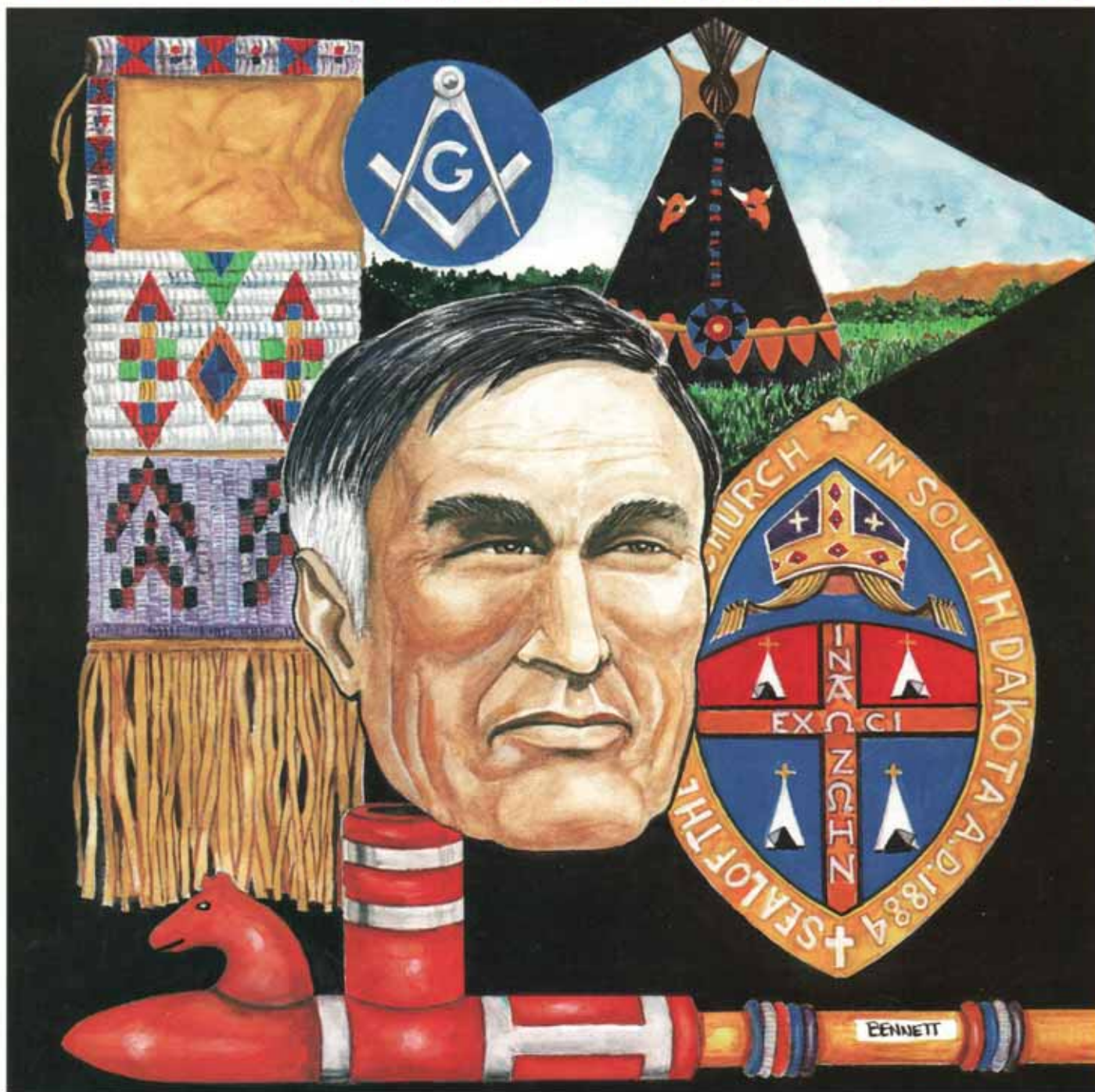


THE NORTHERN LIGHT

Vol 30 No 2
MAY 1999

A WINDOW FOR FREEMASONRY



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Dakota Sioux**
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The Personal Touch



Robert O. Ralston, 33°
Sovereign Grand
Commander

"Our
fraternity
demonstrates
the
irreplaceable
role people
play in human
contact."

"The factory of the future will have only two employees, a man and a dog," says Dr. Warren Bennis, the noted author and professor of business administration at the University of Southern California. "The man will be there to feed the dog. The dog will be there to keep the man from touching the equipment."

Wives generally understand what Dr. Bennis is talking about. They've learned to do almost anything to keep a well-meaning but untrained husband from fixing a plumbing problem or taking a turn at doing home repair projects. Why is it that we have such a difficult time learning that skill is more important than good intentions?

There are times when it seems we are less useful or important than in the past. It's certainly true that computers, for example, are more efficient than doing tasks by hand. Students do the research for class projects without leaving home. Today, kids meet in a "chat room" instead of the corner drug store. No one disputes that the U.S. has kept a competitive edge in auto manufacturing because of robotics.

While it may be true that our factories will have only two employees, a man and a dog, our Masonic fraternity continues to demonstrate the irreplaceable role people play in human contact.

The abundant use of e-mail as a means of communication is a remarkable tool. It is so much easier while sitting at a computer reading an e-mail from a friend to respond immediately to it. But e-mail still lacks the warmth of face-to-face contact.

Whether it is at a lodge meeting, a Scottish Rite reunion, or a social function, the brotherly grip and the friendly smile says a lot.

There has been talk about the elimination of office buildings as more and more people work at a computer in their own home. If that were to happen, there would still be a great desire to have personal contact with others.

Many of our members are now volunteering their time to assist the professionals who are tutoring dyslexic children at our 32° Masonic Learning Centers. There is great satisfaction in actually seeing the progress that is being made by the children attending the Centers.

As the world becomes more impersonal, it is obvious that there will be an ever-growing need for the fraternal touch that Freemasonry has to offer.

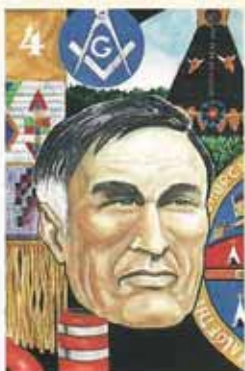
Sovereign Grand Commander

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SUPREME COUNCIL, 33°
Ancient Accepted Scottish Rite
Northern Masonic Jurisdiction, U.S.A.

SOVEREIGN GRAND COMMANDER
Robert O. Ralston, 33°

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

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

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

Prince of Dakota Sioux

By JOSEPH E. BENNETT, 33°

Tipi Sapa adopted the name of Philip Deloria and became the greatest Sioux evangelist of all time

Shortly after the American Civil War ended in 1865, the U.S. government and its military arm reached west of the Mississippi River to face the challenge of opening the western plains to homesteaders bringing the blessings of white civilization.

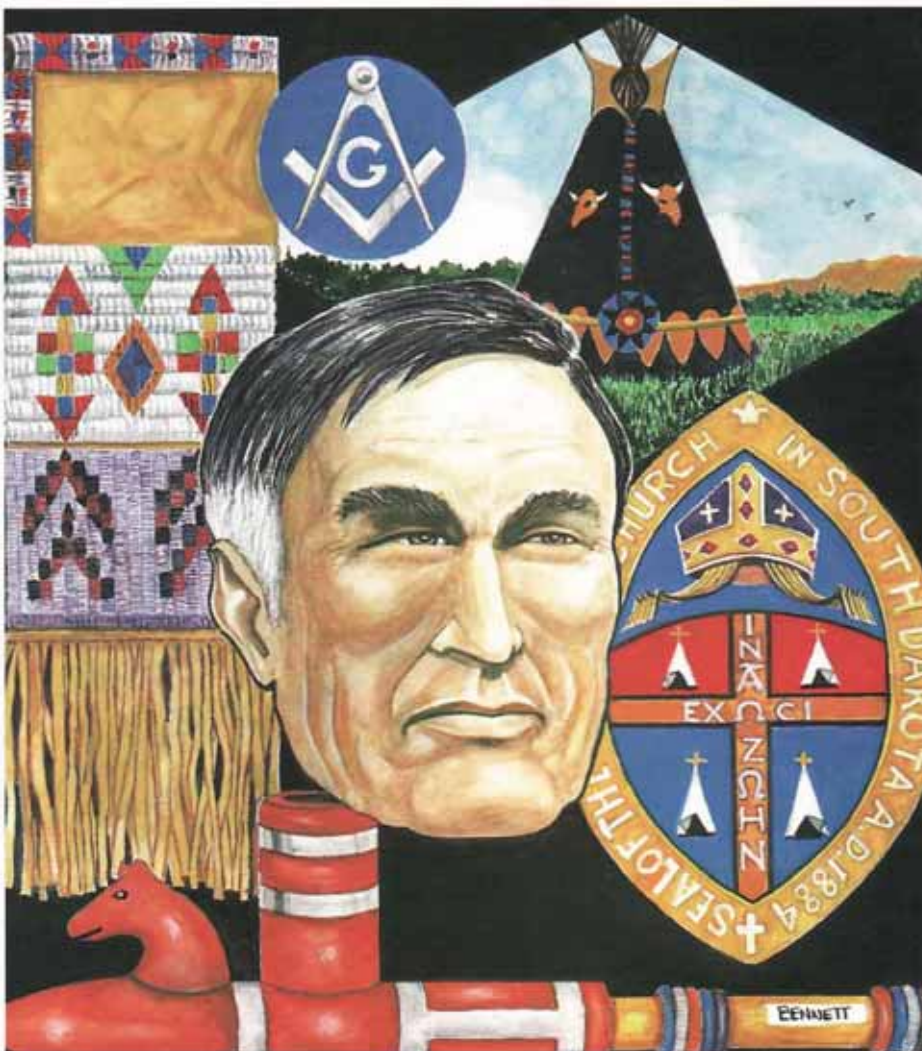
The record of our government's dealings with the American Indian in this western expansion has never created a litany of success. The actual history of our communications with the Indian is an aberration of profaned treaties, broken promises, abuse, exploitation and humiliation. It provoked savage reprisal from the desperate Indian population of the plains, and the country was obliged to wait for the missionaries of our Christian denominations to bring a semblance of peace with the plains tribes.

One of the largest and most warlike Indian nations extant during that time frame was the Sioux. Proud, handsome and fierce, the nomadic Sioux presented an enormous deterrent to western expansion throughout the Dakota and Wyoming territories.

However, the Sioux welcomed the early missionaries into their camps; the Roman Catholic Jesuits, the Society of Friends (Quakers), and the Episcopal Church. The Sioux were dubious of their message of Christianity, though. "We are not sinners," the Sioux said. "It is the white man who brings firewater and corrupts our young women." Nevertheless, they listened courteously.



III. JOSEPH E. BENNETT, 33°, was active in the Scottish Rite Valley of Cleveland before retiring to Texas in 1988. He now spends time writing for a number of Masonic publications.



Rev. Philip Deloria, a distinguished priest of the Episcopal Church in South Dakota and a Freemason, was designated one of the "Saints of the Ages."

As early as 1804, the Sioux made contact with the Lewis and Clark expedition. They were living at the mouth of the James River in the Dakota Territory. Those were the Yankton

Sioux, and they were eventually moved to a location on the Missouri River in South Dakota, near the city which bears their tribal name.

During the years immediately after the Civil War, and extending through 1890, thousands of Sioux embraced Christianity. The greatest Sioux evangelist of all time was Philip

Joseph Deloria, designated as one of the 98 "Saints of the Ages" in later years, and a distinguished priest of the Episcopal Church in South Dakota.

His story is so interwoven with the history of his people that it is impossible to relate his narrative without the inclusion of some historical facts about the Dakota Sioux.

The act of bringing the Sioux nation to the altar of Christianity was far more complex than providing catechetical instruction in religion. It meant the complete metamorphosis of a people obliged to abandon the nomadic existence of the game hunter to embrace sedentary life on a reservation. It required giving up the tradition of following the buffalo to obtain a means of sustenance and exchanging it for an agricultural life and the plow. The Sioux warrior regarded plowing the land and planting crops as a sign of weakness. To become a Christian implied the abandonment of the Indian's most revered traditions.

The first Episcopalian services were conducted at the Yankton Agency on July 17, 1859. That was a primitive early agency, and the Episcopal missionaries found hostile resistance from the Roman Catholic Church, already established. A Jesuit Priest, Father DeSmet, had been there well before the Protestants. What converts lived there at the future site of Fort Randall were already baptized Catholics. The remaining souls preferred their traditional life and had no interest in the story of Christianity.

The first substantial encouragement given the Christian missionary movement among the Dakotas became reality with the election of Gen. U. S. Grant as President of the United States in 1868. His peace policy (with the Indian nations) was signed on April 10, 1869, soon after Grant's inauguration.

Jurisdiction to administer the president's peace policy was delegated to the Bureau of Indian Affairs, under the supervision of the Secretary of the Interior, James D. Cox. Although the bureau was rife with corruption and inefficiency, the first steps were taken to integrate the Sioux into white society. The broad policy was to gather the Indians onto reservations, provide for their protection and welfare, and teach them the advantages of agri-

cultural life. It was deemed the ultimate solution of "the Indian problems."

A Board of Indian Commissioners was convened to administer to the needs of the Indians, including their spiritual well-being. Several of the board members were selected from religious denominations, along with a number of philanthropies. The Episcopal Church was assigned seven agencies in the Dakota Territory to begin their missionary work.



The great war chief, Gall, became a convert to Christianity through the efforts of Deloria.

The call for a missionary to take charge of the Yankton Agency was answered by the Rev. Joseph W. Cook. He arrived in August 1870, and immediately hired an Indian crier, Navkain, to circle several miles below the agency announcing that the Episcopal Church was completed and all were invited to attend.

Among those who had requested an Episcopal missionary was a Yankton chief of mixed blood, whose tribal name was Saswe. He was the father of Tipi Sapa, destined to become the famous Philip Deloria.

Saswe was a chief and a famous medicine man of the Yankton Sioux. He took as his first wife, the Black Foot woman, Siha Sapewin, daughter of Chief Bear Foot. Siha Sapewin was purchased with many horses in the time-honored tradition of the Sioux.

The bride was a woman of great dignity and reputation, and was held in high esteem by members of her tribe.

Saswe and his wife became the parents of three daughters in the first years of their marriage; but no son. The failure to produce a man-child was a source of great unhappiness, until a son finally arrived.

The first-born son of Saswe was delivered in a tepee some three miles from the present-day city of Mobridge, South Dakota, in 1854. He was named

Tipi Sapa, or Black Lodge, to commemorate a vision which came to Saswe one night.

The Yankton medicine man related the story of being transported spiritually to a forbidding black house. Upon entering the door, he observed all manner of sick and dying people. When Saswe touched them, they were immediately rejuvenated, and stood up. From that vision, Saswe learned that he had been given the great gift of healing, and after that time was able to perform all manner of incredible cures.

Tipi Sapa grew into a strong manly brave, groomed to take over his father's place as a chief of the Yankton Sioux. He was an intelligent young man, endowed with all the attributes of a great chief, with particularly outstanding leadership ability.

History is silent concerning Tipi Sapa's thoughts when his father first developed an interest in the words of the Episcopal missionary, and asked for a mission to be opened at the Yankton Agency. When the Rev. Joseph Cook arrived to begin his missionary work at the agency in 1870, both father and son were destined to become two of his first converts.

While riding past the mission church at Greenwood one day in 1870, Tipi Sapa was attracted by the sound of the congregation singing the hymn, "Guide Me, O Thou Great Jehovah." The young chief, now an adult of 16 years, paused to listen to the strange, compelling words. Soon afterward, he heard the same hymn being sung once again at the mission church, and entered to listen attentively to the words of the song. When he left, Tipi Sapa had memorized the words of the first stanza of the hymn, and was deeply moved by the message. ➤

The name of Tipi Sapa has been relegated to an exalted place among the distinguished Indian brethren of Freemasonry

➤ Before long, he sought out Rev. Cook and indicated a wish to become a Christian. Rev. Cook was delighted, and related the requirements for becoming a member of the church.

One request was particularly troubling for the young brave; that of cutting off his beautiful, long hair and adopting the dress of a simple man. It was contrary to all Tipi Sapa's traditions as a Sioux warrior, and he initially rejected the notion. Rev. Cook was persistent, and after several requests to submit to the requirements, Tipi Sapa agreed, and asked to join.

Both Tipi Sapa and his father, Saswe, were baptized on Christmas Day, 1870, in the mission church at the Yankton Agency. They had already adopted white names. Saswe, being of mixed blood, was the chief of the "half-breed" segment of the Yankton Sioux. His father had been a French trapper, so Saswe decided his own name should be Francois des Lauriers. It was soon anglicized to "Frank Deloria." His son, Tipi Sapa, adopted the white man's name of Philip Deloria following his reception into the Episcopal Church.

Philip was forced to endure scorn and ridicule from many of his people for turning his back on the old ways, and adopting the life of the white man. It was difficult to face their hostility, but Deloria displayed great fortitude and conviction from his earliest days as a Christian. He immediately became an active evangelizer for his new way of life.

Rev. Cook, noting the leadership abilities of young Philip Deloria, determined to prepare him for a career in the church. He was enrolled at Nebraska College to begin an agenda of formal education. After two years at the college, he attended an additional year at the Shattuck School in Faribault, Minnesota.

His classes were interrupted during that period, due to an extended bout with pneumonia, depriving the young Dakota Sioux full advantage of the schooling opportunity. He did,

however, display aptitude in the study of languages and mathematics.

When he completed his schooling phase in 1874, he was academically prepared to assume a role in the church at the Yankton Agency.

Returning to the agency, Philip became a lay reader in the church. He also continued day-to-day duties as an hereditary chief of his Sioux tribe.

A new church mentor had arrived during Philip's stay at the Shattuck School. He was the Right Rev. William Hobart Hare, a clergyman destined to become the distinguished head of the new Missionary Jurisdiction on the Niobrara (River). Bishop Hare arrived at the Yankton Agency on May 8, 1873, and established his headquarters. Rev. Cook was assigned to take charge of the Santee and Ponca missions, a post he held until his death in 1902. Among those Rev. Cook commended in the written account of his stewardship among the Sioux missions was Frank Deloria, as one who served diligently and faithfully.

The Episcopal records indicate that Philip Deloria was officially enrolled as a member of the Missionary Corps in 1874. When he was admitted as a Deacon of the Episcopal Church in 1883, his duties required extensive travel through all the Sioux agencies under the Niobrara jurisdiction. Those

agencies included the Ponca, Yankton, Crow Creek and Lower Brule, three missions on the Cheyenne River, Red Cloud's and Spotted Tails agencies, plus the Shoshone and Bannock in Wyoming. During his role as a deacon, Philip's work of drawing converts into the Episcopal Church began in earnest. His remarkable powers of persuasion, coupled with the fervor of his evangelizing, accounted for many thousands of new converts during his

long career in missionary work. His new duties also required that he give up his position as a tribal chief of the Yankton Sioux.

Previously, upon his return from school in 1873, Philip and two other young Yankton Sioux had established a "Planting Society" to formal-

ize their conversion to the Christian agricultural life style. They built log cabins and began farming on mission land, and began recruiting additional members for their society. They suffered considerable hostility from their tribesmen, primarily in the form of vandalism to their crops and properties. Deloria and his fellow-members persisted in their efforts, nevertheless, and by 1900 the society boasted membership from every agency in the Niobrara jurisdiction.

Deloria's outstanding accomplishments as a deacon in the Episcopal Church eventually convinced Bishop Hare to elevate his Sioux worker to the priesthood. At the annual Niobrara convention at the Cheyenne River Agency in Fort Sully on Sept. 4, 1892, Philip was ordained a priest of the Episcopal Church by Bishop Hare. He was assigned to the Standing Rock Agency to replace Rev. Edward Ashley. The Standing Rock Agency was near the northern border of South Dakota, on the Missouri River, near the home of Sitting Bull, the legendary chief of the Hunkpapa Sioux.

Sitting Bull, aloof and distant, ignored the efforts of Philip Deloria to

Deloria's marble statue was assigned a niche near the high altar at the Washington National Cathedral

convert him to Christianity. One of his converts, though, was the great war chief, Gall, who served under Sitting Bull at the massacre of Custer and his command at the battle of Little Big Horn in 1876. Gall began attending services at St. Elizabeth's Church at Standing Rock. The fierce-looking Sioux chieftain gave close attention to every word of Rev. Deloria's sermons. He remained stern and stone-faced, giving no indication of his inner

thoughts. Eventually, he was converted and baptized into the Episcopal Church, with Bishop Hare officiating. At Gall's death, he was buried in the cemetery at St. Elizabeth's Church, in compliance with his wishes.

Following Gall's conversion to Christianity, he honored Philip Deloria with an extravagant feast, referring to the priest as "My younger brother," in recognition of Deloria's status as a Yankton Prince. Gall testified that Philip's sermons made God's word plain to him. He also brought his daughter into the church fold. Gall's grandson, Jerome Howard, became a senior lay reader at the Mobridge Prince of Peace Center in the 1950's, continuing their tradition of fidelity to the Christian faith.

In 1911, Philip Deloria became a Freemason at Aberdeen, South Dakota. The archival files of the Grand Lodge of South Dakota do not yield the date Philip received the Entered Apprentice Degree. The Fellowcraft Degree was conferred on May 16, 1911, and Philip was raised on June 27, 1911, becoming a full member of Aberdeen Lodge No. 38. He was a member in good standing at the time of his death.

During the winter of 1916-17, Philip was in residence at the Standing Rock Mission, as usual. He resided in a little white cottage situated between the mission school and St. Elizabeth's Church. That winter, Rev. Deloria conducted a most unusual ceremony. At the same time Bishop H. L. Burleson was consecrating the Cathedral of St. John the Divine in New York City, Philip was duplicating his ceremonial activities in a service at St. Elizabeth's. The impressive consecration rite had a profound impact upon the Sioux parishioners.

The charitable record of the Standing Rock Sioux, as well as all within the Niobrara jurisdiction, was outstanding. It meant great personal sacrifice for the dirt-poor Christian Sioux to contribute substantially to any charitable effort, but they gave willingly. During the early days of WWI, before the United States entered the conflict, they donated generously to Belgium and Armenian relief efforts. Earlier, the Sioux made dramatic contributions to the victims of the San Francisco earthquake in 1906; and later to flood victims in Ohio and Pennsylvania. The Sioux charities also covered Chinese relief programs. Those were

graphic demonstrations of Christian lessons learned at the Sioux missions. Every Sioux resident of the Standing Rock Agency was a member of the Red Cross in 1917, and a total of 5,000 young Sioux men were in the United States Army that year.

Major recognition came to Rev. Deloria during the years of his ministry. On the occasion of his retirement from the Standing Rock mission in 1925, the Order of Sangreal was conferred on the distinguished clergyman by the Right Rev. Hugh L. Burleson,



Philip's son, Vine Deloria, followed in his father's footsteps as a priest.

Bishop of South Dakota. Among the witnesses to the ceremony were 2,500 Sioux, many of them personally brought to the altar of Christianity by Philip Deloria. Among the comments made by Bishop Burleson were the words, "... because he heard the voice of Christ while a pagan chief of an Indian tribe, he renounced all to follow the Master; and in 53 years of service has not ceased to set forth the glory of the love of God ..."

Probably the most significant honor bestowed upon the great Sioux religious leader was his designation as one of the 98 "Saints of the Ages." Deloria was assigned a niche in the reredos of the high altar at the National Cathedral in Washington, D.C. He was only one of three Americans so honored among 98 historical religious leaders distinguished by their good works. Deloria's marble statue stands in a canopied niche behind the great altar, the crowning recognition for his life devoted to the service of the Episcopal Church.

Philip's beloved wife died in 1916. She had been a dedicated and beloved member of the Episcopal Church, and her passing was a great loss for Deloria. However, he was comforted by the affection and Christian efforts of his children. There were three daughters, the most visible being Ella, a graduate of the All Saints' School in Sioux Falls, South Dakota, and Columbia University in New York City. Ella gained fame as a linguist and anthropologist. She served on the faculty of St. Elizabeth's School at Wakpala, South Dakota, too. Daughter Susie kept the home for Rev. Deloria while he lived. She, too, was a graduate of the All Saints' School in 1916, the year her mother died.

Vine Deloria was Philip's only son. He followed in his father's footsteps, becoming a deacon in the Episcopal Church in 1913, and was ordained into the priesthood later the same year. The ordination was conducted at St. Elizabeth's, where his family lived for so many years.

Philip Deloria died on May 8, 1931, at age 77. The great Tipi Sapa belonged to the ages. One of the most distinguished leaders of the Episcopal Church, and a Prince of the Dakota Sioux, passed quietly into the pages of American history. Although a complete published history of Deloria has never been authored, sufficient documentation survives to certify to the importance and magnitude of his work. His name is prominent in many accounts of the missionary activities of the Church among the Sioux nation. The name of Tipi Sapa has also been relegated to an exalted place among the distinguished Indian brethren of Freemasonry.

He stands beside a small select number who have brought both honor and pride to their people and to our fraternity. At the head of that handful of names, three stand head and shoulders above the rest. They are Joseph Brant, Ely Parker, and Philip Deloria. As Deloria became the voice of the Dakota Sioux, so did Joseph Brant speak for the Iroquois nation. Among his accomplishments, General Ely Parker authored the text of the surrender document at Appomattox in 1865 in his role as military secretary to General Grant.

That troika of Indian Princes lived vastly different lives during their moment upon life's stage, but a common thread of Masonic brotherhood connects one to the other.



Masonic Giants at Work

Communities benefit from efforts of individual Masons helping others

Where are today's Masonic giants? From the response received from an article in the last issue of *The Northern Light*, they are in the home and in the community. And many of these giants may be invisible to most people, yet they are a shining example of Freemasonry. Here is a sampling of the response.

Arnold M. Marookian Newburyport MA

When Brother Marookian joined St. Mark's Lodge in 1955 he immediately offered his services to be an officer. A few years later his business commitments forced him to step aside.

After his retirement in 1992, he stepped back into the officers' line and moved along to become Master. Toward the end of his term, the Senior Warden died and Brother Marookian agreed to hold the reigns for another year.

It was during his second year that he organized a Masonic division for a parade during Yankee Homecoming Week. He brought in Masonic units from Massachusetts, Maine and New Hampshire. The following year he was asked to repeat his success again. Without any hesitation he organized another Masonic unit.

Since the completion of his terms as Master of the lodge, he has continued to serve in various capacities, including Masonic Awareness Chairman.

As the current Master of the lodge says, under Brother Marookian's leadership Masonry was put in the public eye.



Roberto D. Roque, 32° Chicago IL

Brother Roque has been a Mason for only three years. Last year he was treasurer of his lodge but has been unable to attend meetings lately because he is now undergoing chemotherapy treatments for lung cancer.

He has created a unique project for the Filipino American community. In cooperation with the Chicago Park District, a monument of Dr. Jose Rizal is being erected along Lake Shore Drive. Rizal, who is often referred to as the "George Washington of the Philippines," was also a Mason. The unveiling of the monument will be on June 19, commemorating the birthday of the national hero of the Philippines.

Chicago Mayor Richard Daley issued a certificate of merit last year for Brother Roque's "exceptional contribution of leadership and citizenship."

George F. Reynolds Sr. Franklin NH

When Brother Reynolds saw a TV story about a new thermal imaging camera being used to aid firefighters in locating trapped or unconscious victims at a fire scene, he talked it over with the local fire chief. Unfortunately there were no funds available for such an expensive piece of equipment.

Brother Reynolds was not to be put off. He took his idea to a meeting of Meridian Lodge No. 60, and the "Image of Life" campaign was off and running. He agreed to cochair a committee of lodge members and representatives from the community.

A sign board with a thermometer sprouted on the lawn in front of the Masonic building so that the entire community could check the progress.

The campaign was a success. The Franklin Fire Department was presented with two cameras, and a trust fund was set up to maintain the equipment and even update it as new technology becomes available.

The night after the cameras were presented to the fire department, they were put to good use for a fire in neighboring Tilton, a mutual aid community.

Says an officer of the lodge, "We are justifiably proud of our Brother. He exemplifies what Masonry is all about. There is also a new feeling — call it pride if you want to — among the officers and brethren."

Howard S. Eads

Danville IL

Brother Jon Adams had opened a Funeral Chapel in 1997. Struggling to get a new business off the ground, he attempted to do most of the work himself to keep the expenses in line.

A year later Brother Adams suffered a major stroke and was unable to move or talk. Several people volunteered to help to keep the funeral chapel open. One of those volunteers was Brother Eads, a retired high school teacher.

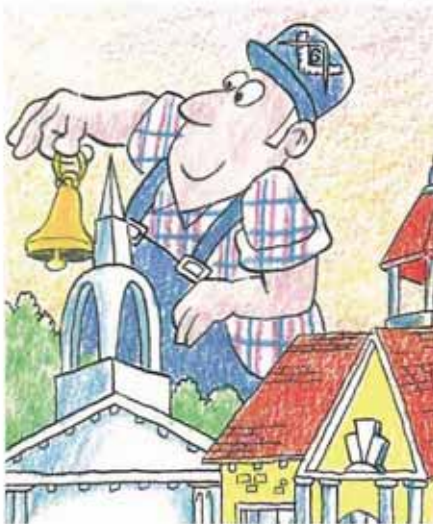
His voluntary effort became a full-time commitment. This volunteer spent long hours every day. His duties included driving the hearse, helping with visitations and funerals, cleaning, mowing the lawn, washing the hearse, and making transfers three to four hours away.

As Brother Adams' medical bills began to mount, Brother Eads continued to volunteer on a full-time basis for nearly a year. Eventually Brother Adams' wife was able to assume the role of manager.

Brother Eads said he did it merely to give something back to the community and to help a friend.

As a result of his efforts, the funeral business is operating successfully as a necessary entity to the community.

A lodge member points out that Brother Eads exemplifies the type of person that any lodge would be proud to call a Brother.



Lester B. Smith Jr., 32°

East Orange NJ

Owner of a Mobil service station, Brother Smith was recognized recently by the Mobil Oil Corporation at its annual convention. He has been urging dealers to become involved in community programs.

In East Orange he coordinates programs throughout the year for local youth to demonstrate his appreciation for his customers and to serve as a role model for youth.

One of the most popular events is a car show called "Pop's Night Under the Stars." It began as a tribute to Brother Smith's father. Held once a month from May to September, the show consists of various vintage cars competing to win in designated categories. The event is free and open to the general public.

He also hosts holiday programs for local children throughout the year.

Paul Hughes, 32°

Anderson IN

Before Brother Hughes became Master of his lodge, he had spent three years making preparations for a full program. Although his biggest obstacle was convincing the membership to modify their routine schedule, he did not get discouraged.

He convinced some brothers to help him prepare and serve community breakfasts once a week. He held dinners and brunches for widows. He created a gazebo garden on the lodge property and dedicated it to the deceased members.

When he found out that a lady in the community was in dire need of financial assistance following major surgery, Brother Hughes contacted the minister of her church and offered to do a fund-raising brunch for her with the church assistance.

Two day before the scheduled event, the pastor announced that he and his church members could not help because it was in the dining room of a Masonic building and they could not support a "secret" order. Brother Hughes took time to meet with the pastor to explain Freemasonry and its relationship with God.

The fund-raising effort was a success.

Brother Hughes' son Robert says, "I don't know if he is a Masonic Giant of the community, but he certainly is to me. I am proud to be his son."



John M. Worcester, 33°

Port Clinton OH

Although he has received many Masonic honors and carries many titles, Brother Worcester does not like to be introduced by them. He wants to be known as plain ole' Jack. He doesn't want anyone to feel intimidated by him.

Jack applied for the position of executive secretary for the Scottish Rite Valley of Toledo but didn't expect to get the job. He didn't think he was qualified. He was wrong. People who have dealt with him realize he is easy to talk with and find that he goes out of his way to see that their concerns are taken care of.

Behind the tough-guy facade is a kind and generous Mason with a great sense of humor. He has a difficult time saying "no," even when he has a very busy schedule.

His wife's wish is that all Masons would emulate him so that they might know the pleasure and satisfaction of doing noble work.

Brother Ben and the Nine Sisters

By JOHN D. HAMILTON, 33°

*Franklin memorabilia
among museum's collection*

To most Masons, Benjamin Franklin (1706-90) is well known as one of our more famous Brethren. In 1731 he received his degrees in St. John's Lodge of Philadelphia and three years later reprinted the first American edition of Anderson's *Constitutions*. Brother Franklin rose rapidly through the chairs to become Provincial Grand Master in 1749, and again in 1760. Yet many are probably not aware of his connection to French Freemasonry.

As a member of the Continental Congress in 1776, Franklin was appointed as one of three commissioners to France who were charged to secure an alliance with the King. Even before his arrival, Franklin was already well known in France through translations of his scientific works and writings.

During his nine-year stay in France, he enjoyed a comfortable residence at a country estate outside Paris, at Passy, provided by his host, the wealthy merchant, Jacques-Donatien Le Ray de Chaumont (1725-1803).

On April 7, 1778, he participated in the initiation of Voltaire in the *Loge des Neuf Soeurs* (Nine Sisters) in the Orient of Paris, and later that year affiliated with the lodge. The "nine sisters" refers to the nine sister-goddesses who were regarded by the ancient Greeks as inspirers of learning and the arts.

The following year, Franklin was elected as that lodge's *Vénérable* (Wor-

shipful Master) and served in that office for two years. He acquired other Masonic honors including that of honorary Master of the *Respectable Loge de Saint Jean de Jerusalem*, and honorary member of the *Loge de Bons Amis du Rouen*.

It was no secret that the *Neuf Soeurs* was at the heart of a controversy caused by its own autonomous tendencies, and by the Masonic ceremony it conducted to honor the memory of Brother Voltaire on Nov. 28, 1778.

The ceremony began with the initiation of new members, but seated in the auditorium were two women, one of them Voltaire's niece. Franklin was prominent in attendance and participated in a banquet afterward, in what amounted to a subversive ceremony in the face of the clergy's intense dislike of Voltaire's anticlerical sentiments.

On the grounds that it should never have allowed two women to see the Brethren in full regalia, the Grand Orient expelled the lodge from its apartments.

Franklin may not have appreciated the extent of official reaction to these ceremonies. Louis XVI, a devout Catholic, was obliged by the clergy to vent his displeasure on the lodge through his cousin, Louis Philippe Joseph, Duc de Chartres (1747-93), Grand Master of the Grand Orient of France.

The lodge found itself in further trouble with the Grand

Orient, over having conducted an unauthorized "lodge of adoption." All Paris took sides in the affair and the lodge was eloquently defended in the press. The rift was finally healed on May 20, 1779, just one day before Franklin was scheduled to take office as the new *Vénérable*.

For those further interested in Brother Franklin's activities, the 33 volumes of *The Papers of Benjamin Franklin*, published by Yale University Press in 1993, are highly recommended.

Items illustrated on these pages are from the collections of the Scottish Rite Masonic Museum of Our National Heritage, Lexington, MA.

The Constitutions of the Free-Masons, reprinted by Benjamin Franklin, Philadelphia, 1743. This is the first Masonic book printed in America. Of the 119 copies known to have been printed, only 17 are known to exist.

THE CONSTITUTIONS OF THE *FREE-MASONS.*

CONTAINING THE

History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful FRATERNITY.

For the Use of the LODGES.

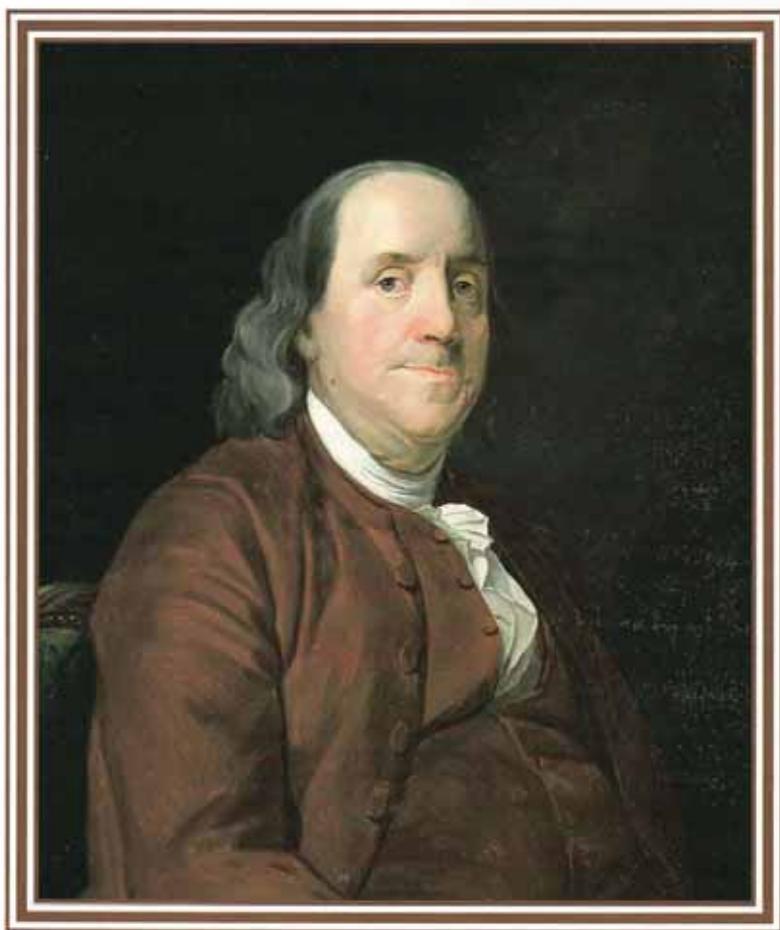


LONDON Printed; Anno 5723.

Re-printed in Philadelphia by special Order, for the Use
of the Brethren in NORTH-AMERICA.
In the Year of Miferry 5734. Anno Domini 1734.



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.



Benjamin Franklin, oil on canvas portrait by artist Joseph Wright (1756-1793) at Paris in 1782. This is one of seven known portraits of Franklin painted by Wright from life.



Blank certificate from the *Loge des Neuf Soeurs*, copperplate engraving by Pierre-Philippe Choffard (1730-1809), Paris, 1777. Franklin signed this document as *Vénérable*. Brother Choffard was initiated in the lodge on July 31, 1780.



THE NINI MEDALLION

This terra cotta medallion, sculpted by Jean Baptiste Nini (1717-86) and manufactured at Onzain in 1777, was considered to have had the best likeness of Franklin. Franklin's image was based on a drawing by Thomas Walpole (1755-1840). The medallion was manufactured in the pottery factory at the Chateau de Chaumont, which was owned by Franklin's host, Jacques-Donatien Le Ray.

Nini, an engraver turned sculptor, had been de Chaumont's factory manager since 1772 and had invented a method for modeling portraits in clay from steel molds. Each medallion was hand finished with engraver's tools, with rich color introduced into the terra cotta by a secret process.

In a letter to his daughter Mrs. Sarah Bache, on June 3, 1779, Franklin later said, "The clay medallion of me . . . was the first of the kind made in France." Sarah's husband, Richard Bache, pronounced it "the best likeness" of her father.

The American agent at Nantes, Jonathan Williams (1750-1815), made an early reference to the medallions. On June 17, 1777, Brother Williams wrote to M. de Chaumont asking "that he might have three or four of the Doctor's profiles, which he has made at his manufacture."

A number of bulk medallion shipments failed to reach the outlets to which they were consigned and were discovered years after they had left the factory. In 1779 a consignment intended for America (believed to consist of six cases) was aboard a ship wrecked off the French coast. As part of the cargo saved and brought back to the customs warehouses, the cases were impounded for years.

Around 1830, the boxes were sold to agents of the Navy. A collector bought four of them and in 1876 sold two cases to a government official, from whom some specimens found their way to England in 1899. Six additional cases were found at the Château de Chaumont where the factory had been located, and another 100 medallions were also found there in 1849.

More Learning Centers Dedicated

Two more 32° Masonic Learning Centers for Children were officially dedicated recently. Grand Commander Robert O. Ralston, 33°, participated in ceremonies at Toledo and Detroit.

There are currently 14 Learning Centers in operation with an additional 12 centers scheduled to open later this year. The goal is to operate 55 centers throughout the 15-state jurisdiction. The Learning Centers are designed to provide free one-on-one tutoring for children with dyslexia.

The Learning Center at the Toledo Masonic Complex was dedicated on Feb. 6. The director of the Toledo Center is Sue Garcia, a school psychologist. She is assisted by Elizabeth Strow, a veteran elementary school teacher. Chairman of the Center's board of governors is Dr. Susan Huss, associate professor of guidance and counseling at Bowling Green State University.

Among the speakers at the dedication ceremonies were Toledo Mayor Carleton Finkbeiner and Maumee Mayor Stephen Pauken.

Commander Ralston and Ohio Deputy James E. Olmstead, 33°, were both wearing Teddy Bear neckties, which were designed to promote the

Children's Learning Centers. They removed their ties to present them to the mayors.

The consecration and dedication of the Detroit Children's Learning Center took place on March 13. For this ceremony the Grand Commander

brought with him an extra Learning Center necktie for presentation to Detroit Mayor Dennis Archer, 33°, who praised the Scottish Rite efforts to help the children of the Detroit area. The director for the Detroit Center is Joy Graves.



Detroit Mayor Dennis Archer, 33°, cut the ceremonial ribbon at the Detroit Learning Center with the assistance of Sovereign Grand Commander Robert O. Ralston, 33°, and Michigan Scottish Rite Deputy Robert N. Osborne, 33°.

Among the participants in the ribbon-cutting ceremony for the Toledo Center were Valley Trustee Chairman Fred Saba, 33°; Ohio Deputy James E. Olmstead, 33°, James W. Salmons Jr., 33°, Grand Commander Ralston, Board of Governors Chairman Dr. Susan Huss, Assistant Director Sue Garcia, and Maumee Mayor Stephen Pauken.



LIST OF LEARNING CENTERS

Centers in Operation (17)

Bangor, ME
Nashua, NH
Lowell, MA
Newtonville, MA
Rochester, NY
Pemberton, NJ
Scotch Plains, NJ
Tenafly, NJ
Allentown, PA
Harrisburg, PA
Pittsburgh, PA
Cincinnati, OH
Toledo, OH
Youngstown, OH
Detroit, MI
Grand Rapids, MI
Milwaukee, WI

Expected to open in 1999 (7)

Cleveland, OH
Columbus, OH
Dayton, OH
Indianapolis, IN
Reading, PA
Bloomsburg, PA
Chicago, IL

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.

(TEMPTATIONS) + (AFRAID) – (PARADE)

+ (DREAD) – (RAN) + (CENTRAL)

– (NOTICE) + (CONCENTRATION)

– (STORM) – (LEND) + (WHEELCHAIR)

– (TOWN) – (NAIL) – (CHART) – (HEAD)

=

Clue for this puzzle appears on page 11.

Answer from previous issue: TREASURER

In Memoriam III. Raymond H. Chase, 33°

III. Raymond H. Chase, 33°, an Active Emeritus Member of the Supreme Council, died on March 12 at his home in Dover, NH. He was 80 years old.

A native of Massachusetts, he graduated pro merito from Middleboro High School in 1936, where he was active in school athletics. He also played semiprofessional football and basketball in the Southeastern Massachusetts area.

Brother Chase moved to New Hampshire in 1941 to work with the Aberthaw Company on a defense project at the Portsmouth Naval Shipyard. A year later he married Edith Morrison, who survives.

After discharge from military service in late 1944, he spent a year with the Public Service Company of New Hampshire prior to becoming associated with an insurance agency.

He served his community as a Selectman and was elected to three terms in the state legislature. In 1955, he was nominated by President Eisenhower to be Postmaster at Dover, a position he held until his retirement in 1980.

III. Brother Chase was the first WWII veteran elected as Department Commander of the Veterans of Foreign Wars, a district representative on the National Council, and Chairman of the National Legislative Committee. The Past Commander of Christie-Drouin Post No. 752, VFW, was also a member of the American Legion. He received a gubernatori-

al appointment to the New Hampshire State Veterans Council and later served as chairman.

A Past Master of Moses Paul Lodge No. 96, in Dover, he was also affiliated with William Pitt Tavern Lodge No. 1789 and Anniversary Lodge of Research No. 175.

The Senior DeMolay was the chapter advisor in Dover and a recipient of the DeMolay Cross of Honor.

In the York Rite, Brother Chase presided over Belknap Royal Arch Chapter, 1967-69; Orphan Council No. 1, R & SM, 1955-57, and St. Paul Commandery No. 5, KT, 1966. He was also Grand Master of the Grand Council, 1979-80.

He was the presiding officer in each of the three Scottish Rite bodies in the Valley of Portsmouth-Dover and a degree worker in New Hampshire Consistory at Nashua. A recipient of the 33° in 1970, III. Brother Chase was crowned an Active Member of the Supreme Council in 1987 and became an Active Emeritus Member in 1993. For the Supreme Council, he was a member of the Committee on Dispensations and Charters.

III. Brother Chase was a powerful speaker and was sought after as the Master of Ceremonies at many Masonic and community functions. He was a frank and sincere person with a love for his fellowmen. He always conducted himself with dignity, yet with a sense of humor that endeared him to everyone with whom he came in contact.

Change or Growth?

By WALTER M. MACDOUGALL, 33°

*Aristotle's approach was not accidental change,
but planned growth with a specific end*

"To the Greeks therefore . . ." so runs one of our Masonic lectures. So often Western thought does turn back to those explorers of the human situation and posers of perennial questions.

Among their puzzlements was the phenomena of change. Was there anything which was eternal and foundational in a world which always seemed to be changing?

This became a central question for these early Greek philosophers. For modern Freemasons, living as we do in an era which characterizes itself as one of change, the urgency of this issue continues.

The rapid growth in technologies has much to do with our present preoccupation with change. Influential as well are the philosophical world views of deconstructionism and postmodernism. According to these views, we have dislodged ourselves at last from the myths which have stranded our progress. It is claimed that truth is but a condition of language, and knowledge translates into the power of persuasion. Therefore, there is nothing that cannot be changed if it seems convenient to do so. In the popular area, our fervor for change has assumed a religious fervency. There is an assumption that if we join in this ecstasy of change, then progress is assured.

Take an example from the biological world. A cancer, in its spree of multiplying cells, might be thought of as

an "ecstasy of change." At first the true nature of the change is often masked. It certainly is not apparent to the multiplying cells that a fatal change has taken place in the genetic code — that code which before assured the orderly growth and continuation of the host organism.

This is a sobering example. There are many in the midst of all this flux and open-endedness who would return to Plato's eternal forms, or if Plato seems too rational, too Western, then to some "new age" principle held to be eternal.

This is an era of unrest. It is a time when economic and social forces are

According to Heraclitus, we live in a world of constant change — a flux like a pulsing flame of fire. Appearances of stability are but manifestations of tensions between opposing forces. Yet in this restless universe, Heraclitus thought there existed pattern and an eternal process which he names the *logos*. The "logos" became a thematic concept throughout the centuries to follow, and later Greek philosophers were to build upon the notion of pattern and process.

Parmenides saw a different reality. Whatever truly *is* must be eternal. This phenomenal world of change is an illusion. To prove his arguments,

Freemasonry is a thinking as well as a feeling business

mixing in the marketplace with powerful ideologies. We are all caught up in the flow and the tides. We are all making choices consciously or not.

As Freemasons, we need to understand the human needs and the ideologies which are contending around us. More than that, we needed to discover who we are as Freemasons in the era of change and sought after significance. We may well ask: What did those ancient thinkers propose?

The Greek philosopher Heraclitus said that one could never step in the same river twice. How modern that sounds!

Parmenides turned from the misleading data provided by the senses to reason and the power of logic working from "self evident" premises.

So began the search of the mind and reason, as epitomized in the efforts of geometry, for eternal truths beyond the world of change and approximation.

The arguments of Parmenides' students were ingenious and subtle, but they led philosophical inquiry away from the lived-in world and from the here and now issues of society.

In reaction to these speculations, which seemed so far removed from common sense, came the Sophists. They were practical men — philosophers of the market place who sought not an eternal reality but an understanding of how "truths" are manufac-



WALTER M. MACDOUGALL, 33°, a Past Grand Master for Maine, is a professor of philosophy at the University of Maine at Orono.

tured and manipulated in the flux of our human affairs.

Protagorus put the Sophist's view succinctly. It was not the gods or some eternal forms but man which was the "measure of things."

Another Sophist, Thrasymachus, enunciated the natural conclusion. Justice represented the interest of the strongest party.

Though now some 2,400 years old, we recognize these viewpoints as we do our neighbors. One prevailing affirmation among all these perennial viewpoints is of special interest to Freemasons. It is the view shared by Plato and Aristotle.

Despite their different philosophical temperaments, both these philosophers agreed that our fundamental ethical and political values are, as W. J. Jones puts it, "rooted in the nature and the structure of the universe."

Thrasymachus and Protagorus were wrong. Justice is not just the whim of the powerful, and man alone is not the measure of things. Thus Plato and Aristotle asserted the declaration for timeless verities.

On this ground Freemasonry also takes its stand. For Freemasonry, equality, moral responsibility, compassion, respect for the dignity and importance of the individual are all part of the universal condition.

There is much of Plato's insight in our Masonic tradition. We partake, one might say, in his analogy of light, yet it is from Aristotle that we can learn the significant distinction between change and growth.

Among the Greeks, it was Aristotle who first dealt successfully with the issue of change and in doing so

nilly or accidental change, but rather step by step *growth* according to pattern and specific end.

In Aristotle's terminology, each *substance* (each thing or being) is a becoming composed of *matter* (stuff) and an embodied *form* which makes itself

This young lady was aware that she no longer believed in Santa Claus not because her belief of giving had changed to some other notion but rather because it had grown.

Our brother had been speaking of immediate exigency and of adopting

We cannot change what we believe in, said a young lady representing the Order of Rainbow

known in the growing distinctness of the individual and in the ability of the emerging substance to function as intended.

This dynamic combination of form and matter — of potential and actualization, of purpose and emerging significance — gave a powerful new scope and vitality not only to the conception of substances but also to Aristotle's comprehension of human institutions and ethics.

As Freemasons, we can find important instruction in Aristotle's understanding of growth as a becoming which is guided by an indwelling design and by abiding principles.

Recently I participated in a workshop attended by representatives of organizations which comprise our Masonic family. We divided into small groups with the aim of discussing the issues we commonly faced. A brother in our group dramatically described the world of change around us and then pronounced that Freemasonry must change or die. There was both

the expediencies of the market place. It was the voice of Sophism the origin of which he doubtless was unaware.

In contrast, the young Rainbow lady was thinking of growth not just change. She had in mind those fundamental beliefs and principles — of those indwelling forms if we wish to use the Aristotelian analogy — which are intended for actualization of the Masonic mission.

The old Greek philosophers still dialog with us. Among them Plato and Aristotle admonish us, as Freemasons, not to forget for a moment that the tenets of our profession as Masons are not of our making but partake of that which is true and true forever. And Aristotle bids us to think about growth and warns us not to be caught up in a mindless obsession for change.

Freemasonry, so instructs our ritual, "... lays us under obligations to pay that rational homage to Deity that is our duty and our happiness."

What is needed now more than ever within this noble fraternity is a clear understanding and articulation of those "forms" which establish what we are and what we came here to do.

Freemasonry is a thinking as well as a feeling business. We are intended to understand, to live, and to labor that these noble principles and those wise methods of the builder may *grow* from the inside outward and finally be actualized in our lives and actions.

It is not sufficient to simply change, nor is it safe for us simply to adopt programs and methods from the marketplace or be urged by expediencies to act without thought. Through the purposeful actualization of those forms which make us Masons, we are intended to *grow* in our grasp and understanding, in our compassion, and in works of our hands. 🌿

It is not sufficient to simply change nor is it safe for us to act without thought

gave us a very "Masonic" concept of growth.

Looking about, we see apparent change taking place everywhere around us — the acorn becomes an oak and the child an adult. Aristotle saw that such outward changes were governed by inner potentialities and that the final result was an actualization of what had been intended from the beginning. Here was not willy-

desperation and appeal in what he said. And then a young lady representing the Order of Rainbow spoke.

"There is one thing which we cannot change," she said. Surprised looks turned her way, and the brother who had been speaking demanded to know what it was that we could not change.

"We cannot change what we believe in," responded the young lady. Her answer was not a naive retort.

Expansion Approved

*Revised plan adds new wings
to existing headquarters building*

Construction is scheduled to begin soon on a major addition to the Supreme Council headquarters at Lexington, MA. Approval was granted recently by the Lexington Board of Appeals.

The original plan to remove the existing building and replace it with an entirely new facility was announced at the Supreme Council Annual Meeting in September. But after a series of discussions with var-

ious groups, the architectural firm of Earl R. Flansburgh & Associates revisited the concept of using the current structure and adding several wings to it.

Most of the new construction will not be visible from the street. The older structure will continue to be the most prominent feature from that angle.

The main entrance will be moved to the center of the new

wings. The first floor of one wing will house a Children's Learning Center that will be a flagship for the Jurisdiction's charitable program of providing one-on-one tutoring for up to 60 dyslexic children per week. During the summer months the Center will be used to train tutors. The new facility will also provide space for the central administration of the Supreme Council's newest charity.





The main focal point from Marrett Road will continue to be the original building. Computer enhancement shows a proposed wing adjacent to the existing structure.



Artist's rendering of the Supreme Council headquarters addition shows the existing building at the far left end and the new main entrance in the center connecting two new wings. The flagship Children's Learning Center will be on the first floor of the wing at the right. Since the rendering was prepared, some minor modifications have been made to the roof line and a separate entrance has been added for the Learning Center.

The addition will bring together under one roof the various departments that serve not only the charitable outreach programs but also the general administration of the Supreme Council. Currently the administrative offices are spread out throughout several buildings on the grounds.

During the construction phase, most of the headquarters staff will be relocated in temporary space at the Scottish Rite Masonic Museum of Our National Heritage at the opposite end of the parking lot. A smooth transition is planned to avoid disruption of services.

The corporate offices for the Children's Learning Centers and the Supreme Council information systems will remain in its current quarters in the nearby Carriage House until the new building is completed.

The tentative date for completion is during the summer of 2000. 🌿

Cruise Will Open Millennium Celebration

Scottish Rite will usher in the new millennium in January with a Mexican Riviera cruise for members and their families and friends.

The committee planning the millennium activities had considered a cruise that would include New Year's Eve but rejected the idea to avoid any possible conflict with potential Y2K problems.

The cruise is scheduled to leave from Los Angeles on Jan. 9, 2000, far enough removed from New Year's Day to negate any barrier for travel.

A special Scottish Rite room will be made available each day on board the super ship *Elation* to allow members and their guests to meet and greet each other. Also the Sovereign Grand Commander and his wife, Susann, will host several hospitality parties during the week.

Further details of the cruise appear on page 30 of this issue. Brochures and additional information are available from Garden City Travel at 1-800-322-7447.



A new double-headed eagle logo has been developed to identify the Scottish Rite millennium program.

During the summer, a family day has been planned for Saturday, July 29, 2000. A celebration will take place on the grounds of the Supreme Council

headquarters and Scottish Rite Masonic Museum of Our National Heritage at Lexington, MA.

The entire family can enjoy a picnic and take part in other activities geared for all ages. Additional events will be taking place at the museum, which will be celebrating its 25th anniversary during the year 2000.

In addition to the Saturday schedule, special sightseeing packages for the Boston area will be offered on Friday and Sunday, and special rates at area hotels will accommodate those who wish to plan a family vacation.

The Supreme Council Annual Meeting in September 2000 will have extra features.

The millennium committee is currently working on plans for another event for the fall of 2000.

Save the Date — April 29, 2000

A once-in-a-lifetime event will take place on Saturday, April 29, 2000, as all Valleys throughout the Northern Masonic Jurisdiction will be participating in the conferral of the 32° on the same day.

Each Valley will schedule a series of degrees for a class of candidates so that the 32° will conclude prior to 5 p.m. (Eastern Daylight Time) on that Saturday afternoon.

The audience at each location will then be tuned in to a live broadcast and a special video program for 32 minutes (approximately 2000 seconds).

A new innovation will be introduced for that day. Members who have not had an opportunity to attend a Scottish Rite meeting in recent years will want to make a special effort to attend the events on this day.



"Admission doesn't require a secret handshake."



What are you waiting for?



By Leigh E. Morris, 32°

"So much to learn and, at 82, so little time." This view, expressed by Brother Preston Miller, was made in one way or another by the more than 200 brothers (ranging in age from 29 to 87) who sent e-mails in response to our first column. There is a hunger for knowledge. A willingness to learn new skills. A desire to expand personal horizons. And, yes, a recognition of the brevity of life. Typical attitudes for Freemasons.

I call attention to this because so many Valleys, Grand Lodges, Blue Lodges and other Masonic bodies have done little or nothing with computers on the grounds that "our members aren't into computers." They need to look again. The computer age is here and, it would appear, a good number of the brethren are leading the way.

Now, let's get down to business. A survey recently published in the *Wall Street Journal* found that 88.4 percent of Internet users go online to send e-mail, while 84.5 percent visit the Web. On the other hand, fewer use it to play online games (20.8 percent) or to visit entertainment sites (17.9 percent). Clearly, most of us go online to communicate and learn.

Admittedly, getting started can be difficult. Where do you find the brethren? How do you learn more about Freemasonry? Where do you get information about individual lodges? To make it all a tad easier, go online, open your Web browser and then enter this address: <http://www.2be1ask1.com/linklib/usindex.html>. Welcome to Masonic Internet Resources, a site maintained by the First Masonic District of New Jersey. Though it may seem somewhat daunting at first, you will soon find this site to be indispensable.

Begin your exploration of Masonic Internet Resources by clicking on the state of your choice. You will find the state's Grand Lodge, individual Blue Lodges and related Masonic organizations. For example, you are planning a trip to Wisconsin and would like to visit a Blue Lodge during your stay. You click on "Wisconsin" and among your choices will be West Allis Lodge 291. Created by Brother Wayne Johnson, the West Allis Lodge site provides a wealth of information, including a schedule of lodge meetings and activities. Perhaps you would like to ask some questions or comment on their Web site. No problem because appropriate e-mail addresses are provided. This is typical of what you will find as you explore this site.

However, Masonic Internet Resources offers more. Planning a trip abroad? Check out the international section with listings for 52 countries. If you prefer, go to the adoptive rites and affiliated groups section. There are more than 60 Web sites listed for DeMolay, plus sites for Scottish Rite, Shrine, Prince Hall, Amaranth, Eastern Star, York Rite, Square Clubs and much more. Phew, there's a lot out there, brothers.

Before we go any further, I need to remind you about bookmarks. This nifty feature in your browser allows you to save a Web address for future use. When you first visit Masonic Internet Resources, open the "bookmarks" icon and go to "add bookmark." Presto, you have now saved the Web address. The next time you want to go to that site, just open bookmarks and go to Masonic Internet Resources.

Perhaps you want to engage in a Masonic forum to voice your opinions, offer ideas and participate in the free exchange of Masonic information. Try Global Fraternal Network (<http://www.masonic-network.com/>) where you can become a registered member of the Masonic Bulletin Board Service. This outstanding feature is only open to Masons. You will be required to complete a questionnaire designed to weed out the uninitiated. You may even be requested to send a copy of your current dues card. However, I assure you the benefits of this site are well worth the effort to register.

Another way to engage in Masonic discussion is to use the Masonic newsgroup found at alt.masonic.members. Like all newsgroups, this one is open to all (Masons and non-Masons alike) and you are likely to read some pretty remarkable assertions that may try your patience. On the other hand, it can be a lot of fun.

One final suggestion. Start an e-mail directory for your lodge or Valley. It is really quite easy. Put a notice in your trestleboard or Valley's newsletter asking members who are online to send you their e-mail addresses. Compile the addresses and then send each brother a copy by e-mail. You'll likely be surprised by how many brothers are online. You will develop new friendships. You will expand your horizons.

If you have a question or comment (all will be answered) or would like a copy of "Masonic Web Sites & How to Search the Web," just drop me an e-mail at leighm@pmihwy.com.

Ohio Lodge Organizes Charity Auction To Help a Family in the Community

By DAVID A. BLACKBURN, 32°

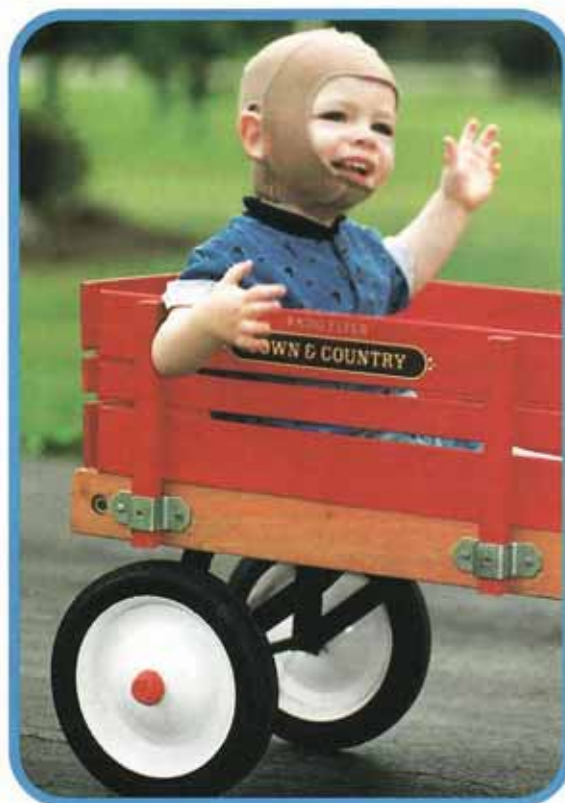
It was an unseasonably warm January morning while standing on my front porch that I saw an ambulance race past my house. I later learned that an 11-month-old infant had walked into the kitchen and pulled a slow cooker of bean soup off the counter and onto the top of his head.

Young Allen Pangburn had suffered 2nd and 3rd degree burns over 45% of his body. He had been taken to Elyria Memorial Hospital and then by helicopter to Cleveland Metropolitan Hospital.

Allen spent the next month in critical condition in the burn unit with his mother, Jennifer Weese, at his side.

Several months later, I was a guest speaker at the Grafton Midview Kiwanis Club. As Master of LaGrange Masonic Lodge No 399, I was heeding the advice of the Grand Master to visit other organizations to discuss Freemasonry. I was accompanied by David Brest, a Past Master of the lodge, and we had a nice talk planned.

The speaker just before us was a Midview High School Key Club repre-




Cleveland Plain Dealer photo

sentative who told a story about a little child who was seriously burned. Care to guess his name? The Key Club was trying to help with the staggering medical costs.

When it was our turn to speak, my first words were, "I think we can help that child." Our first step was to connect the family with the Shriners hospital.

The next step was to discuss the situation at a lodge meeting, where it was decided to run a charity auction to help the family with additional expenses. The Grafton Township Fire Department offered the use of the station for the auction. The Midview Key Club and the Kiwanis Club offered their help. A local Girl Scout troop volunteered to run a concession stand in conjunction with an area restaurant.

At the start of the auction a check for \$1,000 from the Grand Lodge of Ohio was presented to Allen's mother. By the end of the evening, some 140 items had been auctioned off, and the proceeds totaled more than \$10,000.

Allen's mother told a local newspaper that she still had trouble understanding why so many people pulled together for her son. Simple answer. We're here to help each other. 



David Blackburn (second from right), Master of LaGrange Masonic Lodge, presented a check to Allen's mother, Jennifer Weese. Also shown are Greg Miller, Grafton Midview Kiwanis; Laura Scheafer, Midview Key Club, and David Brest (far right).

The Stamp Act

A Philatelic Review



By Robert A. Domingue



Etienne Francois Choiseul, Duc de Choiseul et d'Amboise, was born in 1719 and died in 1785. This noted French

statesman served in the army, rising to the rank of lieutenant general, and was Ambassador to Vienna in 1756. He was favored by Madame de Pompadour and became the Prime Minister and favorite of Louis XV.

An able diplomat, he was popular with the French nation but was removed from power by the influence of Madame du Barry in 1770. He returned to his estate in Chanteloup but returned to Paris four years later to become the unofficial advisor to Louis XVI.

Brother Choiseul was Worshipful Master of Lodge "Enfants de la Gloire" in 1761 and a leading member of the Grand Lodge of France. Further details of his Masonic career are lacking.

He is shown on a French semi-postal stamp issued in March 1949.



Born on April 12, 1777, in Hanover County, VA, Henry Clay's education was limited to only three years of country schooling. He later studied law and by 1797 was licensed to practice in that field. He moved to Lexington, KY, and soon won recognition as a criminal lawyer.

Known as "The Great Compromiser" he served in the Kentucky legislature and the U.S. House of Representatives and Senate. He led the "War Hawks" and urged President Madison to declare war in 1812. After serving as Secretary of State under Adams, he served in the Senate from 1831-42 and again from 1849



to his death in 1852.

Brother Clay was raised in Lexington Lodge No. 1, Lexington, KY, near the end of the 18th century and served that lodge as Master. He was Grand Master of the Grand Lodge of Kentucky in 1820-21 and later served as Grand Orator.

He was one of the proponents of a General Grand Lodge and was one of the few important men of his time who defied the anti-Masonic party and assisted in restoring Masonry's prestige after the "Morgan incident."

He is shown on a U.S. regular issue of 1903.



The first anniversary of the death of Brother Chakravarti Rajagopalachari was noted by India in December

1973. He was born in Rosur, Madras, in December 1878, was educated at Central College, Bangalore, and at the Presidency and Law College, Madras. Admitted to the bar in 1900, he practiced law until 1919.

In 1920 he joined Mahatma Gandhi's freedom movement, serving his nation as a great patriot. In 1947, when India gained independence, he was recognized as the first Indian Governor-General, serving from June 1948 to January 1950. Following proclamation of India as a republic, he served as Minister of Home Affairs and Chief Minister of Madras. He died in 1972.

When Salem Lodge No. 3400 was consecrated in January 1910, Brother Rajagopalachari was the Senior Warden-elect. His original Masonic affiliation is unknown. He served Salem Lodge as Master in 1912 and again in 1919 and as Treasurer in 1913.



Born in 1857, Paul Doumer studied under extreme hardships to become a barrister and magistrate, first working in Indochina and then Algeria. In 1893 he was elected deputy in the chamber for Nimes and four years later unsuccessfully tried to introduce a personal income tax. He served as governor general of Indochina from 1897 to 1902. Returning to France he filled several posts until being elected President in 1931. He was assassinated the following year. Stamps of Indochina released in 1938 for the 35th anniversary of the Trans-Indo-China Railway show Doumer.

Brother Doumer was initiated on Dec. 1, 1879, in the Lodge "L'Union Fraternelle" and was passed and raised the following year. He later became a member of several lodges in France. He served as Master of "Voltaire" Lodge. In 1892 he was Secretary of the "Conseil de l'Ordre du Grand Orient de France."



William Frederick Cody, better known as "Buffalo Bill," is shown on one of the USPS "Legends of the

West" stamps of Oct. 18, 1984. He was a member of Platte Valley Lodge No. 32, North Platte, NE, receiving his degrees in 1870 and 1871. He was buried with Masonic honors on Lookout Mountain by Golden City Lodge No. 1.

William F. Cody was born in 1846 in Scott County, Iowa, and his family moved to Kansas when he was 8 years old. At age 14, he became one of the youngest Pony

Express riders when he signed up with Brothers Russell, Majors and Waddell. After the Civil War he was hired by the Kansas Pacific Railroad in 1867 to hunt buffalo to supply meat for the railroad workers. It is estimated that he killed more than 4,280 buffalo, thus earning him his nickname.

In 1872 he was awarded the Medal of Honor for his bravery fighting Indians during a battle on the Platte River that same year. (It was revoked in 1917, the year he died, because he had not been a member of the military at the time.) In 1872 he also began his career as a showman appearing in several Wild West shows and forming his own circus in 1883 which traveled throughout the U.S. and abroad.



Born in 1777 at Rudkøbing, Denmark, Hans Christian Oersted received his degree in pharmacy in 1797

and started his career working in his father's pharmacy. He later managed his own pharmacy in Copenhagen. He received a Ph.D. in 1799 and later in life took up the study and experimentations of physics. He is best known for having discovered the relationship between electricity and magnetism. His experiment which showed that a pivoted magnetic needle turns at right angles to a conductor carrying a current was accomplished in 1819. He died in Copenhagen in 1851.

Hans Christian Oersted is credited with being a Freemason but no specific details are available. He is pictured on a stamp issued by Denmark in March 1951 to commemorate the centenary of his death.

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



By THOMAS W. JACKSON, 33°

Reflections by James I. Miller. Published in 1999 by Macoy Publishing & Masonic Supply Co., Inc., 3011 Dumbarton Road, Richmond, VA 23228. \$7.95.

Reflections is a book composed of 21 papers which the author has presented at Masonic lodge meetings and related Masonic functions over a period of years. He states it is not a result of research but rather a book of his reflections on Freemasonry, hence the title.

Brother Miller is a member of a lodge in Kansas and a graduate of both Otterbein College and Wichita State University. He was in the teaching profession for a number of years and is now employed by the Kansas Air National guard.

When I read this book, I got the impression that the author must be a clergyman by the tone of his writing. When I reached the biographical information on the last page, I learned that this was not his profession. I did note that his dedication of the book included his father, who was a clergyman. His father must have had a considerable influence upon his life and that influence is reflected in this book.

Although I might not agree with everything written in this book, there is very little with which one could disagree. I found that he wrote very much as I believe, so naturally I found the book both interesting and stimulating.

Most of the chapters deal with the philosophical character of Freemasonry or the meaning of its symbolism. Some chapters, however, relate directly to Freemasonry and religion. All of them are well written and easily understood. The papers cause one to dwell upon issues which as Freemasons we have probably faced in our lives.

I found the second chapter, "What is a Mason?," to be particularly stimulating. Like the definition by Joseph Fort Newton, it defines the Mason in idealistic terms, the epitome of what we as Freemasons should be. I also found another chapter, "A Freemason's Prayer," to be particularly apropos to the craft.

I recommend the book as an easy-to-read, easy-to-understand idealistic, philosophical appraisal of the craft as understood by one member.



Freemasonry Universal by Kent Henderson and Tony Pope. Published in 1998 by Global Masonic

Publications, P.O. Box 332, Williamstown, Victoria 3016, Australia. \$24 (plus shipping \$1.75 U.S.A., \$3 foreign).

In 1984, Brother Kent Henderson published his *Masonic World Guide: A Guide to Grand Lodges of the World* for the traveling Freemason. *Freemasonry Universal* is an updating and expansion of Henderson's work in which he took on Brother Tony Pope as a co-author. This will be a two-volume publication when complete with volume one, *The Americas*, now being under review.

The purpose of these volumes is to provide a guide to our Brothers whose intent is to visit jurisdictions outside of their own. To quote the authors, it prepares the individual with information on "how to conduct themselves as a visitor, and how to obtain the greatest benefit from visiting."

The first volume contains a presentation of the Grand Lodges of the Americas including the United States, Canada, Mexico, South America, Central American and the Caribbean. (More than half of all Freemasons and Grand Lodges of the world are found on the American continent.) The second volume will cover the rest of the Grand Lodges of the world.

Each Grand Lodge has its correct title presented along with the date of its founding and its procedure of descent. It lists the Grand Lodge office location and telephone number along with fax and email address, if applicable. It gives the reader the dates of the communications, the number of lodges in the jurisdiction along with the membership total, the type of ritual used and the name of the publications produced by that jurisdiction.

For those jurisdictions with Prince Hall Grand Lodges in the same geographical boundary, it provides as much of the same information as was available.

Following this statistical information for each Grand Lodge, a brief evolutionary history of the Grand Lodge is presented. This information is very beneficial to the traveler who wishes to know something about the Grand Jurisdiction he is about to visit.

The history then is followed by a section titled "Special Notes for Visitors" which provides interesting information about the Jurisdiction, including the large population centers, relative size of the Grand Lodge, significant Masonic buildings found there and special lodges, i.e., lodges of research or education.

The first section is divided into nine chapters which deal with what amounts to generalized information to the Grand Lodges operating in the Americas. Because it is generalized, there are errors via generalization, but most are corrected

when reading the material referencing specific Jurisdictions later on in the book.

If I found any one major problem with the book, it is the frequent use of the word "virtual" in referring to aspects of jurisdictions since virtual excludes anything different. This tends to make some errors "virtual." In addition, there is some information provided which has been changed jurisdictionally for some years. This, however, does not seriously damage the purpose of the book.

The publication will be a valuable asset to me since I do travel frequently for Masonic purposes. I recommend it as a reference guide to anyone wishing to travel outside of his own jurisdiction.



The Meaning of Masonry by W. L. Wilmschurst. Published in 1980 by Gramercy Books, 201 East 50th Street, New York, NY 10020. \$7.99.

"What seems now needed to intensify the worth of this great brotherhood is to deepen its understanding of its own system, to educate its members in the deeper meaning and true purpose of its rights and its philosophy."

"It is from lack of instruction rather than of desire to learn the meaning of Masonry that the craft suffers today."

"We meet in our lodges regularly; we perform our ceremonial work and repeat our catechetical instruction-lectures night after night with a less or greater degree of intelligence and verbal perfection, and there our work ends, as though the ability to perform this work credibly were the be-all and the end-all of Masonic work."

How apropos these quotes are to Freemasonry today, and yet they were first published in 1922. The book is now being reprinted in its 5th edition since 1927. This volume was sent to me by a Master of one of our lodges, and he requested that I read it and offer my opinion. It is unique to review a book published so long ago, but I suspect it will not hurt any of us to take a journey backward into the Masonic literature of the past.

W. L. Wilmschurst was one of the great Masonic thinkers of his time, and I am surprised that I had not read this work a long time ago. He was also a mystic with a knowledge rooted in world religions and religious symbolism far beyond the average which provided for an interpretation of the philosophy of the craft far beyond the average.

The book is divided into five chapters following a 14-page introduction qualifying his reason for writing it. The chapters are "The Deeper Symbolism of Masonry," "Masonry and a Philosophy," "Further Notes on Craft Symbolism," "The Holy Royal Arch," and "The Relation of Masonry to the Ancient Mysteries." Much of it takes extensive time and study to comprehend the meaning being conveyed.

I found in reading it that it was fascinating but also irritating and discouraging. Fascinating because I was studying interpretations of Masonic philosophy, some of which were new to me. Irritating and discouraging because if the concepts are correct, the craft does not have more than a handful of its members who truly understand it today, and frankly I would not be part of the handful. Certainly not all of the material was an unknown, but the depth of it was well beyond the willingness of the current craft to learn.

I would like to think that the true intent of the craft lies somewhere in between the complex philosophical interpretation found here and the practical *highest* levels practiced today, for if it does, we have hope that there are those who will attempt to comprehend it, and also it will continue to be an inspiration to those who can.

Several other quotations in the books are significant to us today.

"Spiritual quality rather than numbers, ability to understand the Masonic system and reduce its implications into personal experience rather than the perfunctory conferment of its rites, are the desiderata of the craft today."

"Its (Freemasonry's) energies have been diverted from its true instructional purpose into social and philanthropic channels, excellent in their way, but foreign to and accretions upon the primal main intention."

"Let us also be careful not to cheapen the order by failing to realize its meaning and by admitting to its ranks those who are unready or unfitted to understand its imports."

Now, if I had not read this book before, I must assume that I am not alone. I, therefore, encourage those of you who want an intellectual challenge to read it. It will stimulate thought. For those who do not want such a challenge, I still encourage you to read it. It will expose you to a new light on the philosophical line of Freemasonry.

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

Fruit of the vine

Purple, yellow and green grapes are not only delightfully sweet but relatively low in calories. A cup contains very little fat or sodium, no cholesterol, some Vitamin C and only 58 calories.

Grapes are loaded with an acid, which blocks the body's production of the enzymes that cancer cells need to grow. In mice, an extract of Concord grapes is as effective as the cancer drug methotrexate in slowing tumor growth.

Reservatol, found richly in ordinary grapes, inhibits cancer growth by preventing the start of DNA damage in the cell, keeping normal cells from turning cancerous, and inhibiting the spread of tumor cells, according to the journal *Science*. Reservatol is also a natural fungicide that slows the building of bad cholesterol in the blood. That helps to prevent heart disease and strokes.

Grapes contain flavonoids which protect the heart with their blood-thinning abilities. A five-ounce glass of purple grape juice twice a day reduces the tendency for blood to clot by 60%. That is one and a half times the anti-clotting ability of aspirin. (If you are taking aspirin, don't stop without consulting your doctor.)

New drug blocks dietary fat

Orlistat, the first drug intended to control weight by blocking the absorption of fat, is under consideration for approval by the FDA. Orlistat blocks 30% of fat eaten, sending it to the bowel.

Hoffman-LaRoche, maker of the drug, has completed an extensive study of overweight adults on 1,500- to 1,800-calorie diets who either took the drug or a placebo. Those taking the fat-blocker lost twice as much weight as those in the control group.

Hoffman-LaRoche says the dieters also lowered their blood pressure, blood sugar and cholesterol levels.

Spring allergies

Spring allergies are caused mainly by tree and grass pollen. Often called rose fever, the allergy causes increased production of histamine, which is responsible for sneezing, congestion and itchy, watery eyes.

Here are four reasons why you should see a doctor:

1. *To confirm that what you have is an allergy.* Doctors at Johns Hopkins Medical Centers say that if you have something else, like a chronic infection, the treatment will be very different. Over-the-counter stuff won't help you.
2. *To keep an allergy from getting worse.* The more irritated your body gets, the more sensitive you become to allergens. Untreated allergies can also lead to ear infection, sinusitis, recurrent sore throat, cough, headache and poor sleep.
3. *To get advice on reducing your exposure.*
4. *To get the best therapy for your particular allergy.* Allergies are very individualized. Treatment should be designed for exactly what you are allergic to and just how sensitive you are to that substance.

FDA studies stroke medicine

Doctors currently use TPA (tissue plasminogen activator) to dissolve stroke-causing blood clots, but the drug doesn't prevent the biochemical "stroke cascade" which causes mental and physical disability. Now, the FDA is evaluating Citicoline, a drug used in 20 countries to treat stroke, dementia and brain injury. Citicoline promotes synthesis of acetylcholine, a neurotransmitter involved in learning.

A recent study by the Massachusetts Institute of Technology shows that 41% of those treated with 500 mg of Citicoline daily for six weeks achieved an almost complete recovery. If approved, the drug will be available in the U.S. by the year 2000.

Blood testing simplified

The U.S. Federal Drug Administration recently approved a portable laser device that is good news for diabetics.

Lasette enables the user to draw blood easily, with little or no pain.

It's important because many patients test their blood at least once a day and some test up to 10 times. Lasette sends a beam of light that vaporizes skin and creates a tiny hole so quickly — 30 millionths of a second — that it is barely felt.

The cost for Lasette is about \$2,000 per unit.

Hernia: 'Plug and patch'

Hundreds of thousands of men choose not to get help for a hernia. They fear painful surgery and being laid up for weeks.

The most common site is where the thigh and groin meet. If you feel a bulge there, you may have a hernia.

Now, new surgical techniques, called hernioplasty procedures, have dramatically reduced the pain and recovery time of hernia correction.

In the "plug and patch" procedure, a bulge is pushed in and held back with a special mesh material. Recurrence is rare, and the operation can be performed with local anesthesia on an outpatient basis.

In certain cases, according to the Hernia Center in Freehold, NJ, surgeons may use a special plug in addition to the mesh. Either way, patients are almost pain-free and back to gentle work in a few days.

A third method utilizes a fiberoptic viewing device that allows surgeons to repair the rupture from the inside out. Doctors at the Cleveland Clinic Foundation's Minimally Invasive Surgery Center say many of their patients choose this method.



Sharing the lessons

I am very proud to be a member of the Scottish Rite. In fact, I have only been a Master Mason since my raising at the Grand Lodge of Illinois Festival last year. My enthusiasm for the Masonic life grows daily as I struggle to build my temple.

As I watched, with the rest of the country, in horror and sadness the tragedy that unfolded at Columbine High School in Littleton, Colorado, and the exhausting media analyses of the causes and cures for this growing problem, one thought exploded in my mind. During my Scottish Rite initiation, the Commander-in-Chief said, "We have what society needs," referring to the principles and values embraced by our fraternity. But we have more than that.

Since we know that we have the solution to this frightening problem, we must develop a way to present it to that part of society that needs it the most, our children. The events in our nation's schools, and the growing problems of society extend from a diet of poor and misguided values our children are being fed.

The dramas of each degree contain all the ingredients of adventures that captivate and influence young moviegoers and book readers. If people, particularly children, can be so profoundly influenced in this manner, then this form should be particularly effective in presenting to youngsters and teachers the moral lessons we learn and reinforce in our degree work.

Surely, we have not only the ability but also the obligation to share our "word" and "secret" with those who are in such need. And just as surely, we must find a way to be more proactive in presenting our solution, because every man's temple is as important to build as our own.

William G. Hilburn, 32°
Wilmette, IL

Recognition for membership in the Builders Council

Scottish Rite Masons who make a planned gift or bequest intention to one of our Supreme Council Scottish Rite Masonic Charities are honored with membership in the Builders Council. Each new member receives a special certificate authorized by the Sovereign Grand Commander, a membership card, an attractive lapel pin and invitations to special Builders Council events.

"The Builders Council is the official way we recognize members who make a commitment to the future of our charities," says Commander Robert O. Ralston, 33°. "We consider Builders Council members a special type of Masonic leader and we are grateful for their valuable support."

If you would like to know more about the Builders Council, are interested in including a Scottish Rite Masonic Charity in your will, or if you want information on charitable life income gifts, please contact Wayne A. Lobley, 32°, at 1-800-814-1432.

The Builders Column



by Wayne A. Lobley, 32°

Where there's a will (and a codicil) . . .

When the task seems overwhelming, we say, "Where's there's a will, there's a way." With a legal will, there's a way to make sure our wishes are carried out as if we were there ourselves.

Wills are not only about money and other assets. A will is the way to set forth plans, and it also helps avoid unnecessary conflicts. When we're not around to explain and clarify, there can be confusion. The only way to be sure your wishes will be honored is to express yourself through your will.

A will also helps create a personal legacy. Whether it's earmarking a specific dollar amount or designating the residual of your estate, a will makes it possible to do more than we have in the past.

What happens if you want to make a change to your will? Is it necessary to rewrite the entire document? A will is a living document and changes should be made to reflect your wishes and circumstances.

While there are times when a new will is needed, more often than not something called a "codicil" may be all that's necessary. This is a fancy term for making an amendment to a will. Changing a personal representative or adding an individual or charity to receive a bequest are examples of how codicils can be used.

- Codicils are legal. They are just as legal and binding as the will itself. A codicil is a way of adding the 32° Masonic Learning Centers for Children to your will or adjusting the amount previously specified.

- Codicils are inexpensive. Preparing a codicil costs much less than drawing up an entire will. Your attorney will be glad to give you an estimate.

- Codicils are easy. Without preparing a new will, a codicil is an easy way to include one or more of the Scottish Rite Masonic Charities in your estate plans.

More information is available about wills, codicils and how to include the 32° Masonic Learning Centers for Children and other Scottish Rite Masonic Charities in your estate plans. To learn more, contact me at 1-800-814-1432.

Should you be one of the 70 percent of us who have yet to prepare a will, please ask for our brochure on wills.

This information is distributed with the understanding that the author is not engaged in rendering legal, accounting, or other professional service. If legal advice or other expertise is required, the services of a competent professional should be sought.

Wayne A. Lobley, 32°, is Director of Development for the Scottish Rite Supreme Council. He invites your questions and can be helpful in providing information on ways to make a planned gift to a Scottish Rite Charity. Call him at 1-800-814-1432.

VIEWS FROM THE PAST

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

Dreams Don't Turn Gray

Speaking with a group of retired brothers, I suggested that since they now had more time on their hands, they might consider going through the chairs. One replied, "I may have been able to do that when I was younger, but I couldn't do that now." I reminded them that "Pop" Biesinger and others like him had served as Worshipful Master at the age of 75, but they remained convinced that they were "too old."

I searched my files and found an article by Cynthia Freeman that I had saved years ago. At the age of 55, Mrs. Freeman had switched from being an interior decorator to becoming a successful writer. At the time of the article, she had written seven novels, one a best seller. What made me hold on to that article for so many years is what she said about her journey:

"We must be willing to take chances, which means we must be prepared to be wrong and to be rejected. But for God's sake, don't let the fear of failure make you miss the thrill of trying. You know, all of us are gifted in some unique way. All of us harbor some dream we never had time to fulfill, some treasured hobby we never had enough time for. Whether its writing or interior design, painting or caring for the very young or the very old, there is in each of us the key to open the door to the great need we have to acquire and bestow satisfaction. Imagination is forever young; dreams don't turn gray."

From a message by Walter F. Lokey, 32°, in the Nov. 1998 newsletter for the Valley of Wilmington, DE

What Constitutes

We as Masons have voluntarily and seriously dedicated ourselves to the principles of Freemasonry. We should give more than perfunctory lip service if those principles are worthwhile. If they are not of value, we should either make them so or devote ourselves to something that is.

At once, we find that Masonry is something more than social good fellowship. More than ritual. More than organized charity. It is a way of living. A philosophy of life.

The ritual is said to be an allegorical representation of the course of a man's life, beginning at his birth and portraying his attainment of skill in his occupation, his acquisition of learning and wisdom, his development of character, and, finally, his hope of immortality.

While authentic Masonry, as we now recognize it, started with the organization of the Grand Lodge of England in 1717, it was in fact the direct outgrowth of the bands of operative masons who for centuries had been building the cathedrals and abbeys and fortresses and highways of Europe.

More remotely, it was the outgrowth of the so-called "Ancient Mysteries." These were secret orders of men that are supposed to have existed

Scottish Rite in Contradictory Society

Scottish Rite Freemasonry in modern society stands "in the midst of contradiction." The great recent cultural changes "leave virtually no area of our life unshaken." Consequently, there can be no such thing as a normal Scottish Rite Valley unchanged, uninfluenced by the currents flowing around it. In company with other human institutions, our Order has been affected by cultural shock and crises. Clearly, what we have thought of so concretely in Scottish Rite as development, assimilation and communication needs rethinking and action.

Sovereign Grand Commander Bushnell in his 1960 Allocution was aiming at this target when he said: "Our mission today is to strengthen

Freemasonry in order that it may play a more vital part in creating a better world."

Scottish Rite leaders and members devising plans to vigorously fulfill this "mission" should be advised to "think metropolitan."

One guiding direction is worth consideration — involvement. If the Rite is to succeed it must involve itself more generally in the human situation. "Where is thy zeal and thy strength?" Naturally, in persons. It is not enough to say to a new class, "Among you is a Thrice Potent Master or a Commander-in-Chief." A talent search must be a continuing procedure. To adequately evaluate the potential, new Sublime Princes should be asked not only to list their major interests and skills on a

card, but also each one should be personally interviewed. Every encouragement should be given to involve new personnel in the total program of the Valley. Those with exceptional ability and experience in professional or business life should be challenged with responsibilities commensurate with their achievements. Men lose interest and drop out of sight when they are not invited to do anything that has meaning and purpose.

Rudyard Kipling in his Masonic story "In the Interests of the Brethren," said: "Think what could be done by Masonry through Masonry for all the world!" Think — then act.

— From a message by Rev. John G. Fleck, 33°, in the Supreme Council News-Letter, Dec. 1960

a Real Mason?

in every race and every age, no matter how remote in time or space. They, like modern Masonry, are supposed to have been composed exclusively of men, to have had a ceremony of preparation of the candidate and reception into the lodge, and to have portrayed the course of a man through his life. They also are supposed to have sought to benefit the community by improving the characters of their members and to have made life easier and richer for their members by mutual aid and friendship.

When our ritual was written in the early 1700's, all the experiences of all the ages, so far as then known, were drawn upon to afford lessons in the art of wise and fine living. In a very real sense, the teachings of Masonry offer the crystallized wisdom of mankind wrung from centuries of experiment and trial, of failures and triumphs, of suffering and joy, in man's attempt to learn how to live with life. Insofar as

we identify ourselves with Masonry, we are identifying ourselves with an institution which, in one form or another, by itself or its near and remote predecessors since the beginning of time, has stood for the finer things of life.

No generation in all the history of the world has faced a more serious responsibility than confronts the men and women of today, and, by the same token, no one has ever had such an opportunity, such a challenge.

That challenge and that responsibility are personal. They cannot be delegated. Or avoided. Or ignored. They are instant. Imperative. They demand that we here and now rededicate and reconsecrate ourselves, and our Grand Lodge, and our entire fraternity to our high calling.

For such is Masonry — ever a challenge, an invitation to a clearer vision, a loftier aim, a braver struggle, a kindlier and more unselfish way of living. That is the significance of Masonry, and that is what we as Masons should stand for if we would be real men.

As individuals we, and we alone, can cherish and preserve the tiny morsel of the sacred fire which has been entrusted to each of us.

The choice rests with each of us as individuals.

— From an address by Joseph Earl Perry, 33°, at the Feast of St. John, Grand Lodge of Massachusetts, Dec. 27, 1935

Where's the 'and'?

Why do we call it "the Ancient Accepted Scottish Rite"? When was the "and" dropped out?

It is true that the historic title of the Rite was "the Ancient and Accepted Scottish Rite." That is the title used in the Southern Jurisdiction U.S.A., in Canada, in Scotland and in many other jurisdictions. England uses "Ancient and Accepted Rite."

Why the "and" was dropped out of our title, we do not know. No record is available. We do know that it does not appear in the Constitutions of 1867.

In Baynard's history of the Scottish Rite is this statement: "We are unable to discover whether the dropping of the 'and' was accidental or intentional or, if intentional, the reason therefor. . . . We can only say, 'This is when it was dropped but we do not know why it was dropped.'"

—From the Supreme Council News-Letter, March 1950



"The Grand Master wants us to return to the glory days of Masonry."

Quick Quotes

When I am wrong, dear Lord, make me easy to change, and when I am right, make me easy to live with.

Peter Marshall

A great man shows his greatness by the way he treats little men.

Thomas Carlyle

There is no security on earth; there is only opportunity.

General Douglas MacArthur

When we all think alike, no one thinks very much.

Walter Lippman

When I refuse to forgive, I am burning a bridge that someday I will need to pass over.

Josh McDowell

Anger is one letter short of danger.

Unknown

We are not primarily put on this earth to see through each other, but to see each other through.

Peter De Vries

The library is the temple of learning, and learning has liberated more people than all the wars in history.

Carl Rowan

When you get to the end of your rope, tie a knot in it and hang on.

Eleanor Roosevelt

Ability is what you're capable of doing. Motivation determines what you do. Attitude determines how well you do it.

Lou Holtz

Another flaw in the human character is that everybody wants to build and nobody wants to do maintenance.

Kurt Vonnegut

The greatest gifts you can give your children are the roots of responsibility and the wings of independence.

Denis Waitley

The only factor becoming scarce in a world of abundance is human attention.

Kevin Kelly

The marvelous richness of human experience would lose something of rewarding joy if there were no limitations to overcome.

Helen Keller

The Ten Commandments aren't prefaced with "If you're in the mood."

Dr. Laura Schlessinger

Americans get into the swing of old style porches in new homes

Have you noticed that more new homes have porches? The front porch is again becoming America's welcome mat.

Today's homeowners say there are few simple pleasures more welcome than rocking on a porch in the evening, watching spring and summer progress, and greeting neighbors as they pass by.

Though porches are found worldwide, nowhere did they achieve such popularity as in North America.

The porch peaked in popularity in the early 1900's.

After World War II, backyard patios took the lead. As air conditioning took over, fewer people went outdoors at all.

All that is changing now. People think of porches as another room of the house. They decorate them with painted or carpeted floors, wicker furniture and plants.

The porch swing appears to be an especially nostalgic tradition. As one porch owner recalled: "Sitting in the swing, listening to birds, watching deer cross the field, and smelling the wonderful country air, ah, heaven."

The swing was the first place she went when she visited her grandparents. Everything was "just right" when she was sitting in the front porch swing, she says.

Kid money

The *Consumer Reports* magazine for kids, *Zillions*, got a surprise when kids were surveyed about their weekly al-



lowances. Turns out, of the 1,059 children surveyed (ages 8 to 14), only 43% receive a weekly allowance. But another 26% receive spending money to cover the cost of things they need to buy and 31% receive neither spending money nor an allowance. Boys and girls got the same amount of money, an average of \$5.82 per week, with older kids getting more.

A small sunny spot makes big veggies

Is there a sunny spot near your home? If you have a few minutes to tend to it every day, a garden can bring you fresh vegetables throughout the summer.

Beans are easy to grow. Seed directly into the soil after the last frost. Plant one or two seeds every two inches.

Lettuce grows fast, especially leaf lettuce. You can get two crops a year in most areas. Or plant several new seeds every week or two.

Sweet peppers are delightful. Plant seedlings in the garden or pots after the last frost. Cover them if it gets cold. They are very sensitive.

Tomatoes can be started as seedlings. Give them a high-nitrogen fertilizer each month until they flower, then one dose of phosphorus.

For more gardening information, visit the Gardening Launch Pad at www.tpoint.net/neighbor.

Skip the "active listening"

Psychologists at the University of Washington say active listening during a quarrel is too much to expect. Seeing the other person's point of view in a pitched battle is almost impossible, they say.

Studies by Washington's Dr. John Gottman show that taking a break, especially taking a walk for about 20 minutes, works best. Breaks allow

partners to lower their heart rates and get over their indignation.

Overloaded backpacks

Some kids are developing sloped shoulders or an S curve in the spine because of their heavy backpacks. School kids' backpacks often weigh as much as 20 pounds, say doctors at the American Academy of Pediatrics. To lighten the load:

- Don't carry nonessentials. Take only what is needed for that day.
- Take out-of-date stuff out of looseleaf binders.
- Have the child buy lunch, or at least the beverage, at school.
- Make sure the backpack has adjustable straps. Weight should rest just below the shoulder blades.

Treasured memories

When it comes to building great, lifelong memories for children, you can forget the fancy vacations.

It's the little things that appear to stay with kids and give them their most treasured memories. One-to-one experiences they had with you, often experiences you don't even remember, will stay with them when they are grown.

James Levine, head of the Fatherhood Project at the Families and Work Institute, says parents may try to orchestrate kids' memories, giving them great trips and big gifts. But for kids, the extraordinary is ordinary. Small things and small acts of kindness and love were most remembered by the child, though often the parent had no recollection of the incident.



"I forgot to tell you — the boys used it for basketball practice."



"That must be why my wife insisted that I attend the lodge meeting tonight."

Our Readers Respond

Let the celebration begin

Please don't be so fast in apologizing for celebrating the new millennium in the year 2000 (Our Reader's Respond, Feb. 99). The calendar, as we have it, is not scientifically fixed. The weeks, months, and years have been fixed at the whim of world leaders over the centuries.

The establishment of what we now call the Common Era did not occur until Christianity became the dominate religion of the Roman Empire. Miscalculating the birth of Jesus placed the beginning of the first millennium after the death of King Herod the Great. It has been calculated that Herod died about 2 BCE (Before Common Era). Jesus was born at least two year's prior to Herod's death. Based on this calculation, we should have already celebrated the third millennium; probably around 1997.

Another way of looking at this subject. From the day that I was born, I was in my first year of life. I did not have to wait until my first birthday to say that I was in my first decade or in my first century. I have been in my first decade/century from year 0.

Actually, the millennium is man-made. Thus, it makes no difference

when the millennium begins. We all know that celebrating is good fun. So let's celebrate in the year 2000!

*Richard H. Welkley, 33°
Troy, NY*

In my way of thinking, the beginning of an event, such as the birth of a child, purchase of a home, is measured in days, weeks and months until the first anniversary arrives. This milestone concludes the first year of existence. It does not start the first year.

Nine years and 365 days concludes ten full years and not the beginning of the tenth year. Using this reasoning, December 31, 1999, at midnight will complete a full 2,000 years.

Consequently, January 1, 2001 would indicate we would be one full year into the third millennium.

*William J. Hatch, 32°
Verona, Maine*

Speak up

Thanks for the extremely interesting article ("Public Speaking Phobia," Feb. 99) by John Graham, 33°.

After years of not needing to get in front of a group, I now do. This information is well appreciated.

The article not only explains the reason why people get stagefright but also gives proven advice on how to become a much better speaker.

After 30-plus years since speech class, I needed the help.

*Ed Bell, 32°
Beech Grove, IN*

Brother Graham provides the reader with 13 points to sum up the requirements for a good public speaking presentation.

The last paragraph in the article spells it all out, "the key to good

On the Lighter Side

Corporate mergers?

3M & Goodyear = MMMGood

John Deere & Abitibi-Price = Deere Abi

Honeywell & Imasco & Home Oil = Honey, I'm Home

Polygraph Records & Warner Brothers & Keebler = Polly-Warner-Cracker

Fairchild Electronics & Honeywell Computers = Fairwell Honeychild

Zipco Manufacturing & Audi & Dofasco & Dakota Mining = Zip Audi Do Da

FedEx & UPS = Fed Up

speaking is thinking like a listener." If most speakers put themselves in the position of a listener, I'm sure there will be better presenters and ones that will capture the audience from beginning to end.

*Charles A. Castley, 32°
Cherry Hill, NJ*

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.

HIRAM™

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*

***Honoring veterans.** The Valley of South Bend unveiled a five-sided, 14-foot-high granite monument at the newly developing Military Honor Park, located on the grounds of the South Bend Airport. The honor park will pay tribute to all veterans: past, present and future. The presentation ceremony took place on Veterans Day.

Funds for this monument were raised by the members of the Valley of South Bend.

The idea for the donation of the monument came about in 1996 when Ill. Roy F. Denniston Jr., 33°, heard from a friend that the park was being created. Ill. Brother Denniston saw an opportunity for community service by the Valley and formed an advisory committee. Ret. Col. Kenneth W. Dry, 33°, presented a plan for a five-sided monument to honor the five branches of the service. The plan was put in motion and the members offered their support. Some \$31,900 was raised.

The black mist granite was shipped



from Africa, cut in Montreal, and engraved and polished in Illinois. It arrived in South Bend just days before the unveiling.

Members of the five branches of the service formed an honor guard and assisted in the unveiling of the monument.

***Family Life Winners.** The Supreme Council has recognized 18 Valleys for outstanding programs in the 1998 Family Life program.

The selection is made on the basis of the size of the Valley. Here are the winners in each of the four membership categories:

Valleys with over 5,000 members

Best Overall Program

- Danville, IL

Honorable Mention

- Cincinnati, OH
- Columbus, OH
- South Bend, IN
- Southern Illinois

Between 2,500-5,000 members

Best Overall Program

- Milwaukee, WI

Honorable Mention

- Evansville, IN
- Peoria, IL
- Springfield, IL

Between 1,000-2,500 members

Best Overall Program

- Moline, IL

Honorable Mention

- Bloomington, IL
- Buffalo, NY
- Quincy, IL

Under 1,000 members

Best Overall Program

- Augusta, ME
- Schenectady, NY

Honorable Mention

- Burlington, VT
- Green Bay, WI
- Lancaster-Littleton, NH

The Valley of Lancaster-Littleton was also awarded special recognition for an innovative program called Operation Impact. Run in conjunction with the Grafton County Department of Corrections, the program teaches area students the dangers and consequences of alcohol and substance abuse.



***Senatorial Assembly.** On swearing-in day of the Pennsylvania State Senate, three Senators who are 33° Masons greeted Sen. Noah W. Wenger (at right), who will be receiving the 33° in September. Shown in the photo with Brother Wenger are Senators Jeffrey E. Piccola, Charles D. Lemmond Jr., and Clarence D. Bell (seated).

***Sky view. Visitors** to the nation's capitol arriving at the Ronald Reagan Washington National Airport will get a good view from the plane of the new image at the George Washington National Masonic Memorial. On the grounds in front of the memorial is a giant square and compasses emblem measuring 60 feet wide and 70 feet long. It is angled so that it is visible from the street as well as the air.

Dedication ceremonies have been scheduled for June 26. A dedication plaque will be mounted at the base of the emblem, with lists of individuals who contributed \$1,000 or more and Grand Lodges that contributed significantly to its construction.

Special events are being held throughout the year to commemorate the 200th anniversary of the death of George Washington.



RICHARD H. CURTIS, 33°
Editor

The Northern Light
P.O. Box 519
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New at the Heritage Shop...

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Cup plates were popular in the very early years of our nation when drinking tea was still in vogue. It was the custom to serve tea scalding hot in cups that were often handleless since the manufacturing process for creating a cup with a handle had not yet been perfected. It was accepted practice, therefore, to pour the tea into the saucer which cooled the tea enough for it to be consumed. (Incidentally, this is thought to be the source of the term "having a dish of tea".) Meanwhile the tea drinker needed a place to set the hot, wet cup of tea without soiling the host's tablecloth or marring the table finish. Thus was born the idea of a cup plate. This period of popularity of these glass treasures is from about 1822 to about 1845.

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