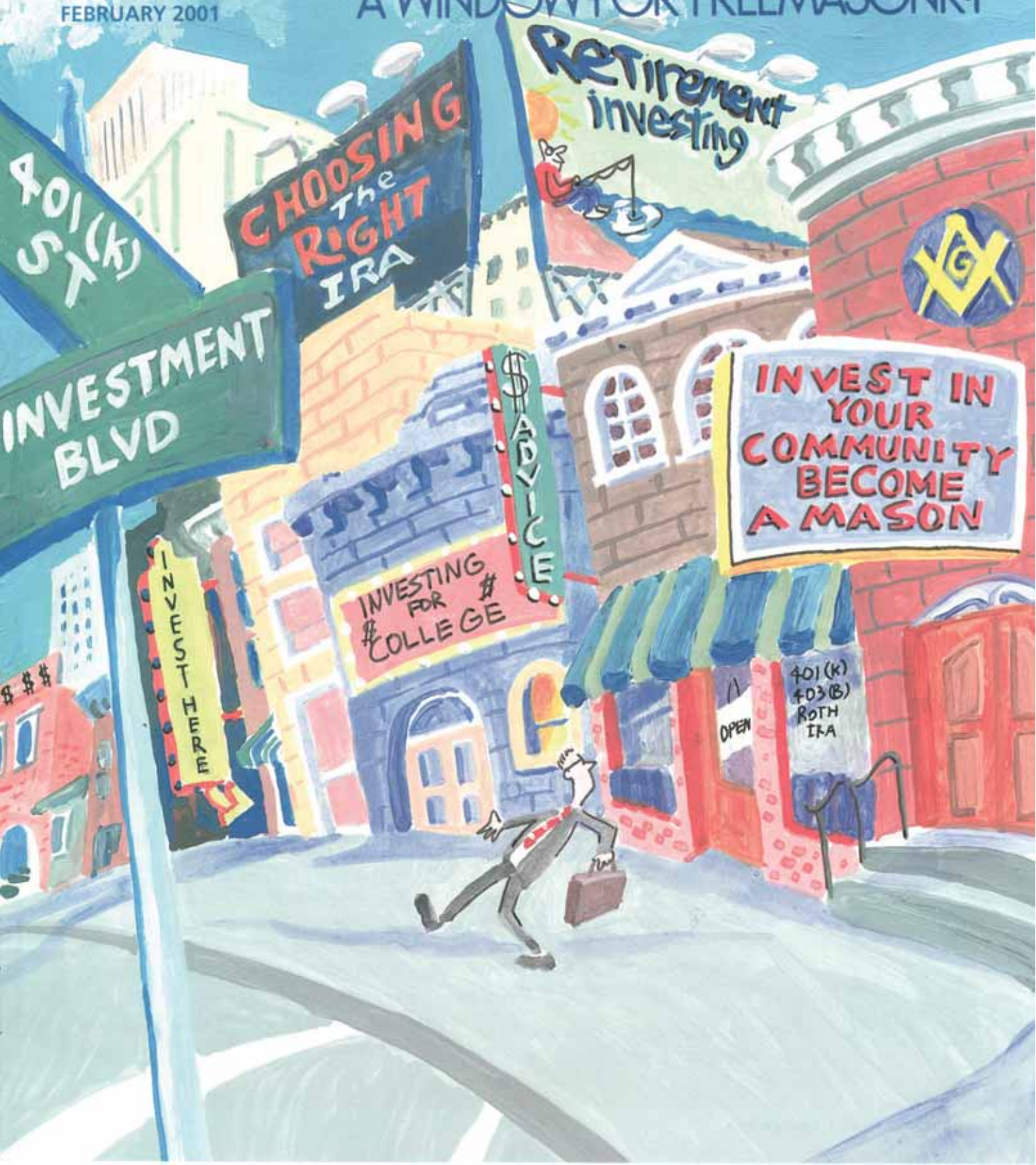


THE NORTHERN LIGHT

Volume 32 No. 1
FEBRUARY 2001

A WINDOW FOR FREEMASONRY



Little Things Matter



Robert O. Ralston, 33°
Sovereign Grand
Commander

“The family
is the most
important
and funda-
mental unit of
our society.”

As Freemasons, we have pledged to improve the world around us through charitable work and through improving our communities, and ourselves. One way we do that is through our commitment to family. As we kick off our 21st year for the Family Life campaign, let us remember that it all starts at home.

Through our four charities we strive to improve the lives of others. The Abbott Scholarships provide funds for students going on to a higher education, the Schizophrenia Research fellowships fund research that will hopefully some day solve the mystery of that disease. Our 32° Masonic Learning Centers for Children, Inc., provides free one-on-one tutoring to enable those with dyslexia the privilege of learning to read. And Our Scottish Rite Masonic Museum of Our National Heritage provides information that educates the public about our history and our causes, as well as the history of our nation.

However, it is the yearly Family Life campaign that reminds us of the most important purpose of all. As Americans and as Masons we are deeply committed to doing our part to make sure the family always remains strong, for the future of our society depends on it.

To enhance that aspiration, we have designed the Family Life program, which for the last two decades has been an important part of the Scottish Rite commitment. Like our charities, the benefit to this program is far reaching. Stronger families result in stronger communities and stronger communities improve our world. Masons have long believed that the family has always been the most important and fundamental unit of our society.

Our families give us all a sense of belonging, a sense of our heritage —

where we have come from and where we will go. It is within the family that individuals come to develop their basic moral and ethical values.

We are very busy in this new high-tech, throwaway age, and sometimes we all need to be reminded of our personal responsibilities in helping create an environment that perpetuates the importance of the family. That is what our Family Life program is all about. We must take the time to address our ties that are close to home and not take for granted how much our families mean to us. The time has come for us to dedicate our time and begin planning how we are going to promote a strong family life this year. Whether it's an essay contest, a family picnic, a child ID program or drug education seminars, every Family Life event that is held will make a difference. Not only will you and your family benefit, but also the families of your fellow Masons, and perhaps we might touch the lives of those outside of our organization when they hear of our efforts through publicity of our events.

Planning is essential, however, to a successful program, so I hope if your Valley hasn't formed a committee yet, you will encourage them to start right away to develop a plan on how to present our Family Life program in your Valley.

This year's theme, "Family Life: Little Things Matter," reminds us to enjoy the simple everyday moments of our family lives. I hope that you and your Valley will embrace that theme as you participate in appropriate activities throughout the entire year.

Sovereign Grand Commander



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Ancient Accepted Scottish Rite
Northern Masonic Jurisdiction, U.S.A.

SOVEREIGN GRAND COMMANDER
Robert O. Ralston, 33°

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

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

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Non-member subscription rate:
\$10 per year
\$20/year outside U.S. domestic mail limits

Investing in Freemasonry

Can a value be placed on membership in the fraternity?

The stock market has its ups and downs. On a good day when the market is up there are always people who want to join in on the fun hoping to make a quick profit. On a bad day the weak-hearts want to bail out quickly, fearful that the stock market will continue to fall.



Of course, there are those who follow the philosophy that you sell high and buy low. But buying low usually means that you are somewhat optimistic about the future of that particular stock.

If shares of Freemasonry were issued today, would you buy into it? Would you consider it a good investment? For the short term? For the long term?

What is the future for Freemasonry?

Before we determine its future, let's look at its history. Like so many stocks, Freemasonry has seen a series of ups and downs along the way. Since the records of its origin are vague, the logical place to begin is the formation of the first Grand Lodge in England in 1717. Even here we find limited

accounts to get a flavor of the fraternity.

We assume that most of the earlier members were tradesmen. What was it that attracted aristocrats? Obviously they found something worthy of an investment of their time.

As the fraternity spread to the American colonies, once again we see an attraction from a wide range of occupations. What kind of organization was it that appealed to such men as George Washington and Benjamin Franklin?

By the 1820s, Freemasonry had incurred the wrath of a number of detractors. Although short-lived, an anti-Masonic political party sprang up. Many lodges folded, while others merely went dark for a period of time. It was a time when one would hardly consider investing in a fraternity with such disarray.

And yet the springboard was in place for Freemasonry to bounce back. Adjustments were made. Lodges reopened and new ones were formed. There was something that seemed to be attractive again. And as the country expanded westward, so did the fraternity.

The second half of the 19th century produced an outgrowth of new avenues for Masons to explore. Coming onto the scene were the Scottish Rite, York Rite, and Shrine. Throughout the 20th century new members entering the Scottish Rite tended to parallel the influx into the symbolic lodges.

Although the war years limited Masonic activity within most lodges, the aftermath of both World Wars I



and II brought forth a burgeoning interest in the fraternity. Unfortunately the growth from World War I met a brick wall when the stock market crashed in 1929.

As the Great Depression wreaked havoc throughout the nation, Freemasonry felt its impact. There was a definite need for such a fraternity, but

financial resources prevented many from considering membership as a viable option.

Confidence was building during the 1930s, and once again the fraternity became an attractive investment. The 20th-century roller coaster ride, however, hit another dip with

World War II, but veterans returning from the war turned the swing in an upward direction. That swing would last throughout the 1950s as Freemasonry reached the





height of its popularity.

Since the 1960s, the trend has been spiraling downward, but it wasn't until the 1990s that Masons began to realize how severe the drop had become.

We are now into a new millennium, and Masonic leaders are scurrying to find solutions for the membership trends. But the problem extends far beyond a nearly 300 year-old fraternity. All civic and fraternal groups are undergoing the same situation. The missing piece of the puzzle can only



be found when we are able to solve a much larger question. Where is community spirit today?

In our rush to find more leisure time, we have created a world with less time for leisure. Modern conveniences have eased some of our tedious tasks, but we have created even more tasks.

In his recent book *Bowling Alone*, Robert D. Putnam emphasizes the decline of participation in all civic, social and fraternal organizations.

The title of the book uses the analogy that people may be still bowling but they are not participating in bowling leagues.

Referring generally to all clubs involved in the community he concludes, "Active involvement in clubs

and other voluntary associations has collapsed at an astonishing rate. . . . If the current rate of decline were to continue, clubs would become extinct in America within less than 20 years."

Expressing concern about the possibility, Putnam offers a number of reasons for the declining interest, including the pressure of time and money, metropolitan sprawl, the electronic media, and the breakdown of the traditional family unit.

Although much of his book may leave the reader with the impression there is no hope for civic and fraternal associations in the future, Putnam does shed a ray of light: "We desperately need an era of civic inventiveness to create a renewed set of institutions and channels for a reinvigorated civic life that will fit the way we have come to live."

As Americans became more passive during the latter part of the 20th century, their active participation dwindled. We sit in front of a television set engrossed in a program, and yet we are apt to find ourselves not communicating with others in the room for fear of missing the electronic message. It would seem obvious that we cannot survive as a society of individuals. We need interaction, and there is strength in numbers.

The Internet has placed us in front of an impersonal monitor where we become entranced by an electronic



screen that flashes words and graphics before our eyes. As sophisticated as it may become, it cannot replace live social interaction.

We frequently hear complaints about the erosion of the moral fiber. Who is going to communicate the



message of trust and honesty so necessary in building a stronger community? Will it be a single individual, or will it take a combined effort?

If Freemasonry were to eventually fade away, something else would have to come along to take its place. Would its emphasis be on charity? Would it be a philosophical society? Would it become a social club for camaraderie? Would it be something that combines all these elements?

Throughout history, Freemasonry has evolved and will continue to adjust as it heads into the future. As Putnam concludes, "What we create may well look nothing like the institutions of a century ago."

The way Masonry adjusts today will have a direct impact on tomorrow's Masonry. The big question is: Are we prepared for a major shift and will we accept it?

YOUR OPINION

Do you have an opinion on the direction Freemasonry should take?

Let's hear your view on the subject.

Indiana Scottish Rite Valleys Assist Grand Lodge with One-Day Class

Five Indiana Scottish Rite Valleys opened the doors to their buildings for the Grand Lodge of Indiana to host the conferral of all three blue lodge degrees in one day. More than 1,400 new Master Masons were raised on Saturday, Nov. 18. Before the day was over more than 800 also received some of the Scottish Rite degrees.

The Grand Lodge worked hand in hand with all five Scottish Rite Valleys to make the day an overwhelming success.

According to Grand Master Gail N. Kemp, more members were raised in that one day than in the entire year last year.

According to Indiana Scottish Rite Deputy Bill C. Anthis, 33°, it was Grand Master Gail N. Kemp who got the event off the ground and running. Ill. Brother Anthis said the idea had been bounced around a number of times over the years, but was never carried through to fruition until now.

It was Kemp, who is also the mayor of Huntingburg, and his leadership qualities that brought the millennium class together.

"He was able to get this done, because of his skills in dealing with people," Anthis said. "Just having the class doesn't mean it's successful. You have to bring the members in."

And bring them in they did.

Sovereign Grand Commander Robert O. Ralston joined Grand Master Kemp as they flew to each location by private plane piloted by a fellow Mason.

Kemp said it was a great day for him and for the more than 4,000 Masons who participated in the statewide class, because it truly portrayed what Freemasonry is all about. Kemp said every class candidate had a mentor, and there were about 200 members at each location to work behind the scenes as kitchen help or to assist in the set up or production of the ceremony.

"It was an exciting day because so many Masons were assembled in five different locations," Kemp said. "It was wonderful to see so many Brothers working together to pull

this off. It was a tremendous effort between the Grand Lodge, the Past Grand Masters, the Symbolic Lodges, the Scottish Rite, the Valleys and the Shrine. It was a case of our true Masonic family coming together."

The day started for the two Masonic leaders at 8 a.m. when they welcomed the 95 members of the class at the Valley of South Bend.

"They flew into South Bend in time for the opening of the Entered Apprentice degree," said Supreme Council Active Member Bill Fox, 33°. "The lodge opened in form, they welcomed the class, then flew off to Fort Wayne."

Ill. Brother Fox said 24 of the 95 Master Masons raised in South Bend also received the 14° and will conclude their Scottish Rite initiation during the 2001 convocation in April.

Grand Master Kemp and Commander Ralston then traveled from Fort

Wayne to Indianapolis, and then on to Terre Haute and Evansville. The fact that both men could be at all five ceremonies was a credit to their dedication and good planning.

"We are so glad they could get to each location," Anthis said.

Kemp said that even though he and the Commander were able to spend only a few minutes at each location, the sense of excitement was immediately apparent at each stop.

"We got such a sensation — it was electric," said Kemp.

Anthis said he felt the same thing.

"One thing (Kemp and Ralston) kept commenting on was that in Indiana, basketball is a big thing. Our state tournament is always sold out, and that's because when you go (to the live game) you get a sense of the electrifying atmosphere that you can't get by watching it on TV. They made an analogy to that effect. Here was an auditorium completely filled, and when you walked in, you could immediately sense the atmosphere was charged with enthusiasm and it gave you a very positive feeling about being there."

"Dream-teams" were selected from among the blue lodges, so each area put on its best possible production of the three symbolic degrees.

According to Anthis, the Valley of Terre Haute offered no Scottish Rite degrees, but raised more than 200 Master Masons who plan to take part in the Scottish Rite degrees in April.

Because so many were involved, many mentors were needed to stand in for the Grand Master and preside over the ceremony. Many were able to be a part of the raising of their own son or grandson, an opportunity that does not come around every day. This made the ceremony very meaningful.

Fox said he saw many sons, fathers, and grandsons participating together.

"As an observer, it was not only wonderful to see the continuity but to watch the grandfathers and fathers be able to obligate their sons and grandsons — to raise them as Master Masons. I was really touched by that, because that is what it truly means to be in this fraternity."

Unofficial tally of candidates

Indianapolis	497
Fort Wayne	415
Evansville	221
Terre Haute	220
South Bend	95
Total	1,448

Blue Lodges participating

Indianapolis	119
Fort Wayne	61
Evansville	33
Terre Haute	35
South Bend	29
Total	277

Scottish Rite candidates

Indianapolis	396
Fort Wayne	404
Evansville	64
Terre Haute*	0
South Bend	24
Total	888

* Awaiting spring class

Bay City member is first to complete passport

Determined to be the first member to witness all Northern Jurisdiction Scottish Rite degrees under the new 32° Passport program, Herbert J. Smith Jr., 32°, walked into the Supreme Council headquarters in Lexington in November very proud of his accomplishment.

Brother Smith, a member of the Valley of Bay City, Michigan, began the process during the special millennium class last April. The new passports were issued to all Scottish Rite members last year with the understanding that as a member witnessed a degree he would have the appropriate page in his passport stamped by the Valley. The passport replaces the former 32° certificate.

After a member has a stamp on each page indicating that he has seen all 29 degrees, he submits the passport for authentication and is then presented with a special certificate and wallet card in recognition of the accomplishment.

Brother Smith saw many of the degrees at Bay City during the spring and fall reunions. He then called the Supreme Council headquarters to locate the names of



Herbert J. Smith Jr., 32°, was recognized by Grand Commander Robert O. Ralston for being the first member to witness all Scottish Rite degrees since the inception of the passport program.

Valleys that were conferring the degrees he was missing.

Taking off in his car, accompanied by Veryl R. Shreve, 32°, he traveled to Uniontown, PA, for a meeting on Nov. 3-4. Then it was on to Dayton and Cincinnati, OH, on Nov. 10-11.

He completed the passport process in Harrisburg, PA, on Nov. 16-17, and immediately headed to the Lexington headquarters.

Brother Shreve had been ill last April and missed several degrees, but he expects to complete his passport this spring.

Several New Jersey members traveled outside the jurisdiction to witness all 29 degrees in Oklahoma during a long week-

end last spring, but Brother Smith is the first member to have witnessed all Scottish Rite degrees within the Northern Jurisdiction.

A passport is presented to each new Scottish Rite member after receiving his 32°. Older members who did not receive a passport in the mail a year ago should contact the Supreme Council headquarters.

Cincinnati recognizes learning centers at reunion



JAMES W. SALMONS, JR., 33°

The Valley of Cincinnati usually names its reunion classes for an individual, but its recent fall reunion broke tradition by extending the recognition to include both James W. Salmons, Jr., 33, and the Cincinnati

Children's Learning Center.

The class was named to honor both the Mason and the institution for which he works so hard.

Local Scottish Rite leaders saw this co-recognition as a wonderful opportunity to expand the scope of the

"We saw a wonderful opportunity to recognize both an individual and an institution."

reunion. It is hoped that the shared billing will further increase awareness of the work being done by Scottish Rite's newest charity.

As vice-chairman of the National Board of Directors of the 32° Masonic Learning Centers for Children Inc., Salmons has made outstanding contributions to the development of the learning centers.

"Thanks to his excellent work with the learning centers, Jim Salmons is well known both locally and nationally and we saw a wonderful opportunity to recognize both an individual and an institution," said Dave L. Moreton, 32°, general chairman of the 2000 Fall Reunion.

Salmons has worked on the development of the learning centers for eight years, traveling thousands of miles to speak to countless Scottish Rite Masons, educators, and professionals in the field of disabilities throughout the Northern Jurisdiction.

The Reunion was also significant due to the attendance of a distinguished delegation of Prince Hall-affiliated Scottish Rite Masons from the Orient of Ohio. Among those in attendance were Ernest Terry, 33°, Prince Hall Deputy of Ohio; Sidney Broadnax Jr., 33°, Deputy Grand Master of the Grand Lodge of Ohio, Prince Hall Affiliation, and J. Kenneth Blackwell, 33°, Secretary of State for Ohio.

The Faith of Washington

Wisconsin lodges merge to honor a famous Mason

Last fall, three suburban Milwaukee lodges joined together to strengthen and unite themselves into the George Washington 1776 Lodge No. 337. The three lodges — Silver Spring No. 337, Kenwood No. 303 and Shorewood No. 339 — combined to become the newest lodge to be chartered in Wisconsin. The consolidation was celebrated with a procession, a worship service, dinner and the installation of officers for the new lodge.

Here are excerpts from an address at the consecration given by the Rev. and Ill. Karl D. Schimpf, 33°, regarding "The Faith of George Washington."

On patriotic occasions, at the start of service club meetings, and at most sporting events, the national anthem is enthusiastically sung, albeit with some great liberties

taken by some so-called professional entertainers.

Unfortunately, the whole anthem is not sung and we need to remember that there is another stanza to our national anthem that was officially adopted by Congress. It reads:

*O thus be it ever when free men
shall stand,*

*Between their loved homes and the
war's desolation.*

*Blest with victory and peace, may this
heav'n favored land,*

*Praise the power that hath made and
preserved us a nation.*

*Thus conquer we must, when our
cause it is just,*

*And this be our motto, in God is
Our Trust,*

*And the Star-Spangled Banner forever
shall wave*

*O'er the land of the free, and the home
of the brave!*

Official documents and proclamations throughout our history have expressed our dependence upon and firm reliance on the Great Architect of the Universe.

In 1694 Samuel Willard preached a sermon titled, "The Character of a Good Ruler," in which he listed the very characteristics found in our first president.

He said, "It is first required that they have a principle of moral honesty, that they love righteousness and hate iniquity."

He went on to say that they must be those whom neither flattery nor bribery may be able to remove out of his way. Finally, "he must be one who prefers the public benefit above all private and separate interests whatsoever."

Born upon our soil, of parents also born upon it, never for a moment having had sight of the Old World, George Washington was America's gift to the world. First in war, first in



REV. KARL D. SCHIMPF, 33°, is the Senior Minister at the North Shore Congregational Church, Fox Point, WI.



George Washington 1776 Lodge officers (left to right) Ray Lane, David Haase and Gus Schaber prepare to hoist a Spirit of '76 United States Flag during consecration ceremonies.

peace, and first in the hearts of his countrymen!

In his address on the completion of the Bunker Hill monument in 1843, Daniel Webster said: "To him who denies or doubts whether our fervid liberty can be combined with law, with order, with the security of property, with the pursuits and advancement of happiness; to him who denies that our forms of government are capable of producing exaltations of soul, and the passion of true glory; to him who denies that we have contributed anything to the stock of great lessons and great examples; to all these I reply by pointing to Washington!"

The story is told about an officer who set his men to fell some trees needed to make a bridge during that first American war. There were not nearly enough men and the work was getting on very slowly. Up rode a commanding-looking man who spoke to the officer in charge who was urging the men but doing nothing himself. He said, "You haven't enough men for the job, have you?"

"No sir, we need some help."

"Why don't you lend a hand yourself?" asked the man on horseback.

"Me, sir? Why I'm a corporal," he replied as he looked affronted by the suggestion.

"Ah, true," quietly replied the other, and getting off his horse labored with the men until the job was done.

Then he mounted again, and as he rode off said to the corporal, "The

next time you have a job and have too few men to do it, you had better send for the Commander-in-Chief, and I will come again." It was George Washington!

At the lowest and most dangerous point in the war, in 1776 and 1777, Colonial troops faced a British army of 60,000 troops, commanded by Howe, Burgoyne, and Clinton, some of the most able generals the British could muster from Europe.

They faced a naval force of 22,000

*Born upon our soil, of
parents also born upon it,
never for a moment
having had sight of the
Old World, George
Washington was America's
gift to the world.*

seamen manning 80 British men-of-war. One by one these British leaders were conquered, defeated, and sent home convinced of the impossibility of subduing America. Inspired by heaven with resolution to cut the Gordian knot, when the die was irreversibly cast in the glorious act of Independence, the determination of these patriots under the leadership of Washington was sealed and confirmed by God Almighty in the victory at

Trenton and in the surprising battle of Princeton.

To whom but the Ruler of the winds shall we ascribe it that the British reinforcements, in the summer of 1777, were delayed on the ocean three months by contrary winds, until it was too late to raise the siege of Saratoga?

Who but God could have ordained that our fleet would arrive at the same time the army was entering the Chesapeake to assist and cooperate as combined forces in the reduction of Yorktown?

In late autumn of 1777, some 9,000 troops went into camp with Washington at Valley Forge. By the time the snows of winter were gone, only 6,000 remained. The British army had seized Philadelphia where they slept in barracks warmed by American firewood, growing fat on American beef and bread, and Washington could do nothing to stop them. In huts of piled sod and fence rails through which snow sifted in through every crevice, many defenders of our country slept on frozen ground with not even straw to put under their heads. Their clothing was worse than their shelter, for the whole army was in rags and the snow was marked with their blood. They went days without meat, and many companies did not even have bread.

In a soldier's diary are these words: "I am sick, my feet lame, my legs sore, my body covered with this tormenting itch. My clothes are worn out, my constitution is broken, my former activity is exhausted by fatigue. Hungry and cold, I fail fast. I shall soon be no more."

It was during those times that a wonderful legend says that George Washington got on his knees somewhere in those cold woods and prayed for his men and his nation. Behind most legends there is an element of truth.

My graduate work was among the Quakers and there is a story that a Quaker farmer was walking along a creek at Valley Forge when he heard the murmur of a solemn voice. Creeping in its direction, he discovered a horse tied to a sapling and through a thicket he saw a lone man on his knees in the snow; his cheeks wet with tears as he prayed to the Almighty for help and guidance. The farmer quietly stepped away and when he reached home announced to his wife that the Americans would win their independence; Washington will succeed. ➤



Brother Tony Busalacchi, left, and Brother Karl Schimpf, right, led the procession of Wisconsin's newest Masonic lodge, named in honor of George Washington.

➤ "What makes thee think so, Isaac?" his wife asked.

"I heard him pray, Hannah, out in the woods today. If there is anyone on earth the Lord will listen to, it is this brave commander. He will listen, Hannah. Rest assured, He will."

Thomas Fleming, in his words about this event, writes, "There is no doubt that in the greatness of Washington's character, which looms larger in history than any legend about him, there was a profound sense of humility before the Being whom he called 'The all-powerful guide and great disposer of human events.'"

In his Farewell Address of September 1796, Washington wrote, "Of all the disposition and habits which lead to political prosperity, religion and morality are indispensable supports. Let us with caution indulge the supposition that morality can be maintained without religion."

Following the war an officer wrote to Washington proposing the establishment of a kingdom with Washington at the head. To this officer he fired off an immediate reply:

"I am much at a loss to conceive what part of my conduct could have given encouragement to an address which to me seems big with the greatest mischiefs that can befall my country. If you have any regard for your country, concern for yourself or posterity, or respect for me, banish these thoughts from your mind and never communicate...a sentiment of like nature."

It was signed like this: "With esteem I am, sir, your most obedient servant, G. Washington."

At the end of the war the government owed back pay to many officers who had fought long and hard for freedom. But Congress had no money and rumors abounded that it intended to disband the armed forces and send them home without pay. Patience was wearing thin and tempers were short and mutiny was close at hand.

On March 15, 1783, George Washington strode into the Temple of Virtue, a large wooden hall that the soldiers had built as a chapel and dance hall. A hush fell over the group as he reminded them that he too had served without pay. He spoke of his love for them and urged them to be patient. Then Washington pulled from his pocket something the men had never seen their commander-in-chief use before — spectacles.

"Gentlemen, you must pardon me," he said quietly. "I have grown gray in your service and now find myself growing blind."

It was a humble act that touched these men in ways that arguments had failed to do. There were lumps in many throats and tears in every eye. When he left, they voted to grant Congress more time.

George Washington's friend Thomas Jefferson later wrote of this, "The moderation and virtue of a single character probably prevented this Revolution from being closed by a subversion of that liberty it was

intended to establish."

Let me share one final story with you from the life of our first president. In our lodges there will always be the Stars and Stripes of our nation. When you see it, remember that it was George Washington, more than any other, who seems to have been most interested in the question of a national flag. In 1752, the eighth child of a Quaker family named Griscom was born in Philadelphia and was named Elizabeth. When she was 21, she married John Ross and together they opened an upholstery shop on Arch Street, in a house built of bricks used for ballast in one of William Penn's ships.

She watched her husband march away for military service as he guarded the cannonballs and artillery stores on one of the city wharves along the Delaware River. He died of wounds in January of 1776 and Betsy Ross was a widow at 24.

In May or June of that year three men paid her a visit — George Washington, Robert Morris and her husband's uncle, Colonel George Ross, a signer of the Declaration of Independence. They had come to consult with her about a flag and in the back parlor George Washington showed her a rough sketch he had made of a square flag with 13 stripes of red and white and 13 stars in a blue canton. She saw at once what was needed to make the flag beautiful. It was she who suggested that the dimensions be changed so that the length would be a third more than the width and the 13 stars grouped together in a circle or star. In this way she made the first Stars and Stripes and ran it up to the peak of a ship in the Delaware River.

All of us know the first verse of "America." Let me end by reminding us of the fourth verse, which goes like this:

'Our father's God, to Thee,

Author of liberty


To Thee we sing.

Long may our land be bright

With Freedom's holy light,

Protect us by Thy might,

Great God, our King.'

George Washington would have believed those words. 

New Exhibit Sheds Light on Masonry

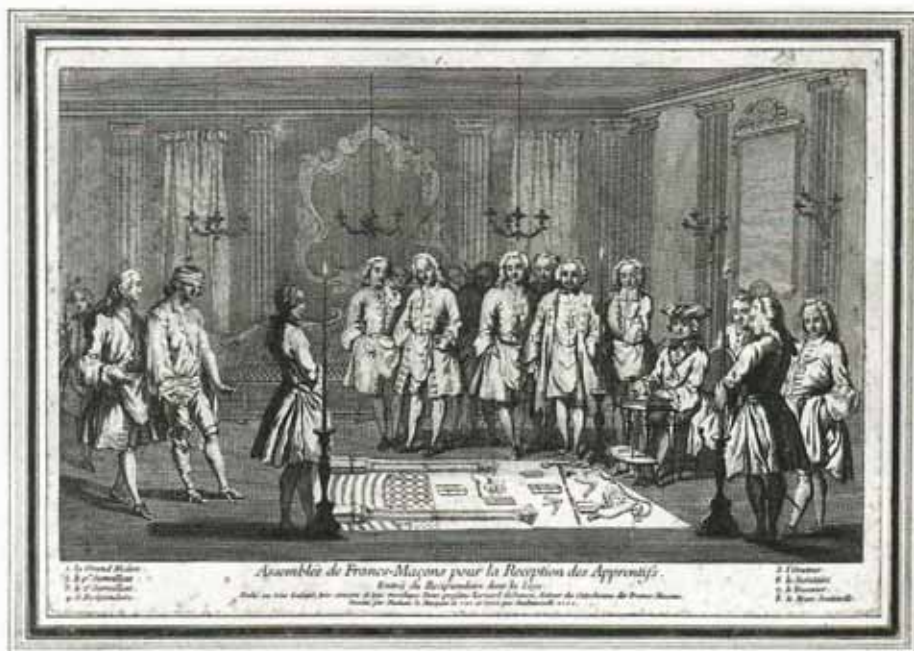
By MARK A. TABBERT, 32°

*Blue Lodge display will broaden
view of Masonic history*

With a new long-term exhibition on Blue Lodge Freemasonry opening in May 2002, the Scottish Rite Masonic Museum of Our National Heritage looks to broaden public awareness of the craft and its history. Titled: "To Build and Sustain: Freemasons and American Community" the exhibit's mission is to explain what Freemasonry is and why men have continued to join the fraternity throughout American history.

This new exhibit will examine Freemasonry's long history in America in a straightforward but imaginative way, by showcasing artifacts and Brothers through a series of display cases that represent buildings. Together these displays or "buildings" will create a "town" within the gallery. Walking through the gallery, visitors will travel through the "streets" and "buildings" of the town learning American history, meeting historic Masons and discovering Freemasonry work in America's communities. The buildings symbolically connect to stonemasons' work, and collectively represent the concept of Freemasons working together to build communities by making individual men better.

The exhibition's title reflects the history of American community, while alluding to the three supports of a lodge — wisdom to contrive, strength to support, and beauty to adorn. Visitors will find behind ever-changing history and community lies a perma-



"Assemblée de Franc", a French copperplate engraving from 1745 depicting a scene of a hoodwinked candidate being led into the lodge chamber of initiation.

nent Masonic landscape continually echoing the craft's symbols, tenets, tools, numbers and principles.

In many ways the exhibition becomes a journey "from west to east" within a gallery-sized tracing board. Upon this landscape visitors will understand Freemasonry as a speculative craft that uses a system of morality that is veiled in allegory and illustrated by symbols.

Entering the exhibit, visitors pass a road sign that welcomes them into the exhibit and the "town." As with real road signs, an array of Masonic and other volunteer organizations'

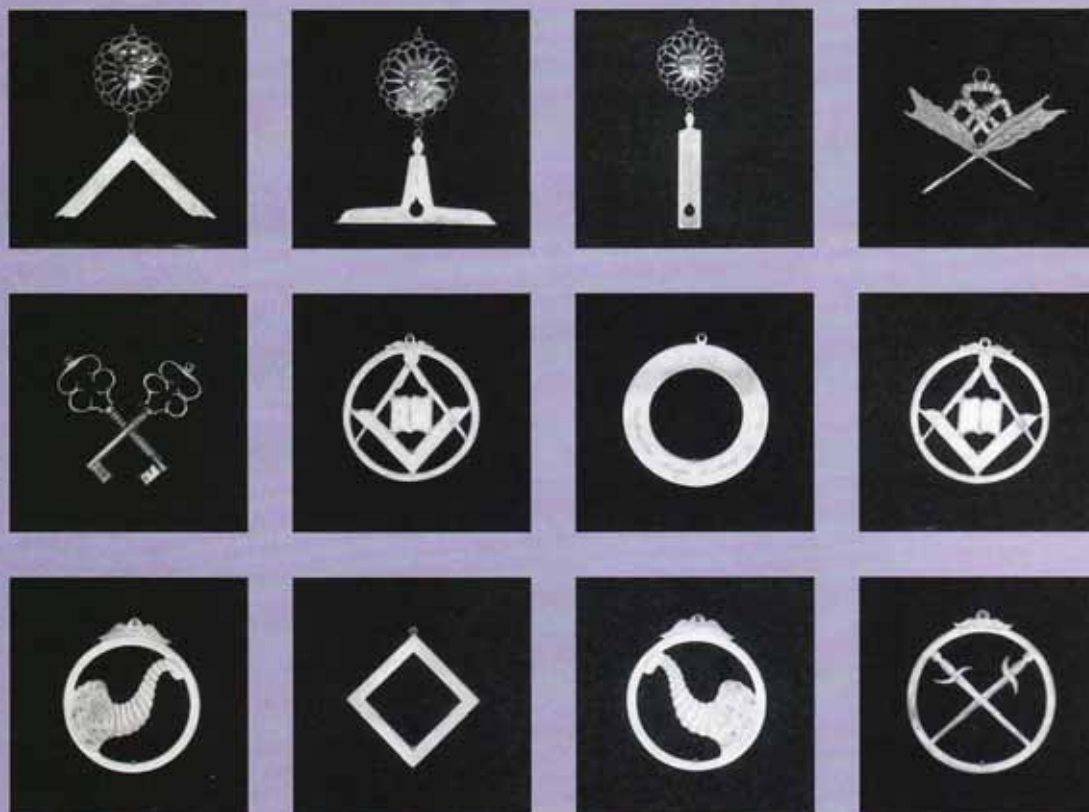
emblems illustrate the community's life. The organizations represented here, for example, the Toastmasters, Rotary and the Knights of Columbus, will be encountered later in the exhibit.

The initial section is divided into three parts that explain the origins of Freemasonry, its role in the American Revolution and the early Republic.

The first part will show three sources that created Freemasonry, the Judeo-Christian religion, medieval stonemason guilds and the Enlightenment thinkers. Freemasonry derives its wisdom from religion, its strength from stonemasons and its beauty from philosophy. The second part of the section will re-create a lodge room featuring important Masonic regalia, and furniture from patriots and 1700s lodges. The third part explains how Masonic and Enlightenment principles were used to establish the ►



MARK A. TABBERT, 32°, curator of Masonic and fraternal collections at the Scottish Rite Masonic Museum of Our National Heritage, is a member of the Valley of Boston.



Masonic jewels crafted in April 1796 by Paul Revere at the time that he was Grand Master of Massachusetts. Lent from the Washington Lodge, Lexington, MA.

► new country, and Brother George Washington's role in laying the cornerstone of the U.S. Capitol.

There is also a segment that contrasts these principles and ceremony by explaining the anti-Masonic period. This period, in the 1820s-1840s, began with the disappearance of William Morgan in 1826 in Batavia, NY. The ensuing hysteria that followed gave rise to the Anti-Masonic Party and nearly destroyed American Freemasonry.

Passing between two pillars, the visitor winds through the exhibition's second section to receive an understanding of why men join the fraternity. Divided into seven different "buildings," each provides a historical and individual reason for membership, while showing how this rationale built and supported new Masonic bodies, such as the Scottish and York Rites, Eastern Star and High 12 Clubs.

These principles were also a motivating factor in encouraging Masons to build and support new Masonic-like organizations. For example, immigrants arriving from Europe in the 1840s supported German and Irish lodges, which even-

tually led to the creation of ethnic organizations such as the Sons of Norway or Masonic-like fraternities such as the Knights of Columbus. These organizations use rituals and symbols that are similar to those used in Masonic organizations.

The objects displayed in each "building" will also illustrate the Masonic origins and the consistency of Masonic principles through time, such as an 1840s German lodge charter and a 1960s Cuban lodge charter.

Showing a progression from Masonic to present-day organizations allows visitors to move forward or backward in time. So if a visitor understands Masonic charity in 1800, they might understand why workers' insurance fraternities developed in the 1870s, which, in turn, developed into unions such as the AFL-CIO, in the 1900s. Visitors who are familiar with the AFL-CIO may understand what workers did before unions, and what Masons did, and still do, way before the insurance fraternities of the 1870s.

In addition to the Masonic displays, there will be cases that illustrate how Masonic principles have been appreciated and appropriated by women's,

childrens' and non-Masonic African-American organizations. This part of the exhibition will provide information on DeMolay, Eastern Star, Job's Daughters and Rainbow Girls, as well as allow visitors to understand that citizens who are not part of Masonry created their own unique fraternities. Another display case might be in the form of a Civil War monument that speaks about Masons on both sides who came to each others' distress when "brother fought against brother."

Walking through an archway, visitors enter the exhibition's concluding section that provides information on how the craft sustains and "adorns" modern American communities. Informational kiosks or buildings comprise this section, each providing detailed information on Masonic activities. Echoing the Five Points of Fellowship, the kiosks show how Masons support each other, how they remember other charities, seek knowledge and truth, and donate money, time and resources to numerous charities.

The last display, a house of worship, returns to the spiritual motivation for all Masons' work and ritual. It will



Street scene of crowd assembled to witness cornerstone laying ceremony of a Masonic Temple in New York, in the 1930s.

reveal the secret spark lodged within a man's heart that is kindled in a lodge of Masons and to which a Mason seeks admission to that lodge "not made with hands." The display reiterates how Freemasons make "good men better," who, in turn, create, build and sustain good communities.

Visitors exiting the exhibition will pass a "Come Again Soon" road sign that complements the entrance welcome sign.

Throughout the exhibit we plan to offer different "touchable" ways for visitors to understand Masonic principles, tools, tenets and history. Some of these interactives will be in the form of audio or video discs, others might utilize the Internet or databases with lists of famous American Masons,



Ancient Order of United Workmen altar, circa. 1890. AOUW was founded by Freemasons for workers insurance in 1868. The organization incorporated Masonic symbols in their rituals.

while some might help people understand why the square is used to build with by simply letting them try a stone.

To ensure the respectful use of the ritual the museum will work with the Grand Lodge of Massachusetts and the Prince Hall Grand Lodge. In addition, we have individual reviews from such noted Masons as Thomas W. Jackson, Paul D. Fisher, S. Brent Morris, Paul M. Bessel, and Richard H. Curtis. Consultants on historical content include Barbara Franco, Will Moore and professors Mary Ann Clawson, Lance Brockman and Theda Skocpol.

The museum will soon contact Grand Lodges, their libraries and museums, as well as state and local historical societies, in order to find the finest Masonic artifacts. Among these central artifacts we will also exhibit some personal items from a few famous American Masons, such as Kit Carson or Harry Truman.

The bulk of the exhibit, however, will concentrate on artifacts from lesser-known Brothers who did unheralded but good work within their communities.

Throughout the rest of this year the museum staff will be writing, designing and preparing for this exhibit. The exhibit script is perpetually being revised as museum staff and consultants find exciting artifacts and offer new ideas. Because Freemasonry has such a rich history, it will be difficult to make decisions on what to include and what not to include. I am sure we will be discovering great objects and

important history right up until the exhibit opens in May 2002. Unfortunately for us, the museum's gallery has only so much room.

Our most ambitious goal will be to publish an accompanying catalog and to make available the exhibit's images, text and information to people all over the world through the museum's Web site.

The Public Programs Department is also planning to find additional ways to bring this exhibit to people through events hosted in the museum's Stanley F. Maxwell auditorium and other venues.

We hope this centerpiece project attracts Masons and non-Masons alike to visit our museum in Lexington. And, some day, we also hope elements of this exhibit may travel to help support, build, adorn and sustain many communities throughout America.



Freemasonry has sustained men and their communities throughout their lives and until they have sought admission to the Celestial Lodge Above, as illustrated here in this Masonic tombstone in Allegheny Cemetery, Pittsburgh.



32° MASONIC LEARNING CENTERS FOR CHILDREN

Learning Centers launch pilot program



The Valley of Milwaukee Learning Center volunteer Ebner "Gus" Luetzow, 32°, helps tutor a young learning center student.

Children enrolled in the 32° Masonic Learning Centers for Children, Inc., program and their tutors know the instructional methodology they use is a winner. The dyslexic children who learn to read at the learning centers are living proof that the program works. Letters from parents, children and teachers pour in to the centers expressing gratitude and amazement at the progress children have made under the direction of the learning centers program.

But according to Executive Director Joseph J. Berlandi, 32°, everyone — not just staff and participants — should know about the program and have the opportunity to share in the joy of its effectiveness.

That is why the 32° Masonic Learning Centers for Children, Inc., in conjunction with the Supreme

Council Charitable Giving Committee, will be launching a new pilot program in the year 2001 to increase the awareness of the centers, as well

"We want everyone — both inside and out of the Masonic organization — to feel connected."

*Executive Director
Joseph J. Berlandi*

as raise money to support each student's participation.

"Lots of times we preach to the choir," said Berlandi. "We assume others know what we are doing, but geographic distance from a center

keeps some people from feeling an ownership for or connection to the program. We want everyone — both inside and out of the Masonic organization — to feel connected."

Berlandi said the primary purpose of the program, which is in the preliminary stages of planning, is to enhance the public awareness of the program and to encourage businesses and individuals to financially sponsor the cost of a child's tutoring. Sponsorships are \$5,000 a year, \$2,500 a year for a co-sponsor. Each sponsor will receive the child's first name and periodic updates of the child's tutoring progress. With parental permission, the child may communicate with the sponsors, or even give a presentation to their benefactor during the course of their tutoring. The program is provided at no cost to the children's parents.

Berlandi hopes that blue lodges, Freemasons, Masonic friends, community groups, local businesses and non-members will come forward to sponsor a child.

There will be approximately 135 children in the pilot program, which will include six learning centers throughout Maine, New Hampshire, Massachusetts and Rhode Island. If the program develops as planned, it will be expanded to all states within the Northern Masonic Jurisdiction.

"It is really at the early stages," Berlandi said. "With the participation of the Supreme Council's Charitable Giving Committee, we hope to implement the pilot program by mid-year to test it and work out the bugs before we take it to other locations. We don't want to proceed with the launching, without the administrative structure in place."

Berlandi said the future of many dyslexic children is riding on the success of this sponsorship program.

"There are over 700 kids presently

in our program. We are doing a lot more in this learning disability area than any other single entity that we know of," he said. "The potential is there to help many more children, particularly when approximately 18 percent of our population has some level of dyslexia."

The tutoring program has a wide range of social implications, as well. Not only do children learn to read, but that ability improves their self-esteem, which in turn improves their lives, the lives of their family members, and their ability to contribute to their community.

The centers are also providing a resource to others outside of the learning center program by training tutors in the Orton-Gillingham method, Berlandi said.

"We are increasing the resource of qualified tutors. They may eventually go on to jobs at other schools or other communities and carry that knowledge and ability with them," he said. "It's like a ripple effect. We're the pebble, and the waves are unlimited."

Children are not the only winners in this program. Sponsors will also

Centers expected to open in the year 2001

Providence, Rhode Island

Cambridge, Ohio

Canton, Ohio

Fort Wayne, Indiana

Madison, Wisconsin

Belleville, Illinois

There are 29 learning centers currently in operation. There is a projected goal of 57 centers in operation by the year 2005.

gain from their contribution. While there are many Masonic lodges in the 15-state jurisdiction, a majority of them are not located in or near communities with a learning center. Sponsoring a child will provide a sense of being connected to the program, even if they cannot see the operation first hand.

"They will feel a connection to the child and the program even if they are not close to a center," Berlandi said. "It will give them a sense of ownership and will bring them into our 'family'."

Valleys will also earn awards for sponsorships stemming from their Valley. Any sponsorship within a valley will receive acknowledgment through the Valley Teddy Bear Awards recognition program. There are four levels of recognition determined by the amount of funds raised.

According to Joyce Gillis, director of the Lexington, MA, learning center, sponsors of this program will be providing a much-needed service to young children with dyslexia.

"For anyone considering a way to become involved in an important community service I can think of no greater cause than helping children with dyslexia become confident readers and contributors to society," she said. "As a director and trainer I am very heartened by the wonderful progress and difference I am seeing in the children's and their parents' lives."

In Memoriam III. John Kline Young, 33°

III. John K. Young, 33°, a Supreme Council Active Emeritus Member for Pennsylvania, died Jan. 16, 2001, at Lansdale, Pa.

Born in Philadelphia, on Dec. 28, 1911, he attended the public schools of Philadelphia and furthered his education by earning a Bachelor of Science Degree in Economics at the Wharton School, University of Pennsylvania, in 1933 and a law degree in 1936 at the same institution. He was senior partner of the law firm Peck, Young and Van Sant and a member of both the Philadelphia and American Bar Associations.

Brother Young married Ruth E. Hancock of Philadelphia, who survives along with their three daughters, Barbara R. Winner, Marilyn G. Loble, and Ann E. Tiefenthaler, and seven grandchildren.

Raised a Master Mason in Melita Lodge No. 295 Philadelphia, on March 22, 1933, he was the Worshipful Master in 1950, Chairman of the Instruction Committee 1951-52 and trustee of Melita Lodge for a number of years. For the Grand Lodge of Pennsylvania, he was appointed District Deputy Grand Master from 1952-61, and elected Junior Grand Warden in 1962, Senior Grand Warden in 1964, Deputy Grand Master in 1966 and Grand Master in 1968. He was named Chairman of the Grand Lodge Committee on Masonic Culture in 1974, serving for a number of years and actively participated in the annual meetings of the Northeast Conference on Masonic

Education and Libraries. In 1970, he was appointed the General Counsel for the Grand Lodge.

Within the York Rite, Bro. Young was exalted in Melita Chapter No. 284, R.A.M., on March 12, 1951, where he served as Junior Master of Ceremonies in 1951 and master of the Third Veil in 1952. He was greeted in Joppa Council No. 46, R. & S. M., on May 26, 1960, and knighted in Mary Commandery No. 36, K.T., on Nov. 10, 1960.

Bro. Young completed the Scottish Rite degrees in the Valley of Philadelphia on May 12, 1948. He was the Most Wise Master of Kilwinning Chapter of Rose Croix in 1960-61. In the Consistory he served as vice chairman of the membership committee from 1956-58; was named a member of the finance committee in 1959; appointed Captain of the Guard from 1957-59; and master of ceremonies from 1959-60.

His other Masonic affiliations included the Red Cross of Constantine, Royal Order of Scotland, Rosicrucians, and High Twelve Club.

He was created a Sovereign Grand Inspector General, 33°, Honorary Member of the Supreme Council in 1961 and crowned an Active Member of the Supreme Council in 1978.

He became an Active Emeritus Member in 1987. For the Supreme Council, he served on several committees and was the Northern Jurisdiction Grand Representative for the Supreme Council of Costa Rica.

Respectful Engagement

Lack of respect is the root of many of society's troubles

I was speaking to my friend recently about his possible retirement. He was mentioning that he would have to hang on a bit longer to get the most out of his retirement package.

He is a "wine guy" for a liquor store, and loves to talk about, learn about, and drink wine. Knowing this I assumed he loved his job, but he returned the opposite information — he hated his job.

When I asked him what could be so wrong with being around and dealing with wine every day he said the world had changed. His point was that despite his enthusiasm and knowledge, people treated him like trash because he was serving them.

Now, even though he and I may disagree on topics of wine, he is clearly a wealth of knowledge. His advice should be worth more than the wine to someone who knows little, and his conversation worth as much to someone well versed.

It is a sad testament to think that anyone is treated disrespectfully just because they are in a position of service.

Another similar story is one of my father-in-law. He spent 30 years as a ninth grade history teacher. When I first met him he was a little over 20 years into his career, and still really enjoyed what he did. He was passionate about history, and loved sharing that passion. He received loads of pleasure from making a bright student a history lover, or getting a slower student to take an interest in his subject.



GAETAN GIANNINI, a member of Edwin G. Martin Lodge, No. 689 of Allentown, PA, is director of sales and marketing at Kamran Afshar Associates, Inc., Bethlehem, PA.

Shortly thereafter, however, I saw his fire die. He went from wanting to get up in the morning to counting the days, even minutes, to retirement. When I asked him why the change in attitude, he said that the kids had changed. He felt the kids had no respect for him, or education, and that made him feel like a babysitter.

He attributed the change in the children to the breakdown of the family. Here too, I think it is easy to point to the

If we adults are behaving so disrespectfully, how in the world can we expect our kids to behave better?

lack of respect in the world to find the source of this problem. Parents, in growing numbers, do not respect the vows of marriage, either before or after they take them. People do not respect their responsibility to family, be it their elders or children.

We can go further to say this applies to lack of respect of people: bosses and employees, churches and government, and the man on the street. If we adults are behaving so disrespectfully, how in the world can we expect our kids to behave better?

This attitude is leading to the loss of people like my friend and my father-in-law, that is, those passionate about what they do and willing to share their knowledge and love. It is also leading to the death of the magic of respectful

engagement.

What I mean by respectful engagement is that spark of interaction that can happen between people, that charm that leaves us satisfied with our meeting, regardless if we are friends or strangers.

I can cite the example of the lady at the deli counter in my local supermarket. She always seems happy to see me, usually kids me about the fact I always order the same thing, gives me two slices of cheese for my boys and, regardless of my mood when I entered the store, I leave smiling.

I suggest that we can all have this effect on the people we meet and make our lives more prosperous in the process. Next time you see someone, treat them like someone you have been longing to see, and respect them as if they had the Wisdom of Solomon. The result will be that you are glad that you had the chance to see that person, they will have imparted a small piece of their personal wisdom upon you, and they will look forward to seeing you again.

I've tried it, and it works. It makes personal relationships much more rewarding, brief encounters refreshing, and can be applied to our business and commercial lives with great success as well. (Remember honesty here!)

Doing this all day, every day is a challenge. I myself am a bit moody, and have days where I cannot bring myself to be all that engaging, but if more people practiced this the less time we'd all be spending in our dark moods.

Some Eastern Philosophies teach that we should treat each living creature that we meet as if they were a god, or a child of God. Now, even if we cannot fit this precisely into our religious practices, it is a good perspective to take.

Given all of this — the fact that our society has grown less respectful, and we are suffering from it — what can we do?

It is clear that conscientious readers can realize the problem and go about improving themselves, but how do we get the pendulum swinging the other way to get the world as a whole to start respecting respect instead of killing it?

First we can start by taking charge of the problem, or at the very least realizing it exists. We can look back to the middle of the 20th century to see how what might have been a too conservative and somewhat bigoted social attitude turned into a cry for freedom in the 1960s. This era we call the 60s had some very positive impact that is still celebrated, but it did manage to have what

What I mean by respectful engagement is that spark of interaction that can happen between people.

I believe to be a strong negative impact as well. This social rebellion was clearly seen as an opportunity for political and commercial profit, and turned what was a beautiful seed into an ugly weed.

The 60s turned into the 70s, where we learned to distrust those who we elected to govern us, and decided that we're free to do whatever pleased us, without concern for anything or anyone else.

The 70s gave birth to the 80s where we had respect, but only for those who were rich and powerful, or if they were just like us. (Whatever "us" you happened to be.)

Then came the 90s. The big polarization of the haves and have-nots. The emergence of the two societal extremes: the Jerry Springer inspired "I'm a victim" sect (I just axe murdered my entire family, half my church and two people at the post office, but I am a victim of society and I deserve a good life.); and the religious right - repent or suffer (that is, think like us or be ostracized). Not to mention, a good dose of reinforcement to the notion that we cannot trust our chosen leaders. Aughhhhhh!! Stop I want to get off!

As we begin the new century, let's not go back to parochialism and bigotry. Let's not continue to be a victim not responsible for our own actions.

Truth and moderation do rule most of our hearts; we just need to realize it!

Knights Templar Eye Foundation introduces Annual Voluntary Campaign

The Knights Templar Eye Foundation is in the midst of its annual voluntary campaign to raise funds for the eye care charity. Since this is the 33rd year of the program, the campaign honors those Scottish Rite brethren who have attained the position of 33°.

The Scottish Rite is proud to be honored by the foundation and encourages brothers to show respect and brotherly love to their brethren through supporting the foundation with their generous contributions. Contributions may be made in honor of a 33° Scottish Rite Mason or by any 33° Scottish Rite Mason.

The Knights Templar Eye Foundation 33° Club has been established solely for this campaign. Membership in the club is available to 33° Scottish Rite Masons (and those designated to receive the 33° this year) with a minimum contribution of \$33.

The Knights Templar Eye Foundation sponsors three programs.

First, it funds eye surgery for those individuals who cannot afford it. Approximately \$4 million is contributed to this endeavor every year.

Second, the Foundation provides grants to support research for eye diseases. Approximately \$400,000 a year is awarded to research doctors and scientists. To date, the Foundation has supported more than \$5 million worth of research.

Third, eye exams for senior citizens who have not had an exam in two years are offered free of charge through the National Eye Care Project. This program is conducted in conjunction with the Ophthalmologist Foundation.

For further details contact the Knights Templar Eye Foundation, 5097 N. Elston Ave., Chicago, IL 60630-2460.

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.

(TERRIBLE) + (STRAINED) -

(EAST) + (METER) - (BID) +

(PRACTICAL) - (RECALL) +

(GUESS) - (MINUTE) - (REGISTRAR)

=

Clue for this puzzle appears on page 16.

Answer from previous issue: COLUMN

Avoiding the Nursing Home

By William C. Robinson, 33°

What the Scottish Rite Long Term Care Insurance can do for you

Is it possible that at some point in the future you might have an extended illness? If your answer to this question is "yes," where would you like to receive the care?

Obviously, most of us would say we would prefer to receive care at home or at worst go into an assisted living facility. This is what the Scottish Rite Long Term Care Insurance Program has to offer you — the opportunity to access help that will keep you at home or possibly money that will pay for an assisted living facility. With a correctly designed plan, you can either stay out of a nursing home altogether, or at least shorten your stay.

Staying out of the nursing home is what the Scottish Rite Plan is all about. Today, nursing homes cost about \$45,000 a year — \$3,750 a month, or \$125 a day. Instead of paying \$45,000 a year for one person's care and \$90,000 for two, doesn't it make sense to consider paying a fraction of that amount to get rid of this problem altogether? In the end, purchasing long-term care insurance costs about 3 to 5 percent of the annual cost of care.

Think about it, we know our bodies are going to fail someday. If it's quick, we don't need long-term care, but if it is drawn out, we could greatly benefit from this kind of protection.

When you stop to think about it, owning a long-term care plan makes as much sense, and probably more,

than owning homeowner's insurance or auto insurance. In 1995, the Society of Actuaries said for every 1,000 people, five will experience a house fire (average loss costing \$3,428), 70 will have an auto accident (average loss, \$3,000) and 600 will need long term

still living. Long-term care insurance is designed to help us preserve our assets so we can pass them on to our children.

Maybe our kids will take care of us someday. This could be ideal if your children were involved in your care to whatever degree they're capable. Government studies have shown that the number one reason people move into nursing homes is that they can't get enough help at home. The vast majority of those surveyed had children.

The second most common reason for moving into a nursing home according to government studies was running out of money. Instead of relying on your kids or relying exclusively on a long-term care insurance policy, you can have your cake and eat it, too. Choose both, the more options you have, the better off you are.

In conclusion, long after we're gone, someone may be driving our cars and living in our homes. But, whether you pay \$45,000 to \$80,000-a-year for an extended

illness or whether your insurance pays for it requires foresight now. You can pay the bills, or the insurance company can pay for them on your behalf. Either way, the care will be the same, so doesn't it make sense to solve a \$45,000- to \$80,000-a-year problem for 3 to 5 percent of the cost rather than paying 100 percent?

Today, with more and more of us living longer, long-term care insurance should not be viewed as optional but as prudent planning for the future. For more information about the Scottish Rite Long Term Care Insurance Plan call toll free: 800-336-3316.



Protect your family's financial security with the Scottish Rite Long Term Care Insurance Plan

care at an average cost of \$45,000 to \$80,000 a year. It's much more economical to self-insure with the premium, instead of the actual care.

Some of us will have to rely on Medicaid. To be eligible to receive it, you must qualify from an income standpoint. Medicaid says the person trying to qualify can't be worth more than \$2,000 in stocks, bonds, mutual funds, RVs, or rental or vacation properties. But, most of us would prefer to protect our capital, and our spouse if she is



WILLIAM C. ROBINSON, 33°, a member of the Scottish Rite Valley of Washington, DC, is the Scottish Rite Insurance Plans administrator.



By Leigh E. Morris, 32°

A lesson on internal modems and water pumps

Computer modems and automobile water pumps, they're a lot alike — out of sight, out of mind until there's a problem. Then it's Katie bar the door.

A modem is your gateway to the Internet, and it is designed to give you countless hours of trouble-free service. Nonetheless, modems can and do fail — and like water pumps, they usually fail when it's least convenient. I wonder if Murphy had a modem when he came up with his law? Maybe it was a water pump.

The internal modem is pretty standard fare. Convenient, yes; but a likely source of trouble somewhere down the line. I've always preached the virtues of external modems. Problem is, I didn't follow my own advice when I bought my newest computer.

Modem failures can be sudden, but a gradual decline is not at all that uncommon. A few glitches at first, but eventually you connect to the Net. The problem is ignored until that day of reckoning arrives, and it will. I know, because this is exactly what happened to me.

When an internal modem turns to toast, the solution is not a matter of buying an external modem and plugging it in. It will be necessary to first remove or, in some cases, override the internal modem. Unless you are a computer whiz, this is a job best left to a pro. Though removing an internal modem is not a lengthy task, be prepared for a wait. My machine sat at the computer shop for a week before some 23-year-old tech named Josh removed the internal modem, and broke the CD-ROM drive in the process!

Now when an external modem fails, getting back online is as easy as going out and buying a replacement unit. If you get an identical modem, you probably will not even need to install new software. If not, software installation takes a few minutes. If you have trouble, ask a 7-year-old for help.

If you don't have an external modem, get one at your earliest convenience. If you are looking to buy a new computer, skip the internal modem. Buy an external modem before you take the new unit home. Store personnel should be willing to install the software for the external unit and check it out. Just don't let Josh get near it.

While on the subject of modems, is your modem protected against power surges? Bet it isn't. Yet, power surges — most often caused by lightning strikes — are one of the most common causes of

modem failures. A power surge that can damage a modem also may do a number on your computer, especially if you have an internal modem.

There are a number of good surge protectors on the market. I happen to like the Powermax unit from Panamax. Typically, a surge protector will provide up to eight outlets for computer, printer, monitor and other equipment power cords. In addition, a unit designed to protect modems will have phone jack connections at the end, one for the wall jack line and the other for the modem line.

Before you pop for a surge protector, make certain it includes modem line protection and is designed for the computers and equipment you operate. Check out the warranty on equipment damage in the event the surge protector fails. Panamax, for example, provides a \$100,000 warranty. Depending on brand, model and store, you should be able to buy a quality surge protector in the range of \$32 to \$45.

Looking for a new computer? On the PC side, Compaq and Gateway lead the pack. However, the top choice among all computers would be the iMac DV (or if you are really serious, then you'll want a Mac G4, the machine that makes the speed of light seem slow). In laptops, consider the Mac iBook G3. Now don't overlook used computers. Unless you must have the latest in technology, a used computer offers years of service at a low price. But don't buy one from a guy named Vinny who sells from the trunk of his '74 Ford Granada. Check out computer stores. Many offer used computers that have been thoroughly tested. Some even include limited warranties.

Directory. After receiving countless requests, I have decided to create a 32° Masonic e-mail directory. If you would like to get this started, just send your complete name, city, and state of residence, Valley and e-mail address to me at <2r6@onemain.com>.

Also, send along any and all interesting Masonic Web sites. Those will be included in the directory.

Until the next issue, enjoy the Net and promote our craft. And be sure to send your comments and questions.

Questions or comments? Send me an e-mail at
2r6@onemain.com
(please note that this is a new e-mail address).

'The Wall That Heals' Journeys to Museum



Visitors can view the mobile wall and the traveling exhibit in Lexington on May 4-7.

The Scottish Rite Masonic Museum of Our National Heritage will bring a piece of American history to its grounds by hosting "The Wall That Heals."

The 250-foot long replica of the original Vietnam Veterans Memorial will be available to visitors 24 hours a day for four days, May 4-7.

The Lexington, Mass., museum has been commemorating its 25th anniversary by offering lectures and events that highlight some of the museum's most memorable exhibits. "The Wall That Heals" will recognize an exhibition featured at the museum from October 1994 to May 1995 called "Gathered at the Wall."

The exhibit marked the first time that items left at The Wall had been displayed outside the Washington, DC area. More than 1,000 items of the nearly 30,000 keepsakes were collected for the exhibition.

"The Wall That Heals" is a natural adjunct to the museum's effort to illustrate the tremendous ramifications of not only the Vietnam War, but also all wars. It will also provide many with the opportunity for healing while increasing awareness of the Vietnam War era.

"The Wall That Heals" transcends the Vietnam War to help our great nation renew its relationship with

veterans of all wars," said Jan C. Scruggs, founder and president of the Vietnam Veterans Memorial fund. "It helps veterans from World War I to Desert Storm find healing and a powerful connection through their common military experiences."

According to material compiled by the Vietnam Veterans Memorial Fund, the names of the dead on the original monument record more than lives lost in battle: they represent a sacrifice to a failed crusade. The names bear witness to the end of America's absolute

confidence in its moral exclusivity, its military invincibility, and its manifest destiny, symbolizing a faded hope or, perhaps even more, the birth of a new awareness.

The movable Wall brings that symbolism to the communities of many who have not yet been able to travel to the nation's capitol. In some instances, it also allows those veterans enshrined on the wall to return to the

places they called home, to exist again among friends and family.

Since its dedication on Veterans Day 1996, "The Wall That Heals" has visited more than 100 cities in the United States and made its first-ever international journey to the Four Provinces of Ireland in 1999. The traveling memorial attracted its one-millionth visitor on Memorial Day 1999 at Gettysburg College in Pennsylvania.

The moving wall contains, in chronological order, the names of more than 58,000 people, most of whom were between 18 and 20 years old when they died serving their country.

The 36-foot truck that transports the wall to each site also turns into a mobile museum, complete with displays of memorabilia, maps and a timeline of the conflict.

In conjunction with the Wall being at the grounds, the museum will also be hosting a lecture featuring two Massachusetts Vietnam veterans. Professor Stephen Sossaman and psychologist Peggy Perri will share their own experiences as well as the stories of others during the last lecture offered in this year's Lowell Lectures Series. The annual series is a granted program that involves lectures and

seminars on a variety of topics. Each year the series has a particular theme and is funded by a grant from the Lowell Institute. Many of the lectures, as will this one,



will be taped by The Cambridge Forum to be aired later on NPR.

The museum's public programs coordinator, Alice Promisel said, "It's an honor to host The Wall That Heals to give people a chance to come and remember the people whose names are on the Wall."

Anyone wanting more information should call Alice at (781) 861-6559, or e-mail: apromisel@monh.org.

The Stamp Act

A Philatelic Review



By Robert A. Domingue



Leo Fall was born in Olomouc, Bohemia, in 1873. He studied at the Vienna Conservatory and played in the 50th Infantry Regiment Band. He conducted theater orchestras in Hamburg and Berlin. His first hit operetta was "The Dollar Princess" in 1907; it played on Broadway in 1909. He died in Vienna, September 16, 1925. Bro. Fall was raised in Freundschaft Lodge, Pressburg, on March 14, 1909. Austria issued a stamp on Sept. 16, 1975 to commemorate the 50th anniversary of his death.

Victor Schoelcher, born July 21, 1804, in Paris, was a noted legislator and philanthropist. He began to take an active part in politics as a republican early in life. Beginning at the age of 25, he spent several years traveling throughout the United States, Mexico, Africa and the Indies, devoting his efforts to exposing conditions of slavery, writing many books on the subject. He was a



member of the Legislative and Constituent Assemblies from 1848 to 1851 where he championed the cause of emancipation. During the days of the Empire he lived in London where he published violent arguments against it. After the death of Napoleon III, he returned to Paris and represented Martinique in the Legislative Assembly. He was chosen a Senator for life in 1875 and died in Paris, Dec. 26, 1893.

Bro. Schoelcher was a member of the Lodge "La Clemente Amitie" in Paris. He was honored on a postage stamp by France in February 1957.



Bro. Xavier Marie Neujean is pictured with **Bro. Jan Van Rijswijck** on a stamp issued by Belgium on April 22, 1961.

Jan Van Rijswijck was born in Antwerp, Feb. 14, 1853, and died in Testelt, Sept. 29, 1906. He established himself as a lawyer in Antwerp and also achieved a reputation as a journalist, among other things as editor-in-chief of the weekly *De Kleine Gazet*. He was a member of the municipal council of Antwerp for the Flemish Liberal Party and in 1892 became Burgomaster serving until his death.

Born in Liege, Belgium,

Feb. 25, 1865, Xavier Marie Neujean was a lawyer in that city and won himself a name as a politician. He was a member of the municipal council of Liege and was a member of the Belgian Parliament from 1912 to 1932. He was appointed Burgomaster of Liege in 1936 and remained in that office to his death Jan. 8, 1940.

Bro. Van Rijswijck was a member of the Lodge "Les Eleves de Themis" in Antwerp, being initiated Feb. 8, 1877, and passed and raised Nov. 20, 1892. Bro. Neujean was initiated in the Lodge "La Parfaite Intelligence et l'Etoile Reunies" in Liege in October 1889. The 4th, 9th, 14th and 15th degrees were conferred on him between 1896 and 1904. He was made a Knight of Rose Croix in the Chapter "Charles Magnette" in Liege in 1905.

During the Second World War a Motor Vehicle Use Tax had to be paid for that privilege. A stamp showing payment had to be affixed to the windshield. The stamps for 1945-46 bore the likeness of **Bro. Daniel Manning**. Bro. Manning was raised in Temple Lodge No. 14, Albany, NY.

Born in Albany, May 16, 1831, Daniel Manning went to work for the *Albany Argus* newspaper at the age of 12 and eventually became editor and publisher. He got involved in Democratic politics and was a delegate to the Democratic National Convention in 1876, 1880 and 1884. He was the secretary and



chairman of the Democratic New York State Committee from 1879 to 1885. Active in banking and financial interests in upstate New York and served as President of the National Commercial Bank of Albany. As a reward for supporting Grover Cleveland for Governor in 1882 and President in 1884, he was appointed Secretary of the Treasury in 1885, serving until 1887. He resigned to become President of the Bank of New York and died that year on Dec. 24, 1887.



New Masonic Issue.

Chile issued a stamp on June 23, 2000 (Scott No. 1328) to commemorate the Fourth National Masonic Convention. Unfortunately, I have not been able to find any more information regarding its issue nor the Convention which it honors.

ROBERT A. DOMINGUE is secretary for St. Matthew's Lodge, Andover, Mass., and editor of *The Philatelic Freemason*.



By THOMAS W. JACKSON, 33°

Saxon and Medieval Antecedents of the English Common Law by Kurt Von. S. Kynell. Published in 2000 in the U. S. by the Edwin Mellen Press, Box 450 Lewiston, New York 14092-0450. \$76.96

This academic treatise represents volume 59 of the Studies in British History series by an author of four other academic books. It earned The Adele Mellon Prize for its distinguished contribution to scholarship. It is a relatively small book of only 250 pages but it is also expensive, because of its probable limited distribution due to the contents and being published by an academic press.

The title certainly defines the purpose of the book, although it also dwells extensively with the evolution of

It definitely reinforces the logic that speculative Freemasonry evolved from operative Masonry.

the English language, not only in legalese words but also in general English. As Lord Coke is quoted by the author as saying, "language is the only real tool of the law, its chief tool in every respect," we should expect, therefore, the evolution of the language to be significantly important. Masons will be very interested in a small but important portion

about the origin and development of the cathedral builders and the evolution into speculative Freemasonry. The book also discusses the influence of the Knight Templars in the evolution of British law.

Kynell states that both law and language seemed to proceed apace, but while Modern English is scarcely 400 years old, the roots of the Common Law go back more than 1,000 years. In addition, he relates the influence of different occupying forces in the entire development of the culture of England that used the language.

The author points out that "Roman laws, systems, languages, and social enhancements were part of Britain for a period twice the age of the United States," and much of our law is the result of evolution of that common law.

Kynell also presents an excellent analysis of why a larger class of freedmen and tradesmen developed in England than in the continental feudalistic mainland of Europe. He presents in his discussion the influence of the operative Masons and speculative Freemasons as

good an analytical progression from one to the other as I have ever read. It definitely reinforces the logic that speculative Freemasonry evolved from operative Masonry. He implies that even as operative Masons they were an "elitist mobile class."

This portion of the book alone makes it worth reading by the members of the craft.

Frankly, I found it fascinating reading because it is so relevant to our system, and the evolution of the language, of course, being the evolution of our language. Although only a small portion of the book involves the craft there are those who will also find it fascinating.



The Craft's Noyse by Jim Tresner. Published in 2000 by The Masonic Service Association of North America, 120 Fenton Street, Silver Spring, MD 20910-4785. \$4 + \$1.50 S&H for a single copy. Reduced rates for quantity purchase.

In response to inquiries regarding Masonic composers or musicians, my friend and colleague Jim Tresner researched and compiled the works of others and put it all very handily under one cover. In doing so however he has performed a service by providing this information to others without the requirement of extensive searching.

There has been much music written specifically for Freemasonry, and many of the composers are presented in this book. The names are listed alphabetically for easy referencing.

The author's sources are clearly stated, so if the reader wants additional information, he will know where to look. Jim also includes a glossary of terms for those of us who are ignorant in musical verbiage so we need not despair with our lack of understanding.

Many of those listed will be well known to most of us. They include a spectrum of categories running from the great classical musicians to some of the more recent and popular composers. They range from Wolfgang Amadeus Mozart and Franz Josef Hayden, to Burl Ives, Eddy Arnold, and Gene Autry.

There are others with whom we will not be familiar, but many of whom we should be. Interestingly, I found that I often recognized the song titles, but not the composers who wrote the pieces.

Knowing Tresner's total commitment to the efforts of Albert Pike, I should not have been surprised to find Pike not only included here, but getting more press than anyone else, and possibly justifiably so.

I also have great appreciation for the life of Pike, but I

hope Jim never writes a treatise on the creation. (Just kidding, Jim!)

This small publication is a good reference source — I learned from it and I think all others will also. Whether you are musically inclined or not, I would highly recommend you read this book.



The Theology of Crime and The Paradox of Freedom by Dr. E. Scott Ryan. Published in 2000 by Anchor Communications, P.O. Box 70 Highland Springs, VA 23075-0070. \$22.95

When I first read this book, I thought it might be the best book I ever read that I could not recommend to anyone. Beginning in the first chapter, "The Theology of Crime," the author's concept seemed too difficult to understand. However, after reading it, I went back and studied it and found that it is a book that has some valuable insight, but it must be studied, not simply read. With this in mind, I would recommend it for the student of the craft or to those willing to spend some time thinking, but not to the casual reader.

The whole book, as well as the author, is an interesting and unique study. The first 24 out of 156 pages are taken up with acknowledgments, forwards and introductions and a brief biography of the author. E. Scott Ryan has an impressive background, having a Ph.D. in Criminal Justice, being the first Woodrow Wilson Fellow in criminological conflict analysis, and the first Visiting Fellow at the United States Department of Justice. He has had four books published on criminology along with many papers published in a variety of journals.

The book is divided into 12 chapters and frankly I have some trouble understanding how they all fit together. Chapter six, for example, is titled, "Therapeutic Justice And Child Abuse," and I fail to find the relationship with the rest of the book. The disjointed discussion makes it more difficult to track his motive, but the pearls in the mass are the result of good thinking that is revealed in the analysis he makes throughout.

There can be no doubt that Ryan, a craft member, puts a considerable amount of faith into its ability to serve as a template for universal stability. He understands the philosophical precepts of Freemasonry well beyond the average member, and he applies that philosophy in his conclusions presented throughout this text.

A few of his comments might encourage you to read this book in spite of the effort required to understand it. For example he says, referencing the all Seeing Eye, "

— My God and your God is our God...in seeing that God is not only one but that God's oneness includes rather than excludes." Another great statement he makes is, "The Masonic conspiracy is to conspire for God in a fraternal brotherhood of those who believe in one God for everyone over one's God for oneself or one's group. We respect religion as God meant it to be rather than as man has made it to be." He also states, "What I relish most as a Freemason today is looking back at such an unfortunate lack of freedom in my own and others' religious divisions, while looking forward with my 'Protestant' and 'Catholic' Masonic brothers to a day when 'Protestant' and 'Catholic' mean less to each than God means to both." Please note these quotes are not an official statement on the position of Freemasonry, nor are they meant to be. They are the statements of the author which at least supports the Masonic philosophy of tolerance of every man's right to worship God as his conscience requires. Many of the world's conflicts would not occur with the practice of this philosophy.

For years I have been emphasizing that we are not a charity nor were we meant to be a charity and that we are diluting our purpose in making it so. Ryan observes that if we become a charity, and the government assumes that role which it is tending toward, then our purpose will no longer exist. He writes, "The wonderful work of the Masonic charities is by no means synonymous with the wonderment of Masonic spirituality — and that's a shame, when one considers how many fine charities there are and how few fine spiritualities there are."

I totally disagree with some of his positions, particularly his view on the Shrine relationship with the craft, and there are some false statements. He says, for example, "At an analytic minimum, one has to seriously question the present Masonic Knight Templar affiliation with the House of Windsor...despite its having a few good men a la Prince Charles." Prince Charles has no Masonic affiliation, Templar or otherwise. Parts of this book also seem to reflect a personal axe to grind by the author.

With as much as he has to say, it is regrettable that the book is written in a way that may be difficult to understand. However, there is much worth reading and it is thought provoking in spite of any inaccuracies. I would say it might be worth your struggle.

There can be no doubt that Ryan, a craft member, puts a considerable amount of faith into its ability to serve as a template for universal stability.

THOMAS W. JACKSON, 33rd, 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*.



HealthWise

Ideas for Health and Fitness

■ Skating to fitness

Skating provides an excellent cardiovascular and strengthening workout for the heart, lungs, legs, and buttocks. Depending on your speed, you can burn 200 to 600 calories an hour on the ice. Laura Sanders of Southern Ice in Nashville, Tenn., says beginners start with "scooting" then move to stroking, pushing with the inside edge of the blade. (Never push forward with the toe picks.)



■ Fruit stickers

They're not only tough to remove, but people wonder what would happen if they accidentally ate a fruit sticker. Fear not. According to Dole Fresh Fruit, the stickers are made of rice paper and can be eaten.

■ Feeling depressed? Have a plate of fish

A recent study presented at the American Psychiatric Association meeting shows that people who eat at least one serving of fish per week have a lower risk for depression.

At Finland's University of Kuopio, 3,204 subjects completed a questionnaire that measured symptoms of depression and how often they ate fish.

Researchers conclude that rates of depression were a third higher for infrequent fish eaters. The doctors say the increased risk may be associated with lower intake of omega-3 fatty acids, polyunsaturated fatty acids found in seafood that play a critical role in maintaining good health. Eating foods like salmon that are rich in omega-3 can't hurt and could help individuals ward off the blues.

■ Survive a plane crash

In more than 90 percent of airplane accidents, some or all of the people on board survive. That figure could be greatly increased, says the National Transportation and Safety Board. Those who survive are those who paid attention to the safety briefing and used that information to escape.

Clothes made of natural fabrics don't burn so easily and allow for easier maneuverability. Don't wear high heels. And leave your carry-ons. Unbelievably, some people look for their bags instead of getting out.

■ Seafood safety

The Center for Science in the Public Interest (CSPI) reports that seafood is the leading cause of food-related illness in the U.S. Eggs were the second-leading cause, followed by beef. Vegetables and fruits, particularly lettuce and sprouts, contributed to many illness outbreaks.

CSPI underscores the need for thorough cooking, prompt refrigeration of foods after cooking and careful washing of fruits and vegetables.

■ How to care for shoulder pain

Tendons in the shoulder can become inflamed, resulting in rotator cuff tendinitis, the most common cause of shoulder pain. Doctors at Johns Hopkins say the pain is worse with overhead activities such as combing hair or serving a tennis ball.

Most cases respond to rest, icing the joint twice a day for 20 minutes, and taking an over-the-counter drug such as ibuprofen or Naproxin.

If pain persists for more than a few days, see a doctor for evaluation. Longer periods of immobilization place you at risk for "frozen shoulder." Additionally, the pain could be caused by the spine, gallbladder, heart, or something else.

■ Preventing cataracts

Most people who have cataract surgery are over 60, but the causes are found early in life. Steps that help to prevent cataracts:

- Protect eyes from ultraviolet radiation. Wear sunglasses.
- Take antioxidants. A Tufts University study suggests that taking 400 mg of vitamin C a day can reduce the risk for severe cataracts by 77 percent. Vitamin E is also helpful.
- Get enough magnesium, which helps dilate blood vessels in the eyes.
- Drink six 8-oz. glasses of water a day to remove toxins from eye lenses.
- Eat less saturated fat. It triggers formation of damaging free radicals.

■ Falling is a top safety concern

According to the National Safety Council, falls are the most common source of injury for older people. And today we have many people over age 60 at work.

The fact is that people of any age can fall. It is one of the most common workplace injuries. Most falls occur on flat surfaces when a person trips over something like an electrical cord or a tool, or slips on a wet spot on the floor.



■ Here's how to fall

If you are able to control a fall, fall backward onto your buttocks and roll onto your back. Keep your arms in front and up in the air. This will result in less injury.

■ Just like mom and dad

You inherit at least half of your flexibility, strength, speed and endurance from your parents, says a study by York University in Ontario. Characteristics such as blood volume, muscle development, and heart size are inherited, say researchers.

Enhancing the lives of others

Charitable giving offers many ways for you to improve the lives of others through a donation to Scottish Rite charities.

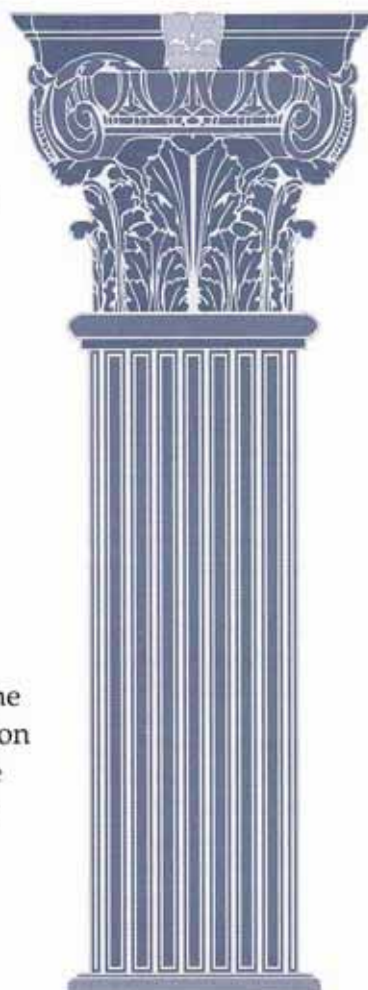
The Builders Council offers members flexibility in making a gift that will enhance the work of a Scottish Rite charity while allowing them to donate in a way that is appropriate for them. Membership in the Builders Council is the expression of your commitment to help the fraternity leave its mark on the lives of others.

There are many types of gifts that qualify for the Builders Council membership:

- Charitable Gift Annuities
- Testamentary Bequests
- Pooled Income Funds
- Wealth Replacement Trusts
- Outright Gifts

Charitable Gift Annuities differ significantly from other types of retained interest or income charitable giving. In the case of Charitable Gift Annuities, the donor contracts with the charitable organization for periodic payments based on certain schedules and criteria. The arrangement is not set up as a trust as is the case with most other forms of charitable giving and can be engaged in only by those organizations that sponsor or issue Gift Annuities. Once contracted, it becomes the obligation of the issuer to pay the annuity and this obligation becomes a general claim on the assets of the issuer.

For more information, use the form below.



The
Scottish Rite
Builders Council

☐ I have already included a Supreme Council Scottish Rite Masonic Charity in my estate plan. Please send Builders Council membership information.

☐ I am considering a bequest or other planned gift to one of the four Masonic Charities. Please send more information on planned giving options.

Name

Phone

Address

Date of Birth

City

State

Zip

* Please return completed form to: Director of Development, Supreme Council, PO Box 519, Lexington, MA 02420 *

VIEWS FROM THE PAST

Quotations selected from the past may not necessarily represent today's viewpoint

Circumambulation is Age-Old Ritual

Although the ritual owes much to the past two centuries, and owes still more to the practices of medieval Operative Masons, there are elements that never could have been created by modern or by medieval men. Those elements, bearing unmistakably a primitive stamp, embody germs of thought that must have originated thousands of years ago.

Like all cultural materials that survive through many changes of civilizations, they have undergone many transformations, changing from time to time in conformity with changed views of life and the worlds, so that they have a meaning for us today quite different from that which they bore in ancient times; nevertheless the primitive stamp remains, and that stamp is often a clue to correct interpretation.

When a man takes a mystic journey from East to West by way of the South, he is repeating a ceremony that was widely practiced tens of thousands of years ago and continues to be practiced in one form or another by most of the peoples through the northern hemisphere.

That ceremony grew out of the primitive belief that men may gain control over the forces of nature by imitating them.

It was natural for men to seek control of the sun, the shining of which, with its reappearance after its apparent departure in mid-winter was so necessary to the maintenance of human existence. To make sure that the sun would continue to pour down on them its effulgence of light and warmth, that never would it fail to revisit them in the spring, they imitated its movement across the sky by their own movement about an altar.

Such was the germ of the idea at the center of the mystic journey.

It is a ceremonial by which he expresses his sense of kinship with all natural forces. It is an expression of the idea of teamwork, of cooperation, of esprit de corps.

Left to his own resources an individual is helpless; it is only when his own life is geared into the lives of his fellows so that he keeps step with them, his energies rhyming with theirs, that he is able even to survive, to say nothing of accomplishing anything in those arts by which he is able to lift himself above the animal-like level of mere subsistence.

The antiquity of this ceremony — called "circumambulation" in the technical language of the craft — wells into modernity, tying the present to an ancient time, and so establishing a brotherhood of thought across many centuries.

— H.L. Haywood, *The New York Masonic Outlook*, Sept., 1927

The Individual and Masonry

Every individual is by nature endowed with certain traits of character, which form the basis of reason and the conduct of life. In fact, these natural traits or tendencies are but signposts along the highway of life directing us in our words, thoughts and actions.

If, by self-analysis, we can discover and discard those traits which lead us in the wrong direction, and at the same time cultivate those natural tendencies which point the way to higher achievement, then we have carried into effect one of the great principles of Masonry.

Our station in life is fixed many times by circumstances over which we have no control; consequently the individual is master of his own destiny only in a certain degree.

It would seem that the niche which we occupy has already been carved for us by some natural or divine power, and the heights to which we can rise are pretty well defined by powers and deficiencies within us.

Our ability to make proper decisions, our ambitions, and the relationship existing between ourselves and our fellowmen are the cardinal principles which determine our success as individuals and as citizens.

Masonry recognizes the inherent faults of the individual and endeavors by precept and example to curb irregularities. It provides an opportunity for self-improvement by regular attendance at its meetings and through the application of its beautiful ceremonies and lectures.

Here are taught the correct principles of righteous living. Here we learn to get along with our fellowman. Here we learn the three great virtues, Faith, Hope and Charity, reminding us of our triple duties as Masons, those we owe to God, our brethren and ourselves.

If Masonry, as a craft, and America, as a nation, are to survive, then we must have Faith in God, in our brethren, in ourselves. Our Hope in the future depends on the quality and the sincerity of our Faith, while the journey of life will be judged by the greatest of all virtues, Charity!

— Lloyd Rime,
The Philaethes, March, 1950



Are Masonic Cornerstone-Laying Ceremonies Relics of the Past?

Cornerstone-laying ceremonies, of but passing interest today, were big events in the lives of communities a century ago. The occasions attracted thousands from near and far, eager to see the attendant colorful parades and to listen spellbound for hours to gifted orators.

The beginning of construction of any kind of public building or project was the signal for a celebration.

Indicative of the tolerance of the day is an account of the ceremonies at the King Chapel on the classic grounds of Brunswick College, Brunswick, ME, July 16, 1845.

"The whole combination of services and ceremonies exhibited the harmony of the great ideas of Religion, Learning and Art, a Portland newspaper said in a lengthy report."

Similarly, Mason and Catholic joined in laying the foundation stone of the Baltimore & Ohio Railroad at Baltimore, MD, July 4, 1828. Charles Carroll of Carrolltown, MD, last surviving signer of the Declaration of Independence and a Catholic, turned the first spadeful of earth. Officials of the Masonic Grand Lodge of Maryland put the stone in place.

On July 4, 1848, an estimated

10,000 visitors flocked to Washington for the Washington Monument ceremonies. Extra trains were run because "the ordinary cars proved insufficient."

At Northampton, MA, on July 4, 1856, cornerstone ceremonies for the State Hospital for Insane were the basis for a daylong celebration. An early parade was composed of firemen from Northampton and surrounding communities with flower-decorated equipment, members of the bar and of the Massachusetts Medical Society, students of Amherst College, state and local officials, military bodies, fraternal organizations, bands and citizenry.

The philosophy of cornerstone-laying was expressed by a speaker at an Indiana event:

"In the ceremonies of this day, we commemorate the mighty work of the Creator in the beginning, when the foundations of this world of times and seasons was established."

They played an important role in the formative period of the nation by breaking through religious barricades.

— John A. Mirt, *The Royal Arch Mason*, Sept. 1951

Dramatis Personae

The dramas of the Rite bring an exciting plot into one life or a group of lives. The 29 themes add up to a great purpose with meaningful goals. They are the stuff that makes for integrity of character, woven into the fabric of civilized society. Through pageantry, tableau and action they communicate universality, ideals of real goodness, enlightened faith. The supreme task of Scottish Rite is to inspire men to seek righteousness because it is right; justice because it is just; goodness because it is good; and truth because it is true. What about a cast?

It is a great day in any man's life when he stops trying to be someone else, or to import into himself qualities from without, and makes up his mind

to be himself; not himself as he is — doubtless he ought to be dissatisfied with that — but still to be himself at his best and not somebody else. Dare to get out of yourself the best that is there. The cast director can use you.

Consider Abraham Lincoln. Those closest to him never dreamed what was there. The very best in him never did come out until the end, when he rose magnificently to meet the terrific responsibility of the presidency. In the fine phrase of Jeremiah, he kept bringing the precious from the common.

That is about the least that any of us can try to do; and it is about the most.

— John G. Fleck, *Supreme Council Newsletter*, Nov. 1964

Quick Quotes

Nobody grows old merely by living a number of years. We grow old by deserting our ideals. Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul.

— Samuel Ullman

Silence is golden when you can't think of a good answer.

— Muhammad Ali

Ambition is the path to success. Persistence is the vehicle you arrive in.

— Bill Bradley

We used to think everything started in the lab. Now we realize everything spins off the consumer.

— Phil Knight

Life is ... a sort of splendid torch which I have got hold of for the moment. And I want to make it burn as brightly as possible before handing it on to future generations.

— George Bernard Shaw

Use what talents you possess. The woods would be very silent if no birds sang there except those that sang best.

— Henry VanDyke

After the ship has sunk, many know how she might have been saved.

— Italian proverb

Failures, repeated failures, are finger posts on the road to achievement. One fails forward toward success.

— Charles F. Kettering

A loving person lives in a loving world. A hostile person lives in a hostile world. Everyone you meet is your mirror.

— Ken Keyes Jr.

The highest reward for a person's toil is not what they get for it, but what they become by it.

— John Ruskin

■ Stash kids' pay in a Roth IRA

Just like adults, kids can contribute an amount equal to the money they earn up to \$2,000 in a Roth IRA. There's no tax deduction, but they don't pay much tax anyway. All interest earned



is tax-free when the child ultimately retires 50 years or so from now.

Money for chores paid by parents can't be counted, but money from babysitting or lawn mowing can be counted even

if there is no W-2 involved. The key is to keep a record of money earned.

Go to www.rothira.com for more information on Roth IRAs for kids.

■ Grief: When friends lose their beloved pet

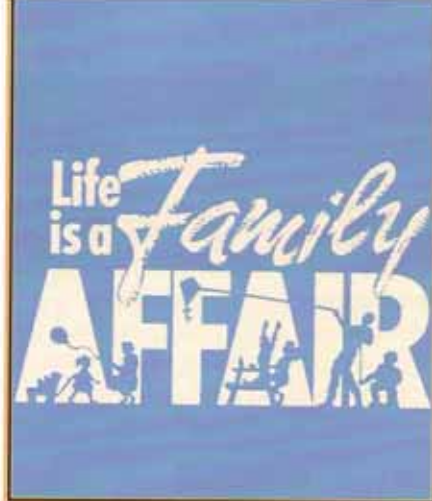
Doctors at the Mayo Clinic say you can console a friend who has lost a beloved dog or cat by doing this:

- Do say, "I'm sorry to hear of your loss." Don't say, "You can always get another one."
- Ask what you can do to help. Make time to listen.
- Send a sympathy card.
- Make a donation in the pet's name to a shelter or pet rescue fund.
- Be patient. Don't expect the grief to pass quickly.

■ Social Security becomes a little more secure

Recently, for the third year in a row, Social Security trustees issued a brighter forecast about its future, pushing back the year its trust funds will be exhausted to 2037 from 2029 as projected only a few years ago.

Some 45 million people receive benefits. According to the Metropolitan Life Insurance Co.'s Statistical Bulletin, it is virtually the sole source of income for a fifth of the elderly, and more than two-thirds of beneficiaries rely on their monthly checks for at least half of their income. About 48 percent of white seniors would have been poor without Social Security. The rates for blacks and Hispanics are higher.



■ Parents and teens saw it differently

Parents overestimate their own ability to communicate with their kids. Although 98 percent of parents in a survey by The Liberty Mutual Group said they discussed sensitive issues with their teens, only 24 percent of the kids said that it ever happened.

One University of Maryland researcher says the problem is that everyone wants to give advice, but few people want to listen. It's best to let your teen articulate the problem and think of a solution.

■ Children may only need more sleep

In his book, *Is My Child Overtired?* (Fireside), Dr. Will Wilkoff says kids can be misdiagnosed with an emotional or physical condition when the real cause is lack of sleep. At age 3 to 5, kids need 11 or 12 hours of sleep a day or they may have night leg pain or fall asleep quickly in the car. At



age 6 to 8, kids need 10 to 11 hours of sleep or they may be distracted, hyperactive, or do poorly at school. At age 9 to 12 they need 9 to 10 hours or they may be listless, have afternoon headaches, or be accident-prone.

■ Daily productivity prescription

Motivational consultant Zig Ziglar recommends the "day before vacation" approach to getting more done today.

Ziglar, author of many books including *Success for Dummies* (IDG Books), recommends listing all of your must-do's before leaving for work. List them in the order of their importance. Get an early start and work on one task at a time and finish it before going on. The thought that you only have this day to complete the list will help you get through it.



■ Should you pay down your mortgage?

Financial consultants at Ernst & Young say it's best to put off paying down a mortgage until you have other investments and an emergency fund in place. A home is not a liquid investment. You could use your emergency fund or sell stocks and mutual funds to come up with cash easier and faster than getting cash out of your home. Additionally, paying down a mortgage reduces the amount of tax-deductible interest you pay, and you may want to keep the deduction.

■ More latchkey kids than after-school activities

Working parents let some 15 million latchkey children come home from school to an empty house each day, says the Department of Education. Fully 85 percent of adults say it's hard to find after-school programs for children and teens. Latchkey kids average 20 to 25 hours a week at home before parents return.

Our Readers Respond

Apron Strings

I thoroughly enjoyed the article by Bruce Hunter ("Whence Came the Apron," Nov. 00) concerning the origin of the Masonic apron. Further information on this subject can be found in *Born In Blood* by John J. Robinson.

"...This lambskin has been proclaimed by Masonry to be a badge of innocence and purity, derived from the work aprons worn by the members of the stonemasons' trade in the Middle Ages. Quite apart from the fact that it is difficult to see purity and innocence as vital qualifications for a stonemason in the Middle Ages, there appears to be no evidence whatsoever that those craftsmen ever wore sheepskin aprons, and for the researcher there is no shortage of contemporary drawings and paintings of men working at the construction of stone castles and cathedrals. We could, however, see a very direct tie to the Knights Templar. It may be remembered that their rule forbade any personal decoration except sheepskin, and further required that the Templar wear a sheepskin girdle about his waist at all times as a reminder of his

vow of chastity, a context within which purity and innocence are vital."
Philip I. Evertz, 32°
Whiting, NJ

I enjoyed Bruce Hunter's article on the history of the apron.

In the second paragraph he concludes that aprons were not widely used because they are rarely shown in medieval illustrations. Remember that aprons were work clothes. They were dirty and worn and scuffed from the normal activities of an operative mason. As a result, the artist could well have shown the workmen in better clothes as in the Saint-Denis picture. Those men are not working, they are posing!

William Jones, 32°
Georgetown, DE

The Tie That Binds

While I am saddened by the removal of the collateral-body requirement for Shrine membership, I shall forever remain both a Scottish Rite Mason and a Shriner.

Even if not active in these bodies to which we belong, we Masons must maintain support of our collateral bodies, at least with our dues, and preferably with our enthusiastic participation in the bodies' work and charities.

To paraphrase the name of that famous toy merchant that uses bad grammar, Masons are us!

Paul Trusten, 32°
Midland, TX

Curious About Mechanics

The photo on page 6 ("Meet Mr. Fix-it," Nov. 00) shows an emblem that I believe to be from the Junior

Order of Mechanics, would you have any information on this available? I had a friend years ago who was a member of this order. I didn't know it had a Masonic connection.

Ernest F. Bowcock, 32°
Valley of Trenton, NJ

Editor's note: According to Mark Tabbert, 32°, curator of Masonic and fraternal collections at the Scottish Rite Masonic Museum of Our National Heritage, the JrOUAM, founded in the 1840s, borrowed heavily from Freemasonry for its rituals, symbols and tenets. Its membership, however, was restricted to native-born Protestant American men. It did not restrict membership to just "mechanics," or skilled trades. Like Masons, it extolled the virtues of skilled labor. Hence the square and compasses and arm and hammer, which sometimes is stylized to suggest a "G." The organization was very popular in Pennsylvania. The organization was based on patriotism, supporting public schools, restricting immigration and basically keeping the country white, Protestant and free of any "foreign entanglements."

The fraternity grew so large that there were separate junior and senior branches. They also offered health and death benefits. The JrOUAM began to decline after World War I and like most fraternities was severely hurt by the Great Depression and WWII.

It has changed its policies and no longer focuses on isolationism, anti-Catholicism or immigration policies.

The Museum of Our National Heritage has many artifacts related to the organization and continues to collect them as well as from other fraternal groups.

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By **WALLY MILLER**





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Tribute to a Worker Bee

This publication comes together with the help of a very small staff. One of the key players on the team for nearly 15 years was Norma Small. Following a very brief illness, Norma passed away in early February, and *The Northern Light* staff felt the loss of a close friend.

Norma grew up with printer's ink on her hands. Her parents owned a printing company, and at an early age Norma learned the typesetting trade with the linotype machine. As the printing industry moved from linotype to Compugraphic systems, she was not one to be left behind and quickly learned to use the latest equipment.

When she joined our staff in 1987, we were using an Itek typesetting system. Although she was not familiar with it, she jumped in with both feet and in no time had mastered it. From the Itek system to a PC-based system to the current Apple Macintosh hardware, Norma never flinched but merely adjusted. Using a combination of speed and accuracy on the keyboard, she was hard to beat.

In today's world of desktop publishing where everyone thinks he knows how to publish, Norma was truly a "professional" typesetter. She knew type styles and had mastered the fine art of typesetting. Early in her career, she learned how to work with picas and points, measures that are still used in the more sophisticated typesetting programs.

She also arrived with a relationship to the Masonic fraternity. Her late husband was an active Mason and she herself had been a member of the Rainbow Girls and the Order of the Eastern Star.

Norma officially retired a year ago but not without making sure that we had a suitable replacement. Her daughter Beth, also a skilled typesetter, took over without missing a beat, but Norma would come in at least one day a week to make sure everything was going along well.

Her work ethic was astounding. She was never satisfied with nearly perfect work. Perfection was the name of the game. When deadlines approached, she would stay with it to finish the job above and beyond the call of duty. A quick learner, she understood the idiosyncracies of the editor. She knew what would pass inspection, and she was never satisfied with second best. She would always try to keep a step ahead.

Norma was not one to complain if she was not feeling well, and you would never detect an illness when there was work to be done. She would continue to work at the same feverish pace, always making sure that it would not be her fault if a deadline was missed.

So it came as quite a surprise one day in mid-January when she actually admitted that she felt dizzy. Within a few days she was hospitalized and diagnosed with pancreatic cancer.

Although she will be missed, she will also be remembered by all of the Supreme Council staff, but especially those who worked so closely with her on *The Northern Light*. Norma Small will be remembered as the worker bee.



RICHARD H. CURTIS, 33°
Editor

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