

THE NORTHERN LIGHT

Vol. 28 No. 3 AUGUST 1997

A WINDOW FOR FREEMASONRY

The Art of Collecting Signatures

From the Sovereign Grand Commander

Tested By Tough Assignments

Last month Dr. Gil Amelio was asked to step down as head of Apple Computer. Seventeen months earlier, the well-known physicist had been hired to stop the company's decline and turn it around. However, Apple continued hemorrhaging red ink as its market share slipped badly and prospects for the future seemed tragically bleak. Apple's board of directors wanted new leadership for the once proud company.

The life of what was once the most innovative computer company was being threatened. Top talent was leaving the Apple. Some of its corporate customers were abandoning the Macintosh platform. In such a dire situation, how could Apple attract a leader capable of revitalizing the company? Who would want to take on such a risky venture?

This mid-summer episode brings to mind another time more than 50 years ago. The odds were far worse and the future was as bleak as any known to mankind. Yet, at the lowest point, a leader emerged. In the darkest days of World War II, an eager Winston Churchill became the British Prime Minister. Why would he want the job? Europe was falling under the Nazi *Blitzkrieg*. Immediately, Churchill rises in the House of Commons with a lightning hot message. It was his mission statement: "Victory, victory at all costs, victory in spite of all terror, victory however long and hard the road may be; for without victory there is no survival."

Why was Churchill willing to take such an immense risk? He was no youthful Tony Blair. We often forget that he was 66 years old when he took the reins of the British nation. While others were getting out of the daily battles, he entered a war for the survival of freedom. Why? The odds were against victory. Why did he accept the position with enthusiasm, determination and total confidence? The answer is simple: *The challenge couldn't be ignored.*

Greatness comes from taking on the odds. Character is built on facing overwhelming challenges. The heroes are those who turn from the detractors, ignore downside and move forward.

This is a Masonic message, one that's at the heart of the Scottish Rite. This is why the Scottish Rite of Freemasonry has gladly taken on the difficult, the overwhelming and seemingly impossible tasks.

More than 60 years ago, at a time when most Americans considered mental illness to be self-

inflicted, the result of "weak character," or some type of moral defect, the Scottish Rite took on the challenge of discovering answers to schizophrenia, the least understood and most devastating mental disorder. Throughout the decades, we have made great strides. We stayed on course with our commitment because *the challenge couldn't be ignored.*

As we continue to make progress in conquering schizophrenia, the Scottish Rite has taken on an equally difficult challenge, helping youngsters with learning disabilities. The Scottish Rite Children's Learning Centers are here to stay. We've signed on to help children deal with dyslexia and other learning problems. Even now, our learning centers are changing the lives of kids so they can succeed beyond their wildest dreams.

Helping youngsters overcome language limitations is heroic, and *we are doing it because the challenge cannot be ignored.* We're Masons! We're not in a contest to see who can come up with the most popular charity. We're committed to our learning centers because the job needs to be done.

Our goal is to have 40 learning centers in operation within five years. Why? Because mothers and fathers and children are depending on us. We can and will reach the goal because of enthusiasm, determination and total confidence.

I cannot help but point out another challenge that we accept with the same devotion that drives our charities. This is the Scottish Rite's *Masonic* mission. We're Masons first and foremost. We cherish and honor our roots. We see our role in the Scottish Rite as supporting and enhancing Freemasonry in our local communities, across the nation and around the world. This is our mission.

I would remind you that the 66-year-old wartime Prime Minister Winston Churchill succeeded because he couldn't ignore the challenge. Our mission is the same as his. We can do no less for those who suffer and for a fraternity that enhances human life. There are times when we need to remind ourselves that we're tested by the tough assignments.



ROBERT O. RALSTON, 33°

Robert O. Ralston

Sovereign Grand Commander

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, P.O. Box 519, Lexington, MA 02173.

Copyright © 1997 by Trustees of the Supreme Council of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction, U.S.A.

EDITOR

Richard H. Curtis, 33°

PRODUCTION ASSISTANTS

Sonja B. Faiola
Norma F. Small

EDITORIAL BOARD

Thurman C. Pace, Jr., 33°, Chairman
Richard H. Welkley, 33°
Bill C. Anthis, 33°
Donald J. Soberg, 33°
Douglas K. Wilson, Sr., 33°

Editorial Office:

33 Marrett Road (Route 2A)
Lexington, Mass.
617-862-4410
Fax: 617-863-1833

Mailing Address:

P.O. Box 519, Lexington, MA 02173

Non-member subscription rate:

\$10 per year
\$20/year outside U.S. domestic mail limits

SCOTTISH RITE MASONIC

MUSEUM OF OUR

NATIONAL HERITAGE

33 Marrett Road (Route 2A)

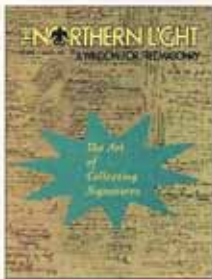
Lexington, Mass.

617-861-6559

Museum hours:

Monday-Saturday, 10:00-5:00
Sundays, noon to 5:00

About the Front Cover



The art of collecting signatures on Scottish Rite patents is a practice that was quite popular in the early part of the century. For more details, see the story on page 4.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

Volume 28, No. 3

AUGUST 1997

Features

4 COLLECTING SIGNATURES

by Richard H. Curtis, 33°

An old custom of signing patents uncovers some interesting names.

6 NEW LEARNING CENTER DEDICATED

Rochester becomes the 7th center to open its doors for dyslexic children.

8 IMPACT OF DYSLEXIA ON BEHAVIOR

by Carolyn E. Gramling

Preventing emotional and social problems.

10 SNUFF / A PINCH IN TIME

by John D. Hamilton, 32°

A look at Masonic boxes in the museum collection.

12 NEW HOME FOR SYRACUSE

Scottish Rite Valley and Lodge build a new Masonic Center.

14 PROFILE IN COURAGE

An Illinois Mason gets his wish before he dies.



page 4



page 10

Columns

2 From the Sovereign Grand Commander

17 The Stamp Act

18 Book Nook

20 HealthWise

22 Views from the Past

23 Quick Quotes

24 Life is a Family Affair

25 The Mind's Eye

26 Our Readers Respond

27 Footnotes



page 21

Also: • 5 Teddy Says: Learning Centers Grow • 13 "Masonic Philanthropies" Updated • 13 Masonic Word Math • 15 Masonic Information Center Gets the Word Out • 16 "Theatre of the Fraternity" Exhibit Arrives at Lexington • 21 Family Values Essay Contest at Eau Claire • 26 Hiram

Collecting Signatures

An old custom uncovers interesting names

By RICHARD H. CURTIS, 33°

What's in a name?

When it comes to the practice of collecting signatures, some Scottish Rite members have found that their patent of membership is a great repository.

The custom of getting dignitaries to add their *John Hancock* to a member's document was perhaps more common at the beginning of the 20th century, but the process is still in vogue in some areas.

In earlier days the patent was used as one's ticket of admission to a Scottish Rite meeting. It was carefully

folded and frequently carried in a case. Many of the patents among the collection at the Scottish Rite Masonic Museum of Our National Heritage show that the documents were opened frequently, and the creases show signs of wear.

Although many members gathered the signatures on the reverse side, it was not uncommon to fill every available space on the front of the document also.

The 33° certificate of the late III. Allen T. Treadway, 33°, contains a trea-

sure chest of fascinating signatures. Some of the more recognizable names are "C. A. Lindbergh, March 22, 1928" and "John J. Pershing, Jan. 6, 1930." There are also signatures of Sovereign Grand Commanders from many international jurisdictions as well as those of our own jurisdiction.

III. Brother Treadway had served in the Massachusetts legislature and had become president of the state senate. He was then elected a Congressman from western Massachusetts in 1912, the same year he received the 33°. He con-



The 33° certificate of Allen Treadway is an example of the practice of obtaining signatures on the front and back of the document.



Some of the 32° patents in the museum's collection show the trend in the early 20th century of covering the document with hundreds of signatures.



tinued to serve in Congress until 1945, having refused to run for reelection in November 1944 because of ill health.

He received his Masonic degrees at Occidental Lodge, Stockbridge, Mass., in 1892, and was Master of the lodge in 1904. He was elected an Active Member of the Supreme Council in 1933 and took Emeritus status in 1944. The former Congressman died in 1947.

Many of the signatures were obtained soon after he received his degree, yet others are dated in the 1920s and 30s. This would indicate that he carried the paper to a number of meetings over the years. In all, there

are several hundred signatures on the front and back of the certificate.

The Treadway certificate is one of many that have been donated to the museum. Many of the others are 32° patents of membership. ✿

Children's Learning Centers are Growing

With the addition of the new Rochester, N.Y., center (see page 6), there will be seven Scottish Rite Masonic Children's Learning centers in operation when the fall season begins in September.

The other centers in the Northern Jurisdiction are located in Newtonville and Lowell, Mass.; Cincinnati and Youngstown, Ohio; Burlington, N.J., and Bangor, Maine.

The concept of the clinics is patterned after the program established in the Southern Jurisdiction of the Scottish Rite, which now has more than 100 centers throughout its 35 states.

The first effort to enter this field in the Northern Jurisdiction took place in the Valley of Marquette, Michigan, where a summer program was instituted in conjunction with Northern Michigan University. The Supreme Council, through its Benevolent Foundation, offered financial assistance to the Valley to support the program.

In 1993, a Massachusetts Scottish Rite Foundation was established by the Mass. Council of Deliberation and a learning center was opened in the Newtonville Masonic building.

Ill. J. Philip Berquist, 33°, was instrumental in bringing the first center to fruition. He now is coordinator for the jurisdictional program.

The Orton-Gillingham method is used to tutor children with dyslexia. Children are referred to a center through physicians and school administrators. A professional staff is hired to work with the students. At each center, the students receive assistance at no

cost to the child or parent.

Planning committees are now in operation at Indianapolis, Indiana; Allentown, Harrisburg and Pittsburgh, Pennsylvania; Detroit and Grand Rapids, Michigan; Tenafly and Scotch Plains, New Jersey.

The goal is to have 40 centers operating within the next five years and at least one in each of the 15 states in the Northern Jurisdiction.

Teddy says . . .



You can help the Scottish Rite Children's Learning Centers spread throughout the Northern Masonic Jurisdiction through outright gifts, charitable remainder trusts, lead trusts, bequests, and many more ways.

To find out more about ways you can give, call toll free (1-800-647-3394). Ill. James W. Salmons, 33°, will be able to direct your call. Your tax-deductible contribution will provide a new future for children with learning disabilities. Helping a child is a rewarding experience.

New Learning Center Dedicated

*Rochester becomes the 7th center
to open its doors for dyslexic children*

The Masonic Temple at Rochester, N.Y., has made space available for the construction of a new Scottish Rite Masonic Children's Learning Center. The development has been in the planning stages for the past two years.

The new learning center was dedicated on July 12 in front of an enthusiastic audience. Participating in the ceremonies were Ill. Bruce W. Widger, 33°, Scottish Rite Deputy for New York; Ill. Harold L. Aldrich, 33°, chairman of the board for the Rochester center; Ill. Dwight T. Worthy, 33°, state liaison for the Children's Learning Centers program, and Ill. James W. Salmons, Jr., an assistant to the Sovereign Grand Commander.

In another impressive ceremony, the officers for the Grand Lodge of New York consecrated the room to be used for the center. Presiding at that

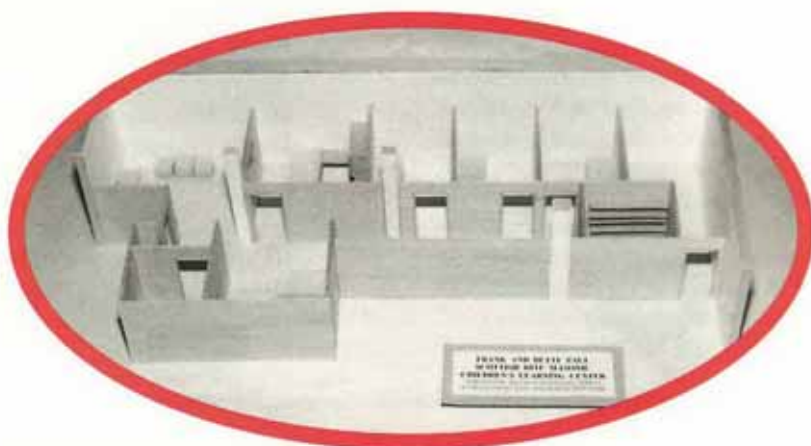
ceremony was New York Grand Master Earl J. Hino, Jr., 33°.

Ill. Brother Salmons presented a plaque to be displayed at the center. He recognized Ill. John H. Van Gorden, 33°, who was instrumental in establishing a Children's Learning Center in New

York state. Also recognized were Thomas Paglia, 32°, who donated many hours to build the center, and Carolyn Gramling, whose series of articles on the subject of dyslexia have appeared in *The Northern Light*.

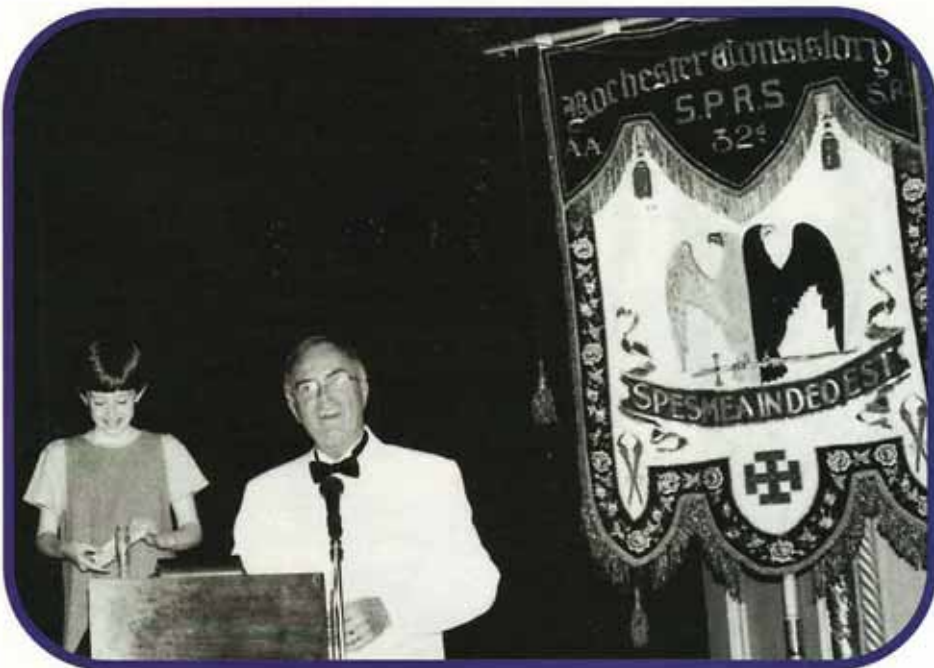
Attending the opening was ten-year-old Maegan, a former student at the Newtonville, Mass., Children's Learning Center. Maegan became an instant hit at the Supreme Council Annual Meeting at Boston in September, and she once again proved her ability to win the hearts of her audience as she addressed the group in Rochester. She was accompanied by her parents and brother.

Participating in the dedication ceremony were Ill. Brothers Dwight T. Worthy, Harold L. Aldrich, James W. Salmons, Jr., and Bruce W. Widger. At right, Ill. Brother Salmons presents a plaque to Ill. Brother Aldrich, chairman of the board. The photo above shows a model of the layout for the Rochester learning center.



Maegan, a former student at a Massachusetts learning center, related her experience in the program and the progress she has made. She was introduced by Ill. James W. Salmons, Jr., 33°.

The Rochester facility provides initially for three training rooms, an office and a waiting room. There is sufficient space for future expansion. ❖



Center Named for Frank & Bette Paul

The new Rochester facility to assist dyslexic children has been named the Frank and Bette Paul Scottish Rite Masonic Children's Learning Center.

The late Ill. Francis G. Paul, 33°, served as Sovereign Grand Commander of the Supreme Council from 1985-93. Previously he had been the Scottish Rite Deputy for the state of New York. He passed

away in December following a lengthy period of ill health.

His widow Bette had accompanied him around the world when they attended Scottish Rite functions on behalf of the Supreme Council. She attended the ceremony at Rochester along with her four sons and daughter.



The Rochester center was named for Frank and Bette Paul. Bette attended the dedication ceremony with her family. A portrait of the couple will be placed on the wall at the learning center.

Impact of Dyslexia on Behavior

Preventing Emotional and Social Problems

By CAROLYN E. GRAMLING

When dyslexic children slip through the education system with little or no appropriate intervention, their chances for future success in life are minimal. On the surface, this would seem to be solely due to the fact that they are unprepared to function in a language-based world. If they have trouble reading, writing and working with figures, how then can they expect to survive lacking the skills necessary to hold a job? Although this reasoning is valid, there are many more problems which impact the lives of dyslexics. The emotional and social problems associated with dyslexia are complex and myriad. Their consequences are far reaching.

Emotional Problems

According to noted psychiatrist Erik Erickson, children must resolve the conflict between a positive self image and feelings of inferiority during the first few years of school. If by the age of ten years, feelings of inferiority outweigh a positive self image, it is extremely difficult to reverse the damages and help the child develop a positive self image. This is why early intervention is so important.

The research findings of Erickson should not be misconstrued to mean that dyslexics cannot be helped after the age of ten. This would be far from the truth. With proper instruction, even adult dyslexics have been helped immeasurably. The problem inherent in

delaying intervention is that emotional scars are not easily healed after the age of ten.

Emotional problems begin when early traditional reading instruction does not match individual learning styles. Like all children, dyslexics want to experience success by meeting the expectations of parents and teachers. As they continually experience failure, their frustration grows, and they begin to feel chronically inadequate. Telling a dyslexic child to try harder is like

world negatively, but they may have trouble imagining anything positive about their futures.

The most frequent emotional symptom reported by dyslexics is anxiety. Because anxiety causes people to avoid that which frightens them, dyslexics avoid situations which may lead to failure, specifically school work. Teachers and parents incorrectly interpret this avoidance pattern as laziness.

As the frustration of failure in school continues, anger often erupts.

Telling a dyslexic child to try harder is like telling someone in chains to run faster, but if we give the dyslexic proper tools, failure can be reversed.

telling someone in chains to run faster. It is unfair. But if we give the dyslexic the proper tools, the succession of failure can be reversed, much like the effect of removing the chains from a man who is trying to run.

But what if appropriate intervention is not provided? Dyslexic children suffering from low esteem will sometimes misbehave to cover up the emotional pain they are experiencing. Because of their experiences of continued failure, they may not only view the

Although this can happen at school, the anger is more likely to be vented at home on the family members. The mother, in particular, is often the target of this anger as she represents a trusting, safe environment. Even if the parents are made aware of the reasons behind the child's anger, it does not remove the unpleasantness, nor does it change the child's negative behavior. The dyslexic is not the only family member who exhibits anger in the home. Because the dyslexic child often receives an excess of attention from the parents, brothers and sisters become jealous, and normal sibling rivalry is intensified.



CAROLYN E. GRAMLING, M.S.Ed., is a reading specialist and professor of reading at Suffolk Community College, Selden, N.Y.

Social Problems

Social problems also become noticeable around school age. It is not easy for dyslexic children to watch their peers surpass them. Everyone knows who is having problems in the class, and most school age children would rather identify and congregate with children who do well. The dyslexic child begins to feel overlooked by classmates. Sometimes taunting and name calling exacerbate the situation, causing the dyslexic to feel like a pariah.

To add to the dyslexic's feelings of exclusion, oral language function is often affected. Dyslexics may have trouble finding the right words when conversing with classmates. This stammering or pausing may elicit a negative reaction from peers, which reduces self assurance in social situations.

A dyslexic's problem in remembering the sequence of events is often interpreted as willful lying. For example, if a parent or teacher asks a dyslexic child to explain what led to a fight on the playground, the dyslexic child's story may change each time he tells it, due to sequencing and memory problems. The child is not lying, but is confused due to the conflicting messages being sent from the brain. The child's credibility is also questioned when he or she can do some things well, yet is inconsistent in performing academic tasks of a more elementary nature. The brain's inconsistency in performing is often misinterpreted as apathy, untruthfulness, and/or laziness.

It is easy to see why dyslexic children suffer both emotionally and socially when attending schools that do not understand the academic needs of dyslexics. As one college graduate dyslexic explained when asked to recall how he felt in elementary school:

The teachers just did not understand what it was like to be dyslexic. I became frustrated because the teachers had only one key to a door with multiple locks. I was frustrated, volatile, unpredictable, a passionate time bomb ready to go off at any moment. I was frustrated that I could memorize the vice presidents and presidents in 30 minutes but could not pass a spelling test without cheating. I had no control over my temper as a child, and it was not my fault. I

"I was frustrated that I could memorize the vice presidents and presidents in 30 minutes but could not pass a spelling test without cheating."

— College graduate dyslexic recalling elementary school

blame the system. It is just not designed for a student like me. When you have a student who is highly intelligent yet frustrated at a developmental age, that student will be either good, or good at being bad. I know, because as a frustrated child, I flirted with those boundaries. How do you expect a child not to be angry when the teacher is telling the parents that their son is stupid and will never amount to anything?

Here is an example of a dyslexic adult who carries the emotional scars of the first few years of school with him. Although he eventually received help, it was not until well after the age of ten, that magic age which Erik Erickson refers to as being so important to a person's emotional well being. Whether or not the teacher actually stated that he would never amount to anything is inconsequential; this is the emotional memory of that teacher's attitude and the young man's subsequent fear which he will carry with him through life.

On a grander scale, we might say that this young man is very fortunate. As a result of constant frustration and failure, many dyslexics end up either dropping out of school or becoming involved with the juvenile justice system. According to Hon. Francis T. Murphy, Presiding Justice of the Appellate Division, First Judicial Department, Supreme Court of the State of New York:

The sequence is all too familiar; the learning disabled child, his disability unnoticed, goes through school failing to grasp conventionally taught lessons. Ashamed and frustrated, often teased and ostracized by his peers, his behavior deteriorates. Every school day becomes a cruel test

he cannot win, and soon he learns to hate school, often dropping out altogether.

The prevalence of learning disabilities in the juvenile delinquent population is extremely high. Research findings reveal that 35% of the juvenile delinquent population is learning disabled. Failure in school leads to loss of self esteem and the subsequent development of poor self image, characteristics which can make the adolescent more vulnerable to criminal mischief.

In addition, children who dislike school are more apt to associate with peers who also dislike school. Alcohol and drugs are often used as a compensatory tool for their poor self esteem and feelings of inadequacy. Studies show that early school failure is the single most statistically significant factor predictive of later delinquency.

Preventing the Problems

Although the prognostic picture painted for unremediated dyslexics is not a pleasant one, a much brighter picture is in store for dyslexics who receive early identification and remediation.

The best intervention to address the brain anomalies of dyslexic children is the Orton Gillingham method, the approach used by the tutors and supervisors at the Scottish Rite Masonic Children's Learning Centers. The positive impact that the Children's Learning Centers are making on the lives of dyslexic children is laudable. One only needs to visit a center and see the look of hope and self assurance that these children's faces reflect, to understand the significant role the Scottish Rite Masons are playing in the lives of these children. ❖

Snuff / A Pinch in Time

A look at Masonic boxes in the museum collection

By JOHN D. HAMILTON, 32°

Tobacco was brought back to Spain from the New World as a result of Columbus' voyage of exploration in 1492. By 1570, use of the plant had become a general practice throughout Europe. Herbalists were quick to credit tobacco with having curative powers, but its use as a preventative or curative medicine was soon discredited. James I of England referred to the habit as "This filthy custome...loathsome to the eye, hateful to the nose, harmful to the brains, dangerous to the Lungs." However, by the 17th century, the use of tobacco had become a social obsession, indulged in by chewing, smoking, or snuffing.

Snuffing was an alternative method of tobacco use, involving the practice of inhaling a small amount of finely ground tobacco. Social convention dictated that a small amount of the powder be pinched between thumb and forefinger, and released at the nostril while inhaling vigorously. The effect was to cause a violent sneeze, which was thought to clear the brain and provide many other salubrious benefits. This fine powder was carried in a variety of small containers or snuff-boxes. Snuffing became an elaborate social ritual, complete with specific mannerisms. Although snuffing was popular in Europe, it was a custom that was never generally accepted in America, where smoking and chewing were the preferred methods of indulgence.



Rose Croix snuff box, France, ca. 1800. A rectangular box with hinged lid of pressed horn. The raised design displays the Rose Croix, a Broached Thurnal, and sword surrounded by nine flames (Knights Elect of Nine). In a horizontal panel above, a five-arch bridge and seven skulls-and-crossbones (Knight of the East, or Sword), and a serpent eating fruit in the Garden of Eden (Lodge of Adoption, i.e., feminine Masonry).

Despite this, snuff boxes were a fashionable mark of gentility in large American cities.

Snuff boxes were made of ceramics, metals and thermo-plastics, but those decorated with Masonic symbols were usually made in France or England from bone, papier-mâché, horn, or burlwood. During the Napoleonic period, French prisoners of war in England utilized small pieces of bone to fashion items for sale by which they might earn money to purchase small necessities that would help ease the conditions of their confinement. At that time, Freemasonry in France enjoyed sanction by the Imperial family, and items carved with Masonic symbols found a ready market among the British brethren. After Napoleon's fall, Freemasonry continued to be sustained by the restored Bourbon monarchy, extending the popularity of Masonic snuff boxes into a period that gave rise to thermoplastics.

Horn, tortoiseshell, and burlwood were also natural materials favored for making



Masonic snuff box, England, ca. 1815. A rectangular box of bone with carved hinged lid probably made by a French prisoner during the Napoleonic wars. Originally, seven steps led to the door of the Masonic temple, but the top two steps have been obliterated, perhaps indicating its owner was a member of a Royal Arch Chapter. The pentagon appears in the arch above the door.



JOHN D. HAMILTON, 32°, a member of the Scottish Rite Valley of Boston, is the curator of collections at the Scottish Rite Masonic Museum of Our National Heritage.



Masonic snuff box, France, 1790-1810. A round papier mâché box with engraved and découpaged cover. Female allegorical figures of Wisdom and Beauty stand alongside the pillars Jachin and Boaz in the forecourt of Solomon's temple.

snuff boxes. As thermoplastics, they became pliant and malleable when heated and softened. The lid could then be impressed with a die-cut design that could be used repeatedly. Occasionally, a die was signed by the engraver.

Papier-mâché boxes were made from layers of pulp paper moulded into a desired shape, usually circular, and lacquered inside and out. The lids were decoratively painted. About 1815, hand-painted snuff boxes were supplanted by those decorated with colored engravings that were pasted on and varnished, a technique known as *découpage*. Many of the engravings were of French or American origin, and often depict portraits of American

military heroes such as Washington, Lafayette, Jackson, Stephen Decatur, Isaac Hull, or William Bainbridge; as well as decoration partially derived from Masonic certificates or apron designs.

During the 18th and 19th centuries, many Freemasons indulged in tobacco and snuff while enjoying Table Lodge. Such a popular social habit produced much specialized paraphernalia. It is, therefore, not surprising that a number of Masonic snuff boxes have survived.

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



Masonic snuff box, England, 1800-1820. A round box with cover of pressed horn displaying Masonic craft symbols. The design is bordered by signs of the zodiac representing the seven planets and their Latin names. The lid is marked "Bradwell," the name of the die-sinker.

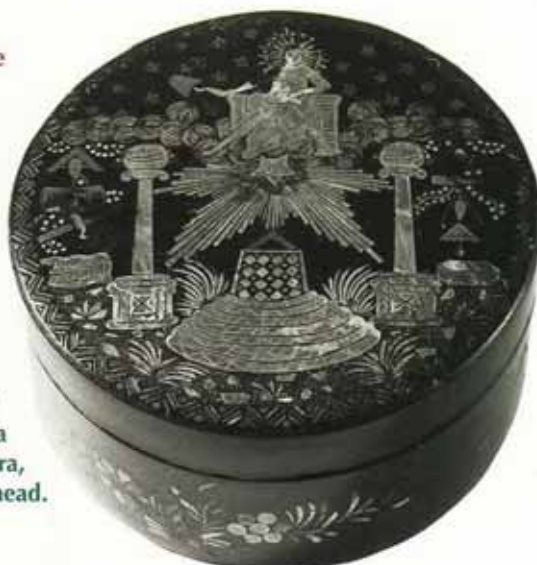


Masonic snuff box, France, ca. 1780-1800. A rectangular box with pressed horn lid displaying an allegorical Masonic scene. A Master Mason stands between the pillars Jachin and Boaz, under the square and compasses. Figures representing Prudence and Justice stand triumphant over prostrate figures representing man's vices.



Royal Arch snuff box, England, ca. 1815. A bone prisoner-of-war box with carved hinged lid. A spade and pick appear on the base of the pillars. One block of stone has been dislodged in the arch.

Masonic snuff box, Japan, 1800. A round papier mâché box with inlaid cover of copper, silver and mother-of-pearl. Above the seven-step dias and Masonic altar appears a Buddha-like seated figure of a Master Mason holding a trowel. A radiant halo, or aura, surrounds his head.



New Home for Syracuse

Scottish Rite Valley and Lodge build new Masonic Center

The Scottish Rite Valley of Syracuse has a permanent home once again. The new Masonic Memorial Center was dedicated on April 19 at the time of the Valley's annual spring reunion.

The center was built in cooperation with Centerville Lodge No. 648, with both organizations sharing the cost of construction. Also meeting in the building is the local chapter of the Order of the Eastern Star.

The structure provides for office space, lodge room, conference room, dining room, kitchen and rest room facilities all on one floor. Valley Secretary Kenneth R. Gibson, 32°, comments, "Some people like to say that it's 'on the level'." Surrounded with ample parking, the building is fully handicapped accessible.

Sovereign Grand Commander Robert O. Ralston, 33°, participated in the consecration and dedication of the new building in April. Assisting were New York Deputy Bruce W. Widger, 33°, Active Members Harold L. Aldrich, 33°, and Douglas K. Wilson, 33°, and Commander-in-chief John R. Fuller, 33°.

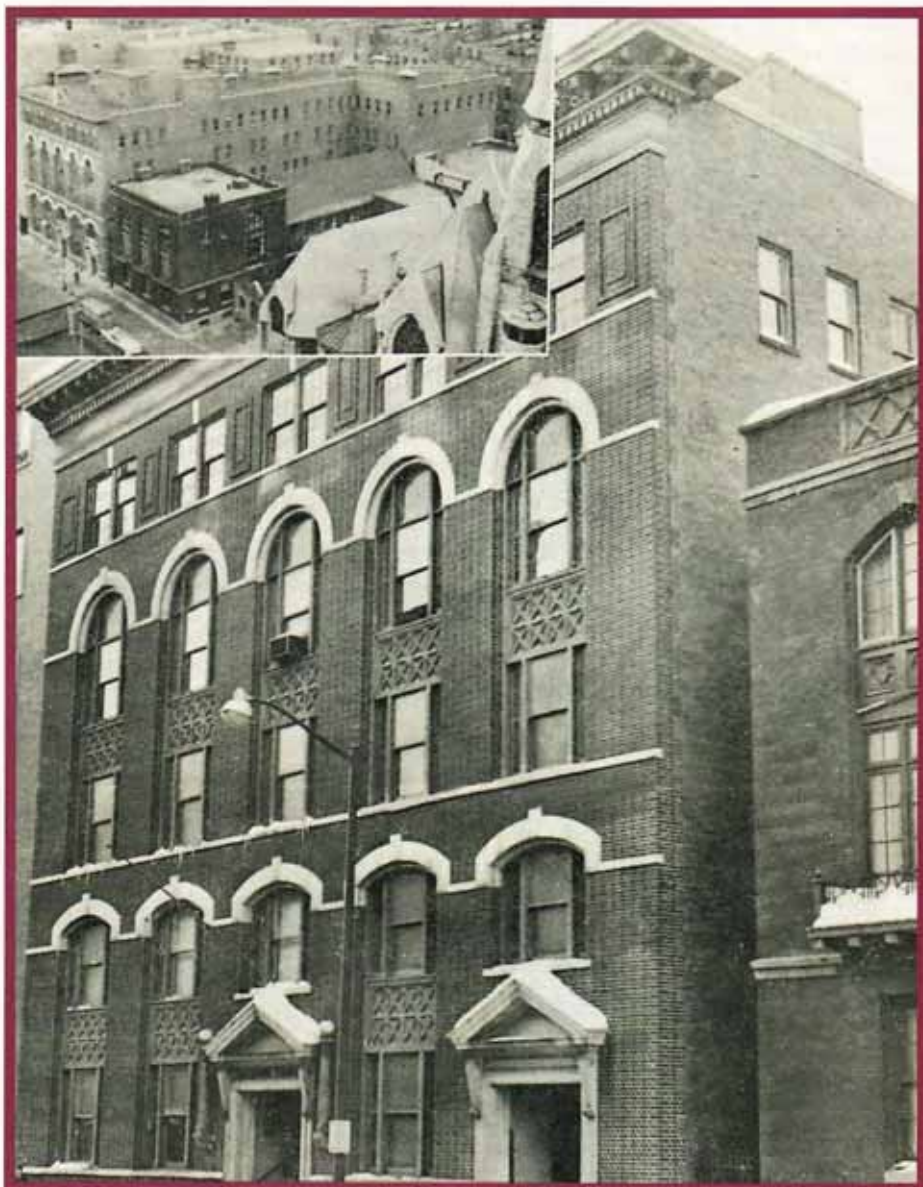
Frederick D. Greene, 32°, has been spearheading the building program as chairman of the Steering Committee and continues to serve as chairman of the trustees for the Memorial Masonic Temple Corporation. Brother Greene commended all those who had supported the project. "It stands as a monument to the fraternal spirit and what can be accomplished with teamwork, cooperation, planning and leadership," he said. In particular, he cited the efforts of Ill. Herbert Gerhardt, 33°, and Ill. Fred R. Sears, 33°.

For many years the Scottish Rite met at the Masonic Temple on Montgomery Street. In 1961, the trustees of

the Scottish Rite Bodies purchased the building from the Syracuse Masonic Temple Corporation, and the building underwent a major renovation. When the Scottish Rite trustees decided to sell the building in 1985, the beautiful scenic backdrops used in the portrayal of various Scottish Rite degrees were shipped to the Supreme Council at Lexington, Mass., for safe keeping at the Scottish Rite Masonic Museum of Our National Heritage.

For the past eleven years, the Valley of Syracuse held meetings in the East Syracuse Masonic Temple. The new facility opened in January and is fully funded by combining the building fund resources of the lodge and the Scottish Rite, together with members' pledges.

Since the New York Valleys of Cortland, Norwood and Watertown do not have all four Scottish Rite Bodies, members from those Valleys receive the 32° at the Consistory in Syracuse.



The Syracuse Masonic Temple on Montgomery Street was sold in 1985. The inset photo shows a birds-eye view of the Temple as well as the parish house of St. Paul's Episcopal Church and a portion of the church.



The new one-story building, dedicated in April, is a joint venture between the Scottish Rite Valley of Syracuse and Centerville Lodge No. 648.

'Masonic Philanthropies' Updated

Just off the press is the latest edition of *Masonic Philanthropies: A Tradition of Caring*. The updated version is again published jointly by the Northern and Southern Supreme Councils of the Scottish Rite.

The first effort, published by the Supreme Council for the Northern Masonic Jurisdiction in 1987, was the brainchild of Ill. John H. Van Gorden, 33°. He worked with Ill. Stewart M.L. Pollard, 33°, to compile figures from Grand Lodges and other Masonic groups. That version was named *Masonic Charities*.

The name was changed to *Masonic Philanthropies* in 1991, when Dr. S. Brent Morris, 33°, authored an updated and color-illustrated version, using 1990 statistical data. Dr. Morris, with an interest in Masonic research and fascination with statistical data, was a perfect blend for this project. Some 85,000 copies were distributed, making it one of the most popular books ever written on Freemasonry.

Dr. Morris has again put his talents to work to compile figures from 1995. The results show that Masonic philanthropies contributed \$750 million or **over \$2 million per day**, of which 70% went to the general American public.

The latest edition also contains some charities that were not included in the previous edition.

In the Foreword, the two Sovereign Grand Commanders point out that the examples of Masonic philanthropies should serve as an inspiration

for those who may ask, "But what do Masons DO?"

It should be emphasized that much of the "\$2 million per day" comes from funds invested over the years for the purpose of Masonic philanthropy.

Copies of the new edition are available for \$5 (postpaid) or in purchases of 50 or more copies at a 40% discount, plus shipping.

Orders can be sent to Supreme Council, NMJ, P.O. Box 519, Lexington, MA 02173.

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.

(WATER) + (INTRODUCTION)

– (WORD) + (GIANTS) – (COUNTER)

+ (SLIPPERY) – (PAINT) + (PANTS)

– (INSIST) – (SPLIT)

=

Clue for this puzzle appears on page 16.

Answer from previous issue: SHRINERS

A Profile in Courage

Illinois Mason gets his wish before he dies

Reprinted from the June/July 1997 issue of *Scottish Rite News*, edited by Randall W. Becker, 32°, and published by the Valley of Chicago.

Leighton Oliver suffered 2nd and 3rd degree burns over 65% of his body when he was only 11 years old. A strong yet sensitive child, Leighton bore his ordeal of pain for seven years following that devastating accident.

Leighton was the son of Anthony Oliver, 32°, Senior Warden of Gourgass Chapter of Rose Croix, Valley of Chicago.

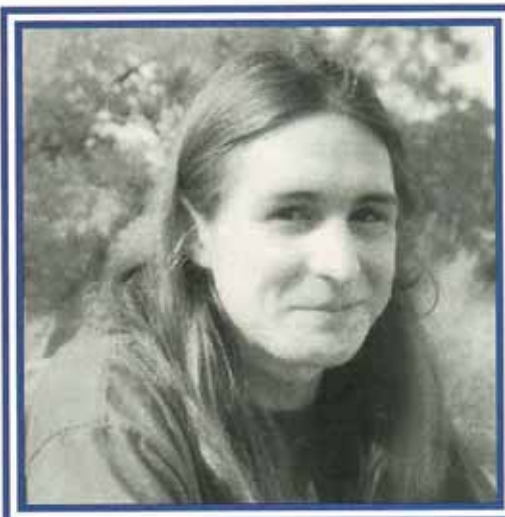
To quote his father, "Leighton's mother had to rub his arms and chest three times a day to stretch the skin, causing him severe pain, but preventing him from becoming crippled for life. As you can imagine, that pain was intense for both Leighton and his mother."

"During these years he became a caring friend who listened to children, a gentle advisor to his peers, many from broken homes, who came to him in confidence with their troubles."

"Leighton overcame his pain to become a natural leader, loving his friends and being loved by them. He graduated from high school when no one expected he could. Always cheerful, he cherished photography, and wanted his own darkroom. He was always at home in nature, especially woodlands and lakes, a place where he would often go to as a 'thinking spot.' Soccer was his joy, and indoor soccer at home got him through lots of his pain."

All this time, Leighton's family was helped financially by the Masonic fraternity, helping to pay the staggering medical bills from the accident.

"Then, last year, he was diagnosed with cancer, and his ordeal became



Knowing that Masons had come to his aid, 18-year-old Leighton wanted to join the fraternity. Special dispensation was obtained to waive the age restriction to allow the cancer patient to join while he was physically able.

by coming to his aid, he had always wanted to become one of us."

Leighton got his wish. He was made a Mason the afternoon of February 19 in the Oliver home in Aurora. Valley of Chicago brethren who communicated the degrees were: John Dowling, 32°, for St. Cecilia Lodge, (apron, lectures, obligations and grips); Executive Secretary Dick Yena, 33°, for the Scottish Rite degrees 14°, 16°, 18°, and 32°; Harry Brahmstadt for St. Bernard Commandery No. 24, Knights Templar, and Reverend Tom O'Connor for the Shrine.

worse. He told me he wanted to die, but couldn't hurt his family any more than he already had with his pain. When the cancer was declared terminal, Leighton left the hospital and came home to his family. During his last few weeks, 40 or 50 kids a night flocked to the house to visit. He maintained his cheerful nature, bearing his tragedy with courage and fortitude. And knowing that the Masons had saved his life

"The bravest sight in the world is to see a great man struggling against adversity."

— Seneca, Roman Writer, Philosopher

Leighton passed away in Slidell, Louisiana, on March 12, seven years nearly to the day from when his ordeal began. He had told his mother he wanted a Viking funeral and his friends made a raft of rushes and flowers and a portion of his ashes; his brother Fletcher set it afire with a flaming arrow, and they set it adrift on a forest preserve lake where he had communed with nature.

Said his father, "God had answered Leighton's prayers, his soul had outgrown his body. We will never know how many lives he touched with his advice to others, advice that could have changed their lives for the better. He died as he lived, an example of courage and compassion to his friends and family." ❀



A month before he died, Leighton Oliver had an opportunity to sit with his father, Tony, at a Scottish Rite meeting.

Masonic Information Center Gets the Word Out

Here is a list of some of the items that are now being distributed through the Masonic Information Center. The material has been produced under the supervision of a national supervisory review board.

Based in Washington as a wing of the Masonic Service Association, the MIC was established to serve as a central source for accurate information about Freemasonry. It provides information to the general public through national and local media, responds to criticism of the Masonic fraternity, and assists Grand Lodges and their members in disseminating factual information about Freemasonry.

The center was the brainchild of the late John J. Robinson, author and defender of the craft. MIC was organized in the spring of 1993 and is dedicated to his memory.

The review board is examining various ways of reaching the general public. In the past, the fraternity has been known for having remained silent when attacked by anti-Masons. Although Masons were fully aware of the absurdity of the attacks, many non-Masons were beginning to assume that the anti-Masonic comments were valid.

The MIC material is available through the Masonic Information Center, 8120 Fenton St., Silver Spring, MD 10910. For further information, call 301-588-4010.

BROCHURES

A RESPONSE TO CRITICS OF FREEMASONRY

Brochure responding to several of the alleged points of conflict between Freemasonry and Christian theology. #BR-120 5¢ each (in any quantity) plus shipping.

FACTS ABOUT FREEMASONRY

Brochure answering many of the most frequently asked questions about the fraternity. #BR-110 5¢ each (in any quantity) plus shipping.

BOOKLETS

THERE IS NO SIN IN SYMBOLS

16-page booklet showing pictures and explanations of symbols used in everyday life and symbols used by Masons and Masonic-related organizations with explanations about their origin and meaning. #BL-201 25¢ each PPD); 40% discount in lots of 50 or more copies, plus shipping.

WHAT'S A MASON?

16-page booklet describing the Masonic fraternity and its purposes. Explains what happens in lodge meetings and answers many frequently asked questions about the fraternity. #BL-202 25¢ each PPD); 40% discount in lots of 50 or more copies, plus shipping.

BOOKS

IS IT TRUE WHAT THEY SAY ABOUT FREEMASONRY?

By Art deHoyos and S. Brent Morris (foreword and addendum by Jim Tresner). A response to some of the more virulent anti-Masons, this book takes on several of Masonry's critics and refutes their charges. For example, Albert Pike and the "Luciferian" doctrine; James Dayton Shaw's "exposé" of Freemasonry; Ron Carlson's lectures on the "Evils of Freemasonry" are discussed and refuted on a point-by-point basis. The 1997 **Second Edition** is updated with 100 pages of new material added. Available through MIC @ \$7.50 (PPD); quantity purchase (50 or more) 40% discount, plus shipping.

Traveling Exhibit Opens at Museum

'Theatre of the Fraternity' arrives in Lexington

A traveling exhibition featuring Scottish Rite scenery has opened at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass.

"Theatre of the Fraternity" was conceived and curated by C. Lance Brockman. It opened last fall at the Weisman Art Museum, University of Minnesota. The exhibition, which will remain in Lexington until Feb. 1, shows how the Scottish Rite, at the turn of the century, adopted the full theatrical trappings of the popular-entertainment stage. The exhibit concentrates on the era from 1896-1929.

It was during this period that many new buildings were constructed to accommodate stages to portray the Scottish Rite degrees.

In 1987, Brockman had prepared an exhibition focusing on turn-of-the-century popular-theatre design, particularly the production of the Twin City Scenic Company, whose archives are at the University of Minnesota. This led him to study the period in which many sets and drops were created for the Scottish Rite degrees.



Today, much of the original Scottish Rite scenery, costuming, and lighting is still in use, with the result that a rich aesthetic heritage has been preserved.

"Theatre of the Fraternity" examines both the 19th century fascination

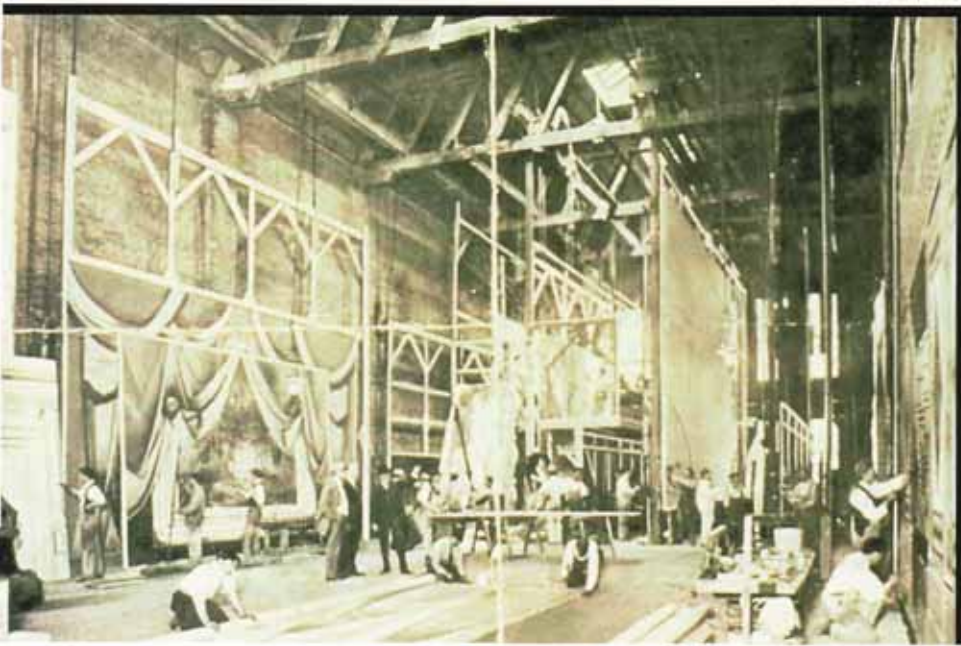
with fraternal associations, and the use of theatrical elements as a means of dramatizing the initiation experience.

It illustrates through actual historical costumes, novel sets, photographs, rare printed programs, objects and watercolor sketches, the brilliant imagery, pageantry, and compelling drama of the Scottish Rite stage productions.

Visitors to the exhibition will also experience the visual genre of the bygone Victorian era dominated by traditional drop and wing scenery. Interactive displays will demonstrate special stage effects. These scenic effects were all produced from theatrical techniques commonly found in the Victorian stage.

An interior view of the Sosman and Landis Scene Painting Studios of Chicago. The backdrops were painted on frames similar to the one on the left side of the image. A completed backdrop was cut off the frame and rolled on hollowed basswood tubes for shipping by rail to the theatre or temple.

— Weisman Art Museum photos



The Stamp Act

A Philatelic Review

By Robert A. Domingue



Jose Gavalcanti Melo, Grand Master of the Grand Lodge of Pernambuco, Brasil, has graciously supplied a set of the latest Masonic issue — a stamp and souvenir sheet issued on April 8, 1997, to honor the 50th anniversary of the Interamerican Masonic Confederation. This organization held its 17th Grand Assembly on April 9-12 in Santiago, Chile. The I.M.C. members include 64 Grand Lodges representing 21 Latin American countries which all conform to the same high ideals and goals for Universal Freemasonry.



Rufus Putnam was made a Mason in American Union Lodge while at West Point in July 1779 and received the second and third degrees the next two months. When this Lodge brought its altar to rest at Marietta, Ohio, he sat as Junior Warden and then



served as Master of that lodge for seven terms beginning in 1794. He was chosen to be the first Grand Master of the Grand Lodge of Ohio in 1808, but his health prevented him from actively participating.

Born in Sutton, Mass., in 1738, he was orphaned early in life but managed to continue his education. He served in the French and Indian War before resorting to farming, milling and surveying. He later served in

the Revolution, rising to the rank of Brigadier General. Interested in the bounty lands in Maine and Ohio, he led the Ohio Company advance party to Marietta. Liberally endowed with practical common sense, he became known as the Father of the Northwest Territory.

He is shown on a stamp issued by the U.S. in 1937 to commemorate the 150th anniversary of the Ordinance of 1787 and the creation of the Northwest Territory. He died in Ohio in May 1828.



Canada's 12th Prime Minister, Richard Bedford Bennett, was born in Hopewell Hill, New Brunswick, in 1870. Graduating from Dalhousie University, he embarked on a teaching career. He soon was attracted to law and was admitted to the bar in 1893. He entered politics in the local legislature rising to Minister level and by the 1930s was a well-known delegate



and negotiator. He served as Prime Minister from 1930-35. He retired to Great Britain in 1939 and died there in 1947.

Brother Bennett received his degrees in Miramichi Lodge No. 18, Chatham, New Brunswick, in 1896. He also affiliated with Ashlar Lodge No. 28, Calgary, Alberta, in 1910.



On June 4, the USPS released a stamp honoring the Marshall Plan. Bro. George Catlett Marshall was made a Mason-at-Sight by the Grand Master of the Grand Lodge of the District of Columbia on Dec. 16, 1941. He never affiliated with any lodge.

A graduate of V.M.I., he was commissioned a 2nd Lt. of Infantry in 1901 and served in the Philippines for his first tour. During WWI, he served as Chief of Operations with the U.S. First Army in France. At the outbreak of WWII, he was appointed U.S. Army Chief of Staff. He became General of the Army in 1944. He became U.S. Secretary of State in 1947 and announced the Marshall Plan or European Recovery Program. He later served as Secretary of Defense and was awarded the Nobel Peace Prize in 1953. He died in 1959.



The USPS issued a \$2 stamp depicting William Jennings Bryan in March 1986. Brother Bryan received his



degrees in 1902 at Lincoln Lodge No. 19, Lincoln, Nebraska, and after moving to Florida, affiliated with Temple Lodge No. 247 in Miami.

Brother Bryan was admitted to the bar in 1883 and by 1891 was a member of Congress from Nebraska; he was also Editor of the *Omaha World-Herald*. He ran three unsuccessful Presidential campaigns, losing to McKinley in 1896 and 1900 and to Taft in 1908. As Secretary of State in Wilson's cabinet, he negotiated 30 treaties.



The 52-cent stamp issued in 1991 for two-ounce postage portrays Brother Hubert Horatio Humphrey. He was born May 27, 1911, at Wallace, S.D., and died in Waverly, Minn., on Jan. 13, 1978. He began his career as a pharmacist but by 1948 was firmly established in politics as Mayor of Minneapolis. His peak was achieved with a four-year term as Vice President under Bro. Lyndon B. Johnson and a run on his own for President in 1968. He received his degrees in Cataract Lodge No. 2, Minneapolis, in 1946. He was the recipient of the Grand Lodge of New York Distinguished Achievement Award in 1973.



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



By THOMAS W. JACKSON, 33°

Masons Along The Rio Bravo by Joseph E. Bennett. Published in 1996 by the Masonic Grand Lodge Library and Museum of Texas, P.O. Box 446, Waco, Texas 76703. \$5.95 (postpaid).

Ill. Brother Joe Bennett, 33°, has again written an interesting, easy-to-read book involving Freemasons and Freemasonry. I have previously reviewed *Six Guns and Masons* and *Music, Mason, Music* — both written by this author. He also used his artistic talent to illustrate the book which adds to its value to the reader.

This text, as with *Six Guns and Masons*, is set in the early days of the West but localized in the Rio Bravo area. It presents the impact of Freemasons and Freemasonry during that turbulent period in our history. Bennett again has made no attempt to glamorize those involved to the sacrifice of historic accuracy; so when you read him, don't look for glorification of the craft.

In *Masons Along The Rio Bravo*, the Spanish name for the Rio Grande, he presents the lives and activities of seven Masons specifically and others with whom they interact. The last chapter relates some of the notorious feuds in that area at that time.

The seven Masons discussed in the book are Santa Anna, Jack Hays, James B. Gillett, Pecos Bill Shafter, Tom Catron, Oliver M. Lee and Black Jack Pershing. With each of these men, Bennett relates their life's involvement in the episodes which caused their names to be remembered. He also points out their Masonic history.

Santa Anna, of course, is a name we would prefer to not have related with the craft, and there is no lodge which acknowledges his membership, but his knowledge of the signs and his possession of a Masonic apron implies the possibility. It is thought that he affiliated with the Scottish Rite while on duty in Texas. Regardless, he did impact history and cannot be ignored.

The others presented were of a more positive influence as lawmen, cattlemen, military men or politicians, the most famous being Black Jack Pershing. Pershing probably left a greater impact on history, and Bennett devotes more pages to his influence than the others.

The chapter discussing the feuds is an interesting revelation to those who were unaware of the conflicts which were played out in this period of our history. It also presents the political maneuvering that evidently was as important then as it is today.

One advantage to reading Brother Bennett's books is that it is not a painful project to learn. His writings are enjoyable to read, easy to understand and unbiased. They give to the reader information about our Brothers of the past which we would probably acquire nowhere else, and the reader can acquire it with little effort.

Masons Along the Rio Bravo is a book which all of our members would probably enjoy. I recommend it.



Following publication of the May issue of *The Northern Light*, I received a communication from Christopher Knight, co-author of *The Hiram Key*. In it he questioned several points in my review which merit my response.

He points out a concern from my statement questioning the integrity of the authors inasmuch as they quote portions of ritual which we obligate ourselves not to reveal. Their position was qualified through the United Grand Lodge of England's present statement regarding only the modes of recognition to be protected.

We, in general, in the Grand Lodges of the United States also make that same statement, but it does not nullify our "obligation." I verified with the United Grand Lodge of England that they state there are no secrets in Freemasonry save for the passwords and grips but regard other things as private.

The authors also indicate that they believe there to be nothing in the book that *could* possibly distress Jews or Freemasons. I agree that there is nothing that *should* distress because it is an expression of hypotheses, but then we must acknowledge that any divergence from the status quo will cause distress, and I have talked with those who were distressed.

They also state, "For the record, we absolutely did not claim that Jesus Christ was a Freemason. That would be as silly as the Vatican claiming that Jesus was a Roman Catholic. What we claim is that Freemasonry developed sometime after 1307 and before 1440, and that it uses rituals that are based upon ones used by the Jerusalem Church." However, from talking with others who read the book, I found them to have the same impression.

I quote from chapter 11 of *The Hiram Key*. "If we were right that there is a direct connection between Freemasonry and the Qumranians, and that the Qumranians were the first Christians, it follows that Christ must have been, in some sense of the word, a Freemason himself. We were aware that this is a notion that will horrify many modern Christians, particularly Roman Catholics, but we did indeed find the evidence that this is exactly what he was."

Perhaps I read this differently from what the authors intended, but, at best, it is a misleading statement.



The Second Messiah by Christopher Knight and Robert Lomas. Published in 1997 by Century Books Limited, Random House UK Ltd., 20 Vauxhall Bridge Road, London SW1V 2SA, England. £16.99.

The Second Messiah is a sequel to *The Hiram Key*, the first book by these authors. I reviewed that book for the May issue of *The Northern Light*, and I again want to emphasize that **they do not speak as the voice of Freemasonry**. The style and intent of this writing remains the same as in *The Hiram Key*, and my basic appraisal of this text is not much different from that of the first book.

The required research and thought which went into the preparation of *The Second Messiah* would be admirable

in any field of endeavor; the conclusions remain debatable, and again the result is sure to raise the ire of many theologians and Freemasons in general, the Catholic hierarchy, and the United Grand Lodge of England in particular.

In the introduction, Knight and Lomas indicate that their findings revealed in *The Hiram Key* "were warmly received by many biblical, Templar and Masonic scholars, as well as several Catholic priests." They also state that support and congratulations were received from Masonic members of "every rank" in the British Isles. I'm not sure what this translates into, but I have received a number of negative comments along with the positive.

Again, I emphasize that my reviews are written upon the acknowledgment that any writer may present his theories and propose conclusions. This approach stimulates thought and interest as both these books have done. I again, however, continue to have a problem with the conclusions being presented as absolutes.

In essence both books are committed to tracking the continuing evolution of the beliefs and teachings of the original Jerusalem church as the authors perceive them. This text expands upon propositions from *The Hiram Key* and, more especially, on the theories of the origin of the Shroud of Turin, the Templar connection and the relationship of Freemasonry to both. They tie in the Arthurian legend and the search for the Holy Grail along with a concept that Tarot cards were a creation of the Templars to convey a message while reducing risk to them. The final conclusion reached is that "Jacques de Molay" is the second Messiah, that the surviving members of the Templars worshiped him, and that Freemasonry was a "cult" that arose out of them. (I emphatically disagree with their labeling Freemasonry as a cult. Such classification by present-day definition is categorically incorrect and detrimental to the craft.)

According to the authors, these teachings were recorded on scrolls and buried beneath Herod's Temple. They conclude "with certainty" that these Nasorean scrolls are today contained in vaults beneath Rosslyn Chapel. A fascinating tale is then developed to justify and support the hypothesis. The scrolls are excavated from beneath the Temple by the nine original Knights Templar whose purpose for being there was precisely that.

Recorded in the chambers beneath the Temple were the genealogies of the children of the priests tracing lineage back to David and Aaron. Following the destruction of the Temple, the survivors took the designation of "Rex Deus" (Kings of God) and passed this information through succeeding generations. It was the then members of the Rex Deus families who were the driving force behind the Crusades, their purpose being to claim their inheritance.

The book implies that the United Grand Lodge of England has suppressed all knowledge of Freemasonry prior to 1717 and offers "evidence" that "higher degree" rituals were worked several hundred years prior to that date. "The Grand Lodge of London" was, according to the authors, nothing more than a gentlemen's dining club, with credibility built on the reputations of their predecessors.

They continue by stating that the Duke of Sussex undertook a project of erasing all original meaning of these degrees and "threw away the whole purpose of the organization." They say Pike did the same in the Southern

Jurisdiction of the Scottish Rite in the United States, his being "unashamed of his appalling ignorance and arrogance."

Referencing the 33° the authors state, "All we know for sure of this ultimate degree is that it once told the secret of the founding of the Order and described its ancient origins."

They support this conclusion with information received from the American author of *The Sirius Mystery*, "a direct descendent of George Washington" (highly doubtful, since Washington had no known children). This man was supposedly told by a relative, a 33° Freemason, to join the craft and seek an "accelerated" promotion (also highly doubtful) so he could hear the secret things apparently connected to ancient Egypt. Conclusions supported by such as this do little to add credibility to their cause.

I find a real problem when the authors give de Molay's final words by qualifying it: "Of course there were no journalists in the crowd that day and certainly no written script . . . so it is reasonable to assume . . ." Then they go on to state that the words he spoke were not of a Christian Order, referencing the Templars, because "nowhere in his **one-hundred-and-three word** (emphasis is mine) parting speech did de Molay mention Jesus Christ."

I guess great conclusions must require great assumptions, but I feel that the many assumptions in this book undermine the conclusions, and I continue to find the dogmatic conclusions disturbing. But I was not there; I do not know. My concern remains that this book will add fuel to the fires of anti-Masonry.

That aside, however, I continue to support anyone's right to express his theories whether I accept them or not, and there are "theoretical" conclusions reached that I do not accept.

The book makes you think, and there is nothing wrong with thought. Govern yourselves accordingly.



In my review of *The Hiram Key*, I expressed a concern that there would be those who accept the written word of a Freemason as the dogma of Freemasonry. The Conference Minister of the Conservative Congregational Christian Conference picked up a copy of *The Second Messiah* in London and wrote in a newsletter that "it confirmed everything I have read by Freemasonry's critics." He refers to the authors as "two obviously prominent Freemasons." Thus, the predictable occurs.

It is sad that in supposedly intellectual circles one cannot write without fear of condemnation nor read without considered comprehension. What is written as theory and opinion is exactly that, and, when it is read, it must be read as exactly that. I cannot condemn authors for writing, but I can criticize readers who accept writings of authors as dogma without verifying facts concerning their qualifications. Just because one can write, that does not make him an authority.

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



HealthWise

■ A 30-minute nap helps

A Swedish study on napping shows that after a full night's sleep subjects perform best (no surprise).

After four hours sleep with a half-hour late-morning nap the next day, subjects performed just about as well on a computer-alertness test as those who slept a full night.

Those who slept four hours and had no nap the next day did poorly.

Doctors at the VA hospital sleep lab in Dayton, Ohio, suggest taking the nap a half hour to 45 minutes before you need to be most alert.

■ Oral insulin for diabetics

Because insulin is too fragile to pass through the intestinal wall into the bloodstream, diabetics must take daily injections. Researchers are rushing to solve the problem. One approach is to coat the drug with biodegradable polymer, which breaks down in the small intestine and can be absorbed. Experiments by Brown University were reported in *Nature*.

The University of Maryland discovered a bacterial protein called Zot that can open small gaps in intestine walls, creating a gate through which insulin can be absorbed. Drug companies are discussing further development and production of an oral insulin which will certainly be welcomed by diabetics.

■ Outdoor tactics

You are less likely to be attacked by stinging or biting insects if you avoid their habitats, like tall grass, flower gardens, and stagnant water. Barring that, avoid wearing perfumed lotions that smell like flowers. Don't wear brightly-colored or floral-patterned clothing (Dull white or khaki are best.) Use insect repellent sprayed on clothes and sprayed lightly on skin. Spray only on clothes of kids under twelve.

Don't use a product with more than 30% DEET. DEET can enter the bloodstream through the skin, according to the Centers for Disease Control and Prevention.

■ Cantaloupes are source of vitamins

Cantaloupes rank among the healthiest, and the earliest foods ever cultivated by humans.

They are bountiful sources of vitamin C and the mineral potassium, which helps lower high blood pressure. Cantaloupes and other orange-fleshed melons also contain lots of the antioxidant beta-carotene, which is crucial to immunity, eyesight, tissue health, and cancer resistance.

One cup of cantaloupe, about a quarter of a melon, delivers only 56 calories. It's filling, and an ideal food for all who are watching waistlines.

When selecting your cantaloupe, pick one that is firm and unbruised. The rind should be an even gray all over.

When fully ripe, the best melons will give a little when you put gentle pressure on the base with your thumbs, and will have a mild, sweet odor.



"The only exercise Wendell gets is jogging to the bathroom or kitchen and back so I decided to make it more strenuous for him."

A cantaloupe that is picked too soon will be hard and green. One that feels sticky is overripe. If you have to buy one that's less than ripe, let it stand out at room temperature for a couple of days. Refrigerate the cantaloupe when it's ripe.

Once cut, cover with plastic wrap. For extra convenience, cut up a whole melon at one time and keep it in a covered plastic container.

For variety, serve with yogurt, low-fat ice cream, berries or other fruit.

■ Fight hot weather dehydration

If you're too busy to stop what you are doing and get a drink of water, remember this: Your blood is 85% water; your brain, 75%; and muscles are 70%.

If a muscle is dehydrated, it loses 10% of its strength and 8% of its speed. (Athletes drink water as soon as they leave the game.)

A Scottish study shows that drinking water and other beverages after a hard workout reduces thirst but also increases urination. Drinking a high-sodium beverage causes less urination, leading to faster hydration.

■ The right amount of ice

Ice is the best treatment for the first 48 hours after a muscle bruise or sprained joint. Ice and cold packs help reduce swelling and promote recovery.

A non-fatty area such as a knee should be iced for no more than 10 minutes at a time. Padded sites such as a thigh can be iced for 30 minutes. Longer periods may damage nerves and membranes.

■ Vitamin E slows Alzheimers

Researchers have found that ordinary vitamin E slows the progression of Alzheimer's disease. In the studies, the Parkinson's disease drug Eldepryl had a similar effect. Researchers at Massachusetts General Hospital are now giving vitamin E to Alzheimer's patients. The study, directed by Columbia University, showed that while the treatments do slow the progress of the disease, they do not make patients any better. The dose given in the study: 2,000 IU.

Strengthening Family Values

An Eau Claire, Wisconsin, middle school student with muscular dystrophy put down on paper his thoughts about his family and won first place in an annual essay contest sponsored by the Valley of Eau Claire. The event, available for sixth graders, was part of the Valley's Scottish Rite Masonic Family Life Program.

Josef Gapko's poignant words were reprinted in the local newspaper.

Josef's father, Laurie, later petitioned Eau Claire Lodge No. 112, and became a Master Mason. He has since joined the Scottish Rite Valley of Eau Claire.

Here is Josef's essay on "The Important Things I Learn from My Family."

By JOSEF GAPKO

Two of the most important things I have learned from my family are to have a good attitude and to stay optimistic.

When my brother was at a forensics tournament one time, he heard a girl give her speech. It started with a quote from *Candide* by Voltaire: "Everything is for the best in this the best of all possible worlds." This means that even bad things have a good side and that every cloud has a silver lining in its own way.

My brother pondered this for a while. Later he had to read *Candide* for English class. Reading the book inspired him. He has become a strong believer that the quote is true. Since then, he has passed this down to me. Technically, I cannot say I have learned this, but I am learning it.



Josef Gapko (right) has Duchenne muscular dystrophy, but he's not letting it stop him. Gapko practices the piano every day, and sees his hard work pay off in music and other areas. He credits his mom, Andrea, dad, Laurie, and brother, Jacob, for helping him keep a good attitude.

Another important thing I have learned from my family is to be thankful for the things I have and not to take what I have for granted.

Being in a wheelchair really bites. In spite of this, I am quite intelligent, have a creative mind, a good place to live and a good family. I think that puts me ahead of many people and makes me feel quite fortunate.

I also have learned from my family the ability to cope with most of my problems. I realize that, in the long run, ailments such as depression are not worth having. Inability to cope with problems might lead to things like depression. I don't want to be depressed because I plan on being on the Earth quite a long time. Having a disability such as Duchenne muscular dystrophy is something that could lead to depression, but I'm not going to let it control my life.

I have no control over muscular dystrophy, and I probably never will. My family teaches me to be hopeful that a cure for muscular dystrophy will be found within my lifetime.

From my family, I have learned you have to work earnestly to reach your goals. Hard work pays off and is necessary if you want to get anywhere in life. For example, I play the piano quite well. I have had to practice almost every day for four years to get as good as I am now. I plan on getting a decent job that pays well. To get that job, I will need to go to college for four or more years and study hard. My family teaches me that I will have to work hard to accomplish my goals.

My family has taught me many important things including optimism, thankfulness, coping skills, hopefulness and diligence. I appreciate my family for their help and support. ❁

VIEWS FROM THE PAST

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

Masonry and Public Affairs

We are living in our time through some of the most crucial hours of human history. There is no doubt that the future of human civilization is very much at stake. The dangers are at various levels.

There is the danger that we shall blow up most, if not all, of human civilization in a massive nuclear war. There is the chance that we might poison with radioactive contamination the air which the human race must breathe. There is still a third major area of danger. It is that we might destroy ourselves as Rome did. Our own society might go to seed through its luxury-loving materialism, sensuality, selfishness, apathy, greed.

I do not think we are doomed, but I am perfectly sure we shall not save the values that mean so much to us unless we awake to the present dangers and work for the purification of society. The principles, for which the Masonic Order stands and which individual Masons seek to exemplify, lie close to the heart of the world's need.

It is not enough for us to proclaim to the world the glory of the individual. We must declare the importance of community. Here is where a voluntary organization like the Masonic Order comes in. This kind of group represents one form of community, a precious form of community, based upon kinship of ideals, dedication and purpose.

Government, at levels from the township to the nation, represents an essential but different community. It is very important. But it remains a compulsory community. Nearly all of us belong to it by birth and by law.

The form of community which is represented by a voluntary organization goes far deeper. It is built upon freedom of choice. Those who make up such a community often make real sacrifices "for the good of the order." They are dedicated, committed.

I believe our Order, by fostering such qualities in its members, is capable of making a great contribution to the solution of the problems which are pressing in on our nation and the world.

In specific terms, this means to do our part to escape from the apathy and materialism of the age. Every one of us knows the principles compounded of self-reliance, of effective cooperation with others, of respect for God's laws, which have produced whatever has been great and noble in our nation's history.

Government at all levels plays a large part in our lives these days, and, like it or not, government is not going to grow smaller. The house lots on Mars will not be deeded by private realtors. So we must make government better, keeping it as limited as possible. It can only be made better if better men and women take part in the political process.

Our age can turn into one of the great fulfillment periods of history — one far greater than has ever been before. But it can only reach these heights if men and women who constitute society live and think in accordance with the great truths of being.

The Masonic Order constantly reminds us of these truths and exemplifies them in its organizational forms. It calls us to our social duty, our civic duty, our community duty.

As our lives demonstrate the principles we know and believe, the Masonic Order can be an ever more useful and vital element in creating, preserving and extending the good society to which — each in his own way, to his own tempo, by his own choice — all mankind can rally.

— From an address by Erwin D. Canham, 33°, editor of the *Christian Science Monitor*, at the 150th anniversary of the Supreme Council, 1963.

Change as Challenge

If nothing is permanent in this world except change, as Heraclitus noted in 500 B.C., why are we so easily threatened by it? William James observed at the turn-of-the-century, "A new and easier method is hard simply because it is a departure from the old." How many times have you observed this in your own lifetime?

The world hates change but this is the only process that has ever brought about progress.

Things were different in earlier times. Then there were few activities available to fill one's free time. But

simply put, that was then and this is now. Necessity demands that the craft either change with the times or be changed by the times. Our drastic drop in numbers in the last 30 years attests how we have fared from the effect of the latter. Now we must actively embrace the former, changing with the times if indeed the Masonic Order is to survive. Otherwise, we could just orchestrate ourselves out of existence, hardly a desirable consequence for an organization that has contributed so much to the making and molding of this nation.

So let's welcome the need to try something new in the craft by boldly embracing the four one-day conferral degree programs throughout the commonwealth as proposed by the Grand Master. This accommodation to change will prove fortuitous if it enables us to attract to our number more quality men of high principles who have much to gain from and much to offer this fraternity of ours.

— From an article by William D. Brown in the *Virginia Masonic Herald*, April-June 1996.

Attracting Masons to Masonry

Attracting more Masons or making Masonry more attractive to Masons? The craft has been divided on this issue. On the one side, many Masonic leaders advocate aggressive movement to attract more Masons, pointing out that the practice of "non-solicitation" and the failure to engage in "selective recruitment" are at the root of waning Masonic membership.

The Friend to Friend Membership Development Program initiated by the Grand Lodge of Pennsylvania is a case in point. That Grand Lodge, indeed, has shared the program with 20 Grand Lodges in the USA. Now lodges are experiencing a minor flood of petitions for membership.

Shall we adopt a similar program to make the public realize that Freemasonry is, indeed, a worthy way of life?

Mabini G. Hernandez has proposed the adoption of a moratorium in admitting new members into the craft: "During that period, we will clean, strengthen, and put in order our respective lodges. That is to say, we will correct wrong practices or irregularities committed by the so-called hoodlums in aprons, spoon-and-fork Masons, San Miguel Masons, the wannabees, and other undesirables among us. We should have denied those undesirables admission into the craft. But we did not. Now we have to reform them while dwelling in our midst."

To the objection that Freemasonry would die if we stop admitting new members for a specified period, he retorts, "On the contrary, we will find our strength reinvigorated."

According to him, during the moratorium period, we will implement an extensive and intensive Masonic education program. The Grand Lodge shall establish, direct, and supervise a Masonic school for the training, education and refinement of Master Masons who desire improvement in Masonry.

"Hopefully," Hernandez comments, "with the help of the Masonic school, our Masonic values and principles will not remain skin-deep and will penetrate and sink into our being and shape our way of life."

He proposes that the Grand Lodge act on petitions for Masonic degrees during the moratorium.

Hernandez agrees that instead of attracting more members, we must make Masonry attractive to the current membership by enhancing Masonic life, by turning Masonic proceedings into meaningful, stimulating, relevant experiences in lodge. He asks, "Why is attendance in lodge poor? Is it not because many of our lodges, other than dedicated to producing other Masons, are afflicted with chronic inertia and succumbing to ritualized boredom? Is it not because after having been initiated they do not get what they most desired: Light?"

What we find most enjoyable is the fellowship. This is ironic because we insist that we are not a mere social, civic or fraternal club, but rather, a worldwide fraternity with "nobler," "more glorious" aims. The problem is, the leadership in many a Blue Lodge has not adequately stimulated every candidate to persistently pursue those noble and glorious aims of Freemasonry or to make Masonic values, principles and precepts a part of his philosophy of life.

Today, parents in most countries are advised by population control experts to control the sizes of their families, so that they will be able to love, protect, and educate every one of their children. Masonic officers should, therefore, first satisfy the needs and aspirations of our fraternity's present constituency before attracting more members into the craft. True, a sustainable, thriving membership is a *desideratum*; it is however, the culmination of, not the basis for, a healthy Masonic family. Hence, before getting more adherents into the craft, we should first clean up our lodges — from the inside — and "let the faithful breast, the attentive ear and the instructive tongue be the measure of our hospitality."

No, we cannot make Masonry stronger, more vigorous, more vibrant by having a bigger membership. An old adage reads, "A chain is as strong as its weakest link." The strength of our craft should, therefore, be equated with quality, not quantity.

— From an article by Flor R. Nicolas in the March-April 1995 edition of *The Cabletow*, published by the Grand Lodge for the Philippines.

'Quick Quotes'

The man who complains about the way the ball bounces is likely the one who dropped it.

— Lou Holtz

Laughter is the brush that sweeps away the cobwebs of the heart.

— Mort Walker

When one door closes, another opens. But we often look so long and so regretfully upon the closed door that we fail to see the one that has opened for us.

— Alexander Graham Bell

Try not to become a man of success, but rather a man of value.

— Albert Einstein

Those who enjoy responsibility usually get it. Those who merely like exercising authority usually lose it.

— Malcolm Forbes

At a dinner party one should eat wisely but not too well, and talk well but not too wisely.

— W. Somerset Maugham

To the question of life, you are the only answer. To the problems of life, you are the only solution.

— Author unknown

I have discovered the secret of happiness. It is work, either with the hands or the head. The moment I have something to do, the draughts are open and my chimney draws, and I am happy.

— John Burroughs

Authority without wisdom is like a heavy ax without an edge: fitter to bruise than to polish.

— Anne Bradstreet

The ugliest three words in golf are, "Still your shot."

— Dave Marr

When the one great Scorer comes to write against your name, he marks not that you won or lost, but how you played the game.

Grantland Rice

Teenagers are people who express a burning desire to be different by dressing exactly alike.

— Anon.

■ X-ers save more

Generation X people, aged 18 to 30, have something in common with their grandparents. They save money. On average, X-ers save 16.2% of income, close to the 16.5% saved by 51- to 65-year olds, says the PaineWebber/Gallup Index of Investor Optimism. Baby boomers, on average save 13.2%.

■ Sleep before traveling

Don't wait until the night before leaving on a car trip to pack and make other preparations. A European study found that half of drivers don't get enough sleep before a long automobile journey. By starting the trip without enough rest, they increase their chances of having an accident.

■ Keep your message short

It's tempting to start a one-sided conversation when reaching an answering machine. Certainly no one will interrupt you. The problem is that details of important information may be lost. There is no opportunity for feedback from the other person, and you take up a lot of space. By filling the tape, you could prevent other important messages from getting through.

When you reach an answering machine, say what you have to say, but keep the message short.

■ Coming soon: Digital TV

In about one year, TV signals will appear in the language of computers, sweeping away a half century of



fuzzy television. The race to supply digital TV sets is on.

By 2006 all broadcasting will be digital. During the transition, stations will continue to send out analog signals, gradually winding down such broadcasts. To preserve the life of existing sets, equipment makers will market converters that enable those sets to accept digital signals.

■ Doing chores makes kids better citizens

There's no question that working parents need all the help they can get when it comes to keeping up their homes.

That means kids help too. But as they do their chores, are they helping themselves as well?

New research conducted at the University of Toronto indicates the answer is an emphatic "yes."

The study of children ages 9 to 14 shows that those with regular responsibilities at home showed greater sensitivity to the needs of others, were more responsible in other areas, and were more likely to spontaneously pitch in, both at home and at school.

■ New toll-free number

The third toll-free telephone number will be introduced next year. The Alliance for Telecommunications Industry Solutions says the 800 numbers ran out in March 1996 when 888 came into existence. Now 888's are almost exhausted, and 877 is due early next year.

■ Role models for marital success

Adults who grew up with an alcoholic parent are a third more likely to end up divorced, say experts writing in *Psychology Today*. But it's not destiny. By recognizing the problem and

seeking out happily married role models, they can increase their chances of success.

■ Discovering what kids really want

Kids really do understand that their working parents are squeezed for time. But a recent survey of sixth graders published in *Work and Family* produced some surprising facts.

The 11- and 12-year-olds said they accept and even enjoy not having their parents around a lot during the week. What they don't like is a big push for "quality time" on weekends. The consensus is that it's fine to hang out some with parents at home and have some activities with them, but it shouldn't be family time all the time. They want to spend some time with friends as well.

They also said they didn't want to "talk so much." It's not that they don't like talking to Mom and Dad, but too much conversation makes it feel forced. Parents' continuous questioning about everything in kids' lives made them feel that some of it just wasn't worthwhile.

Interviewed kids said they liked it when parents, mothers particularly, did things that they enjoyed. That included going to work and participating in some other non-work, non-home activities.

Answers to questions about how they plan to raise their own kids when they grow up, however, showed that the kids were not quite as benevolent as they claimed. The most common answers included some provision about splitting the time between home and family.



The Mind's Eye / *Schizophrenia Research*



DR. STEVEN MATTHYSSE, Director
Scottish Rite Schizophrenia Research Program

Four principles of charitable giving

This column usually discusses developments in mental health research to which the Scottish Rite schizophrenia research program has contributed. In this issue, however, I thought it would be interesting to reflect on the program itself, as a charitable endeavor. Four principles, built into the program by its founders more than 60 years ago, have made it a success. They are worth reflecting on.

Altruism. Schizophrenia is not common among the members of the Scottish Rite. In fact, the situation is just the opposite. Because its members typically are successful in business or the professions, and have positive interests in family life and community affairs, the rate of an illness that drastically impairs work and social life is naturally low.

The Scottish Rite schizophrenia benevolence is very different from the many support groups that have grown up around medical conditions. Many afflictions have support groups that also lobby for legislation that will help their cause, and sometimes raise funds for research. These groups do fine work, both in empowering their members and in obtaining needed help for them; but they are not pure benevolences in the sense of our schizophrenia program.

In a world where self-interest so often seems to be the dominant force, it is heartwarming to see a charity that is truly an expression of an altruistic impulse.

Commitment. In his Allocation before the 1935 Annual Meeting of the Supreme Council, Sovereign Grand Commander Melvin M. Johnson, 33°, introduced the new schizophrenia program in this way: "Last year we laid a new, though tentative, course upon the sea of benevolence...We have started a research into the cause of Dementia Praecox. We may or may not ultimately find that for which we search...we shall in any event open up new worlds in the unexplored intricacies of the human mind. Already, the attention

which has been drawn to the subject by our action, and the consequent stimulation of the activities of others, is worth our expenditure many times over."

In those early days, very little was known about the brain. The chemical transmission of the nerve impulse, the regulation of cerebral blood flow, the origin of brain rhythms, and the electrical activity that lies behind perception, memory, and language were still unknown. A revolution in human genetics was waiting in the wings. To solve the problem of schizophrenia at that time was impossible. The Scottish Rite's commitment made possible something even better.

The foundation was laid for a biological understanding, not only of schizophrenia, but of all mental and neurological disorders. The course was not always smooth.

Often the questions were raised, "Why is schizophrenia not cured? Where is our money going?" But the Scottish Rite persisted, and knowledge grew until the present time, when our techniques and concepts have finally brought the original goal within sight.

Professionalism. Here, too, Commander Johnson had an instinctive appreciation of the requirements of a charitable venture. "It is true that we lack and never will have the technical skill necessary to organize and conduct such scientific research," he said. "Fortunately, there exists an organization which has the skill, ability and willingness to plan and to direct it for us."

In those days, the guiding organization was the National Committee for Mental Hygiene, but over the years the schizophrenia program has recruited its own committee of scientific advisors. It has been a remarkable committee, unique among scientific review panels, because of the length of service of the members.

Typical scientific review committees have a high turnover rate, because the work of studying the many projects that are submitted for consideration is

a substantial burden. Judgment in science, like appreciation of the fine arts, takes time and thought and experience to mature. Long-term commitment by professional advisors is only possible in an atmosphere of mutual trust.

Leverage. By "leverage" I mean directing the investment so that it will be amplified as much as possible.

In that same 1935 address, Commander Johnson recognized the principle of leverage: "Already, the attention which has been drawn to the subject by our action, and the consequent stimulation of the activities of others, is worth our expenditure many times over."

From the beginning, the leaders of the schizophrenia program decided to focus on research, rather than on offering clinical services. They recognized that scientific discoveries would benefit generations long after the investment was over. The late Dr. Richard A. Kern, 33°, advised that "money wisely spent for research produces benefits that work for all mankind and for all time."

The schizophrenia program has gained additional leverage by focusing on start-up grants for pilot projects. Many investigators have written that the grant they received from Scottish Rite put them in a favorable position to get substantial and long-term federal funding later. Our funds have been directed toward young investigators and have amplified the effects of our investment, because their early successes helped them to get established, and their early exposure to schizophrenia research has been motivating for their future work.



These four principles of charitable giving — genuine altruism, firm and long-lasting commitment, using the best professional knowledge, and amplifying the benefits from each dollar invested — have made our schizophrenia program nationally recognized as a landmark in charitable giving.

Our Readers Respond

Remembering 'Sugar Blues'

I really enjoyed the article on Clyde McCoy ("The Real McCoy," May 97). I shall always remember him and his "Sugar Blues."

I was stationed at the Technical Training Center in Memphis, Tennessee, in late 1942 through August 1943. We sailors were privileged to see and hear him many times as our entertainment. He never tired of playing for us.

To find out that he was a Brother is an added bonus. I'd like to see him on a U.S. postage stamp.
Arlington L. Lewis, 32°
Quakertown, PA

Mozart wasn't there

Brother Domingue states (The Stamp Act, May 97) that Wolfgang Amadeus Mozart was present at the initiation of Franz Joseph Haydn into the Lodge Zur Warhn Eintracht ("True Concord") in February 1785.

Actually, Brother Mozart was disappointed that he could not be present at Brother Haydn's Feb. 11 initiation, for Mozart had a concert scheduled that evening at which he premiered his important Piano Concerto in D minor, K. 466. (See *Mozart and the Masons*, by H. C. Robbins Landon,

and *Mozart and Masonry*, by Paul Nettl.)

Interestingly enough, Mozart's father, Leopold Mozart, arrived in Vienna from Salzburg that very day for an extended visit. On April 6, 1785, father Mozart was initiated into his son's lodge, Zur Wohlthatigkeit ("Beneficence"). Sometime between April 6 and April 16 Leopold Mozart received his Fellowcraft Degree, an occasion for which his son Wolfgang wrote a small song, *Gesellenreise*, or, The Fellowcraft's Journey, K. 468.

Thanks to Brother Domingue for always impressing us with a gallery of famous Freemasons.

Brian C. Reid, 32°
Indianapolis, IN

Prostate revisited

Do you believe in synchronicity?

The May 1997 issue of *The Northern Light* carried a brief article about shrinking enlarged prostates ("Healthwise"). The magazine arrived the same day that our local newspaper carried a letter to the editor written by a urologist, in which he presents a view of TUNA surgery that is quite different than the one in your column. I believe that it would be beneficial to the brotherhood if you would present the other side of the picture.

The urologist states that "TUNA (Transurethral needle ablation therapy) is akin to a laser in that patients have severe irritative symptoms."

He cautions patients to seek advice from a board-certified urologist before progressing on therapies that lack the long-term safety and effectiveness of the transurethral prostatectomy.

William S. Smart, 32°
Ho-Ho-Kus, NJ

Points to ponder

Why do they call it a TV set when you only get one?

How did a fool and his money get together?

How do they get deer to cross at that yellow road sign?

Why is abbreviation such a long word?

Why did kamikaze pilots wear helmets?

How do you know when it's time to tune your bagpipes?

Does fuzzy logic tickle?

What was the best thing before sliced bread?

Who do fish drink like?

What do dogs call the hottest days of summer?

Hi diddle diddle . . .

The attempt to use George Gallup and his survey methods to rationalize the establishment of the Children's Learning Centers and the Masonic Web sites continues to illustrate just how much the Scottish Rite is becoming the mirror image of the general nature of our society ("Where Did You Get the Idea of Becoming a Mason?", Feb 97). The current thrust to proceed "... hi diddle diddle right down the middle" to fill the ranks with more and more Masons as fast as possible is very dangerous to our fraternity. The notion that we should mimic industry practices by advertising Masonry as a commodity is a flawed concept.

Gary Wayne Smith, 32°
Pendleton, IN

HIRAM™



By WALLY MILLER

Footnotes

*** Area code changing.** Effective Sept. 1, the area code for Lexington, Mass., will change from (617) to (781). Either code will be accepted until Dec. 1, at which time a recorded message will notify you of the correct code. The change will affect phone calls and faxes to the Supreme Council headquarters and the Scottish Rite Masonic Museum of Our National Heritage.

*** Chess by mail.** Do you play chess? Master Masons of recognized lodges are eligible to join the Masonic Postal chess club. Members play chess by mail with other Masons in all states. Membership includes both beginners and experienced players. Members play as often and with as many opponents as desired for the same low price. You send your move on a post card to your opponent. He puts your move on his board, decides what his move will be, and sends you his move. Some members prefer to play with only one opponent, while some play seven or eight games simultaneously.

Yearly dues are only \$20, and there are no additional charges for game assignments, etc. For more information, write to the club secretary, Dennis Plymette, 17 Grinnel Drive, Camp Hill, PA 17011-7716.

*** Masonic Philanthropies.** We call your attention to an announcement on page 13 of this issue that an update of the book, *Masonic Philanthropies*, is now available.

The new edition points out that in 1995, major Masonic philanthropies contributed a total of \$750 million or over the \$2 million per day. Of that amount, some 70% went to the general American public. That's an impressive figure!

The total does not even begin to cover the many charitable acts performed by local lodges for both Masonic families and the community.

The book contains a sampling of some of the larger programs as well as some of the unique ones.

Copies of the new edition are available for \$5 (postpaid) or in purchases of 50 or more copies at a 40% discount, plus shipping.

Orders can be sent to the Supreme Council headquarters, P.O. Box 519, Lexington, MA 02173.

*** Time for "Blue" Envelope.** Speaking of Masonic charity, the annual Scottish Rite "blue" envelope appeal will be sent to each 32° member after Labor Day.

The voluntary appeal supports the Benevolent Foundation, the Abbott Scottish Rite Scholarships, and the Museum of Our National Heritage. Look for it in the mail soon.

*** DeMolays perform.** When the Valley of Providence, R.I., exemplified the 30° in April, it was believed to be the first time in its history. The degree is sometimes referred to as the Scottish Rite DeMolay degree because of the reference to Jacques DeMolay.

What made this particular performance memorable was the cast of 31 Senior DeMolays. Participating in the ceremony were Ill. Gardner C. Sconyers, 33°, Scottish Rite Deputy, and Ill. Elmer H. Palmer, 33°, Active Member. Both are past Executive Officers for DeMolay in Rhode Island and Emeriti Members of the DeMolay Supreme Council.

Also participating were Robert F. Ogg, 32°, current DeMolay Executive Officer, and Ill. Phillip G. Rollins, 33°, former Scottish Rite Deputy.

The degree was witnessed by more than 250 Scottish Rite Masons, of which 40 were Senior DeMolays. Among those in attendance was the state's oldest living Senior DeMolay, Harold E. Jepson, 32°, who became a DeMolay in 1924.

Incidentally, the last three Scottish Rite Deputies in the state of Rhode Island are all Senior DeMolays. Former Scottish Rite Deputy Walter G. Ballou, 33°, was not a member of the Order of DeMolay but is an

Honorary Member of the DeMolay Supreme Council.

*** Fraternal clergy.** Over the years Freemasonry has had many detractors who have attempted to identify the fraternity as a religion. Masons who are clergymen understand that there is no conflict between Freemasonry and religion and have helped at the grass roots level to overcome the confusion by speaking out.

To increase this understanding, a plan was adopted at the 1995 Annual Meeting of the Supreme Council to provide the Symbolic Lodge initiation fee for any clergyman seeking admission. The annual dues are the responsibility of the individual. Scottish Rite application fees are waived by the local Valley.

During the past year more than 30 clergymen have taken advantage of the opportunity. If your clergyman is interested in joining the craft, you should contact your local Scottish Rite Valley Secretary or the Supreme Council headquarters.

*** Moses' signature.** The Junior League rents the auditorium at the Scottish Rite Cathedral in Reading, Pa., for a lecture series each year. When actor Charlton Heston was the guest speaker recently, the Valley's production manager, Christopher H. Tecklinburg, 32°, had an idea. He dug out the replica of the Ten Commandments tablets from the property room, and Heston graciously agreed to sign the prop. The actor is well-known for his portrayal of Moses in *The Ten Commandments* movie.



RICHARD H. CURTIS, 33°
Editor

Shop Early for the Holidays at the Heritage Shop

A. Cathedrals: Stone Upon Stone.

Children's book on medieval society, the construction of cathedrals and the forming of guilds. Ages 7-11.
Handcover: $4\frac{1}{2}" \times 7"$

B. Cherubim brooch. Adaptation from an Ark of the Covenant used in York Rite and Scottish Rite ceremonies.
Museum collection. $2\frac{1}{4}" \times 1\frac{3}{4}"$

C. Scrimshaw pocket knife (bone).

Contains a blade, file, and scissors. Your choice of Blue Lodge or Scottish Rite engraved emblem. $2\frac{1}{4}" \times \frac{5}{8}"$

D. Suspenders. Elastic, white only with Blue Lodge or Shrine emblem. Adjustable.

E. Harness Racer brooch.

Created from a weathervane in the Museum's collection thought to be the racer Maude S, 19th century.
 $2\frac{1}{4}" \times 1\frac{3}{4}"$

F. Masonic box. Reproduction of a carved daguerreotype case, also known as Union Cases from 1855-1870. Bottom of box is wood and the cover is a polymer. $3\frac{1}{2}" \times 3\frac{1}{4}"$

G. Window silk scarf. An adaptation created from the large stained glass window in the Museum's lobby. $40"$ square.



G



B



C



A



F



E



D

	Price	Qty	Cost	Tax
Cathedrals: Stone Upon Stone	\$6.00			Mass residents please add 5% sales tax
Cherubim Brooch	\$21.00			
Scrimshaw Pocket Knife	\$40.00			
Suspenders	\$13.00			Shipping
Harness Racer Brooch	\$21.00			\$0-15.00 \$3.00
Masonic Box	\$35.00			\$15.01-30 \$4.00
Window Silk Scarf	\$45.00			\$30.01-45 \$5.00
SHIPPING/TAX				\$45.00+ \$6.00
TOTAL				

please clip
and mail

Questions? Call us.
(617) 861-6559
(617) 861-9846 (fax)

Please be sure address on label is correct. Make checks payable to Museum of Our National Heritage.

I am paying by: Visa MC
Am Ex

Exp. Date:

Card#:

Signature:

The Northern Light PO Box 519 Lexington, MA 02173

Mail order to:
Scottish Rite Masonic
Museum of Our National Heritage
PO Box 519
Lexington, MA 02173