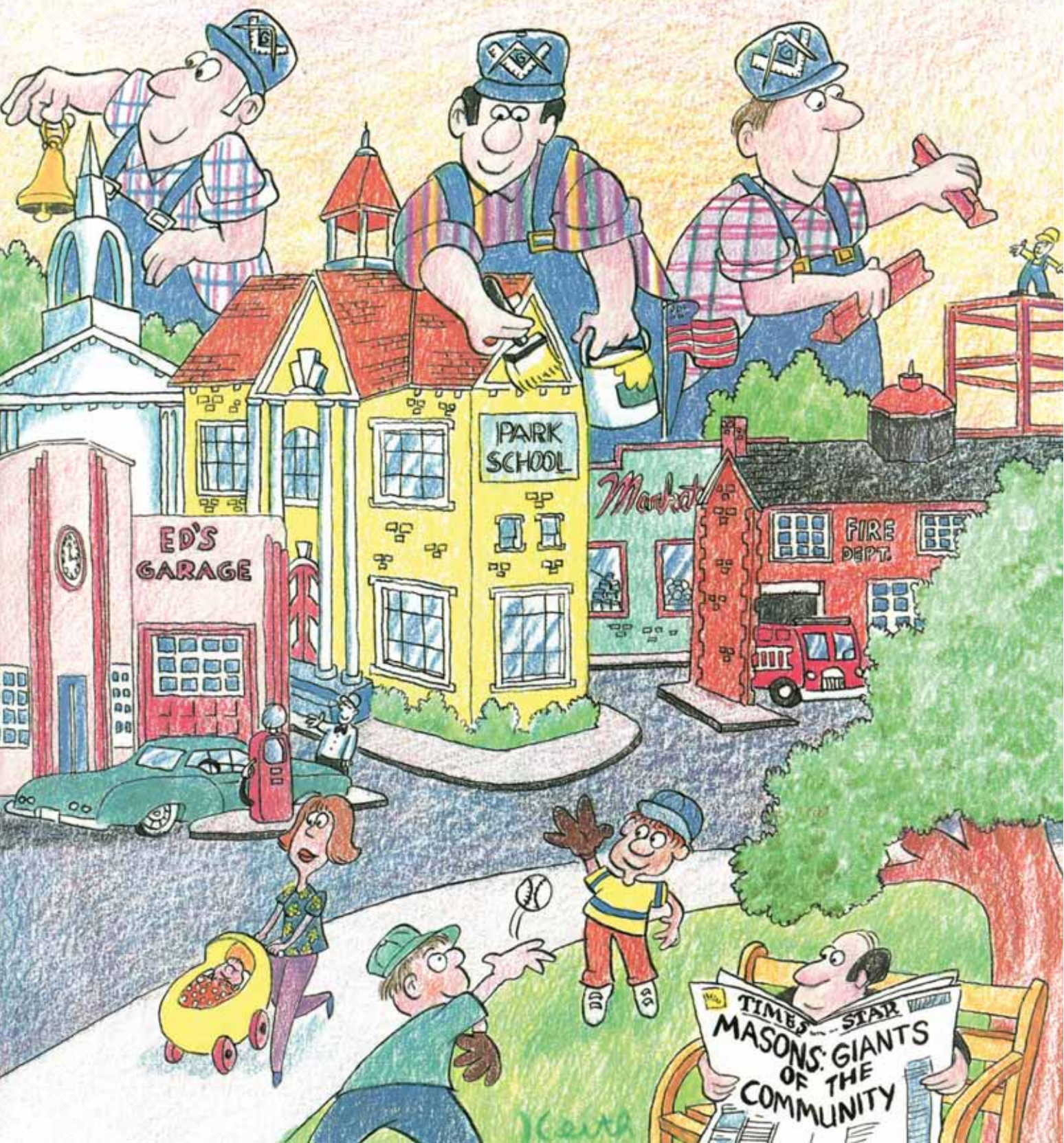


THE NORTHERN LIGHT

Vol 30 No 1
FEBRUARY 1999

A WINDOW FOR FREEMASONRY



Our Unconditional Commitments



Robert O. Ralston, 33°
Sovereign Grand
Commander

“What we
do is
far more
important
than what
someone
sees.”

The year was 1958. Seeing an opportunity, an eager young man rented a small storefront in New York's Garment District for his new shipping service.

His first overseas order caught him off guard. Although he knew his way around, he had never been to the airport. That didn't stop him. He loaded the order in a taxi and off he went.

Today, quietly and without fanfare, TV commercials or billboards, Associated Global Systems makes an extraordinary commitment to its customers: “door-to-door service to more than 200 countries in the world.” Because of its philosophy, many customers outsource their entire shipping and receiving operations to Associated Global but with a twist. One customer may want hundreds of computers delivered to dozens of locations and then set up in various offices. Another requires 3:00 a.m. pick up connections on certain days. They count on Associated Global, a company that stays out of the spotlight, to make it all happen.

In many ways, Freemasonry has much in common with the company founded by Norman Freeman. We avoid media hype, and go about our work quietly with conviction and determination. Most important, Masonic commitments are not conditional. For example, our 32° Masonic Learning Centers for Children don't help kids to read only when it's convenient. We're ready because children with dyslexia

need us and their families count on us. In the same way, it's not necessary to ask if a Shriner's Burns Institute will be there should its extraordinary medical facilities be needed. Masonic commitments are unconditional. We make it happen.

Sometimes we fail to appreciate the extraordinary character of a Masonic commitment. Everyone expects governmental programs to change. Health care coverages are revised. Pension plans are altered. Cities change. Everyone talks in terms of the short-term. As a society, we've come to believe that most commitments are conditional and subject to change. Not when it comes to Freemasonry. Every Mason knows he can count on a Masonic Home being there should the need arise. When we make a commitment, we keep it.

Although the message that Masons stand firm for their commitments may not be heard or appreciated by everyone, this does not diminish its value. In a day when we can count on less and less, the example of Masonry may be the best preparation for entering the 21st century.

“We're there. You can count on us.” Masons practice what Norman Freeman learned four decades ago. What you do is far more important than what someone sees.

Robert O. Ralston
Sovereign Grand Commander

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SOVEREIGN GRAND COMMANDER
Robert O. Ralston, 33°

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Fraternal Giants

Few notice but many benefit

Once upon a time in a land not long ago, a group of men who called themselves "Brothers" gathered in a special room above the local tavern. The tavern owner was one of the Brothers.

Although the evening was filled with merriment, there was an underlying purpose for their meeting. The Brothers enjoyed each other's company and had created a strong bond of trust.

A new initiate had been welcomed into the fraternal group one cold winter evening, but the reception given to him by his Brothers warmed his heart. He had just agreed to abide by the moral code of ethics that all his Brothers had sworn to uphold.

As the years passed, he found that his circle of friends increased. No matter where he traveled, he could find a warm greeting. It wasn't easy making contact with his Brothers in other lands. There were no neon signs to identify a meeting location and pins were not used to identify one another.

Yet the fraternity grew, because there was a need for the type of support that the fraternity offered. One Brother would help another Brother whenever occasion required. And when family members had a re-

quest, the welcome mat extended to them, too.

Then the Brothers began to realize that when they did something for their community they improved living conditions for themselves. But they would accomplish their mission without fanfare, and very few people in the community would know how the task was completed. It was just as though invisible giants had moved into town.

Finally one of the giants was caught in the act of performing his exemplary task, and word spread throughout the community that the Brothers were the silent doers.

One by one, individuals began to inquire about the fraternity that they had known so little about. As the membership grew, the lodge gained even more respect within the community, and soon there were more hands to accomplish even more tasks.

Lodge night became an event, because the Brothers seemed to get along so well and the sense of trust had brought them together in a strong bond. Not only were they improving themselves, they were also improving their community. They had created an environment in which everyone lived happily ever after.

When cartoonist Keith Larson created the cover design for this issue, he visualized Masons as "giants of the community." His portrayal reflects a community of people who are completely oblivious to the improvements that are being made around them yet enjoying the results.

It is not unusual to find members of a Masonic lodge offering their services to work on a project that needs attention. Although the cartoon characters are shown in a building/painting/fixing/mode, we can easily translate that effort into a symbolic gesture of improving the quality of life in many other ways.

There will be some Masons who will argue that lodge funds should be

limited to projects that will only benefit other Masons. Some will insist that the real purpose of a lodge is to instruct the members with a moral code of ethics and not to get the lodge involved in projects outside the fraternity.

But such a parochial view ignores the significance of improving humanity. When we reach out to help others, we are the ones who are the beneficiaries in the long run.

If we were to trace our ancestry to the medieval guilds, we would certainly find that those who built the cathedrals kept their trade secrets within a select group. Until an apprentice had reached a certain level of skill, he would not advance to the next level. Yet as secretive as they may have

been, the result of their work was a masterpiece that all the world could appreciate.

In the early part of the 20th century, Masonic homes were created by Grand Lodges in the United States because there was a need at that time to look after older Masons, their widows and orphans. The homes created a safety net for many members. Although the homes continue to exist, Masons have many more options available to them today.

What will be the needs in the years to come? Some studies have indicated that the values expressed in our Masonic rituals are the very points that our society must get reacquainted with as we approach a new millennium.



A recent *Washington Post* poll shows that Americans increasingly worry that the country's moral and ethical standards have eroded. The poll compared a 1998 survey with data collected in a 1965 Gallup poll. The question was asked, "Do you think people in general today lead as good lives — honest and moral — as they used to?" In the 1965 poll, 52% responded, "No." In the 1998 poll, the negative response had jumped to 71%.

One of the great strengths of Freemasonry is that it is much more than a civic club, much more than a philosophical society, much more than a chowder house. A lodge that limits its scope to an occasional lodge dinner and a stated meeting is missing the point of the fraternity. If stated meetings are so important to Masonry, why is attendance at most meetings so low?

Although Masonic leaders do not like to hear it, attending the meetings is not the most important part of being a Mason. Oh, yes, the repetition of hearing the words of the ritual can reinforce in the mind the tenets of the fraternity, and perhaps equally impressive is the opportunity to chat be-

fore and after a meeting with other Masons. But the real test is how the Mason applies the principles to his daily life.

Let's look at two extremes. One Mason attends every meeting faithfully but then goes out into the community completely ignoring what he learned within the lodge room. Another Mason hasn't attended a meeting in years but is well respected in the community for his honesty and willingness to assist his neighbors. Who is the better Mason?

The faithful attendee who fails to live up to his obligations gives the community a poor impression of the fraternity. The well-respected Mason is an asset to the community, but unless non-members are aware of his affiliation with Freemasonry, the lodge continues to live under the proverbial bushel basket.

How, then, can the community get a better understanding of the fraternity? Too often lodge officers ignore the talents of the membership within their lodge. They fail to communicate with those who miss the meetings but are active in the community. Why not take



advantage of their expertise?

Perhaps the influential-but-absentee Mason would lead an effort to have the lodge take on a project that will benefit the community. If he does not want to take a leading role, perhaps he will work with the officers to suggest areas that need attention or open doors to reach the proper authorities who are looking for assistance.

In 1996, the Masonic Renewal Committee of North America published a workbook loaded with ideas for extending the boundaries of the lodge. The booklet, *150+ Ways to Involve Your Lodge with the Family and in the Community*, is available through the Supreme Council for \$15, including shipping and handling. This guide can be helpful not only to lodges but also to Scottish Rite Valleys.

Keep in mind that Masons will exemplify the Masonic principles through different avenues. Some will prefer the hands-on method, that is, the build/paint/Fix approach. Others will display the qualities of the fraternity by the way in which they lead their lives. Masonic giants come in many shapes and sizes.

Looking for a few good giants . . .

We know there are many invisible giants out there who are a shining example of Freemasonry. A giant could be a Masonic officer who has created a unique program or headed an unusual project. Or he may be a card-carrying member who hasn't attended a Masonic meeting in years but has performed an exemplary task within his community. If you know a member of your lodge who fits the role of the Masonic giant, let us know about him. We will try to share some of these experiences with the readers of *The Northern Light*. Please include enough details about your choice, so that we can easily understand why you see your selection as a true Masonic giant.

Send the information to *The Northern Light*, PO Box 519, Lexington, MA 02420-0519 or through the e-mail address: dcurtis@supremecouncil.org.



Public Speaking Phobia

By JOHN R. GRAHAM, 33°

The fear of speaking is overcome by learning to think like a listener

According to popular mythology, most Americans would rather die than give a speech. Whatever the actual statistics, the idea of standing in front of an audience is avoided at all cost.

Many Masonic officers may be able to recite the ritual but then panic when asked to speak freely on a particular subject.

Since the pain of speaking in public is so deep, most of us should be tolerant of those who put themselves to the test and make presentations. Actually, just the opposite prevails. While we'll do just about anything to stay away from a podium, we're more than willing to criticize those who do.

The ability to gain an audience's attention, hold it for a period of time, persuade the listeners to your viewpoint and then move them to action is a skill that can be learned by just about anyone who is willing to develop it.

Speaking, like writing, is valuable in business because it reflects an ability to think, analyze ideas, make judgments, develop arguments that command attention and organize information in a way that moves people to action.

Just as good writers are in demand in business, the ability to speak can open doors of opportunity.

If speaking is so rewarding and highly regarded, then why will we do almost anything to avoid having to do it? Unlike so many other activities in

business, giving a presentation to two or 200 people is an opportunity for personal failure. How many times a day do we hear co-workers make excuses when they are asked to explain why something did or did not happen: "I didn't know about it." "It wasn't in my job description." "I didn't have time to get it done." "I didn't realize you needed it." "I thought someone else was taking care of that." The list is endless. However, when making a presentation there's no room for excuses because the exposure is total. You're there by yourself; you're being put to the test. The emperor has no clothes.

Since the fear of failing is so strong, we run for cover. We hide when it's time to get on our feet. Anyone who has taken a class in public speaking knows the feeling. When the moment comes for the next speech, everyone slides down in their chairs, hoping not to be called on.

The key to becoming an effective speaker depends on overcoming the inhibiting fear of possible failure.

Here are 13 guidelines for making successful presentations. They help focus attention away from the speaker and on to the audience. The fear of speaking is only overcome by learning to think like a listener. By following these suggestions, speaking in public can be an enjoyable and rewarding experience for you and your audiences.

1. Get yourself emotionally prepared for the critics.

Even experienced, professional speakers have critics. Because speaking means exposure, there are those

who delight in challenging what has been said. They enjoy "poking holes" in arguments and offering exceptions in an effort to diminish the speaker. At times, those who would like to be speakers but refuse to put themselves to the test are the most vehement critics. No matter how excellent the presentation, there will be those who want to disparage what has been said and dismiss the person who said it. It's easier to maintain your mental equilibrium if you know what's going to happen.

2. Recognize that stress minimizes mental agility.

"I knew exactly what I wanted to say and the minute I got on my feet, I forgot everything." Of course. It's to be expected. Giving a speech can be a stressful situation and under such intense circumstances, we all forget what we planned to say. Walter Cronkite, the retired dean of TV news anchors, reports that he never ended an interview with a world leader without forgetting to ask a question.

Because of the duress of stress, there is no substitute for thorough speech preparation. A speaker's confidence increases with the proper preparation. This doesn't mean that a speech should be memorized. The task is to either write it out word-for-word or prepare a detailed outline. If a speaker is overcome with worry about what is to be said, there's no energy left for focusing on the audience. As a result, the listener will be unable to relate to neither the speaker nor the content.

3. Set the stage for your success.

The overall setting includes the room and the way it's arranged, the introduction of the speaker and the way the speaker begins. It's the speak-



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er's responsibility to control all these elements because they largely determine the outcome of the presentation.

There are few ideal rooms or room arrangements. Hotels seem to enjoy using long narrow rooms with center aisles and poor lighting. This creates a "no win" situation for a speaker: The distance between the speaker and the last row creates a gulf that few speakers are able to overcome. Many times the back half of an audience is so far away, it's impossible for a speaker to establish rapport. Many rooms are poorly lit so the speaker is lost or the lights must be turned down in order to see the visuals so the relationship between speaker and audience is nonexistent. Since experienced speakers want to be successful, they're not afraid to state their requirements.

Every speaker deserves a proper introduction because this creates an atmosphere in which a speaker can be successful. However, few speakers enjoy the luxury of an acceptable introduction, even after providing one that can be used for the occasion. Why? Introducers are often fearful of making presentations. As a result, they garble the introduction. This places any speaker at a disadvantage. The solution is to always be prepared to introduce yourself, but this isn't self-serving. A speaker has a right to be viewed by the audience as a competent individual with a message worth communicating.

The final element in setting the stage properly is never apologizing. "I only wish I would have had more time to prepare." "I'm not a public speaker." Many speakers seem compelled to begin their comments with phrases such as these. Apologizing for being a speaker only serves one useful purpose: destroying the speaker's credibility. In the spirit of Winston Churchill, never, never, never, never, never, never, never apologize.

4. Build the presentation on a solid structure.

There's one format or outline that works well for most presentations, particularly because it gives a presentation a sense of completion. It has three elements or sections: problem, analysis and solution.

- **Problem.** This is the issue that brings you to your feet. It may be the reason why a new program should be introduced, a Blue Lodge Mason should join the Scottish Rite, a charity



should be supported, or a new vision statement should be adopted. The problem must be expressed clearly and completely if the audience is to become involved.

- **Analysis.** The analysis section showcases your reasons why the problem exists. To impact the audience, actual experiences are helpful, particularly when they are supported with facts, expert opinion and statistics. A simple guide is to tell stories and document them with objective information.

- **Solution.** Once you have thoroughly analyzed the problem, then you are ready to spring the trap by presenting your solution.

Although there are emotional elements in any good speech, the audience will be with you to the degree that you present a "reasonable" case. In other words, for a speaker to be believed, the audience must view it as a reasoned approach, one that does not stretch credibility.

5. Understand the audience.

Many speakers are so concerned with what they are going to say that they forget that the goal is to have their ideas accepted by the audience. You must demonstrate to an audience that you know who they are, why they are there and what issues confront them. If it's a hostile audience, it's essential to let them know

that you understand their viewpoint and why they hold it. Unless a speaker establishes common ground with an audience, the speech will be viewed negatively.

6. Speak slowly and move quickly.

While a speech should be conversational in style, the actual delivery is quite different for two reasons. First, the listener must get the message the first time because there's no chance to go back and replay it. Therefore, speaking slowly and distinctly is essential. Word point or pausing between words, is a useful technique for maintaining the audience's attention.

Second, the mind is faster than the mouth, about four times as fast. In other words, we can think at the rate of 500 words a minute, while we speak at about 125 words a minute.

This disparity causes the listeners' minds to wander. Therefore, a properly paced speech is essential in order to maintain listener interest.

7. Let the audience know where you're going.

There's one audience complaint that must be avoided at all cost: "The speech didn't seem to go anywhere." This is the killer. A presentation may have excellent content and address critical issues but all is lost if the audience feels that the speaker is "rambling."

This is why a speaker's top priority is to set out guideposts so the listener can follow easily. Quick, one and two sentence summaries along the way are helpful: this is where we have been, this is where we are and this is where we are going. We need road signs to know how far we have come and where we are headed. This keeps the audience aimed in the right direction.

8. Interact with your listeners.

Almost everyone agrees that the worst speakers are the ones who go to the podium, take out notes or text and then deliver their remarks almost as if the audience is not present. Involving the audience by asking questions and requesting comments at certain points, changes the dynamics of the situation. Speaker and audience are both participants.

➤ Even though speakers expect to interact with audiences today, any type of interaction transfers some control from the speaker to the audience. Although discussion within a presentation is an effective method for increasing acceptance for the speaker's views, it takes experience to do it successfully because it introduces the unknown into the speaking equation.

9. Make the presentation motivating, not motivational.

If a group needs to get fired up, it's going to take far more than a speech or seminar to do it. The problem with so-called "motivational speeches" is that they don't do the job. While they may give an audience a quick emotional kick, they don't result in changed behavior. An effective presentation should give the audience the ideas, techniques and tools so they can move themselves to action.

10. You're not competing with a celebrity speaker.

Audiences are often disappointed when a so-called celebrity speaker leaves the podium. Attendees come with high expectations. What they heard was a "canned talk," one that missed the mark as far as the audience was concerned. The "big names" won't take time to customize a presentation for a particular audience, so the message fades faster than the applause.

The speakers who are most appreciated are those who make a genuine effort to understand the group and prepare a presentation that will be helpful to the particular audience. Besides, "big names" are not always great speakers. They often leave their audiences dissatisfied and as soon as their fame fades, so do their speaking invitations.

11. Make it visually interesting.

Up until 100 years ago, listening to speeches was our nation's primary form of entertainment. This was the age of the orators, speakers who could hold audiences for hours. The arrival of the motion picture at the dawn of the 20th century began to change audience expectations and TV, of course, brought them to new heights. Any successful presentation will include compelling visual elements, either on a screen or with props. For example, one speaker describes changes in the business environment as "dog bone demographics." Along with computer

generated visuals, this speaker brings along a huge dog bone as a prop that immediately grabs the audience's attention. When he talks about the need for long-term marketing strategies, he holds up a six inch high fir tree and suggest that the lumber industry is an example of businesses that think long-term.

While visual interest is essential, visuals should not be allowed to dominate or control a presentation. They should enhance, not overshadow the message.

12. You are your message.

While some speakers believe that what they say is all that counts, it's not true. Speaking that achieves audience credibility is an expression of a creative and thoughtful mind that holds the listener in high regard. Good speakers are willing to share themselves as well as their ideas. When this happens, the presentation takes on a legitimacy, something that's often missing.

Good speaking isn't contrived. The words aren't copied from a bevy of books and the text isn't sprinkled

with quotations that are meant to impress but don't quite fit. When a presentation springs from experience and a desire to communicate, the audience finds itself on the side of the speaker.

13. The goal is action.

The place to end is the place to end. The only reason to speak is action. Even speeches that are designed to inform rather than persuade are action-oriented. Information in itself influences how the listener thinks about a subject. Any presentation starts with this question: What do I want the audience to do? Perhaps it's just to stay the course, or maybe it's to change their minds. It may be to motivate them to act overtly. Unless action is the goal, there is no presentation.

Whether it's preparing a presentation for a one- or two-person audience, a seminar for 100 people or a speech to an entire convention, those with the skill to speak to groups play a key role in an organization.

These guidelines are simply a checklist for evaluating presentations before they are given. The key to good speaking is thinking like a listener. 🐾

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.

(IMPOSSIBLE) + (SOLUTIONS) – (BOIL)

+ (CAREERS) – (MORTAL) + (WANDER)

– (NEAR) + (STORM) – (PROMISE)

+ (WARRIOR) – (WINDOW) – (SCISSORS)

=

Clue for this puzzle appears on page 14.

Answer from previous issue: COMMANDER

Two New Learning Centers Open

Two new 32° Masonic Learning Centers for Children have been opened in recent months. The Center at Nashua, NH, has been operating since November. The Detroit Center opened in January.

There are now 14 Centers in operation. At least three more are tentatively scheduled for opening by September and several more are scheduled for the fall.

The Centers provide one-on-one tutorial assistance for children with dyslexia.

Last September funding for the program was centralized. The shift of financial responsibility from the local Valley to a central source at the Supreme Council allows more Valleys to establish Learning Centers.

The current plan calls for a total of 110 Centers at 55 sites. Each site will eventually operate both a school-year program and a summer program.

The calendar school-year Centers will work with dyslexic children after school hours during the school year. The summer tutorial program will be five days a week for 6-8 weeks.

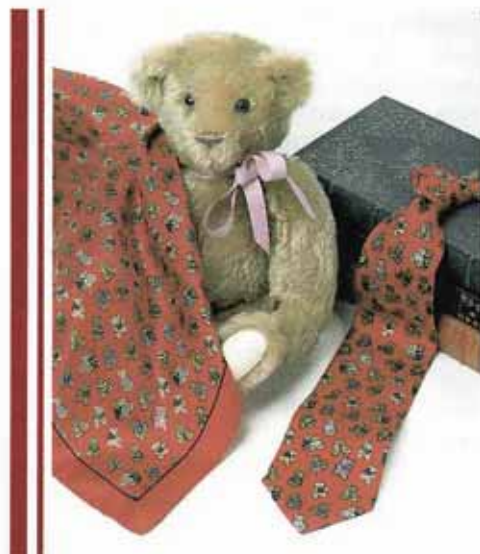
The summer Centers will not only help children with dyslexia but also train tutors to assist in the school-year program.

Awarding of Centers to specific



Valleys within states is based on Valley membership, with a minimum of one school-year and one summer program per state, and a limit of one site per Valley. The sites for the summer program will be located at the same sites for the school-year program.

At the present time, Centers have been opened in Bangor, ME; Nashua, NH; Newtonville and Lowell, MA; Rochester, NY; Pemberton, Scotch Plains and Tenafly, NJ; Allentown, PA; Cincinnati, Toledo and Youngstown, OH; Detroit, MI, and Milwaukee, WI.



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\$35

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or write to

Learning Centers, Supreme Council
PO Box 519, Lexington, MA 02420

Dyslexic College Students

By CAROLYN E. GRAMLING

Academic success requires a structured, multisensory learning experience

It is common in most universities and colleges across the country to administer placement tests to all entering students to determine their readiness for college level courses. Those whose scores reflect a deficit in reading, writing, or mathematics are placed in developmental courses. In most cases, one or two semesters of developmental courses bring these students' various academic skills to a level commensurate with college level expectations.

Although most community colleges and universities offer developmental courses, they are not legally required to do so. However, since the open enrollment policies abound throughout the country, developmental courses are needed to assist students who are unprepared for college level work.

The students most at risk for failing to raise their skill levels are those who have previously been classified within the public schools as learning disabled. Each semester, between two and four percent of college students assigned to developmental reading classes are identified as learning disabled. Of this population, 80% are dyslexic.

Last spring I took a sabbatical from my regular teaching duties at Suffolk Community College to study the impact of dyslexia on college students. I investigated the laws surrounding dyslexics' academic rights, specific teaching approaches designed for college-age dyslexics, and recent scientific research findings.

to provide accommodations to the learning disabled. Examples of these accommodations are as follows: use of a calculator, scribe, interpreter/signer, notetaker for lectures, tape-recorder, lap-top and spellcheck. In addition, colleges must provide arrangements for special seating, extended testing time, and alternate testing location.

Some dyslexic college students need to go back to the beginning of the reading process by first learning how to decode

Legal support

Since 1973, three laws have been implemented which assure disabled citizens protection against discrimination. These include The Rehabilitation Act (1973), The Individuals With Disabilities Education Act (1975), and The Americans With Disabilities Act (1990).

In researching these laws regarding their impact on dyslexic students, I discovered that although public schools receiving federal financial assistance must offer remediation to the learning disabled, colleges have a different requirement. In order to receive federal aid, colleges are only required

In other words, remediation courses offered by colleges are a bonus given to students as a last chance measure to bridge the gap between high school and college. Most non-dyslexic and mildly dyslexic students pass these courses; the moderate to severe dyslexic students, however, struggle.

Teaching approaches

As expected, I learned that academic success for dyslexic college students requires a structured, multisensory learning environment, not unlike that offered in public school programs for the learning disabled. Students should be provided with a variety of teaching techniques which are in keeping with their individual learning styles. Although most instructors of developmental courses gear their



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lessons to address the needs of special students, faculty of regular college level courses rarely do. So, even if a mildly dyslexic student passes the developmental courses, he or she is apt to struggle with the college level courses.

Colleges and universities usually provide other forms of academic support for students with special needs. In a typical college setting, an office of special services maintains a program to assure that students are provided with the accommodations guaranteed by law. Sometimes tutors are made available to teach study skills, or reader/scanners are provided to translate textbooks into audio tapes.

In accordance with the law, in order to use these services, students must provide proof of their disability through supporting documentation from a physician, appropriate health care provider, school, or rehabilitation agency.

Despite these measures taken to provide support to dyslexic students, there are some students who do not pass the developmental courses. Somehow, these students made it through high school, but the demands of college are overwhelming for them. Although structured, multisensory teaching is helpful, these approaches do not provide what is needed most, the Orton-Gillingham method. Some of these students need to go back to the beginning of the reading process by first learning how to decode.

Research findings

Recent scientific research findings corroborate the need for early and appropriate intervention. February of 1998 marked a breakthrough in understanding the functioning of the brain as it relates to reading. Sally Shaywitz, M.D., and Bennett Shaywitz, M.D., co-directors of the Yale Center for Learning and Attention at Yale University Medical School, identified the "glitch in the circuitry" of the dyslexic brain's pathway that is used for reading. Using functional magnetic resonance imaging (fMRI), the researchers were able to compare the reading pathways found in the normal brain to those of the dyslexic's brain. As Dr. Sally Shay-

witz states, "This provides evidence that dyslexia is a real biological entity."

Whether Orton-Gillingham remediation changes the brain's normal reading pathways, or assists it in developing new pathways is an interesting research question. Yet, to the dyslexic who is finally learning to read, it doesn't really matter. What we do know is that the brain is malleable, particularly when young. Children are more adept at learning a second language than adults. Younger adults respond better to therapy after a stroke than do octogenarians. The term that researchers in neuroanatomy use to describe the brain's ability to rebuild itself is plasticity. And improved reading outcomes have proven over the years that the plastic-

It has been proven that the plasticity of the young dyslexic brain responds well to the one-on-one Orton-Gillingham approach

ity of the young dyslexic brain responds well to the one-on-one Orton-Gillingham approach.

Concerns

Unfortunately, in counseling dyslexic students who fail the developmental reading courses, I have never found any who are able to afford the much needed one-on-one Orton-Gillingham tutoring. One of the motivations for attending a local community college is that the low cost tuition can provide an education to people who are unable to afford the cost of going away to school. Paying the high cost of individual tutoring by an Orton-Gillingham specialist is out of the question financially.


These students are already working jobs to pay for their tuition and are living at home to cut down on expenses. Some are receiving much needed financial aid, but will lose it upon failing a developmental course. Others, not on financial aid, are taking the same course over for the second or third time and are losing hope of ever getting a college degree. Their futures are bleak and they express discouragement and a sense of hopelessness. If only they had been fortunate enough when they were very young to attend a 32° Masonic Learning Center for Children!

So many dyslexic adults of all ages suffer needlessly because of the unavailability of appropriate intervention measures. Public schools do the best they can, but they do not have the financial resources needed to support one-on-one Orton-Gillingham programs. Library-based volunteer adult literacy programs are helpful for illiterate adults, but their volunteers do not possess the training necessary to work with dyslexics.

And so, semester after semester, I watch these students deal with their frustrations and wrestle with their inability to decode new words or comprehend difficult passages of prose. Their temporary feeling of victory in graduating from high school has been replaced by a forboding for their future. As a result of years of failure, their feelings of low self-esteem have encroached upon their hope for an education to support their natural gifts.

Although there are those who do pass the developmental courses and continue under great odds to graduate from college, the concern here is with those who do not and the consequences therein.

These college students needed help when they were still in their childhood, when the brain's plasticity was more viable. The gifts they have to offer were just waiting to be tapped, and the sense of self was whole, innocent, and confident.

The 32° Masonic Learning Centers for Children is the answer. Their insightful supporters are laying the foundation for a whole new world of adults. Bring on the children! 

Masonic Boxes

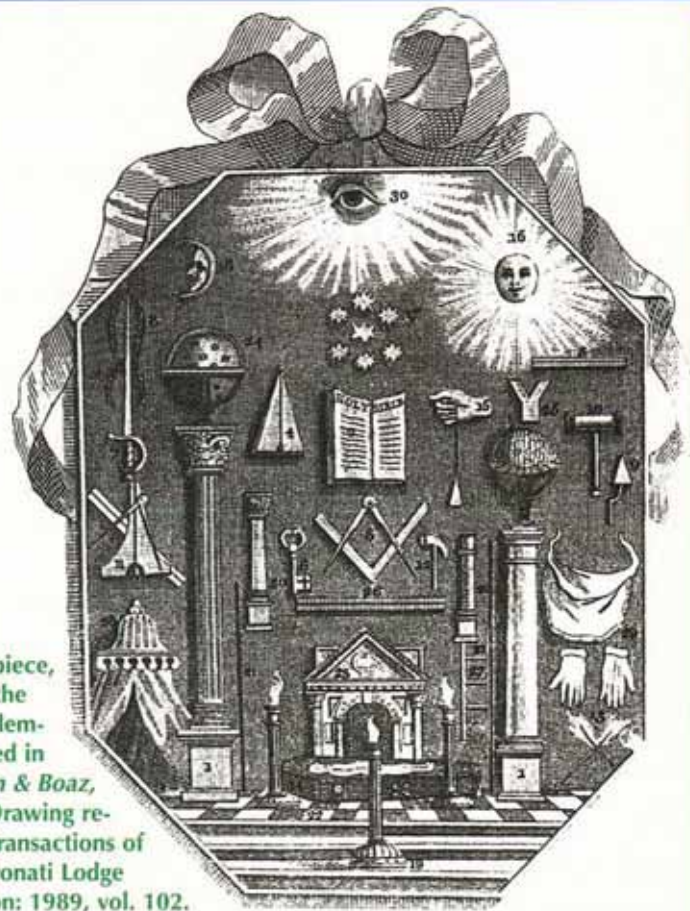
Items from the Museum Collection

Small storage containers have been used as repositories of precious things for centuries. Various forms of rigid and lidded caskets, cases, and boxes were often lavishly decorated in keeping with the value owners placed upon the contents. Some forms of boxes evolved especially for safekeeping jewels, money, documents, or even tobacco (see the August 1997 issue of *The Northern Light*).

In the 18th century, Freemasons who took particular pride in their regalia aprons often stored these fragile badges in shallow protective containers. A noteworthy example was mentioned in the inventory of George Washington's personal estate taken at the time of his death in 1799, which included "1 Japan box containing a Mason's apron." The term "Japan" probably referred to a style of lacquered wooden box that was made in Japan and brought to America and Europe from the orient as an item of the export trade.

At that time, sources for an appropriate Masonic decorative motif were limited. The only pattern generally accepted and available was the "Description of the Regalia and Emblematical Figures used in Masonry," which was illustrated as an engraved frontispiece to *Jachin & Boaz* (London 1776). This arrangement of Masonic symbols was initially rendered on an octagonal plate mounted with a ribbon, which resembled lodge jewels

Engraved frontispiece, "Description of the Regalia and Emblematical Figures used in Masonry" (*Jachin & Boaz*, London 1776). Drawing reproduced from *Transactions of Ars Quatuor Coronati Lodge No. 2076*, London: 1989, vol. 102.



and member's medals. This image became a standard decoration on lacquered apron boxes.

A deeper Masonic box made its appearance in the form of a Lodge Treasurer's cash box, whose interior was often fitted with trays for separating coins and currency. From such a

box, the Treasurer conducted various monetary transactions, ranging from the receipt of dues to the payment of bills. The decorating of the cash box was intended to readily identify the funds therein as belonging to the lodge. Subconsciously, it was probably thought that prominently placed Masonic symbols would act as a talisman to safeguard the contents.

The items illustrated are from the collection of the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Massachusetts.



JOHN D. HAMILTON, 33°, a member of the Scottish Rite Valley of Boston, has been the chief curator of collections at the Scottish Rite Masonic Museum of Our National Heritage and is currently serving as interim executive director.

Apron storage box, red and gold lacquer, Japan, ca. 1800.



— David Bohl photo

Apron storage box, black lacquer and inlaid shell, Japan, ca. 1800



— John M. Miller photo

Apron storage box, black lacquer and inlaid shell, Japan, ca. 1800



— John M. Miller photo

Apron storage box, black lacquer, inlaid shell, and colored lacquers, Japan, ca. 1800



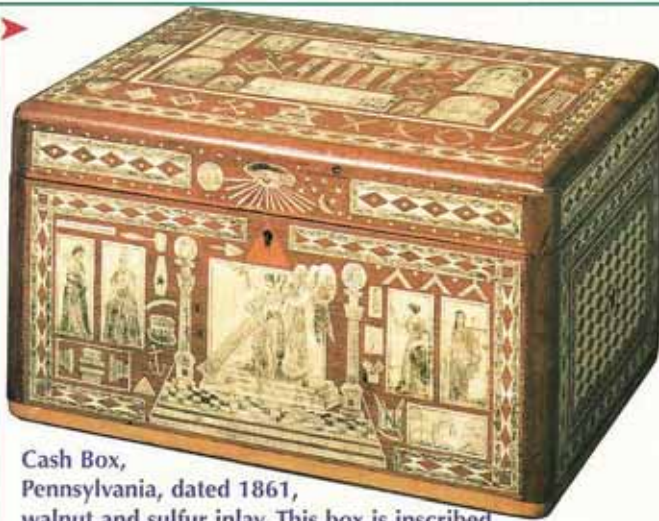
— John M. Miller photo



— John M. Miller photo

Apron storage box, black lacquer, inlaid shell, and colored lacquers, Japan, ca. 1800.

This design is much more simplified than the traditional pattern that was introduced in *Jachin & Boaz* in 1776. It features a Masonic altar and two "lights."



Cash Box, Pennsylvania, dated 1861, walnut and sulfur inlay. This box is inscribed "A.D. 1861. Year of the Order 2395." The inlaid Masonic Craft and Royal Arch symbols and illustrations were copied from the 16th edition of Jeremy Cross's *The True Masonic Chart, or Hieroglyphic Monitor* (New York, 1851). The interior tray is compartmented for coins and banknotes, indicating probable use as a cash box for the Treasurer of a Masonic Royal Arch Chapter. The sulfur inlay technique was introduced by Pennsylvania cabinetmakers working in the 1780s.

Cash box, walnut, tortoise shell, New England, 19th century. The marine origin of the tortoise shell and nacre inlay materials would imply that this box was the work of a mariner or craftsman working in a seafaring environment.



— David Bohi photo

John Hamilton Named Interim Director

Ill. John D. Hamilton, 33°, has been named interim executive director for the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass. He succeeds the late Ill. Thomas W. Leavitt, 33°, who died in a fatal auto accident in Boston on Dec. 21.

Ill. Brother Hamilton has been associated with the museum since its opening in 1975. Beginning as curator of exhibits, he has prepared and installed more than 170 exhibitions at the museum.

In 1990, he became curator of collections and also established a field services program to offer advice on the identification and preservation of historic archives and artifacts owned by Masonic lodges and other organizations. He is the author of *Material Culture of the American Freemasons*, published in 1994. Since 1995, he has been chief curator of collections at the museum.

As a nationally recognized authority of American edged weapons, he is a past president of the Massachusetts Arms Collectors and a member of the American Society of Arms Collectors. He has authored *The Ames Sword Company, 1829-1935* (1983) and the *Catalogue of Japanese Sword Guards in the Collections of the Peabody Museum* (1975).

He is a native of Buffalo, NY. After graduating from the University of Buffalo with a degree in American history, he served 12 years in the U.S. Navy.

Brother Hamilton is a member of Simon W. Robinson Lodge in Lexington and a member of the Scottish Rite Valley of Boston. He received the 33° in 1997.

Save the Date

One of the major events of the Scottish Rite Millennium program will be a jurisdiction-wide class of candidates receiving the 32° on the same day — Saturday, April 29, 2000.

Consistories throughout the Northern Jurisdiction will be conferring the 32° that afternoon at the same time. Following the degree conferral at the individual locations, there will be a special program broadcast simultaneously to all locations at a predetermined time.

This special event will also include several other unique features. If you have not attended a degree presentation recently, this is one that you won't want to miss.

Save the date — Saturday, April 29, 2000.



Auto Accident Takes Life of Museum Director

Ill. Thomas W. Leavitt, 33°, executive director for the Scottish Rite Masonic Museum of Our National Heritage, Lexington, MA, died following a single-car accident in Boston on Dec. 21. Authorities believe he may have suffered a heart attack while driving along Storrow Drive.

A memorial service was held in the museum's Maxwell auditorium on Jan. 3. Among the participants were Sovereign Grand Commander Robert O. Ralston, 33°, and Ill. Richard B. Burgess, 33°, Assistant to the Grand Commander. Other speakers represented various aspects of Brother Leavitt's life.

Leavitt, 63, was director of the Museum of American Textile History in North Andover, MA, from 1964-91, and was credited with many signifi-

cant innovations. During his tenure that museum nearly quadrupled the size of its physical plant. Today it is located in Lowell and owns the nation's largest collection of materials relating to the history of the American textile industry.

After arriving at the Museum of Our National Heritage in 1992, he worked with area groups to institute a community advisory board, developed a vision statement and a long-range plan, and increased the Masonic collection through new acquisitions.

Born and raised in New Hampshire, he earned a Bachelor of Arts degree in 1957 from St. Michael's College, Vermont, and Master of Arts degrees in history and government from Boston College and Harvard University. He had also taught history courses at several area universities.

Brother Leavitt gave freely of his time in making his community a better place in which to live. He created the community gardens at the Lawrence Correctional Facility, was a member of the Lawrence Redevelopment Authority, and served on the board for Lawrence's Immigrant



City Archives, where he became the main source for historical information on the area. He was also a longtime activist for the Democratic State Party.

A member of St. Matthew's Lodge, Andover, and the Scottish Rite Valley of Boston, he received the 33° at Cincinnati in September 1998.

Surviving him are his wife, Mary; three daughters, Sara, Martha and Elizabeth; a son, Jonathan; a brother, Patrick, and a sister, Margaret Crowley.



"During his short tenure with the Museum of Our National Heritage, Tom Leavitt was instrumental in bringing to it a wide variety of relevant exhibits and programs. Perhaps Tom should be best remembered for his inclusiveness of the community at large with the workings of the museum and library. Tom reached out to bring in the public, and, in so doing, increased the reputation of an already prestigious facility to the level it enjoys today.

"It is indeed fitting that Tom's long years of service to the Museum of American Textile History which highlighted the weaving of raw materials into finished goods, tightly integrating various peoples and the work of their hands, should manifest itself here in this museum. At

the Lexington museum our heritage is woven together in many ways into one fabric through Tom's creative energies and vision.

"We consider ourselves indeed fortunate to have had the gift of Tom Leavitt's leadership and direction for the brief time that we did. We have learned much about ourselves, our heritage and our history through Tom's mind and insight. It is with deep and sincere sorrow that we bid farewell to such a man as Tom, our friend, our teacher and our fraternal brother."

Excerpts from the remarks of Sovereign Grand Commander Robert O. Ralston, 33°, who is also president of the Lexington museum:

King of the World

As told to BARRY J. LIPSON, 32°

Excerpts reprinted from the Scottish Rite News, Valley of Pittsburgh.

Corbis Images

My official title was "King of Kings," though I dubbed myself "King of the World." I was absolute monarch of one of the greatest empires the world has ever seen. My fame has spanned over 25 centuries. I am known to the Hellenes as Kouros the Great, and to the Persians, with their differing dialects, as Kourosh, Kurust, and Koorush. I am memorialized historically, biblically, Masonically, and mythologically.

But, I fear that you, my brothers, know me not!

Think now, in your sacred writings you disparagingly call me and mine "Persians," yet you acknowledge me as the wise ruler of the Babylonians. You exemplify me as an upright and merciful man, and a great, generous and benevolent leader of men. To the Hellenes, I am the "Law-Giver." To the Jews, whom the House of Kouros has never fought, I am "the anointed of the Lord."

As the first of the Achaemenian emperors, I took my kingly duties very seriously. I appointed satraps to govern for me in each of my provinces, leaving to them the responsibility for administration, legislation, and cultural preservation. I was prone to informality and laughter with my soldiers and confidants. And Xenophon (ancient Greek historian) was right, I established the first postal system.

Admittedly, I was also subject to



periodic fits of anger where the rage of royalty encompassed me. Once a mighty river angered me by taking the life of my favorite white horse. With the aid of my knowledge of the craft and my soldiers, I turned it into a puny stream that a fair damsel could safely cross without wetting her knees.

In truth, I was first and foremost a conqueror, but a conqueror deeply religious, who honored the true words of the prophet Zarathustra and worshiped the god Ahura Mazda. However, I was also a conqueror anointed by another manifestation of the Grand Architect of the Universe, whom I "do not acknowledge." It was He, halloved be His name, who grasped my right hand "to subdue nations, . . . strip kings of their armor," and "open

the doors" before me. It was He who went before me to "level the mountains . . . break down gates of bronze and cut through bars of iron," to give me "the treasures of darkness, riches stored in secret places." He did all this so that I may know "the Lord the God of Israel," who summoned me by name for "the sake of Jacob" his "servant," and "Israel" his "chosen" (Isaiah 45:1-4).

But I get ahead of myself.

I was born of the union of the Persian king Cambyses, of the Achaemenian line, King of Parsumash, Anshan, and Parsa; and the far from "mundane" Princess Mandane, daughter of King Astyages of Media. My first memories are of growing up as a herdsboy in the house of the herdsman Mighradate, whom I called father.

In my tenth year, I was elected "King" by the boys of my village. It mattered not to me that we were merely playing the game called "Kings." At once I organized my kingdom. I appointed a chamberlain to manage the affairs of my domain, and a captain of the palace guard to guard my person. Having a palace guard, I needed a palace. I, thereupon, appointed an operative grand master mason to oversee the building of my palace and the conscription of the laborers needed to do so.

When a sniveling son of a Mede refused to comply with my commands, I ordered that he be arrested and flogged. The ungrateful lad fled to his father, a self important Mede, who complained to King Astyages, the real Median king. When questioned by His Highness, I replied "I did what I had to do, . . . if you are going to punish me, I am ready for it!"

The Median King seemed to intuitively know that I was no mere herds-

BARRY J. LIPSON, 32°, is Senior Warden of the Council of Princes of Jerusalem in the Valley of Pittsburgh.

boy. I later learned that he was troubled by the manner in which I dared speak to him, and by what he perceived to be a disturbingly close resemblance between us. He ordered my father, the herdsman Mithradate, to appear before him.

The next thing I knew I was on my way to Persia, to the Court of the King of Parsumash, Anshan, and Parsa. I knew nothing of Persian ways. Was I to be apprenticed to the ancient Persian rug craft, was I to serve as the Imperial Persian cat Groomer, or, perhaps, Ahura Mazda forbid, was I to slave in the oppressively hot Persian melon fields? No, my sights were set far too narrowly; I was to be Prince in the court of my real father King Cambyses. To me this did not seem as an exile from boring Media. But, in fact, it was, as I learned all too soon on my way to Persia. Never would I forgive my maternal grandfather, the King of Media, for my near brush with death at birth!

As Greek historian Herodotus is my witness, my own grandfather had ordered me slaughtered as I emerged from the womb. And his rationalization for such a dastardly deed was a mere dream of my future greatness. Would not any man be proud to have a grandson who is destined to command much of the known world? Was it mere luck or divine intervention that Mithradates' own child was stillborn just when a dead baby was needed to substitute for me, and that my foster father had the fortitude to leave it in my place for the hill animals to feast upon?

Why, then, did grandfather spare me when he found me alive and already playing at being king? Simply said, grandfather was older and perhaps wiser. This time when he summoned the soothsayers to wrestle over the question of my life or death, they



— Corbis Images

rationalized that since I had already been "King," though only in a child's game, I had satisfied the earlier prophecy, having enjoyed all of the royal prerogatives, and presented no further danger. I had been "King, and would be King no more." Exile would suffice, they decided.

But they were wrong! Revenge upon my grandfather fueled my fulfillment of the prophecy. My real father died within a few years of my return, whereupon I assumed the throne of Persia. Wasting no time, I conquered Media and its vassal state Assyria, and captured grandfather. But showing mercy, I did not order his death as was my right and the custom of my time. Instead, I merely kept him confined, spared Ecbatana, his capital, kept on his officials, and merged his army into mine. My empire now bordered on the Black Sea, Babylonia, Lydia, India, and Asia Minor's Halys River.

My attention now turned to the Lydian Empire and its King Croesus, to whom all of the Hellenes of the Greek City-States of Asia Minor paid tribute. It amuses me to remember my valiant camels and how their presence so frightened the Lydians' horses that they instinctively turned and fled, leaving the Lydians no choice but to jump to ground and hopelessly fight on foot. Holding Croesus in the highest esteem, I, of course, pardoned him and welcomed him as an advisor at my court, though I kept him under house (palace) arrest. My empire had reached the Mediterranean shores.

While, apparently unknown to historians Herodotus and Xenophon, the Biblical scribes, and the members of the craft raised in Babylon, but as is discernable from a close reading of ritual, it was during this pre-Babylonian period that I was raised and instructed in the mysteries of the craft. How else was I able to give Masonic tests and ➤

➤ respond Masonically at the appropriate time?

With the Lydian army also under my command, my focus turned to Babylonia. I have already related my diverting of a mighty river. I did much the same to the majestic Euphrates, and then marched through its riverbed to conquer Babylon, surprising the Babylonians at one of their idolatrous ritual orgies. My armies occupied the city without a real fight, and I soon had all of the far-flung provinces of the Babylonian Empire under my control, including Judea.

The cheers of the Jewish captives, who had been removed from Judea by Nebuchadnezzar, accompanied my Babylonian conquest. These people's fortunes had seesawed during their Babylonian exile. After Nebuchadnezzar, they lived for two years under the benign rule of his not so "evil" son, Evil-Merodach, who was murdered by his brother-in-law Neriglissar. Upon Neriglissar's death, nobles of the kingdom murdered the minor who succeeded him. They then named the evil Nabonad, a persecutor of the Jews, to the throne. As was my custom, I deposed Nabonad, but let him live.

Understandably, the Jews, who had been eagerly following my exploits, saw me as a liberator, and, I must admit, so did I. Thus, in victory I presented myself to the Babylonians as their liberator, not their conqueror, and as the legitimate successor to the throne (though I did not commit regicide to obtain it, and Nebuchadnezzar was no kin of mine). I assumed the title "King of Babylon — King of the Land." I was now absolute Monarch of one of the greatest Empires ever created.

Looking at all I had won, I found that I desired no additional possessions. Indeed, as a simple Persian (Persians were then considered "country cousins"), riches meant little to me.

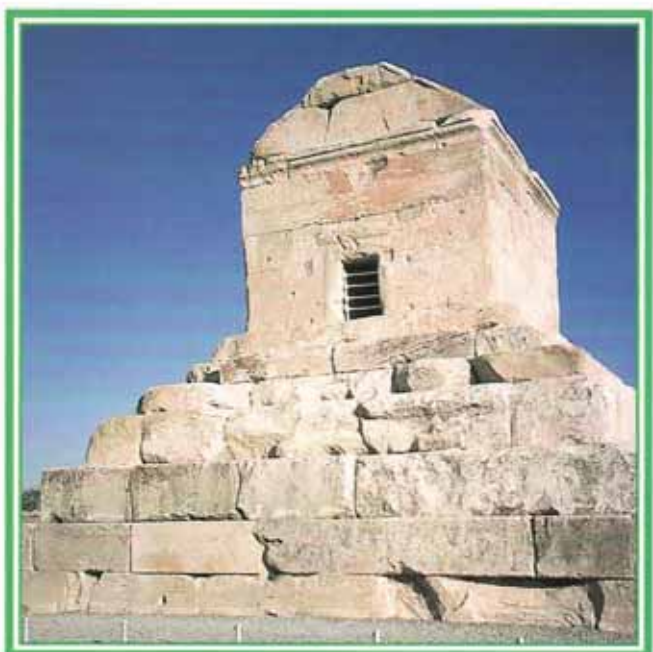
Though, through my conquests, I attracted riches like a magnet, I was generous in their redistribution. I made no attempt to invade Egypt, and I like to think that it was because of my benevolent rule that there were no insurrections within my vast dominions during the time remaining to me.

By now my identity can no longer be in doubt. I am Cyrus the Great, King of Kings, Supreme Ruler, under the Grand Architect of the Universe, of Persia, Media, Assyria, Lydia and Babylonia, and I had other work still to complete, not related to conquest, but to the Masonic principles of liberty and tolerance.

Indeed, my philosophy of governing was tolerance. It was my desire to bring peace to my fellow man, to establish a "pax Achaemenica." Accordingly, I did not force the people under my rule into my mold, but let them maintain their own institutions. I was tolerant of all religions and respected the religious beliefs and cultural traditions of others. I permitted the captive peoples to worship their own gods and returned to them the sacred relics that my predecessors had misappropriated for use in Babylonian shrines. I was benevolent toward those who had suffered under the prior Babylonian Kings. I strived to be magnanimous toward those I conquered and to show leniency to my enemies. And, oh yes, I was also zealous in my gift giving.

My crowning achievement, as exemplified in the 15° of Scottish Rite Masonry, was, therefore, the fulfillment of my true mission. As the "shepherd" of the Grand Architect of the Universe, and as the "anointed of God," I was chosen to facilitate the return of the Jews to their Promised Land and to cause the rebuilding of the Second Temple in Jerusalem. Had not the Lord God of Israel visited me in a dream and demanded that he be worshiped in the land of Judea?

To this end, 537 years before the beginning of your current era (or 537



The tomb of Cyrus the Great is located in Southern Iran.

BC in your reckoning), in company with 1,000 of my mounted soldiers, I enabled more than 42,000 of the Children of Israel to leave Babylon and return to Jerusalem. These Jews returned to Judea with my financial assistance and under my protection and that of the Grand Architect of the Universe. My specific instructions to them were to revive the worship of the Lord God of Israel in the Temple at Jerusalem.

I returned to them their sacred vessels from the First Temple, which I had retrieved from the Temple of Bel, where Nebuchadnezzar had placed them as trophies of his victory. I appointed Sheshbazzar of the House of David, known to the Jews as Zerubbabel, as my Pechah, my Regent, to govern over Judea, together with Joshua, grandson of Seraeah, the last High Priest of the First Temple. Indeed, as ordained, I proclaimed of Jerusalem, "Let it be rebuilt," and of the Temple, "Let its foundations be laid" (Isaiah 44:28).

While some like Belteschazzar (also known as Daniel), who was captured as a teenager by the Babylonian Army during the first attack on Jerusalem in 605 BC, may have been held captive almost ten weeks of years, the captivity for most started after the destruction of the First Temple in 586 BC. Biblically and chronologically ten weeks of years had not yet passed. My work here was to be completed by Darius, the one who has been called my "nephew." But this is recorded in the 16°.

— Paul D. Fisher photo

600 B.C.	Birth of Cyrus
549	Cyrus defeats Astyages
538	Persian conquest of Babylon
528	Death of Cyrus the Great
528-521	Reign of Cambyses over Persia
522	Usurpation of the Persian throne by Smerdis
521	Death of Cambyses and Smerdis
521-485	Reign of Darius the Great over Persia



By Leigh E. Morris, 32°

What are you waiting for?

When I was working as a reporter for a Chicago daily newspaper back in 1970, some efficiency expert got the idea that I would be more productive with an electric typewriter. Well, I didn't much like the idea of giving up my trusty Underwood 5. Nonetheless, they dragged me screaming and kicking into the "modern age."

Fast forward to 1986. I am now heading up the public relations and advertising operations for a major regional pediatric medical center. One of my employees believes we should get computers. Hm-mmph! The rest of the staff can computerize, but I will stick with my trusty IBM Wheelwriter 5. Again, they drag me screaming and kicking into a new age.

Today, I sit at a Power Macintosh G3 computer with more bells and whistles than I ever thought possible. While I must admit that I have no idea as to how it works, I couldn't live without it. Bring on the 21st century.

Now, I want to address those of you who have a computer but rarely or never touch the beast (a recent study found that half of all people with home computers are not using them), and those of you who have yet to go electronic. My message is simple – what are you waiting for? Come on in, the water is fine.

Q. Can I afford a computer?

A. Computers have never been more affordable. You easily can assemble a decent system for less than \$1,000 (and under \$500 if you buy a late model used computer). For a few dollars more you can go first class. While I admit a prejudice toward Apple products (the new iMac is ideal for most people), I have no quarrel with those who prefer the PC. What I want is to get you on a computer and then put you in touch with the rest of the known world through the Internet.

Q. You mean I need more stuff to go online?

A. First, you need a modem. I recommend a 56K modem. You should be able to buy a very good one for about \$100 or less. Next, you need a telephone line. You can use an existing phone line or install a new line for Internet use. The advantage of an existing line is that there will be no added cost. However, with an existing line you cannot make or receive calls when you are on the Internet. In addition, you must disable "call waiting" while on the Internet. Most people start off by using an existing line, graduating to a second line as they make greater use of the Internet and other family members complain about their inability to use the phone.

Q. That's it?

A. Not quite. You need an ISP (Internet service provider).

Q. I knew there was a catch. This sounds complicated.

A. Not really. There are two types of ISPs. First, there are the big national providers, such as America Online and CompuServe. Often, software for these services is pre-installed on new computers. Most newcomers will opt for a national ISP, but keep in mind these services may not offer the responsive technical support you need and costs can be high. However, AOL and others do offer free introductory periods, allowing you to test the waters without risk.

The other option is a local or regional ISP. Usually these services are less costly than national providers and more responsive. On the other hand, they do not offer the features found on AOL and the other big providers. You'll find them listed under "Internet" in the Yellow Pages.

Here are a few tips on selecting an ISP:

- Get ISP recommendations from friends and associates who are online.
- Ask the ISP about technical support. Is it available when you need it? We like 24-hour tech support the best.
- Make certain the ISP's access number is a local call.
- Ask the ISP if it will provide you with a starter kit, including a disk with all the software you will need to use the Internet and browse the Web. While experienced Internet users may not need this, newcomers will find it saves time, grief and aggravation.
- How will you pay for the service? Some ISPs offer a discount if you pay by the year.
- Try to get a fixed monthly rate for unlimited access time. You should be able to find something for \$19.95 or less depending on where you live.
- Ask if the ISP offers space for your own personal Web page. Some ISPs will provide customers with two to four megabytes of space at no additional charge.

In our next column, we will begin our exploration of the Internet, the Web and Masonry. In the meantime, please feel free to send your comments and questions to me by e-mail at leighm@pmihwy.com or by snail mail to PO Box 296, Allenton WI 53002.

In Memoriam

III. Wilfred Jack Dover, 33°

III. W. Jack Dover, 33°, a Supreme Council Active Member for Michigan, died on Dec. 27, at Grayling, Michigan, one day after his 73rd birthday.

He attended public schools in Flint and Davison and the Flint Junior College. During World War II, he served in the U.S. Navy.

In 1947, he joined his father at Dover and Company, a building and masonry supplies business in Flint, founded by his father in 1936. Jack became the owner and manager of the business, retiring in 1988.

He was married to Shirley Thrasher, who survives along with their three sons, William J., Jack E., and Richard C. Dover, and three grandchildren.

Raised a Master Mason in Genesee Lodge No. 174 in 1950, he immediately became active in the lodge and served as Worshipful Master in 1960. In the Grand Lodge, he was appointed to the Michigan Masonic Home Board of Control, serving for ten years, four years as its president. In 1986, he was elected a trustee of the Masonic Foundation of Michigan. He was also the Grand Representative of the Grand Lodge of Guanabara, Brazil, near the Grand Lodge of Michigan.

An active York Rite Mason, he was exalted in Washington Royal Arch Chapter No. 15, in 1962, became High Priest in 1985-86, and later served as Secretary. He also received the Order of High Priesthood. Greeted in Flint Council No. 56,

R. & S.M., in 1965, he was Thrice Illustrious Master in 1970 and received the Order of the Silver Trowel. For Genesee Valley Commandery No. 15, Knights Templar, he became Eminent Commander in 1969 and was elected Grand Commander of Knights Templar for the state of Michigan in 1979-80. He was serving as Grand Treasurer at the time of his death. For many years, Brother Dover drilled in the Triennial Grand Encampment and was Drill Captain for five Triennials.

III. Brother Dover received the Scottish Rite degrees in the Valley of Bay City in 1955. He was Thrice Potent Master of the Lodge of Perfection in 1974-76. He also was an officer in the Consistory, director of the 26° for over 20 years, and a member of the Board of Trustees for ten years.

A recipient of the 33° in 1974, he was crowned an Active Member in 1986. He was appointed the Grand Representative OF the Supreme Council for Colombia near the Northern Jurisdiction. III. Brother Dover had performed various special assignments and served on the following Supreme Council committees: Insurance and Retirement Plan, for which he served as chairman in 1992-93, DeMolay and Youth Activities, and Masonic Education and Program Development.

He was a Past Potentate of Elf Khurafeh Shrine Temple, Past Puissant Sovereign of the Red Cross of Constantine, and a past president of the DeMolay Foundation of Michigan.

III. Robert Lee Giesel, 33°

III. Robert L. Giesel, 33°, an Active Emeritus Member of this Supreme Council and former Deputy for the state of Illinois, died on Jan. 4, following a period of declining health.

Born in Belleville, Wisconsin, on Nov. 30, 1916, he later moved to Chicago, where he graduated from Austin High School. He also attended numerous seminars at graduate business schools.

Brother Giesel began his business career with the Great Lakes Plating Company of Chicago in 1935, and moved on to the Metallizing Engineering Company, Inc., of New York in 1941. In 1948, together with his two brothers, he founded the Adolph Plating, Inc., now known as API Industries, Inc., located in Elk Grove Village, Illinois. He was founding president of the company and chairman of the board. During his 50 years in the metal finishing business, he served as chairman of the Chicago Electroplaters Institute and as president of the National Association of Metal Finishers.

Through his marriage in 1940 to Helen Casperson, they were the parents of a daughter, Linda, and a son, Robert Alan, and the grandparents of five grandchildren and two great-grandchildren. In 1978, he married Trudene L. Rippe.

During World War II, Brother Giesel was a 2nd Lieutenant in the 132nd Infantry of the Illinois National Guard. He was a member of the Fourth Presbyterian Church in Chicago. Along with his wife Trudy, he enjoyed a long-time association with the Lincoln Park Zoological Society of Chicago and the Hubbard Street Dance of Chicago.

He was raised a Master Mason at Humboldt Park Lodge No. 813, Chicago, in 1950, and later transferred his membership to River Forest Lodge No. 850. In 1970 he affiliated with Oriental Lodge No. 33, Chicago.

Brother Giesel was exalted in Washington Royal Arch Chapter No. 43 in 1950, and served as High Priest in 1953. This Chapter through consolidation became Corinthian Chapter No. 2. He was also a member of Siloam Council No. 53, R. & S.M., and served in several capacities in Columbia Commandery No. 63, K.T. This Commandery through consolidation became Siloam Commandery No. 54. He also held membership in Medinah Shrine Temple.

Receiving the Scottish Rite degrees in the Valley of Chicago in 1950, he became Thrice Potent Master of the Lodge of Perfection in 1961-62, and was Commander-in-Chief of the Consistory in 1963-65. He later served as chairman of the board for the Scottish Rite Cathedral Association.

III. Brother Giesel received the 33° in 1965, and was elected an Active Member of the Supreme Council in 1976. He was elected Deputy for Illinois in 1986 and held that position until his retirement as an Active Member in 1992. He served for a number of years as the Grand Representative of the Supreme Council for Austria near the Northern Jurisdiction. For the Supreme Council he was a member of the following committees: General State of the Rite, 1976-89; Finance, 1989-92, and Unfinished Business, 1989-92.

A former president of the Illinois DeMolay Foundation, he had also served as a trustee for the Illinois Masonic Medical Center in Chicago and president of Hospital Laundry Services, a cooperative laundry owned by 19 Chicago area hospitals. He had been a member of the board of directors for the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., and an honorary member of the board of directors for the 32° Masonic Learning Centers for Children, Inc.

The Stamp Act

A Philatelic Review



By Robert A. Domingue



One of our readers, Brother Roland H. Lacaf, Past Sovereign Grand Commander for the Supreme Council of Luxembourg, was kind enough to share his country's recent issue which pays another tribute to Freemasonry. The stamp, issued in September 1998, honors the 150th anniversary of the foundation and the 50th anniversary of the reactivation of the Lodge St. Jean de l'Espérance in Luxembourg. The Masonic symbols shown on this stamp are many — two bronze pillars, stone cube, triangle with the original lodge motto embellished with the square and compasses and an anchor and the blue background with the starry decked heaven.



The lodge was originally founded in 1848 by six officers of the federal Luxembourg contingent on the eve of the "Military Revolt" in the abbey town of Echternach. It was a French lodge sponsored by the Mother Lodge Les Enfants de la Concorde Fortifiée and in time became constituted by the Supreme Masonic Council of the Grand Duchy of Luxembourg under the name it bears today. Because of military reorganization, the lodge went into darkness in 1872. The Grand Lodge of Luxembourg, which superseded the Council, reactivated the lodge in 1948 and it now ranks third amongst the five Lodges within that Grand Lodge.



Another of the Kings of Hawaii who was a Freemason, King Kamehameha V, has also been honored philatelically. He is pictured on a regular issue of 1882.

He ascended the throne in 1863 upon his younger brother's

death. He promulgated his own constitution in 1864, which was less democratic than the predecessor of 1852 but did satisfy a majority of Hawaiians. During his reign, the Molokai Leper Settlement was established (1864) and Japanese labor was imported in 1868. He died in 1872.



King Kamehameha V was the first Hawaiian to be made a Freemason. He received his degrees in 1853-54 in Hawaiian Lodge No. 21. He was present in Lodge Le Progrès de l'Océanie No. 124 when his brother was initiated. These two lodges were not in fraternal relations and charges were preferred against him for the visit. He was tried, found guilty and excused from punishment. He demitted shortly thereafter and never reaffiliated but he was buried with Masonic ceremonies.



Josef Friedrich Perkonig (1890-1959) was a noted Austrian novelist with literary efforts covering nearly 50 books. His highlight was his prisoner-of-war novel, *Mensch wie du und ich*, published in 1932. It earned him the Great Austrian National Prize in 1935 but was banned by the Nazis in 1942. It was successfully republished in 1954.



Brother Perkonig was one of the first initiates of the Lodge Paracelsus, Klagenfurt, in 1931. By 1934, that Lodge was opposed by the profane world and it went dark. Brother Perkonig demitted to the Lodge Zu den drei Säulen im Suden, also in Klagenfurt, in 1947 and became Master in 1955.



Another of our readers, Brother Edward J. Harold Jr., called to

indicate his dismay that there were no United States stamps honoring Freemasonry. This column has displayed 23 different stamps or sets released by various countries around the world which were issued to honor the fraternity. None have been from our United States.

The USPS has a policy that stamps and special cancels cannot promote religious, anti-religious, commercial, political, fraternal, trade, labor, public-interest or special-interest organizations. Probably the closest we will ever come to a Masonic issue are the Private



Match stamps issued in the 1870s by Henry A. Clark and Charles S. Hale. The designs of both are the same and the Clark stamp is illustrated here. These stamps were used for sale of matches produced by these firms with primary locations in Chicago.

In the The Stamp Act column of February 1996, I lamented the USPS modification to the special cancel proposed and authorized for the 165th anniversary of the charter of Columbian Lodge No. 7 of Columbus, GA, which removed the Masonic symbols. Since that time, more and more Masonic fancy cancels have been surviving the approval cycle.

One of the more recent and well done examples was prepared for the Feast of Saint John

conducted in Burlington, NJ. This event has been supported by special cancels for several years now, and covers are available with this cancel as well as autographs of the guest speaker and/or the presiding Grand Master. Perhaps indications such as these might lead to a tempering of the policy in future years.

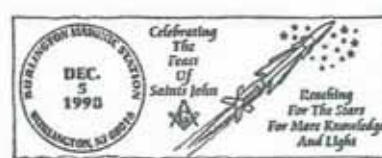


Pandit Motilal Nehru (1861-1931) was a leader in the Indian Independence movement and the father of India's first Prime Minister, Jawaharlal Nehru. He established a lucrative law practice and was admitted to the Allahabad High Court in 1896. He was considered a moderate until 1919 when he made his radicalized views known by means of a daily newspaper he founded, *The Independent*. He and his son were very active in efforts to obtain independence for India and they were jailed several times. The centenary of his birth was commemorated by India with a release in May 1961.



Brother Nehru was a member of Unity Lodge No. 29 in Allahabad, India, and served this lodge as Master.

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



Ross Van Ness Bayer
Grand Master





By THOMAS W. JACKSON, 33°

Examining Masonry. Edited by Kent Henderson and Graeme Love. Printed by Metro Printing Co., 188 Johnson Street, Collingwood, Victoria, Australia 3066. To order write to G. Love, PO Box 2380, Ringwood North, Victoria 3134, Australia.

Examining Masonry is a ring-bound book published by the Victorian Lodge of Research operating under the Grand Lodge of Victoria, Australia, and represents the transactions of this lodge. I reviewed a previous transaction titled *Masonic Speculations* several issues ago and found it quite interesting. The same can be said of this volume.

It contains eight chapters, each consisting of a paper presented to the lodge. In addition there are two short papers included, one titled "The Cubit," the other "Why Not United Grand Lodges in America?" Three of the papers relate to the subject of Freemasonry and religion. "Christianity and Freemasonry" and "The Church and Anti-Masonry" were both written by clergymen. The third, "Christian Anti-Masonry — An Australian Perspective" was written by a non-clergyman.

Two specific statements made in "Christianity and Freemasonry" are worth noting. Rev. Anderson, Grand Chaplain, writes: "The time for silence in Masonry has passed, we of the brotherhood must make a stand against the assiduous attacks," and "the problem lies in the speculative nature of Freemasonry plus the fact that many Freemasons never understand the meaning of the craft, ever." He also wrote, "Masonry is, however, religious insofar as it involves an intellectual or philosophical quest for God." It would behoove each of us to contemplate upon these statements.

I do not agree with the conclusions of all the authors. I definitely have a problem with the chapter on "A Woman's Place in Freemasonry," but one of the values to research lodges is that they present opposing opinions. Also a statement made in "History of the Ancient and Accepted Rite in Australia" is in error. The author writes, "In the American system, the degrees up to the 30° are worked by demonstration and progress is by merit while conferral to 32° occurs and rarely to 33°." This, of course, is not correct.

"Harnessing Technology for Freemasonry" is an interesting supposition of what might take place with a lodge operation in the year 2017, projecting the use of future technology. It was an extremely thought-provoking paper.

The short paper "Why Not 'United Grand Lodges' in America" offers an analysis of the American situation whereby we have more than one Grand Lodge in the same jurisdiction. The Grand Lodge and the Prince Hall Grand Lodge exist in most North American Grand Jurisdictions. The author also proposes the solution to the situation by creating United Grand Lodges in the jurisdictions similar to the United Grand Lodges of Germany.

I have difficulty with both the analysis and the solution. He states that "Freemasonry, at least in modern times, has considerable difficulty in getting around its Doctrine of Territorial Exclusivity." Over 50% of the North American Grand Lodges, now having mutual recognition with Prince Hall Grand Lodges, have no problem with this doctrine, and that number continues to increase.

It is also my personal conviction that the system of providing a United Grand Lodge to oversee external relations would never be accepted nor would it ever work in North America. It is an interesting observation, however.

I found the collection of papers to be stimulating and well worth reading.



David vs. Goliath? by David S. Julian. Published in 1998 by Day Jewel Publications, 16052 46th Avenue South, Seattle, WA 98188. \$9.95 plus postage/handling and tax (\$12.81 postpaid).

David vs. Goliath is a short ring-bound book that represents the author's attempt of carrying on an e-mail dialogue on the Web with some of the most ardent anti-Masons. For some of you, this will be a foreign subject due to lack of exposure to the world of the Web. To others, it is a fully understood monumental issue resulting from the realization by our enemies that the Web is a fertile site on which to spread their propaganda and hate.

The author is a Past Grand Organist, Past Grand Bible Bearer, and present Deputy of the Grand Master of the Grand Lodge in the state of Washington. He has taken it upon himself to confront some of the hatemongers who use the World Wide Web to spread their innuendoes and lies and challenges them to honestly qualify their writings.

By doing so he has challenged one of the most virulent anti-Masons who makes use of the Web, Ed Decker of Saints Alive, and has carried on a dialogue over a period of time with him. He soon discovered that Decker has no qualms about lying if it suits his purposes to do so. This is not only true in what he writes but in his agreements with whom he talks, as the author found out.

Another, albeit a lesser-known, enemy with whom Julian communicated with is Duane Washum. Washum is a former member and Past Master of the craft who found it more profitable to become an anti-Mason than to preserve his integrity by not violating an obligation which he took and swore before God on the Holy Bible.

Julian has done an effective job in debating those with whom he has carried on his Web correspondence. He has also learned that to do so in the hope that he will change them is a commitment to a lost cause. He states, "I can tell you, my Brothers, from my firsthand experience, that this is an exercise in futility and a big waste of time."

I admire his attempt, however, especially on the Web, but I do not fully agree with his conclusion. Granted, we will never change the likes of those with whom he was dealing. A mind must be open to be changed, and I have yet to locate an open mind among the anti-Masonic ilk. What he did, however, might very well affect others reading it, and for this reason I would not close the door.

I do, however, feel that there are very few members who can effectively debate the anti-Masons for the same reason the author gives — a lack of knowledge. As the writer observes, “the anti-Masons often know more about Freemasonry, especially Masonic history, than we do.” The Masonic Information Center, however, is effectively countering some of these hate-inspired bigots, so confrontation by those with knowledge can be effective. John Robinson was a classic example of the value of knowledge in dealing with them.

I agree with the author that the greatest possible guarantee of success for us in defeating these enemies of ours is through the education of our membership and the general public.

This is an interesting book if for no other reason than the revelation of venturing into a new field of endeavor for most Freemasons — the exposure to the World Wide Web. I recommend its reading.



Boston's Copp's Hill Burying Ground Guide by Charles Chauncey Wells. Printed in 1998 by Day Chauncey Park Press, 735 N. Grove Avenue, Oak Park, IL 60302-1551. \$24 (\$19.95 plus \$4.05 shipping and handling).

I received a copy of this soft-bound book from the author, who is a member of the craft. Although it is not a book about Freemasonry, it does have numerous Masonic references as one might expect when reading about early Boston. Wells is a great-nephew of Charles Wells, the fourth mayor of Boston, who built 89 of the tombs at Copp's Hill burying ground, so he has an inherent interest in the subject of the book. He has a B.A. Degree from Michigan State University in journalism and was an editor for 20 years with *The Chicago Tribune*.

Copp's Hill cemetery is the second oldest in Boston and contains many graves of early American patriots. It is an interesting book, but its value will be greater to those with an interest in early American history or to those with an interest in early cemeteries.

The first section of the book is dedicated to the presentation of famous personages buried in this cemetery, including Prince Hall, the man for whom the Prince Hall Grand Lodge of Freemasonry is named. Many of the names will be recognizable to the reader.

The second section will be of interest to most Freemasons because it presents a discussion of the participants in the Boston Tea Party. The author makes no attempt to claim, as many Masons do, that this act was that of a Masonic lodge or even an act committed principally by Masons. What he does do is list 175 names compiled from several sources as participants in this action. With this list he

designates, if known, revolutionary war rank, membership in the Massachusetts Charitable Mechanic Association, and membership in the Masonic fraternity. Although there are many Masons listed, the majority of those participating are not.

The book presents a number of interesting discussions concerning not only the burial ground but early burial practices and facts relating to this period of history, including the charges for specific services rendered by those associated with burials.

A major portion of the book is dedicated to recording all of the epitaphs on the tombstones that are still decipherable and an alphabetical indexing of Copp's Hill grave markers as inventoried in 1986. This list includes the type and condition of the headstone and the location. There are also maps in a small packet affixed to the inside rear cover pinpointing each burial site.

This book should serve as a valuable tool for descendants of those buried there, or for perhaps genealogical study.



Letters to the Editor — Two Hundred Years in the Life of an American Town edited by Gerard Stropnick, Tom Bryan, James Goodie, and Jerry Methane. Published in 1998 by Touchstone, Rockefeller Center, 1230 Avenue of the Americas, New York, NY 10020 \$14.

I received this book as a gift from one of the editors who is a Brother and thought some of you might enjoy reading it. It is not about Freemasonry. It represents a compilation of letters, which were sent to the editors of the newspapers of a small town (Bloomsburg, PA) over a period of 200 years. It chronicles the feelings of the citizens of the town and surrounding countryside. Some of the letters are humorous, some express anger, some contriteness, some love, and some unhappiness, but all are the thoughts of the people reflecting the feelings of the period.

This paperback book of 270 pages could just as well have been a compilation from most small towns in the United States for the same period of time. In essence, it is a poignant expression of the feelings of the people who wrote these letters. It displays to the reader the change in what was important over 200 years ago as well as the change in the style of writing by the average citizen over the same period of time.

For some readers it will bring back memories and a feeling of nostalgia, more so to those of us who are a little older and especially to those who grew up in a small town or local neighborhoods. Some of the letters are written by soldiers who are away at war, including the Civil War. I found them to be especially interesting.

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



HealthWise

■ Celery

It's the star of hors d'oeuvres, the dieter's delight, and a stew's best friend.

Celery is particularly prized for its crunch and for what it doesn't have: calories. There are only seven calories in an entire stalk.

So much for its traditional profile, but there's big news today about this formerly common veggie. Researchers have discovered that a compound in celery helps to keep blood pressure in check.

Scientists at the University of Chicago have shown that 3-n-butylphthalide can lower blood pressure by 12 to 14%. They contend that eating four stalks a day can lower blood cholesterol by as much as 14%.

How's that for good news? Bring a few stalks of celery to work for breakfast or lunch, and you can lower your blood pressure and blood cholesterol levels.

■ Not all plastics are safe in microwave

Many consumers have not read or listened to warnings about using plastics in microwave ovens. They still microwave in takeout cartons, butcher's wrap, styrofoam meat trays, recycled margarine containers, and printed bread wrappers.

Many plasticizers emit hormone-mimicking substances called endocrine disrupters. These disrupters are being examined for links to birth defects, cancer and fertility problems, says the Centers for Disease Control and Prevention in Atlanta.

Here's how to microwave safely:

- Cook only in containers labeled for use in the microwave.
- If you want to use plastic cookware, look for polyethylene, which doesn't contain plasticizers.
- Consider waxed paper safe. If you use paper towels, use only white instead of patterned towels.
- Do not use recycled margarine or dairy food containers.
- Remove meat, poultry and fish

from butcher trays before microwave defrosting.

■ Potassium reduces stroke risk

Stroke is the third-leading cause of death in the U.S. But now it appears that eating potassium-rich vegetables and fruits reduces that risk.

Harvard researchers followed some 44,000 middle-aged and older men for eight years to see which would suffer strokes. Those who ate about nine servings of vegetables and fruits every day were at least 30% less likely to have a stroke than those who had only four servings.

The greatest benefit was seen in those with high blood pressure, but all who ate a lot of vegetables and fruits were protected to some degree. And potassium appears to inhibit blood clots.

Fruits and vegetables that are high in potassium include baked potatoes with the skin, acorn squash, avocados, artichokes, dried figs, raisins, Swiss chard, orange juice, bananas, spinach and many types of beans.

The researchers say eating more vegetables and fruits should be everyone's goal, not just to get more potassium.

■ Burning the esophagus

Even if hot foods or drinks don't cause great pain in your mouth, they can singe the tender tissues of the esophagus, say doctors reporting in the *New England Journal of Medicine*. They describe patients who had chest pain that turned out to be caused by a burned esophagus.

Chest pain should always be reported to a doctor because it could signal a heart attack. If no such cause is found, tell your doctor about drinking very hot coffee and soups.

■ Steroids and glaucoma

Asthma patients who regularly take inhaled steroids should see an ophthalmologist to have their eyes

checked for glaucoma. Taking daily doses in excess of 1,500 micrograms of various inhaled steroids will increase the risk of glaucoma, say doctors at Johns Hopkins Medical Centers.

■ Teens need calcium

Because adolescence is a key period for bone development, teens have a vital need for calcium. One in five girls and one in two boys, however, don't get enough. Doctors at Baylor College of Medicine recommend stocking calcium-fortified boxes of juice, frozen low-fat yogurt or dairy bars, calcium-fortified cereal bars, and cartons of low-fat plain and chocolate milk. Youngsters nine to 18 need 1,300 mg of calcium per day, the equivalent of four and one-third cups of milk.

■ New rheumatoid arthritis treatments

Scientists have a new understanding of how rheumatoid arthritis (RA) works. With this knowledge, drug makers have developed medicines that attack different facets of RA.

Arva, a new drug by Kansas City's Hoechst Marion Roussel, stops white cells from reproducing.

Enbrel, by Immunex in Seattle, sops up the tumor necrosis factor and limits pain and inflammation. Enbrel is available now.

A blood-filtration system by Cypress Bioscience of San Diego removes proteins from the blood that tell white cells (erroneously) what tissues to attack. The filtration system is so effective the FDA put it on the fast track for approval.

None of these is a cure, but they slow the progress of the disease.



OUR READERS RESPOND

Continued from page 29

Driving on E

The advice about driving on "E" ("Life Is a Family Affair," Nov. 98) needs more explanation. Should you continue to drive any car close to "E," you can develop more problems than a damaged fuel pump. Dirt settles to the bottom of the tank. When the fuel pump picks up the gas through the screen, whatever materials pass the screen goes through the pump. Then the pump pushes the gas to the next filter. What this filter doesn't catch ends up in the injectors or carb. This can clog the gas meter devices. Very costly!

One other point. Keeping your gas tank low also can cause your gas tank to rust above the gas level.

Edward L. Bell, 32°

Beech Grove, IN

Stamped

I respectfully point out to Brother Domingue ("Stamp Act," Nov. 98) that Edward VIII did not serve as "King of England." He held the throne of the nation known as the United Kingdom of Great Britain and Northern Ireland. Indeed, Great Britain came into being in 1707 through the union of the parliaments of England and Scotland.

If our fraternity includes "Scottish" in its formal name, we would do well to remember that the union of the crowns of Scotland and England in the person of James VI (of Scotland) and James I (of England) in 1603 makes Edward VIII much more than "King of England."

George B. Higgins, 32°

North Eastham, MA

I am one of the lucky few to have made several trips to Antarctica and have read more than most about its explorers. While I do not recall what year Brother Shackleton's Antarctic exploration reached McMurdo, I do not believe it was in 1914-16, as described in the Stamp Act (Nov. 98).

With a crew of 26-27, Shackleton left South Georgia Island on Dec. 7, 1914, heading south. (That would be east of the Palmer peninsula.) They got trapped in the ice and by May 1915 were drifting north, still to the east of Palmer peninsula. Somewhere in late 1915, the ship was finally crushed by the shifting ice. The crew dragged their lifeboats north over the ice, finally launching them when the ice was too thin to support them. They headed north by northwest to Elephant Island.

Shackleton and four of his crew set out for South Georgia Island in a 22-foot lifeboat that had a mast and a sail. The 800-mile trip took around 16 days. The remainder of the crew was rescued in May 1916. As long as the ordeal was, not one man was lost. The whole crew returned to South Georgia Island.

While Amundson and Scott both made it to the Pole in the 1912-13 season, Shackleton's 1908 trip brought him to within 200 miles of the South Pole.

George Parker

E-mail

The Builders Column



by Wayne A. Lobley, 32°

"Of course I would like to support our charities. But we need the income."

Scottish Rite Masons are generous. But someone always says, "I would do more but I need an income." You may not realize it but you can do both. You can make a charitable gift and enjoy a lifetime income. This is the experience of Brother Raymond and Ruth Bond of Winthrop, Maine. Reading has always been important in the Bond family.

"Three or four of our eight children would always have a book open," says Raymond, now retired. "Our house is full of books," adds Ruth.

When Raymond attended a Scottish Rite meeting and heard about teaching kids with dyslexia to read at our 32° Masonic Learning Centers for Children, he and Ruth wanted to help. After reviewing the possibilities, the Bonds invested in a Charitable Gift Annuity. "It's the best thing we ever did," says Raymond. "We have a lifetime income, immediate tax benefits and the knowledge that we're helping kids learn to read." Laughing, Ruth tells about another benefit. "The money is out of our reach. We won't be tempted to touch it."

While the Bonds' planned gift will benefit the Learning Centers, there are other programs for those interested in the other Supreme Council Scottish Rite Masonic Charities.

There are various types of charitable gifts that provide donors income for life; here are four examples to consider:

- **Charitable Gift Annuity.** Gifts of \$10,000 or more offer fixed payments as well as tax benefits to the donor based on age and the amount of the investment.
- **Museum and Library Pooled Income Fund.** Investments start at \$5,000 and more can be added. Income depends on the earnings and there are tax benefits as well.
- **Charitable Remainder Unitrust.** With a minimum investment of \$50,000 (additional funds can be added later), a donor may benefit from tax savings and receives an income based on the annual value of the trust.
- **Charitable Remainder Annuity Trust.** Income is based on the ages of the donors and the amount of the initial investment, which begins at \$50,000.

The Planned Giving Program for the Supreme Council Scottish Rite Masonic Charities makes it possible for many members to enjoy the benefits of a lifetime income, tax advantages and the joy of knowing that the dream of helping others can come true.

If you would like more information, please fill out and mail the postage-paid card in the center of the magazine or call me at 1-800-814-1432.

All decisions regarding your financial situation should be made with the assistance of your financial advisor and your own legal counsel.

VIEWS FROM THE PAST

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

Living Under Changed Conditions

There is nothing unchangeable in the world but the fundamental laws given us from God. So far as the commandments of man are concerned, we should put those commandments to the test of what is the truth today. In science, man has made great advances. Much of what was declared and believed to be the truth hundreds of years ago is now discarded. The fundamental laws of the universe remain as God has provided and will always so remain.

When man claims to have invented something which is new, he really means that he merely learns how to adapt God's laws, which have thus existed from the beginning unchangeably to the conditions of the world today. He has given us man's adaptation of them as God meant man to do. This is true not only in science but in all philosophy. We do not remain stationary in our thoughts any more than in our adaptation to scientific development. Men's minds have likewise developed.

It is useless for us to pretend that we have arrived at perfection either in science or in philosophy. If we had, there would be no need for organizations like ours. It is for us to weigh the commandments of man against present conditions of the world and to adapt them to the 20th century and not to primitive conditions that existed many centuries ago.

To that end, we must discard prejudice. We must discard everything which hinders us from adapting God's laws to this day in which we live.

He who says that there is nothing in Freemasonry which can be changed takes a narrow view. So far as it accepts and teaches God's laws, it cannot be changed. So far as it teaches the use of those laws in this day and generation, it is not only our right but our duty to adjust our philosophy to those permanent laws.

We must live as God would have us live under the changed conditions of today.

— From the 1953 Allocation of
Sovereign Grand Commander
Melvin M. Johnson, 33°

The Man on the Sidelines

Nearly all athletic contests are confined to specified areas marked out by sidelines. The expression "the man on the sidelines" has come to signify a spectator, a by-stander, a non-participant, in any event, athletic or otherwise. In Masonry we use the term to refer to those who are not actively participating in the ritual of the degrees, or perhaps to those who hold no office or committee responsibility in the lodge. Since men on the sidelines are more numerous than those actively participating, some consideration may well be given to them.

Some individuals prefer to be active and conspicuous; others prefer exactly the opposite. But in life, whatever the individual preference, everyone has to be on the sidelines most of the time, with reference to most of the events and activities of the day. The range of human activities and interests is so broad and complex that no one could be an active participant in all of them all the time. Inevitably,

one must choose between many activities for he cannot be active in all. When it comes to the larger cycles and trends of human activity, and to practically all the events in nature, we must all be only by-standers. As to those things we are all on the sidelines. Thus we may applaud or disapprove of the procession of the seasons and the changes in the weather, we may air-condition or travel, but we cannot control the elements. In the case of some other phenomena of nature, such as the approach of old age and the vicissitudes of personal health, we are confronted with laws just as immutable, but we can to some extent utilize and control those laws and become partial participants in the game of life.

Similarly, there are great tides and cycles in human affairs, so vast, so irresistible, that any single, puny individual seems completely helpless. But here we encounter a new factor. All human tides, however

vast, are the resultant of the attitudes and actions of single individuals.

In a lodge, just as in every human organization or activity, it is ultimately the man on the sidelines who determines its history, its destiny, and value. If the man on the sidelines attends his lodge, if he is cordial and sympathetic with his Brethren, if he is loyal and cooperative with the officers who for the time being are the responsible leaders, if he is a conductor of the enthusiasm and vision and courage that make things succeed, and a non-conductor of the lethargy and jealousies and obstructions that strangle and defeat them, then even if he holds no office and receives no recognition, he is in fact not on the sidelines but in the thick of things. He is the lodge. The lodge is what he makes it.

— From an address by
Joseph Earl Perry, 33°, at a Grand
Lodge Quarterly Communication
in Boston, Sept. 11, 1940

The Big Questions

There are three major questions which each of us as a Freemason must ask and ask with soul searching concern:

1. Does Freemasonry offer me a way for discovering meaning and significance in my own life?
2. Does Freemasonry have an essential message to tell to my community and to the nations?
3. Is Freemasonry especially suited to help in the building of a better world in the 21st century?

It will not be a surprise to anyone that a Brother who has agreed to spend two years of his life extensively dedicated to Masonic labors would answer "yes" to all three questions. But are there real and rational grounds for such an affirmation — grounds based upon experience, observation and reflection?

I grew up in a neighborhood of men who lived their Masonry. They were not famous men such as our Brothers Goethe, Fichte, Oliver or Franklin, but they were great men all the same. The tenets of Freemasonry had become for them a way of life. They found a joy in their Masonry because they worked at it and it worked for them. Through them our community was enriched with a sense of equality, an insistence upon moral responsibility and a compassion which brought "peace to troubled minds."

Such men do not exist only in the shadows of memory. We sit in lodges with such exceptional men; we meet them in our communities, among our youth, and within our civic institutions building by level, square and plumb. The only change which has transpired lies in the increased and urgent need for their services as builders within the human community.

Increasingly those who study our social situations are telling us that we cannot exist as a family or as a community without a sense of moral responsibility. We are told that what we need is a sense of belonging which builds personal worth and that what we lack is meaningful ritual and significant ceremony. No wonder we are seeing an increased interest in Freemasonry!

Answering "yes" to the three questions leads directly to a new level of responsibility. In these times of human need, Freemasonry must answer the call of the Builder. We must renew our commitment to the following:

- To building a society of men bound in heart and mind to the tenets of compassion, relief, and truth.
- To providing support for the Masonic family.
- To living Masonic principles and purposes within the community in order to contribute to the building of a moral and happy society.
- To assure the leadership necessary for making the Masonic vision a reality within both craft and community.
- To the increasing of awareness and communications which will result in understanding, cooperation, and wider appreciations within the human community.

These commitments must continue to be guided by the collective wisdom of the entire craft, and, to be accomplished, they demand major efforts in communication, cooperation and organization within and between Grand Lodge, the districts, and the individual lodges.

We are living in a blizzard of social issues and problems. It is in such times that the Builders are called to labor. It is in the "times which try men's souls" that the Builders have and will respond!

— From a message by Grand Master Walter M. Macdougall, 33°, published in *The Maine Mason*, Fall 1996.



'Quick Quotes'

Resentment is like taking poison and waiting for the other person to die.
— Malachy McCourt

I am careful not to confuse excellence with perfection. Excellence I can reach for; perfection is God's business.
— Michael J. Fox

Change is the timeless interplay of the forces of creation and destruction.
— Janet Feldman

Want to lead with purpose? Serve with your whole heart.
— Joe Eastman

Discover your divinity. Find your unique talent, serve humanity with it, and you can generate all the wealth that you want.
— Deepak Chopra

Experience is not what happens to a man. It is what a man does with what happens to him.
— Aldous Huxley

It is curious that physical courage should be so common in the world and moral courage so rare.
— Mark Twain

I have often regretted my speech; never my silence.
— Publilius Syrus

Plans are only good intentions unless they immediately degenerate into hard work.
— Peter Drucker

Go down to the fish market and look into the crab barrel. They never have to put a lid on it because if one crab starts to crawl out, the others will grab him and pull him back down. That's what negative peer pressure does.
— Ben Carson

The larger the island of knowledge, the longer the shoreline of wonder.
— Ralph Sockman

True power is knowing that you can, but you don't.
— Juliet Alicia Jarvis

Kids can invest

Build junior's portfolio? Yes, say consultants at Ernst & Young. Parents can start to teach children as young as seven or eight years old about investing by, among other things, letting them buy their own stocks.

Ask and you shall learn

A good education begins with good communication between parents and teachers. Rather than wait for teachers to provide information, parents may initiate the exchange with questions.

The Right Question Project in Somerville, Mass., asks these questions:

- What do you plan to teach this year?
- How much help should I give my child with his homework?
- How will I know my child is making progress?
- What are your expectations for my child, and how can I help?

Seven steps to better parenting

Because employed parents aren't with their kids as much as they would like to be, they can easily fall into traps like overindulgence and permissiveness. The result: a spoiled kid.

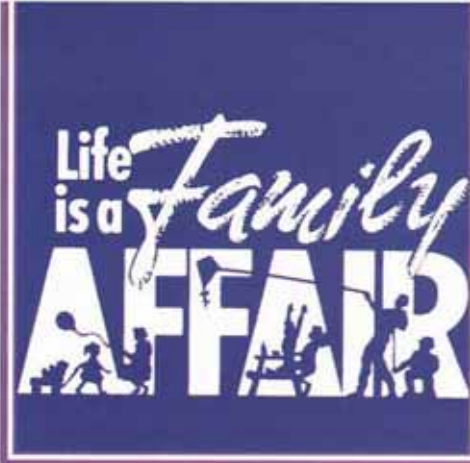
Experts advocate an approach that emphasizes both sensitivity and infrastructure. For example:

1. *Be a parent.* Psychologists for the National Fatherhood Initiative say the Number One lesson he gives to parents is: Stop thinking you're supposed to be your child's friend. Set limits and make rules.

2. *Discipline and do it early.* When kids are young, it can be easier to do their chores for them than argue about



"We should get a computer and pretend to use it so the grandchildren won't be ashamed of us."



it. Don't wait until they are 10 or 11; they will be out of control.

3. *Spend time with them.* Kids who spend more time with their parents do better. Make an effort to find time when you are at home. Be open when kids, especially teenagers, want to talk about something.

4. *Practice TV control.* Directly or indirectly, kids' shocking language comes from television, say psychiatrists at the University of Miami School of Medicine. Kids should have no more than two hours a day of TV. Monitor to eliminate programs that undermine your values.

5. *Know what your child is doing while you are at work.* Give kids an organized day by stringing together after-school programs, sports and visits with family and friends.

6. *Help them develop the ability to solve their problems.*

7. *Keep the family together.* Stay married. It's the most important thing you can do for your children.

Get what you want without nagging

The more you want something, the less likely your partner seems willing to do it? Maybe you're nagging. It can have a negative effect.

Maggie Scarf, author of *Intimate Worlds: Life Inside the Family* (Random House), says people often just do what they do and don't notice that it isn't working. The first step in an anti-nagging campaign is to decide what conditions you absolutely can and can't tolerate.

You will be surprised at how many of the things you complain about are trivial and don't matter much, says Scarf. When you are down to a few things that really do matter, try this.

- Say what you want. If a guy says, "Louise, this checkbook is a mess," it's much less effective than

saying, "You have to register every check you write." (Or solve the problem by ordering checks with carbon copies.)

If a woman says, "Every time I get into the car, it's a mess," it will be less effective than saying, "George, you need to clean the car once a week or get it to the car wash."

• Tell what you like to do. With your partner, write down household tasks that you wouldn't mind doing. There might be surprises here. Mom could be knocking herself out doing the grocery shopping when dad wouldn't mind doing it at all. And the man of the house might discover that his spouse actually likes to do small household repairs.

There's no quick path to great communications, but working on the problem can help.

Accept what you can't change

If your spouse is a pack-rat, your son doesn't care for sports, and your daughter-in-law doesn't like you, how about deciding to accept them as they are? It would make you feel a lot more settled, says psychotherapist and author Doris W. Helmering.

Acceptance lets you see things as they are. If you think your co-worker is sloppy, focus on your own work.

Nonacceptance is driven by fear, says Helmering. You fear your daughter-in-law's dislike could alienate your son. You think your co-worker's sloppiness could reflect on your own work. But they are as they are. Accept it.



"Are you okay, Jennifer? I thought I heard classical music."

Our Readers Respond

Beginning or end?

The article, "Preparing for the Millennium," (Nov. 98) implied the new millennium will begin on Jan. 1, 2000. Actually, Jan. 1, 2000 marks the beginning of the last year of the 20th century, and Jan. 1, 2001 is the beginning of the new millennium.

I believe all the attention that is being given to the Y2K problems, or potential problems, has led many people to believe the new millennium begins a year before it really does.

Earl F. Hawkins, 32°
Granville, OH

Editor's note: You are correct. The millennium officially begins on Jan. 1, 2001. You will find, however, that there will be people celebrating during a two-year span. Some have chosen the year 2000, and others prefer the year 2001. So far as the Scottish Rite Supreme Council is concerned, the celebration will take place during the year 2000 along with many other events by groups, businesses, municipalities, and individuals. Those who have difficulty with that will have to accept this celebration as a "prelude" to the millennium. See further comments in "Footnotes," page 31.

Tubal Cain

I read with great interest the article, "The Iron Worker" (Nov. 98). Several years ago we visited Sydney, Australia, and took a tour of the Grand Lodge building at New South Wales. When we came out of the elevator at the third floor, an eight-foot (it seemed at least that tall) statue of Tubal Cain "guarded" the entrance to the Grand Lodge offices.

Peter E. Hees, 32°
Valley Stream, NY

I believe there is a typographical error in John Hamilton's article, "The Iron Worker." The biblical reference to Tubal should be Genesis 4:16-22, not Genesis 6:16-22.

Clarence E. Brunner, 33°
Green Brook, NJ

Editor's note: You have sharp eyes. The author submitted the reference correctly, but it slipped by several proofs after it was erroneously set in type.

Discipline

Reminders of purpose and direction as well as the discipline of self integrity as taught by our fraternity are timely for these trying times (Sov. Grand Commander's message, Nov. 98). Keep up the good work.

Robert K. McCurdy, 33°
Marco Island, FL

Continued on page 25

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

On the Lighter Side

Real Mutts

Kerry Blue Terrier + Skye Terrier
= Blue Skye, a fair-weather dog.

Pointer + Setter = Poinsetter, a traditional Christmas pet.

Cocker Spaniel + Water Spaniel = C-Span, a dog who likes TV.

Labrador Retriever + Curly Coated Retriever = Lab Coat Retriever, the choice of research scientists.

Newfoundland + Basset Hound = Newfound Asset Hound, a dog for financial advisors.

Bloodhound + Labrador = Blabador, a dog that barks a lot.

Malamute + Pointer = Moot Point, owned by . . . oh, well, it doesn't matter anyway.

Collie + Malamute = Commute, a dog that travels to work.

Deerhound + Terrier = Derriere, a dog that's true to the end.

Pekingese + Lhasa Apso = Peekaso, an artistic dog.

Great Pyrenees + Dachshund = Pyradachs, a puzzling dog.

Irish Water Spaniel + English Springer Spaniel = Irish Springer, a dog fresh and clean as a whistle.

Terrier + Bulldog = Terribull, a dog that makes awful mistakes.

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By WALLY MILLER





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Tues.	"Fun Day" at Sea		
Wed.	Puerto Vallarta	8:00 am	10:00 pm
Thurs.	Mazatlan	9:00 am	6:00 pm
Fri.	Cabo San Lucas*	7:00 am	Noon
Sat.	"Fun Day" at Sea		
Sun.	Los Angeles	9:00 am	

*Port call subject to tidal conditions.



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Footnotes*

* **Millennium.** No sooner had the November issue hit the mail with a reference to the plans proposed by the Scottish Rite Millennium Committee when the letters started to arrive scolding us for not understanding the date for the beginning of the new millennium. We have reprinted one of the responses on page 29.

Not all readers were as polite as Brother Hawkins. One reader is convinced that we failed our basic course in mathematics.

We explained to each, as we did in the note on page 29, that we knew the difference but chose to join with the group that would be celebrating during the year 2000. We wouldn't be surprised to find that by the year 2001 most people will have had their fill of millennium hype.

One irate reader pointed out that the "D.Sc." after his name was obtained after many years of study, research, and teaching. "I learned to deal with facts, not what people choose or 'prefer' to do," he said.

We suggested that he would have to accept the celebration as a "prelude" to the millennium, which evoked the response, "Never write to me and state 'you will have to accept' anything."

We can only begin to imagine how much the technical mind will suffer during the next few years in the heat of the millennium craze. The celebration will carry on for two years whether we like it or not.

* **How do you spell it?** It was bound to happen sooner or later but I didn't expect it the first time we used the word "millennium." With all our procedures for careful proofreading, we let the November issue go out with the word spelled three different ways. But we're convinced you'll find it spelled many different ways in the best of magazines during the next few years.

Jan Freeman, a columnist for the *Boston Globe*, explained that "millennium" comes from the Latin *mille* (thousand) and *annus* (year), yet

some related words have only one *n*. She cites the word "millenarian," a believer in the millennium, which comes from the Latin adjective *millenarius* (made up of 1,000). Without the association to *annus*, this word doesn't need the second *n*.

Freeman concluded by stating that "if you'll be wearing a party hat for New Year's Eve 1999, you can call it *millenary* millinery."

* **Plans for 2000.** The Millennium Committee is moving ahead with plans for the year 2000. You will find the details of the opening event, a January Millennium Cruise, on page 30.

An announcement of the special jurisdiction-wide Scottish Rite class scheduled for April 29, 2000, appears on page 14.

There are several other events in the works. Look for an announcement soon for a family celebration on the grounds of the Supreme Council headquarters at Lexington, MA, during the summer of 2000.

* **Masonic Conference Center.** The Masonic Conference Center at the Patton Campus adjacent to the Masonic Homes in Elizabethtown, PA, has been transformed into a state-of-the-art facility. Pennsylvania Grand Master James L. Ernette dedicated the renovated structure at a ceremony on Dec. 12. A new multimedia center at the facility has been named in honor of Ill. Samuel C. Williamson, 33°, a Past Grand Master of the Grand Lodge and the Executive Officer for Pennsylvania DeMolay. The center is used extensively by Masonic youth groups as well as non-Masonic groups.

* **Roberts Library.** Prior to his death in 1997, the late Ill. Allen E. Roberts, 33°, was honored by the Grand Lodge of Virginia by having a Masonic library and museum named for him. The collection includes artifacts and a wealth of material on Virginia Masonic history

dating back to colonial times.

Last fall the board of directors issued a special edition commemorative ornament to raise funds for the library and museum. The ornament is a reproduction of the original Virginia Grand Master's jewel.

The design on the obverse side is the traditional square and compasses, illuminated by rays emanating from the sun in its center. On the reverse side is the following inscription engraved on the historic jewel in 1914: "Original jewel made in 1778 to be worn by George Washington as first Grand Master of Masons in Virginia. He declined the office being in command of the Army. It was therefore first worn by Gov. John Blair, who was the first Grand Master."

The replica is made of brass with a 24kt gold overlay and colorful enamels, to replicate the original.

It sells for \$18 plus shipping and handling. For ordering information, call toll free at 1-888-566-8400.

* **Brothers on the Net.** With this issue we introduce a new columnist to *The Northern Light*. Brother Leigh Morris, 32°, is a past Commander-in-Chief in the Valley of Milwaukee and the editor for the Valley's publication. His column, "Brothers on the Net," will get into detail about the role of the fraternity on the internet. The first column has been geared for those who have not yet been "hooked."

We welcome Brother Morris at a time when we are increasing in size to 32 pages. Your response to this as well as other features of the magazine are always appreciated.



RICHARD H. CURTIS, 33°
Editor

