His office was in his home near the school, less than a mile away. Better yet, he also made house calls.

For the next two decades he served my family well, getting me through the measles and mumps, my brother through the chicken pox, and he delivered my sister.

Annual physicals for school and for the high school soccer team necessitated trips down to his house.

To me he defined "country doctor" — very professional, but never flashy, with a small graying mustache that made him look distinguished and friendly at the same time, and he always knew our names and remembered our past ailments.

After college I lost track of him. He retired and moved out of state. I got married and moved to another town.

For the next quarter century I had no knowledge of the whereabouts of this icon from my childhood — that is, until I began working at Supreme Council headquarters a few years ago.

Through a series of coincidences I discovered a side to the doctor I never knew about. He was a Freemason and a member of the Scottish Rite, taking his degrees in 1948. He received the 33° in 1996. One day here in the of-

fice, Steve Pekock, director of development, mentioned that he was heading to Florida to visit a "Doc Robinson."

At first I took no particular notice. After all, it is a fairly common name. During the conversation, however, it was mentioned that he had once established a practice in Lynnfield, and a part of my past came back to life. Steve informed me that George was a hale and hearty man in his 100s living with his wife Dorothy in Florida. Steve had visited him often and had come to know them both well. Steve, in turn, was able to tell them about me.

Although I had hoped, through this new found connection, I would meet him again at some time, it was not to be. I received word in April that he had passed away at the age of 104.

Things change. My hometown has grown up and is not the little village it once was. Health care is delivered in different ways today. I am sure that during the last quarter century Dr. Robinson's life had changed in many ways, as has mine, but during the last couple of years it was comforting to know that a distant but important outpost of my past was still out there.

Another National Treasure

Much like the 2004 hit movie, "National Treasure," its soon-to-be-released sequel, "Book of Secrets" apparently has a Masonic twist. A portion of the new film was made at the George Washington Masonic Memorial in Alexandria, VA. Actor Nicolas Cage reprises his role as Ben Gates. This time an ancestor has been implicated in the assassination of Abraham Lincoln and he needs to clear the family name. Although the

memorial's main hall and auditorium will be seen on the big screen, the building is actually being used to portray the Smithsonian Institution.

Newest Member — Oldest Member

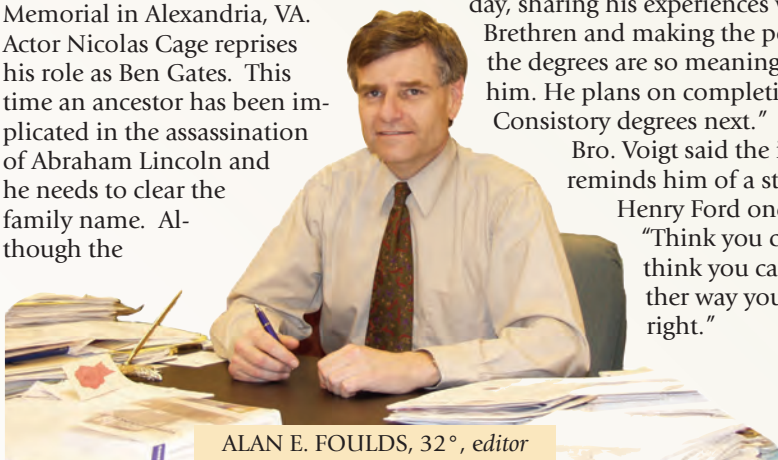
Ron Voigt, a 33° member from Wisconsin and Secretary for the Valley of La Crosse sends us this story about an addition to their membership.

"At a regular meeting one of our members, Howard Doss, brought a friend — a delightful man with a walker you hardly noticed and a glint of wisdom in his eye. His name is Tony 'Pops' De Carlo."

When time came for the meeting, Mr. De Carlo was nowhere in sight. At the end of business, however, and members went downstairs for coffee the man with the walker was there. That raised the curiosity of Voigt as to why he had not attended the business portion of the evening. Later he found out.

As Howard Doss was driving Mr. De Carlo home, Tony stated that he was not a member of Scottish Rite and he wished he had joined years ago. Howard said, "You still can" and gave him a petition that he promptly completed and returned. Ron Voigt reports, "A few days later I found an application for membership to our Valley. All the usual information was entered but one fact stood out — Age 103. He was a candidate at our reunion and was the highlight of the day, sharing his experiences with his Brethren and making the point that the degrees are so meaningful to him. He plans on completing his Consistory degrees next."

Bro. Voigt said the incident reminds him of a statement Henry Ford once made. "Think you can or think you can't. Either way you're right."



ALAN E. FOULDS, 32°, editor

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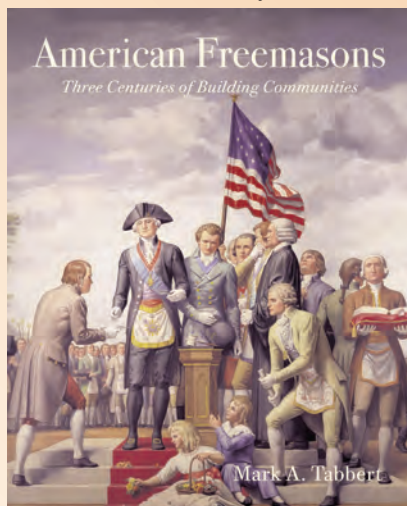


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