

THE NORTHERN LIGHT

Vol. 27 No. 1 FEBRUARY 1986

A WINDOW FOR FREEMASONRY

to Lexington where they found a company of four colonial
Militia in arms, upon whom they fired without any
provocation and killed 6 men and 4 others. By an
Express from Boston this morning another brigade
are now upon their march from Boston supposed to be
about 1600. The bearer Mr. [Name] is charged
to alarm the County militia to meet and all
Persons are desired to furnish them with
as they may be needed. I have [Name] several Persons
who have been to Concord & Worcester let the Delegates
from this Colony to Connecticut know

Col. Foster of Brookfield one of the Delegates. A True Copy
taken from the original & order of the Committee of Cor-
respondence for Worcester Alleft. [Name] Badding S. Clerk
Worcester April 4th 1775.

Brooklyne Thursday 11 o'clock above is a true
Copy as recd. Hore to Express forwarded from
Worcester
Jes^r. Daniel Tyler Jr.



Committed to Caring

When most of us were kids, one way to get out of the house was "going to the library." Every parent knows the routine. "Now, where are you going tonight?" asked mom. "Just to the library to study. I've got a term paper due." We all knew that no parent would dare deny a son or daughter the opportunity to study.

Every teenager knows what "going to the library" was all about. It was the place to meet your friends and, if you found the time, do a little homework.

Today's kids are about to miss "going to the library." A friend of mine asked his 13-year-old daughter, "Don't you ever spend time in the library?" "Why?" she said, somewhat surprised.

She meets her friends every evening and she goes to the library — both without ever leaving the house. She may be researching the human nervous system in a university library somewhere in the Midwest or talking to friends in a dozen communities all at the same time and all from her home computer. She even speaks Spanish with kids her own age in Spain.

Just as we felt at home in the corner malt shop, today's teenagers are equally at home around the world on the Internet.

The world is changing faster than most of us ever thought possible. It's difficult to comprehend what's happening, let alone understand how all this new technology works. It is a world beyond belief for many of us. In some ways, a 13-year-old feels more at home with all this than we do as adults.

There are those who thought that technology would make life less personal, even rather cold. Amazing as it may seem, just the opposite is true. For the past 45 years, we talked about mass marketing, of reaching millions and millions of people. Not today. It may come as a surprise to know that Seiko makes more than 3,000 types of watches and Phillips produces more than 800 models of color television sets. Most amazing is the fact that the colorful M&M



ROBERT O. RALSTON, 33*

candies are marketed in 80 different packages. If you want to buy a pair of Levi's, your measurements are sent by computer, a pair is manufactured just for you and then sent overnight to your home. Just 24 hours after walking in the store, you can be wearing your 100% personalized jeans.

Technology makes it possible for us to move from looking at people in large groups to seeing them as individuals. We can choose just the right watch and just the right TV and we can have our own personal pair of Levi's.

There is an important message in all this for our fraternity. We must be part of the movement to be more personal. Even though we are a large organization, we must work hard to see that every member feels close to the fraternity.

Here is one example of what we are doing in the Scottish Rite to be more personal. If you are a Scottish Rite member who moves interstate within the 15-state jurisdiction, we now have a relocation system in place so that the member can be welcomed by the Valley in the new area. It's a simple way to let you know that you are not alone in your new surroundings.

Eventually we hope we may be able to link the relocated Masons with other area Masons who have similar interests.

There are other possibilities to be sure. We only need to use our imagination to come up with ideas for bringing us closer to our members.

We have a history of caring for the less fortunate, for those who suffer, and for those who are alone in the world. But we also care for our members. As Scottish Rite Masons, we are dedicated to finding new ways to demonstrate our commitment to each other.

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°

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About the Front Cover



Ralph Waldo Emerson made famous the line, "the shot heard 'round the world," but the Scottish Rite museum's recent acquisition of a 1775 letter tells a different story. See page 13.

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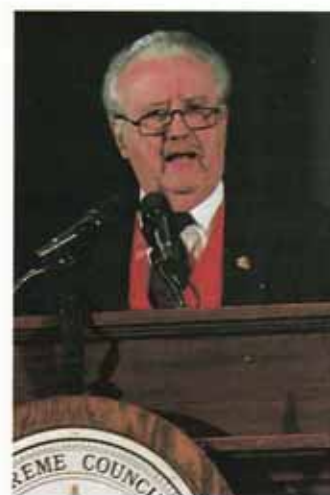


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How to Master the Ceremonies

Helpful tips for a Masonic officer

By LAWRENCE D. INGLIS, 33°

Tonight is the night and you are the master of ceremonies. The program starts in five minutes and you have just arrived, out of breath and concerned about the evening. Oh well, you can just introduce everybody two or three times, call on the speaker (I hope he is here) and maybe call on a few prominent people for remarks. You know it is good politics to let a lot of people participate in the program even if they are not prepared.

Maybe I better find out where the program will be presented. Will it be in the preceptory or in the dining room? Does anybody know what the topic of the evening or purpose is? "Hey John, I see the Deputy and Grand Master just walked in; where do I put them?" There is Skip, he always acts as chaplain when we need help. You know what they say, a Masonic meeting without introductions is short, so why get organized tonight. Here we go — the show must go on and on and on.

Such a scene is too often found at our events. Perhaps we should review a few rules on the responsibilities of a master of ceremonies that will improve our programs.

Master of Ceremonies

The master of ceremonies is the person who acts as host of a formal event or program of entertainment. He is the one who determines the form to

be used on public or fraternal occasions.

As the Master rules and governs his lodge, so should the master of ceremonies rule and govern the event over which he has been called to preside.

Master of ceremonies is not an honorary position, but is a difficult, sensitive job. He must be skilled to coordinate timing, sound, lighting, makeup, costume and protocol. Such coordination gives an event that little extra zing that makes it a delight and puts a warm fraternal glow on the program.

A well-organized, carefully-arranged program is the best invitation for members and guests to return to your next event.

The master of ceremonies is challenged to conduct the program in a timely and orderly fashion and to conclude promptly. The audience deserves the best and votes by future attendance. You may not get a second chance; the world has too much to offer. You must do your best job each time, especially at fraternal-relations dinners where guests are learning about the Scottish Rite or Ancient Craft, perhaps for the first time.

Selection of Master of Ceremonies

The presiding officers or person charged with selection of the master of ceremonies should use great care in selecting a master of ceremonies. Choose someone who has the experience to do the task well or assign an older, more experienced member to help the new master of ceremonies learn the ropes.

Too often the duty is assigned by default or title. There are times a presiding officer must preside, but many of our functions can be handled by a skilled master of ceremonies.

As a general rule the selection of one presiding officer to greet the membership at a special event is sufficient.

Respect the audience

A master of ceremonies and the program committee should respect the invited group and their time. Valleys serve large areas and many members and spouses travel great distances to attend Valley functions. The program will be a pleasant experience if it begins on time, is of reasonable length and is presented so that everyone can see and hear the proceedings. Overly long programs with repetitive introductions and a never-ending array of speakers drain the energy from the audience.

Planning a short program is never wrong. You will avoid criticism if you present a short program or a short speech.

Respect for the audience starts at the planning stage. A program that attempts to stuff too much into one evening cannot be saved by a brilliant master of ceremonies. Take the extra time to plan appropriately.

Speaker

Selection of a speaker is the cornerstone of the event. The program committee or presiding officers should expand their horizons. Each Valley tends to have a few good speakers that they overwork. Look to the next Valley or state for a guest speaker that could add a little extra zest to the evening. Look to the membership outside the small circle of Valley faithful. A sports figure, a TV personality, a prominent government official, head of a major corporation, or well-known profes-



III. LAWRENCE D. INGLIS, 33°, is a Past Grand Master in Illinois, a Past Commander-in-Chief in the Scottish Rite Valley of Chicago, and a newly elected Active Member of the Supreme Council.

sional might be selected. Who, among the membership, would you like to hear?

A few words from a recognized civic leader about why he joined the craft and why he maintains his membership can be very inspirational. The old adage that variety is the spice of life is really true in speaker selection.

Once the speaker has been selected a proper written invitation should be extended. Even if the first contact is personal, a confirming letter should be sent.

"Planning a short program is never wrong"

The invitation should include:

1. Who is expected to be in the audience (members, nonmembers, spouses, DeMolay), and the estimated number in attendance.

2. Where the event will take place.

3. The purpose of the event (recognition night, testimonial, guest night, awards night). Do you have a suggested topic or theme for the speaker?

4. The time of the event, social hour, dinner, etc.

5. The length of time allocated for the speaker's presentation. Do not hesitate to suggest a time of 20 minutes with a maximum of 30 minutes (or whatever you deem appropriate) to your speaker. Too many people hesitate to mention to a Grand Master or a Deputy how the program is scheduled. Remember they also want to be part of a good evening. You can always inquire how much time is needed and cut other items if, on occasion, the dignitary requires extensive time.

6. You may want to invite the speaker to bring a guest (spouse or traveling companion). I always like to bring a brother; it helps the travel time pass swiftly.

7. Expenses, if any, should be considered in advance.

8. Dress (formal, regalia, hats, jewels).

9. Request a picture and resume for publicity and to aid in the short introduction.

As the event approaches a few additional items should be considered:

1. Is a follow-up necessary? It never hurts to confirm.

2. Has the time or location changed?

3. Has the event been substantially changed or cancelled?

4. The speaker's menu selection should be determined, if there is a choice.

5. Housing requirements.

6. Transportation from local carriers or hotel to the program site.

7. Send a map locating the program site.

Protocol

A Scottish Rite officer should start with the *Manual for Officers*. Chapter 4 discusses protocol. The comments in this section are substantially taken from the manual. For tiled meetings refer to the manual. This article is limited to consideration of dinner meetings or events that are not regular fraternal meetings.

Protocol covers the more important details of ceremonial etiquette — the introduction and reception of distinguished guests, good form in the wearing of jewels and other decorations, the order of precedence in seating guests on the platform and at the banquet table, platform use of the flag of the United States of America, flag etiquette, the National Anthem, and the Pledge of Allegiance.

The introduction and reception of guests is laid out in detail in the manual. A general order would be as follows:

a. Introduction of presiding officers with a short greeting from one.

b. Introduction of the resident Active Member, who would introduce visiting Actives and then the Deputy.

c. Deputy or Senior Active Member present would introduce the Sovereign Grand Commander, if present.

d. The Sovereign Grand Commander would introduce the Grand Master.

e. In the absence of any of the listed dignitaries, the person introduced would introduce the next highest in rank, if any (Active, Senior Active, Deputy, Sovereign Grand Commander, Grand Master).

The Deputy or Senior Active Member present should be asked for instructions if you have a question on protocol. Remember the dignitaries are very interested in being part of a

well-run program. Do not hesitate to seek assistance and to explain how things are planned for the event.

The master of ceremonies should review the program with each person involved and explain the time allotted to him, if any.

It is important that formal dignity be maintained. Introductions should be brief with limited biographical data and no flowery compliments. It is sufficient to say, "I have the honor of introducing . . ." (Give name and Masonic titles). In presenting the Sovereign Grand Commander, do not rehearse the full corporate title of the Jurisdiction used in the official declaration. "Ill. Robert O. Ralston, 33°, Sovereign Grand Commander," is preferable.

The introduction of a Grand Master should always conform to the dignity, honors, and custom of his jurisdiction. The Scottish Rite always welcomes the presence of a Grand Master and appreciates his busy schedule and the demands on his distinguished office.

In receiving a distinguished guest, never, under any circumstances, greet him by his first name. Such intimacy is for private and unofficial conversation. It is proper to add a brief, friendly word of appreciation for the distinguished guest's attendance and an assurance of a sincere and hearty Masonic welcome.

"The audience appreciates a competent master of ceremonies"

At a dinner meeting or a Masonic gathering, the time taken by preliminary speakers should be limited so that the principal speaker's address does not extend beyond the allotted time for the program. Only the senior Masonic officers present should be given the opportunity to speak. Other introductions should be held to a minimum, and group introductions used whenever possible. The program should end with the principal address.

When a guest speaker is invited to visit a Valley, the Committee in charge

Continued on next page

HOW TO MASTER THE CEREMONIES

Continued from previous page

should advise him that the Valley will provide transportation and other expenses. Adequate hotel accommodations should also be provided.

A universal fault with most banquets and meetings is that they are too long. There are too many introductions and reintroductions. "Words of greeting" become mini-speeches several minutes long. A good master of ceremonies can be of great benefit in controlling the length of a program.

Common courtesy demands that a Valley arrange its program in a manner that provides a guest speaker with an audience that is not exhausted from extended proceedings prior to his introduction or by the lateness of the hour.

Table seating

The ranking Masonic officer present should be seated on the right of the master of ceremonies and, next to him, the speaker of the evening. The second highest ranking officer is seated at the left of the master of ceremonies. All others, including distinguished guests, are placed in order alternating right and left. Seating is facilitated when place cards are used.

The night of the program

The master of ceremonies should arrive early, to greet the set-up crew and go over special needs. He should check the head table, podium, lighting, sound system, flag, gavel, and place cards. Small problems will not become big problems if you find them soon enough and give the workers time to help.

The dedicated Valley committees in charge of stage, dining room, security, reception, music, chorus, makeup, lighting, sound, and costumes all cheerfully serve, but they are entitled to notice of your requests and time to put things in order. Do not blame the stage crew for lack of a screen if you have not requested one ahead of time and have not arrived early enough to check placement.

The master of ceremonies gets the public recognition and credit; do not forget those workers who make you look good.

Review the program and touch base with all participants. Each participant should be informed of his place on the program and the time allotted

to him. Do not be shy.

The speaker should be met at the door by a host who can introduce him and assist as needed. The host should introduce the speaker to the master of ceremonies. The master of ceremonies can then review expectations, time allotted and special needs of presentation (sound, screen, podium, etc.).

Remember, it is always best to end the program after the principal speaker. If the highest ranking Masonic official is not the principal speaker, ask him for permission to introduce the principal speaker after all formal Masonic introductions so that you can end the program at the conclusion of the principal speaker's remarks.

Be courteously in charge, but be in charge. Do not wear out the crowd or allow anyone else to do so. If each person speaking has an agenda with a clearly marked time designation next to their name, it helps.

Remember you do not have to introduce everyone. At many functions you can bypass all or almost all introductions. If you must make introductions try doing group introductions, holding the applause until the end. Give only one introduction per

person and that should be his highest present or past office.

If someone goes over his allotted time, it is your job to remind him. A master of ceremonies gets a good reputation by monitoring each person's time. That is part of being courteous, but being in charge of the duty you have accepted.

Do not get nervous and randomly skip around the room looking for people to introduce or for people to speak. Everyone likes to participate, but you have to stick to your agenda.

Your first duty is to the audience. By being kind to your audience and not wearing them out beforehand, you will present the speaker with a contented group interested in his presentation.

The audience sincerely appreciates a competent master of ceremonies. Their appreciation is only exceeded by that of the speaker who receives a fresh and happy group not yet worried by the time or worn out by the words of the master of ceremonies or other speakers. If you keep the program simple and short, your experience as a master of ceremonies will be a successful one.

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.

(ANTICIPATE) + (DETERMINE) -

(DREAM) + (PRETENDING) - (PIECE)

- (DIET) + (HEARD) - (TRAIN) - (TENT)

+ (WHISTLE) - (WING) - (THEN)

=

Answer from previous issue: MORALITY
Clue for this puzzle appears on page 7.

New Leadership Center Opens

With the aid of computerization, Masonic officers can now get a head start as they prepare to fulfill their duties as a leader. A newly established Masonic Leadership Center will be able to provide an exchange of successful ideas by acting as a clearing house for Masonic leadership materials.

To set things in motion, space has been made available for the Center to begin operations at the George Washington Masonic National Memorial at Alexandria, Va.

The Center is the brainchild of Ill. Allen E. Roberts, 33°, an internationally known Masonic author. One of Roberts' early books, *Key to Freemasonry's Growth*, gave a concise crash course for officers preparing to serve as Master of a lodge. "I've been promoting this idea for 30 years, and I'm delighted to see it come to fruition," he said. "It's such a shame to see Masonic leaders trying to reinvent the wheel."

He noted that much has been written over the years, and the Center is in the process of indexing previously published materials beneficial to Masonic leadership.

Paul Bessel, 32°, a young Virginia attorney, had volunteered earlier to organize the library materials at the Memorial and agreed to take on this project. During the past few months he has already accomplished a great deal as he builds a computer database. Bessel will serve as the executive director for the program.

The MLC will provide on request an index of information on a particular

HOW TO REACH THE CENTER

The Center is located at the George Washington Masonic National Memorial, 101 Callahan Drive, Alexandria, VA 22301. Paul Bessel can be reached at 703-739-3295. The temporary FAX number is 703-739-3296. To reach Paul Bessel by Compuserve, use 71041,365, or by Internet use "paulb@cpcug.org".

subject. Included in the index will be items from major Masonic publications, regional Masonic Education conferences, national Grand Masters and Grand Secretaries conferences, Grand

Lodge proceedings, Grand Lodge leadership training programs.

Says Bessel, "We would like to collect anything ever produced about Masonic leadership development, and would welcome copies of information that can be contributed and made available for use by other Masonic leaders."

Several people who have already catalogued and scanned material have donated their lists to the Center for its database. The MLC has also been working with the Association of Masonic Libraries.

There will be no charge for providing these services. To fulfill its mission, however, the Center will require additional funding. The Masonic Leadership Center has been established as a tax-deductible nonprofit organization and will welcome contributions from Masonic organizations and individuals.

With initial funding from the Philalethes Society, the Center was able to purchase a computer to begin work immediately. As the Center grows and the demands increase there will be a need for funding from additional sources.

New Program for Relocated 32° Masons

"I wonder if the neighbors will like us?" "Will the kids get along OK in their new school?" "We need to locate a new CPA, lawyer, dentist, doctor, hardware store – the list goes on and on."

These are the thoughts of all of us who have ever moved our residence. It is typical to have some mixed emotions about the new neighborhood. It is typical to miss the old and familiar, friends and environment. That's why the Supreme Council is initiating a

new program to make relocated Scottish Rite Masons feel at home when they move out of state.

Driven by the change of their address for *The Northern Light*, the local Valley nearest to the relocated Mason will be sending out a packet of information and a hearty "Welcome!" The Valley will also be reaching out with a personal phone call to assure the relocated Mason that he has friends in town that he hasn't met yet and to encourage him to come out to Scottish Rite

events. For those with families, there are events for the ladies and children to take part in, too.

So if you have to move out of state to another part of the Northern Masonic Jurisdiction, remember to send in your change of address and don't be surprised to get a "Welcome!" from the local Scottish Rite Valley.

One more thing – get active with your new friends and brothers. It will make your move easier for both you and your family.

Is It Luck or Is It Design?

*We are part of an R & D laboratory
learning to live in a peaceful world*

The following are excerpts from an address delivered at the Supreme Council Annual Meeting held at Milwaukee in October.

By LEE DREYFUS, 33°

Masonic history and the history of freedom are so closely related. I'll tell you flat out that Masonic history and American history are absolutely inseparable. You cannot deal with them separately. And I think too often we tend to forget that.

Did the Grand Architect lay out the plans on the trestleboard for this nation and its contribution to the world, or is it all just luck and chance?

There have been many revolutions, but six have been successful revolutions — successful as I would define them and probably as you would, because they were revolutions intended to provide liberty and freedom to the people, not to provide power for any group or individual.

The revolution here in America was clearly one that has now influenced the whole world, because

America is no longer a place in this world. America is now an idea that is sweeping the globe in an incredible rate to literally every corner of it. That revolution, as you and I well know, was headed by Mr. Washington.

The revolution in France was headed by Mr. Danton; in Italy, by Mr. Garibaldi; in Hungary, by the great Kossuth; and in Mexico, by Juarez; and really South America rather than a single country, by Bolivar.

Those six great revolutions that succeeded in providing liberty and freedom for the common people in those parts of the world were led by those six men. All of them, without exception, were members of this craft. Now, is this all just luck? Is this just chance? I don't believe it can be luck. I simply have gotten off the luck theory when I review the role of history.

I have come to the conclusion that this is not just the chance of history, but that there is a design. I think the trestleboard has been involved.

History has very limited documents of this organization's early history, because it truly was a secret society in times past, and for very good reason. They also had the premise that no man was to be quoted outside of lodge.

I'll tell you why I think it's inseparable with the American Revolution. Again, was it chance, or was it on the trestleboard, that the British troops stationed here to keep these colonies, and particularly after 1765, when things began to foment, carried with them their own Masonic lodges.

What did that produce? It produced an end result where colonial

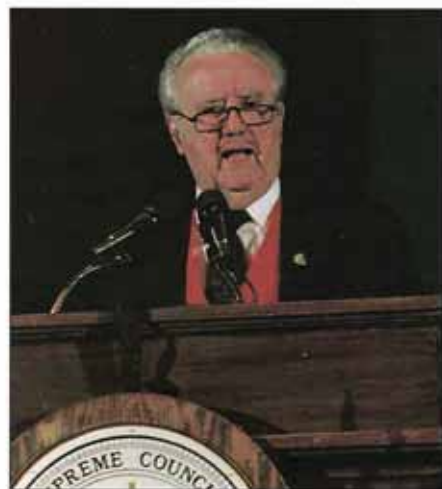
lodges did not have British officers present in it except on very few occasions. And that's where the Tories and the rebel, if you will, would get at it and talk about what was right and free.

I disagree with some of our own Masonic historians who say, "Politics is never discussed in the lodge." That flies in the face of common sense for that time for me. I can't imagine, in this group, that if we were now looking at the decision of whether we were going to separate from the sovereign power of our federal government, that would not be discussed by the Brethren. That's precisely not viewed as politics. We're talking about a major issue — loyalty to the crown or whether we were to be free and independent as a nation.

The very men who argued on that side of the question would have been, in fact, guilty of treason. Any British officer present would have been obligated by oath to turn that man in and have him arrested. No question about it. Because the only common thread that I can perceive of our own 13 colonies was the Masonic movement. That was the one thread they had in common. When I look at that situation, I say to myself, "Was this Revolution part of the trestleboard?"

When you watch the opening of the Olympics this Summer, in Atlanta, I want you to pay close attention to the opening.

Watch the faces. When those Asian teams hit the track, look at their faces and you will see they are Asian people. When the European teams hit the track, for the most part, they are European people. When the African teams hit the track, they are African people.



III. LEE DREYFUS, 33°, is a former governor of Wisconsin and a former president of the University of Wisconsin at Stevens Point.

Watch the faces when they get to the bottom of the alphabet and call off the United States of America. Look at them carefully and ask yourselves one question: What does an American look like?

You will see what they have seen round this world for a decade and a half, especially in third world countries. They look at that team and they realize that there's somebody like me on that team. There's somebody like me who is an American. You have no idea what's happened world wide in this communications revolution because of that identification.

Do you think on the Pacific rim when they see Kristi Yamaguchi, they don't notice that she looks like they do? Do you think in the African continent when they watch a Joiner or a Thomas, they don't notice that those people look like they do?

That's our distinction. We have the greatest mixture of human variety on the face of the globe, barring none. Nobody is even close to us. We are white, brown, black, yellow, red, Christian, Catholic, Protestant, Moslem, Atheist, Jew. You name it, we've got it. Nobody else close to us.

Is that chance, or was it on the trestleboard? Did He intentionally bring us together? And if so, for what purpose?

I'll give it to you in industrial terms, or university terms. I am now convinced He created us with intent as a research and development laboratory. We are only five percent of the world. That's about what you put into R & D, and bring them all together and find out what will work, because if it works here, it will work for the entire world. If it doesn't work, it won't. And I'll tell you right now, this was on the trestleboard.

My children and grandchildren and yours are going to solve race in this country. If we can't solve it with the resources He's given us, it's not solvable, and I don't believe that for a second. And especially those in the craft who believe it's all about the brotherhood of man under the Fatherhood of God. There weren't any separate caveats about what color, size, shape or anything. So I don't see it as chance.

I look at Mr. Lincoln. I'm telling you, Mr. Lincoln didn't have a snowball's chance in Hades of being elected President of the United States. Not

against a giant like Douglas or a giant like Breckenridge. But somehow, out of all that, comes this backwoods lawyer from Illinois. Why? Because he understood the key function, namely, preserve the Union. Keep the experiment. Save the R & D. Read the Gettysburg Address with that thought in mind and you'll understand. Was that just chance, political luck, or was it on the trestleboard?

The atom bomb. Was that just chance, or was that on the trestle-

*"Let us get to
our labors
and finish
building that
temple."*

board? Look at the scientists who put that together, Einstein, came out of Germany, Fermi, out of Italy, Szilard, out of Hungary. The only one born here, Oppenheimer. The University of Chicago smashed that atom and built it in Los Alamos. You think for just five seconds, if Germany, Japan, Italy, the Soviet Union, had gotten that bomb before we did. You think it was good for the future of all mankind that we get it?

What we haven't yet recognized is that the two bombs we dropped were not the important ones. It was the third one that we never dropped until the following Spring in Bikini. And I tell you, it's unprecedented in human affairs.

No nation has ever held a sword that powerful and has not used it to subject its neighbor to its will. Think about it. Something happened in our parents' generation. Here we were, 12¹/₂ million men under arms, 2¹/₂ million combat experience. We were producing 1,104 aircraft and tanks a day, and we were the sole possessors of the nuclear weapon.

Think about it. There's a chance for pax-Americana. Our parents made it very clear to this government. You

will bring those boys home, and you will turn that bomb into a plowshare. And we did. I submit to you no other nation on earth, friend or foe, would have done that.

You know what I now believe? He was testing us. Were we like every other empire leader in world history, or were we really different? Our parents passed the test.

I look at the power that's in this hand of the nation to destroy the whole planet. Isn't it odd, the precise moment He gave us this knowledge, over in this hand, He gave us the knowledge to get off this earth and look back. You think again. Was that on the trestleboard, or was it just the luck of history?

Those two pieces of knowledge come to humankind at the precise moment in history. I talked to (Astronaut) Deke Slayton, now dead. Deke said, "Lee, when you get out there, I'm telling you, it is all dark and void; there's nothing out there. And you look down through the porthole, and there's that bright blue shimmering ball down there, and that's it, that's home."

That's what He gave us — the place to build the temple, the temple of each of us, to somehow ultimately try to be in His image. This cannot be chance. I think we were created by providence with intent, and it was on the trestleboard, because as you and I know, the temple was never completed. And I'm talking about the temple in His image.

The next century really excites me. The world is poised for a quantum leap forward as never before. And they expect this lab of the gathering of all the people to lead in that leap — in other words, to build the world's royal arch.

It is possible to have a world of no war.

It is possible to have a world of not only religious tolerance but a belief in the beauty of all people's religions.

It is possible to have a world of racial tolerance, where there's food and shelter and security — in other words, the brotherhood of man under the Fatherhood of God.

And I tell you the trestleboard has never had more on it at any time in the history of humankind than it has today. Let us get to our labors with our children and our grandchildren and finish building that temple.

Napoleon I and Freemasonry

Emperor's family led fraternal groups in France

By WILLIAM E. PARKER, 33°

On a cold January day in 1793, the executioner held high the head of Louis XVI, and shock waves spread around the world signaling the end of one order and the birth of another. The latter part of the 1700's had been a time of deep unrest in France. Political stability was precarious, the long established social order strained and cracked at the seams, and July 14, 1789, had seen the fall of the Bastille with its eventual tragic consequences.

The French Revolution gave birth to a "reign of terror" in which the craft, unfortunately, found itself caught up as the drama being unfolded affected every aspect of French life. All sections of society fell victim one way or another; farmers, laborers, shop keepers, soldiers, businessmen, nobles, the aristocracy, the clergy, and even the Royal Family. No one was exempt and many Masons perished being caught up in the terror of the times. (See *The Northern Light*, Nov. 1992)

The "Terror," as the denunciations and executions of the Revolution were known, claimed thousands of lives either by the guillotine or by brutal killings during rioting. This was followed by countless thousands of other deaths in the continuing strife of civil wars and repressions. Estimates of those killed vary,

depending upon which specific incident is referred to, but a combined total of over one million dead is likely from 1789 through the next dozen years.

In theory, the Revolution had promised much. But, in 1799, ten years after the Revolution began, except for the abolishment of feudalism and rule of the nobility, the situation was little different from its beginnings in 1789 in terms of the nation's condition. In some areas it was worse! Winters had again been severe, crops had suffered, famine was rampant, the economy was uncertain, riots and bloody civil wars had devastated the country, and much of the pre-revolutionary misery still existed.

The French Army was emerging as the nation's major political force and a young artillery officer from Corsica was emerging as its leader.

Instrumental in quelling a civil riot in Toulon in 1793, then in suppressing a Royalist uprising in Paris in 1795, and in uncovering secret Royalist documents aimed at overthrowing the government, Napoleon Bonaparte quickly assumed an importance undreamed of only a few years earlier.

Named to Commander of the Army of the Interior in 1795, Commander-in-Chief of the Army of Italy in 1796, decisive victories saw his star rise ever higher. In 1798, he began his Egyptian campaign, returned to France in October 1799, and on Nov. 9, led a coup d'état abolishing the Directory, as the then leaders of

France were known. He established the Consulate with the Abbé Sieyès and Roger Ducos as Co-Consuls and himself as First Consul. In effect, this made him the ruler of France.

Less than two months later he reorganized the Consulate, dismissed Sieyès and Ducos and named Jean-Jacques Cambacérès and Charles François Lebrun as the new Co-Consuls. During the period of the Consulate and Empire, perhaps no other individual worked as closely with or had as much trust of Bonaparte as Camacérès, under whose direction French Freemasonry revived after the disaster of the Revolution.

For political reasons to solidify his reign, Bonaparte signed a Concordat with Pope Pius VII in 1801. This action gave Rome authority, if somewhat limited, once again over the French Church. The clergy, formerly members of Freemasonry in fair numbers, eventually withdrew from the lodges. The Church reemerged, it was nonetheless more battered than triumphant. Having suffered a traumatic shock in the Revolution, it would never again regain its past glory and power.

In 1804, Napoleon was crowned Emperor of France in Notre Dame Cathedral with the approval of Pope Pius VII. Thus the First Empire was born. Bonaparte immediately named Cambacérès Arch-Chancellor, a position of authority second only to the Emperor, and a post he was to hold throughout the First Empire.

The rights or wrongs of the Napoleonic years are issues best left for another study. Much of his regime could be seen as a "police state," and the Napoleonic Wars are a matter of history. Yet, through political and mil-



III. WILLIAM E. PARKER, 33°, a member of the France-America Scottish Rite Bodies, Valley of Paris, received the 33° from the Supreme Council for France. Since his retirement as Director of Installation for the Defense Depot at Mechanicsburg, Pa., he is devoting time to other pursuits, including Masonic research.

itary measures, he succeeded in unifying a badly fragmented country into a coherent nation after years of devastation and unrelenting violence. If the means he used were extraordinary, yet the need was also.

After the Revolution and through the Napoleonic era, Freemasonry had a rebirth. By 1796, there was a modest resurgence of Masonic activity and in 1799 the competing Grand Orient and Grand Lodge merged into a unified Grand Orient of France. Freemasonry was reviving slowly, but the waters were still troubled. The craft needed a benefactor and time to recuperate from the Revolution's effects. Thus, in 1804, Napoleon's brother Prince Joseph, reportedly initiated in 1793 in Marseilles, was named Grand Master.

Many Royalists who had fled the country during the Revolution returned. Among them were Freemasons who resumed their lodge activities. While the efficient police service had "ears" everywhere, it was undoubtedly easier for the authorities to maintain surveillance over a limited number of lodges, their members, and activities, rather than many widely scattered individuals, thus according the craft a certain "tolerance."

The Scottish Rite had found its definitive form in America in 1801, returning to France in 1804 with a Supreme Council created Sept. 22, under Count de Grasse Tilly. In late 1804, this Supreme Council formed a Scottish Grand Lodge, but this led to friction with the Grand Orient and the two bodies then agreed to a form of merger. The Supreme Council, surprisingly, relinquished not only the 3 Craft Degrees to the Grand Orient, but also the 4th to 18th Degrees, an agreement which, in effect, abolished the Scottish Grand Lodge.

In what the Supreme Council considered a violation of the agreement, the Grand Orient created a Grand Directory of Rites in 1805 (to be called the Grand College of Rites in 1805), working all 33 degrees. Taking offense at this "breach of faith," the Supreme Council reclaimed its Symbolic Lodges and reestablished the Scottish Grand Lodge in September 1805, with Prince Lucien Bonaparte as Grand Master.

Early in his reign, disenchanted with the prevailing Masonic dissension and disunity, Napoleon expressed a desire for some semblance of Masonic "unity," undoubtedly the better to ensure his control. With family members nominally in charge, a major step had been taken to ensure such control. But, working through his Arch Chancellor Cambacérès who exercised operational authority for both groups, Cambacérès replaced Louis as Deputy in 1805 and assumed full authority for the Grand Orient in 1806 when Joseph departed to become King of Naples. And, when Lucien departed France in December 1805, to become King of Holland, Cambacérès also took over the Scottish Body.

In August 1806, due to military

"Napoleon expressed a desire for Masonic unity, undoubtedly the better to ensure his control."

obligations and absences, de Grasse Tilly resigned as Grand Commander of the Supreme Council and Cambacérès succeeded him, thus effectively consolidating the two largest French Masonic bodies under one leader. Cambacérès was named Honorary Grand Master of the Royal Order of Scotland Chapters in 1806, Grand Master of the Scottish Philosophic Rite in 1807, and Grand Master of the Directories of the Rectified Scottish Rite in 1808. Clearly, the craft had found a "Protector," and one close to the Emperor.

Jean-Jacques Régis de Cambacérès, the "right hand of Napoleon," was initiated during the reign of Louis XVI. It is to Cambacérès that French Freemasonry owes a debt of gratitude for its revival during the First Empire, although that "gratitude" was sheathed in a two-edged sword.

If, admittedly, the craft was "stifled" in its activities, under the "iron fist" of the Emperor, and functioned largely as a "social club," yet it was nonetheless alive and free to develop and consolidate its position and to await a better day, no small consideration when

weighed against the alternative of suppression.

As French troops marched through Europe, they took Freemasonry with them. Military lodges were a prominent feature of the era, either implanting the craft or reinforcing existing Masonic groups. Since these lodges were virtually the only form of distraction available, it is not surprising they were popular.

In brief, wherever Napoleon held sway, Freemasonry flourished. Toward the end of the Emperor's reign, for example, the Grand Orient had approximately 900 lodges, of which about 70 were military lodges.

Nor was such influence confined solely to Europe. Speculative

Freemasonry in Egypt was reportedly first introduced about 1798 by French Masons accompanying Bonaparte's invasion. In Italy, its complex history saw groupings of several geographical entities until well into the 19th century. The history of Italian

Freemasonry is likewise complex, being up until the early 1800's a marginal activity with only limited success. Napoleon's influence in Italy permitted a rapid expansion of the craft, both through military lodges and de Grasse Tilly's establishment in 1805 of an Italian Supreme Council and a general Grand Lodge.

In Spain, the first lodge was reportedly established by the Duke of Wharton, a Past Grand Master of England, in Madrid in 1728 but vanished some years later. In 1740, Philip V approved the Papal Ban of 1738, thus beginning decades of persecution. A Spanish Grand Lodge was set up in 1767. This became the Grand Orient of Spain about 1780. A Spanish Supreme Council of the Scottish Rite, reportedly anti-Napoleonic, was established in 1808.

Napoleon deposed Fernando VII in 1808 and named Joseph Bonaparte as King of Spain. A Grand Orient, allied to the Grand Orient of France, was established in 1809, and a Supreme Council of the Scottish Rite was formed in 1811 by de Grasse Tilly, both being pro-Napoleonic.

Continued on next page

After the fall of Napoleon, many Spanish prisoners of war from the Emperor's Iberian campaign returned home. Among them were Freemasons who had joined the craft in France. These influences contributed to Spanish Masonic interest, yet the political climate against the craft remained oppressive.

With the disastrous Russian campaign, Napoleon's star began to wane. On April 22, 1814, he signed his first abdication and retired to Elba. While the lodge "Les Amis de l'Honneur Français" was active on Elba during Napoleon's stay in 1814, the Lodges' minutes, which have survived, make no mention of him. Nor is there any indication he expressed any Masonic interest during this period. It is likely, however, that during his stay he was busy planning his return to France with little time for other interests of whatever nature.

With Napoleon's departure, Louis XVIII returned in the first restoration and "Imperial" Masonry became "Royalist." But, in March 1815, Napoleon returned from Elba in a period known as the "100 Days," which culminated in the Battle of Waterloo. Ironically, as in many conflicts, if there were Masons in both camps, the two days of carnage would nonetheless leave close to 100,000 men on the field of battle.

Napoleon's second abdication occurred June 22, 1815, Louis XVIII began the second restoration, and the Emperor left for the remote South Atlantic island of St. Helena, where he would stay until his death in 1824. French Freemasonry, which had reverted to "Imperial" during the "100 Days," swiftly became "Royalist" once again as the tides of power changed. Mention of the Emperor quickly ceased, his statues were removed from lodge halls, and lodge names were quickly changed.

St. Helena was not without a Masonic history. An "Atholl" Lodge was established in 1764 but expired a few years later. In 1798, the "Modern" Grand Lodge of England granted a charter to Lodge No. 568, but it, too, expired in time, although records are scant and the exact date is questionable. Interestingly, an Irish Lodge, Minden No. 62, attached to the 20th

Was Napoleon a Mason?

Napoleon's Masonic membership is questionable. There are any number of references to his being a member. Authors note his being initiated in different groups, in different places, and at different times. Various sources have speculated he was initiated in France, in Italy, in Malta, in Egypt, in a Scottish body known as the "Primitive Rite of Narbonne," in a group known as the "Franc Juges," in "Les Fendeurs," or in a military lodge.

Some writers cite other forms of "proof," such as an alleged "Masonic" apron found in Bonaparte's luggage after Waterloo. But the diversity of opinion, conflicting statements, and lack of conclusive evidence again clouds the issue.

Lodges were notorious, of course, in the early years for lack of records and many were lost, destroyed, or not kept. And, Napoleon himself was a man of many secrets. The possibility cannot, of course, be excluded out of hand and the issue will doubtless remain forever nebulous, but the derisive statements about the craft and the lack of corroborating "Masonic proof" tends to indicate his non-membership.

Unquestionably, however, he "favored" the craft, encouraging his top-level Ministers and Officers to join. At least 17 of his marshals of France and many of his generals

were members, and reportedly his father, brothers, stepson, nephew and brother-in-law were also members. The Empress Josephine was an official of French "Adoptive," or female, "Masonry." There is little doubt that Bonaparte must have been well acquainted with many aspects of the fraternity.

Some say his support was designed to annoy the Pope. Others say that he merely considered the craft a pleasant diversion to occupy people's minds. Other perhaps more astute, sources agree with the foregoing, but believe, additionally, he also wanted to "control" the direction of the craft, that it might be useful to him politically. Whatever his reasons, if Freemasonry flourished under exercised tight control. The craft existed at his will and pleasure. With the many senior military and civilian officials as members, "Imperial" Freemasonry could almost be seen as an adjunct to the Emperor's staff.

Many lodges adopted names such as Bonaparte, Napoleon, Saint Napoleon, Josephine, and variations thereof. Grand Orient lodges opened and closed with the salutation, "Vive Napoleon" or claim Bonaparte as a member, it is more than likely to have the craft bask in the light of the Emperor's prestige.

— William C. Parker, 33°

Foot Regiment, and charged with surveillance duties, arrived on St. Helena in 1819 and left two years later. The lodge historian attests that no Masonic events occurred during that period, due to political and other reasons.

With the Empire's demise, the Masonic activity Bonaparte's troops implanted or reinforced declined, and much of European Masonry slipped into a period of flux and dissension for many years. In France, after an initial period of calm with the restoration the craft would increasingly come under attack by clerical forces. But, the order would nonetheless survive and continue its growth.

The ironies of history are many. Had it not been for the opportunity provided by the French Revolution with its resultant chaos and the unimaginable military turmoil, Napoleon would most certainly have remained a junior officer in the French Army, an obscure and imperceptible footnote in the pages of history.

Today, amid the storm-tossed Atlantic, on the lonely outpost of St. Helena with its 6,000 inhabitants, where supply ships put in only 6 times a year, a lifeless Longwood House, the Emperor's last residence, still sits silently as a bleak reminder of his last "Empire."

Museum Acquires Historic Letter

Manuscript supports claim that the Revolutionary War
began on the Lexington Green

Water on Wednesday Morning near 10 o'clock
In the Town of Amherst Liberty, be it known that this Morning
before break of day a Brigade consisting of about 1000 or
1200 Men landed at Ship's Term at Cambridge & marched
to Lexington where they found a company of our colony
Militia in Arms upon whom they fired without any
Provocation and killed 6 Men and Wounded 4 others. By an
Express from Boston this 14th inst. we find another Brigade
are now upon their March from Boston supposed to be
about 1000. The Honorable Mr. Hays is charged
to alarm the County quite to Amherst and all
Persons are desired to furnish him with fresh Horses
as they may be needed. I have spoken with several Persons
who have been to Concord & Wrentham. They say the Delegates
from this Colony to Congress are this they know

J. Palmer one of the
Committee of S—y

Col. Foster of Brookfield one of the Delegates. A true Copy
taken from the Original p^r Order of Committee of Corres=
pondence for Worcester Alleft. Boston Padding S. Clerk
Worcester April 19th 1775.

Brooklyn Thursday 18 o'clock. the above is a true
Copy as rec^d. Here p^r Express forwarded from
Worcester To J^r. Daniel Syler Jr.

The Scottish Rite Masonic Museum of Our National Heritage has acquired the original "Lexington Alarm," the letter drafted the morning of April 19, 1775, to alert the colonies that war with the British had begun with the shots fired on the Lexington Green.

This historic manuscript supports the claim that the skirmish in Lexington was, indeed, the principal event that launched the American War for Independence.

The "Alarm" letter, which had been in a private collection for 220 years, will be placed on view at the museum in April in honor of Patriot's Day.

Says Museum Director Thomas W. Leavitt, 32, "The 'Lexington Alarm' is considered a seminal document from the time of the Revolution and the single most important manuscript ever acquired by the museum."

The letter was drafted in Watertown, Mass., on the morning of April 19, 1775, by Joseph Palmer, one of the outstanding political leaders of the day and a member of the Massachusetts Committee of Safety.

He writes, "... be it known that this morning before the break of day ... 1000 or 1200 men ... marched to Lexington where they found a company of our colony militia in arms, upon whom they fired without any provocation and killed 6 men and wounded 4 others."

The letter was then carried on horseback by Israel Bissel from Watertown to Worcester, Mass., on April 19, 1775. He arrived in Brooklyn, Conn., on April 20, ending his ride in Norwich, Conn., on April 21, 1775. The Alarm, being copied by hand at various points along Bissel's

Continued on next page

route, then made its way south through towns in southern Connecticut and on to Philadelphia, Trenton, and Baltimore.

When the Lexington Alarm reached Baltimore, the information was then printed in the form of broadsides, handbills, and newspaper articles. The Alarm appeared in *The Maryland Gazette* on April 29 and in the *North Carolina Gazette* on May 5, 1775.

Up to the time of the skirmish on the Lexington Green, the alarms had been used only locally to rally a community to meet an immediate need. The "Alarm" letter was probably the first official message which set in motion the highly organized alarm system the colonists had put in place."

Although a member of the Committee of Safety, Palmer had no official power to call the militia without the agreement of four others on the committee. There exists no indication that Palmer obtained the consent of any others on the committee.

Historians contend that Palmer's alarm escalated the conflict with the British. The alarm appears to have given anxious colonists, already on edge about the escalating tensions with the British, the impression of a formal call to arms.

"We feel this manuscript of the Lexington Alarm puts to rest the myth promulgated by Ralph Waldo Emerson in 'Concord Hymn' that the 'shot heard 'round the world' was fired at the Old North Bridge in Concord," says Brother Leavitt.

Emerson's poem was written for the dedication of a monument at the Concord bridge in 1837. The first stanza appears on the base of a minuteman statue dedicated in 1875. Like Longfellow's description of Paul Revere's ride, these words of Emerson have been immortalized.

"The letter confirms that it was the news of the battle on the Lexington Green that spread throughout New England and as far south as North Carolina," says Leavitt, "and it was this news that caused smoldering tensions to explode into the American War for Independence."

Text of Alarm Letter

Watertown Wednesday Morning near 10 O'Clock. To all friends of American Liberty, be it known that this morning before breake of day a brigade consisting of 1000 or 1200 men landed at Phip's Farm at Cambridge & marched to Lexington where they found a company of our colony militia in arms, upon whom they fired without any provocation and killed 6 men and wounded 4 others. By an express from Boston this moment we find another brigade are now upon their march from Boston supposed to be about 1000. The bearer Mr. Israel Bissel is charged to alarm the country quite to Connecticut and all persons are desired to furnish him with fresh horses as they may be needed. I have spoken with several persons who have seen the dead & wounded. Pray let the delegates from this colony to Connecticut see this they know —

J. Palmer, one of the Committee of Safety

From Lexington, the British did continue their march on April 19 to the bridge in Concord. By the time they reached their destination, however, the "alarm" was already dispatched. Says Leavitt, "The Revolutionary War began in Lexington hours before the British rendezvoused with colony militia in Concord."

The museum director's comments brought reaction from neighboring Concord, Mass., where the British had advanced after the Lexington battle.

Michael Ryan, a National Park Service interpreter, was quoted in area newspapers that it was a matter of interpretation. "Would the Lexington event alone have caused the war?" he asked. "Had events at North Bridge (Concord) not occurred, the retreat

might not have been what it was. For me, the definitive incident is the killing of British soldiers."

In Lexington, there were no reports of British casualties, although at least one redcoat was wounded. Among the minutemen, there were eight killed and ten wounded. At Concord, the British lost several soldiers.

Lou Sideris, chief of interpretation at the Minuteman National Park, says, "Because the first bloodshed at dawn was at Lexington, the alarm went out. It did get people fired up. However, eight colonists were killed and no British. Dog bites man — that's not news; man bites dog — that's news. The North Bridge (Concord) was man bites dog."

The museum plans to exhibit the original "Alarm" letter in celebration of Patriot's Day (April 19) each year. A reproduction of the manuscript will be permanently installed in the exhibition, "Lexington Alarm'd." According to Brother Leavitt, the "Alarm" letter is comparable in significance to the manuscript copy of Lincoln's Gettysburg Address in the National Archives.

"By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard 'round the world."

— Ralph Waldo Emerson, 1837
first stanza of "Concord Hymn"

Museum & Library Grows

Gifts increase Fraternal and American history collections

By JOHN D. HAMILTON, 32°

Since the Scottish Rite Masonic Museum of Our National Heritage opened its doors to the public on Patriot's Day, April 19, 1975, the staff has systematically devoted its efforts toward collecting artifacts, books, and documents in support of an established collecting policy. This policy dictates the direction and scope of what is taken into the collections.

A prime concern in its conception was being able to create a unique collection by which the museum could rapidly establish a national reputation. Thus, acquisition efforts were focused primarily on the history of Freemasonry and other fraternal and social organizations in America.

The museum has received many important gifts from sources within the Masonic fraternity, but those gifts have not been the primary means by which the museum has built its collections. Because so much of the aforementioned material is collectable, the museum must often purchase significant items as they appear on the antiques market.

In this atmosphere of competition, gifts to the museum are especially meaningful. Of particular importance were those initial gifts of lodge regalia, furnishings and paraphernalia made by the Supreme Council and Union Lodge of Dorchester. They have been followed by other large

fraternal collections given by individuals such as Jacques Noel Jacobsen, Jr., Gerard Dallas Jencks, and Keith MacKinnon.

Inasmuch as the museum is located in historic Lexington, Massachusetts, another important collecting category that has recently been established relates to the War for American Independence. This collection includes material of a civilian, political and military nature relating to the causes, events and personalities involved in Lexington's role in 1775.

Recent anonymous gifts of this type of material are forming the basis of this historic collection.

Additionally, a general American history collection forms a sampling of objects from a variety of time periods relating to significant social, industrial, political, and technological themes. This collection parallels and supports the museum's wide-ranging exhibition program.

Collections given by Richard and Gloria Manney, Albert H. and Dorothy A. Richardson, W. Lehman and Mary B. Guyton, Charles V. Hagler, and Mrs. Willis R. Michael have added significantly to the museum's general Americana holdings.

Continued on next page



Quilt, c. 1877, made by Jane Haight Webster of South Bend, Indiana. Gift of Donald E. Mohn.

— John Miller photos



"Porthole" portrait of George Washington, c. 1847, by Rembrandt Peale (1778-1860). Gift of John Bartholomew Webster.



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.

MUSEUM & LIBRARY GROWS

Continued from previous page

The museum's library, named the Van Gorden-Williams Library in honor of Ill. John H. Van Gorden, 33°, and Ill. Louis L. Williams, 33°, collects published works relating to American history and the decorative arts. These are for research and reference use only.

The rare books collection is divided into two parts: the Masonic material and the non-Masonic works related to the American Revolution, American history and culture, and other fraternal societies.

The library has been particularly fortunate to have received collections from Ill. Brother Van Gorden, Ill. George A. Newbury, 33°, Ill. Alphonse Cerza, 33°, and the estates of Carl E. Wahlstrom and Sidney L. DeLove.

The serials collection consists of published journals, magazines, and newsletters. Like the books, the serials are divided between Masonic and non-Masonic.

The library also acts as the repository of the archives of the Scottish Rite Supreme Council for the Northern Jurisdiction of the United States, and the archives of the museum itself. The



— John Miller photo

Marble bust of George Washington, c. 1849, sculpted by Thomas Crawford (1813-1857). Gift of Mr. and Mrs. Richard Manney.

archives section contains the Supreme Council's inactive official records and manuscripts.

In addition to books and archives, the library contains a number of special collections such as U.S. maps, sheet music, posters and broadsides, autographs, stamps and post cards,

valentines, theater play bills, calling cards, regalia catalogues and audio-visual recordings.

A vertical file contains ephemeral reference material such as brochures, flyers, clippings, and miscellaneous photos and graphics.

Among those who have contributed thousands of items to the archives are G. Edward Elwell, Peter Huntsman, Jacques Noel Jacobsen, Jr., Ralph Duncan, George P. Wadsworth, and the estate of Robert Harbeson.

Please keep in mind that the museum enjoys a 501(c)(3) tax-exempt status and gifts to the museum and library are tax deductible.

— J. David Bohl photo

Bracket Clock, c. 1760, made by Robert Clidsdale of Edinburgh, Scotland. Gift of Mrs. Willis R. Michael.



Worshipful Master's Chair, 1870, by John Luker, Vinton County, Ohio. Gift of the Estate of Charles V. Hagler.

The Stamp Act

A Philatelic Review



By Robert A. Domingue



With the 1996 Olympics this year, we are reminded of the individual who served as President of the International Olympic Committee from 1952 until the close of the 1972 Summer Olympics at Munich — Brother Avery Brundage. He was pictured on a stamp issued by San Marino in May 1959. Born in 1887, he was educated an engineer at the University of Illinois, established construction and real estate companies in Chicago, and became a multi-millionaire. As an amateur sportsman, he was American all-around champion in 1914, 1916 and 1918. He served as President of the U.S. Olympic Association from 1939 to 1945. He retired to the winter sports resort of Garmisch-Partenkirchen in the Bavarian Alps, where he died in May 1975.

Brother Brundage received his degrees in 1911 at North Shore Lodge No. 937, Chicago, Illinois. He was also



a member of the Scottish Rite Valley of Chicago and received the 33° in 1973.



Recently a reader asked why we couldn't start a campaign for the USPS to recognize the Masonic fraternity for what we are really about. I have wrestled with this topic for many years and recently the actions of the USPS demonstrate this to be a "mission impossible." Over the past few years, the USPS has been striving to ban any philatelic recognition of the fraternity. There have been many instances of the Masonic square and compasses used in cancellations — including back as far as the cork cancels of the 19th cent



ury; they are sought-after items. With the advent of postal meters, the emblem found its way into the design which accompanied the stamp value. Lately, if there are any cancels of a Masonic nature, they are being discouraged or negated — unless the sponsor in the USPS is favorably inclined and the cancel design is handled locally.

A classic example of this situation was encountered in December 1994, when *Linn's Stamp News* illustrated a well-executed cancel being used by Columbian Lodge No. 7, Columbus, GA, for the 165th anniversary of the lodge charter. Through this illustration, the Washington USPS offices saw the cancel that had been approved locally and ordered it changed because the *Domestic Mail Manual* prohibits use of "pictorial cancellations which endorse the ideals, policies, programs, products, campaigns or candidates of religions, antireligious, commercial, political, fraternal, trade, labor, public-interest or special-interest organizations." If this policy were followed to the letter of the law, most all pictorial cancels would be prohibited, yet it appears the only organization being impacted is Freemasonry. The USPS altered the subject cancel as shown — thereby destroying what was a very collectible item.

If the USPS will not allow a Masonic cancellation to be used, it is very unlikely that a stamp for Freemasonry would be approved. The US has had stamps for the Lions, Elks, Rotary International, National Grange, Salvation Army, American Turners Society, VFW, DAV, American Legion, General Federation of Women's Clubs, 4-H Clubs, etc., but none for the Masons. When we look back at the roles Freemasons played in the development of this country one realized the impact of the Masonic teachings and the direction provided by our Brethren. One wonders if the strong aversion to religious and/or Masonic ties to the political and government activities demonstrates a caution or fear of what a return to those ideals could create. Whatever the reason, I sincerely believe any concerted effort would be thwarted. Perhaps history will reverse itself in the future and Freemasonry will again be viewed by the outsider as a favorable institution.



India issued a 15 paisa stamp in 1963 to commemorate the 100th anniversary of the birth of the great Hindu philosopher, Swami Vivekananda — the religious name of Marendra Nath Datta. Brother Datta was a member

of Anchor and Hope Lodge No. 1, Calcutta, where he received his degrees in 1884.

This Hindu philosopher was born in Calcutta, India, in 1863. He became a disciple of Ramakrishna and succeeded him as an interpreter of Vedanta, one of the six orthodox philosophies of Hinduism. The Vedantas believe in one indivisible non-sectarian and omnipresent Being pervading all existence. He became well-known in the United States and Europe through his lectures, teachings and writings and where he made a great impression through his oratorical ability. He died in Calcutta in 1902.



King Christian X succeeded his father, Frederick VIII, as King of Denmark and served in that role from 1912-47. He also served as King of Iceland from 1918-44. He became Grand Master of the National Grand Lodge of Denmark upon the death of his father and was made an Honorary Past Grand Master of the Grand Lodge of England in 1946. A great number of stamps picturing this monarch have been issued by Denmark, Greenland, and Iceland. The one shown here was released in September 1945 to mark the 75th anniversary of his birth.



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



By THOMAS W. JACKSON, 33°

Albert Pike: The Man Beyond the Monument by Jim Tresner. Published in 1995 by M. Evans and Company, Inc., 216 East 49th Street, New York, NY 10017. \$19.95.

To most of us belonging to the Northern Masonic Jurisdiction of the Scottish Rite, the name Albert Pike does not carry great impetus. Not so in the Southern Jurisdiction. They held him in the highest esteem long before his death, and his reputation has not diminished with time. Yet the name of Albert Pike is best known to many today through the anti-Masons, who use his *Morals and Dogma* to attack us, and by the recent attempt to have his monument removed from Washington.

I obtained a copy of *Morals and Dogma* about 25 years ago, started to read it and then put it aside. I never did finish it, and my view on Pike became pretty much fixed. I am certain that I am not alone; most opinions on Pike come from those who never understood him and few who even read his. This book by Jim Tresner presents Albert Pike, the man, and I readily admit that after reading it I have a much greater appreciation of the man. If only Freemasonry had some like him today.

Most men who are memorialized are remembered for one area in which they excelled in life. Pike has been remembered for excelling in numerous fields of endeavor. He has his detractors, as we are well aware, but it is important to compare his activities with the climate of the time in which he lived and look at the whole man and his accomplishments, not isolated incidents blown out of proportion.

I always admired the genius of Pike but failed to recognize many of his other qualities. Certainly his devotion and dedication to Freemasonry, and his brilliant ability to define its purpose, places him head and shoulders above all but a very few, and I don't know who those few are.

The author, from Oklahoma, is well-known in Masonic circles as a writer and speaker on various subjects but most recently has been recognized for his writings on Masonic history and Freemasonry and religion. He has written numerous articles and books in both his professional field (communications) and Freemasonry, as well as having directed the production of several videotapes.

Tresner has provided a great service to Freemasonry by writing this book. He also provides a service to the memory of Pike. The book is an anec-

dotal biography, and the author has used Pike's own written words to speak for him. He has done a commendable job of organizing, prefacing and defining a considerable array of Pike's writings.

The text is divided into 20 chapters, each tending to reveal a diversity of nature that causes one to appreciate the complexity of Pike himself. They do more, however, for they reveal the variety of human qualities of the man. When most of us think of Pike, we see the genius quality which led him to write *Morals and Dogma*. Tresner in Chapter 5 (Devotee of the Goddess Nicotine), reveals a whimsical nature and in Chapter 11 (The Pleasure of the Flesh, the Balance of the Spirit), a very human quality. Each chapter, except the first and last two, displays his expressions and feelings on subjects, such as education, morality, nature, social reform, and others. The first (A Little Less Plaster — a Little More Fire) is the author's introduction to Pike. The 19th (Hedged about with the Dignity of Age) covers his last years, and the 20th (Yesterday and Tomorrow) discusses Pike's relevance today.

Pike's great appreciation of nature, indeed of all God's creations, is evident throughout the book. It presents a man of enormous intellect yet a man capable of appreciating the most mundane, a man with the capability of acerbic attack when he deemed it necessary, yet being able to laugh at himself and induce others to laugh with him.

Although this is not a book about Freemasonry, Pike's love of the craft is never in doubt. I suspect few, if any, men have ever been more devoted to its precepts nor contributed more to its rituals than has he.

One must read nothing with a closed mind. Remember the first reviews of John Robinson's *Born in Blood*. An open mind is a prerequisite when reading this book or you will waste your time reading it, and Pike will either remain great, or less than great, in your eyes. It definitely is a book worth your time to read.



The Byrom Collection by Joy Hancox. Published in 1992 by Jonathan Cape, 20 Vauxhall Bridge Road, London SW1V 2SA, England. £25.

In the last issue of *The Northern Light*, I reviewed the book *The Queen's Chameleon*. I indicated at that time that I might review *The Byrom Collection* for the next issue. Both are written by the same author, about the same person, John Byrom. *The Byrom Collection* was published two years before *The Queen's Chameleon*.

next issue. Both are written by the same author, about the same person, John Byrom. *The Byrom Collection* was published two years before *The Queen's Chameleon*.

Hancox, an Associate of the Royal College of Music, an odd qualification for the scientific significance of this text, happened upon Byrom while researching Thomas Siddal, a prior owner of her home in Salford, England. Her interest in the life of Siddal was piqued by tales told by local residents about the property. This interest was further stimulated when, during renovation of the home, modified chimney flues were discovered along with a flight of stone steps found under floorboards and disappearing into a brick wall.

Research into the life of Siddal led to more extensive research into the life of John Byrom culminating with the publication of this text in 1992, followed by *The Queen's Chameleon* in 1994. The text's title refers to a collection of drawings which were in the care of John Byrom. They had been obtained by him through multiple sources, and parts had once been "the prized possession of an 18th century secret society." The collection was loaned to Hancox in 1984 by the family currently holding them who had no knowledge of their importance.

To say I am impressed with what she has accomplished would be a gross understatement. The collection consisted of 516 drawings spanning a period of 174 years (1500's to the 1700's) with no organization and few clues to follow to determine their significance. Most turned out to be architectural plans of considerable importance for Elizabethan playhouses, medieval Templar churches as well as for precision instruments.

They were, however, much, much more. In spite of their diversity, they were all unified by a philosophical ideal, and many represented a geometrical form philosophic ideals of the great minds incorporated into structural plans. They are concerned with principles of a concept and contain no detailed design features of that concept. The author stated that she had entered a world which she had never before imagined, one whose horizons seemed limitless. Through impressive research, Hancox was able to link the drawings to Cabalistic philosophy, mysticism, Freemasonry, cosmology and navigation. I found it interesting that she, with what must be limited scientific training, observed the importance of the drawings where come current learned minds in the field failed to grasp them.

Many of the greatest intellectuals in history are directly or indirectly connected through these drawings, including da Vinci, Pacioli, Newton, Boyle, Bacon, Anderson and Desaguliers, to name a few. The intangible content of the collection seems to almost trace the development of scientific thought from the "pseudo-

scientific to the first genuine discoveries of modern science."

The application of hermetic tradition, vitruvian thought and Cabalistic philosophy to construct buildings if foreign to our way of thinking today, but what a fascinating concept. I had not thought previously of expressing philosophical thought arithmetically or geometrically, and the significance of Freemasonry's tie into all of this is not to be lightly regarded. It is of great importance, however, to recognize that Freemasonry's tie is in the development of great thought and not in blind following of prior thinkers. What has to be of importance to the fraternity is a reinforcement of the importance of enlightened minds to the craft. Like it or not, and we should love it, we are eternally linked by memberships to the most learned minds and organizations of all time. The two chapters "Sacred Geometry" and "The Search for Meaning" should be of great interest to Freemasons.

Supported by prominent Freemasons, including Neville Baker Cryer, Secretary of Quatuor Coronati Lodge, the Masonic symbolic connections are confirmed, and, since they predate the formation of the Grand Lodge, they show links with other esoteric groups leading into the beginnings of Freemasonry.

Reading this book provides a clearer picture of Masonic symbolism. It clarifies thoughts which might have led into our origins. It explains more fully the significance of numbers to Freemasonry. It provides information to comprehend to a greater extent the importance of geometry as the underpinning of the craft and its relationship to God. I appreciate Hancox's statement, "the laws of sacred geometry were still part of the Gothic tradition, and the Freemasons were fully conversant with the mysteries."

Freemasonry must be one of the few remaining forces that shaped the intellectual world of that day, and this book serves to remind us of that. It also reminds us, however, of the changes we have undergone through time.

I would think any architect or structural engineer would be fascinated with this book. Any Freemason willing to take the time would learn from it. A great quotation by the Elizabethan scholar John Dee is in the book. "Let him who does not understand either keep quiet or learn!" What a commandment for all of us.

I recommend the book to the serious scholar.



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

HealthWise

Ugly vegetables... beautiful nutrition

Dieticians sing their praises. Doctors and health experts flaunt their low caloric value and their rich vitamin and antioxidant contents.

But if you think root veggies are, well, ugly, you are a century or two behind in your opinions:

- Turnips have been used as food since prehistory, but in the 19th century snobbish folks shunned them as food fit only for the poor.

- Europeans of the 17th and 18th century turned up their noses at potatoes as food fit only for animals.

Louis the XVI of France promoted the potato by planting a field and guarding it by day but leaving it open for pilferers at night.

- Carrots weren't considered fit for the table in Europe until the 13th century. The Greeks and Romans used them only in medicines.

- The Romans didn't think the beet itself was any good, but used the leaves in salads.

Crackers: A smart winter snack

Having crackers with hot soup does more than provide a taste treat. It helps meet cold-weather nutrition needs for kids and adults.



"I don't mind him talking in his sleep if he'd only speak more distinctly."

"People need to be reminded that crackers are part of the grain food group," says dietitian Sherry Rougeau. Having two to four crackers a day meets one serving of recommended grains. One slice of bread, three or four crackers, two graham crackers, or a half cup of cereal, rice or pasta count as one serving.

Rougeau, former dietitian at Walter Reed Army Medical center, says grains are high-energy carbohydrates and good choices for cold weather months when energy needs are higher.

Save your skin

Prevent dry winter skin by following these suggestions from dermatologists: (1) Stay out of direct sunlight, and use moisturizers that contain sunblock. (2) Keep home air moist. Don't overheat your home. Use a humidifier. (3) Don't bathe more than once a day. (4) Use soap that contains emollients rather than pure soaps or deodorant soaps. (5) Pat yourself dry rather than rubbing vigorously. (6) Moisturize after bathing.

Plan ahead to stop smoking

If you want to quit smoking, here is a good way to start, according to the American Cancer Society.

- Commit to it. List the reasons you want to stop. Get ready to follow through on your commitment.

- Set a date two weeks to a month ahead. Try to avoid a time of great stress you know is coming, but remember that there is no perfect time to quit.

- Make your plan. Identify trigger behaviors and change your response to these situations. Distract yourself by taking a walk, eating a healthy snack, or reading for a short period.

- Condition yourself. Start smoking less now, switch to a brand you don't like as much.

- Get support. Ask someone to exercise with you. Consider counseling or attending a support group.

- Think positively. Stay focused by reviewing your list of reasons for quitting. Then take one step at a time.

Not all salads are healthy

A Caesar salad, the most popular salad served in restaurants, has more fat in it than a Big Mac. Typically, it contains 500 calories, 40 grams of fat, 215 mg of cholesterol, and 1,075 mg of sodium, according to dietitians writing in *Self* magazine. Garden salad, fruit, chef and chicken salads are better nutritional choices if they are lightly dressed. Many restaurants now carry low-fat salad dressings.

Device tracks sugar in diabetics

Researchers are testing a skin patch that would replace blood drawing to monitor blood sugar in diabetics. Cygnus, Inc. of Redwood City, Calif., is conducting further clinical trials of its GlucoWatch, as reported in the journal *Nature Medicine*. The device is worn on the wrist and fitted with a replaceable patch designed to extract glucose through the skin every half hour. It then measures the glucose, stores and displays the data, and emits an alarm if glucose reaches dangerous levels. The cost will be about \$400 for a starter kit.

Other companies are working on their own versions of a high-glucose level warning system but none has been so promising as GlucoWatch or so inexpensive.

Take fluids, stay warm

Drinking plenty of water and other fluids will not only keep the body from overheating in summer, but it is also important in protecting against hypothermia, getting too cold, in winter. Water acts as a buffer against temperature changes.

Consider a large pot of water. It takes longer for it to heat up or cool down than it takes for a small container of water. Eight glasses of water or other fluid is the recommended amount, say health authorities.

More Hope for Children with Learning Disabilities

A new state-of-the-art Children's Learning Center has opened at the Cincinnati Scottish Rite Cathedral. Some 2,300 square feet of space has been set aside in the building to provide free assistance to children with learning disabilities.

The Cincinnati Center is affiliated with Miami University of Ohio. Professionals from the University will provide the services at the Scottish Rite location, where college students will receive training by observing the instructors. Learning Centers are currently operating in Newtonville and Lowell, Mass. The Newtonville Center has begun its third year of affiliation with the Language Disorders Unit of Massachusetts General Hospital. According to Ill. J. Philip Berquist, 33°, coordinator for the Supreme Council's newest charity, the children who have been tutored at the Center have shown measurable progress in reading skills as well as improvement in social behavior and in their own self esteem.

Each child is evaluated prior to enrollment to assure that the therapy provided is appropriate for that individual. In one instance, the evaluation indicated that inappropriate medication was being given. A change was recommended and the child began to show progress without therapy.

All Scottish Rite Centers will use the Orton-Gillingham Therapy.

There are a number of other centers on the drawing board. The Masonic building at Rochester, N.Y., will be the site of the Frank and Bette Paul Masonic Children's Learning Center. The Grand Lodge of New York has contributed \$20,000 for this facility, and an anonymous challenge grant of \$100,000 has been donated. An architect has been retained and the planning committee has commenced fundraising.

The Valley of Bangor, Maine, has designated ground floor space in its building. The space was previously occupied by a restaurant.

Other areas being considered are Manchester, N.H.; Worcester and Springfield, Mass.; Cranston, R.I.; Waterbury and New Haven, Conn.

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.

Also, Madison, Wisc.; Detroit, Grand Rapids and Traverse City, Mich.; Evansville and Indianapolis, Ind., Toledo and Dayton, Ohio; Chicago, Ill.; Wilmington, Del., and a center in Vermont.

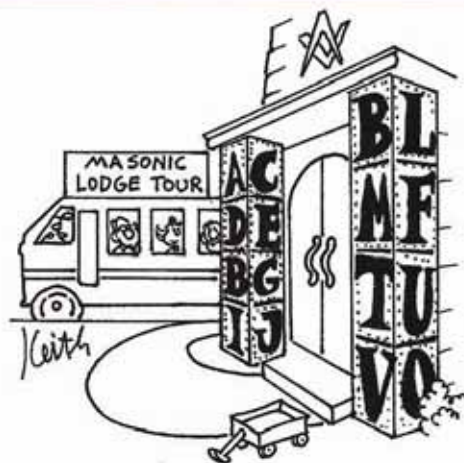
A resource center is being planned in New Jersey to provide information and accumulate materials on learning disabilities. A proposed "800" number may be installed with knowledgeable staffing. Space near the New Jersey Grand Lodge headquarters is a potential site for a Learning Center in that state.

The Valley of Youngstown, Ohio, has designated space and has established a planning committee, which is actively working toward locating a center there.

Planning is underway to commence three summer programs in Wisconsin. The Valley of Marquette, Mich., has been

conducting a summer program in conjunction with Northern Michigan University.

Matching funds from the Supreme Council are available for startup costs and for operational funding. An endowment fund continues to grow with contributions from the Scottish Rite membership.



"This next building is either the home of a young lodge or a new Children's Learning Center."

VIEWS FROM THE PAST

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

Freemasonry's principles and abuses

It is idle to continually extol the pure principles of Masonry, and, at the same time, try to conceal its abuses; and I sometimes think that the average Masonic orator and writer would convey the idea that there is a certain infallibility about the institution, and that a Mason cannot go astray. But the world is not thus easily deceived. They know that our institution is human, and as such is subject to many evils, and the only effect such teachings will have will be to keep good men out, and at the same time attract the vicious. The evil doer will seek admission into our Order, because he sees in it an opportunity to cover up his true character, the better to enable him to ply his vocation of hypocrisy and deceit, while the good man will learn to despise and shun us, because of our vanity and self righteousness.

If, however, we pursue the oppo-

site course and exercise proper vigilance in the exclusion of bad material, if we enforce our laws against all offenders, and bring them to grief, and if we candidly acknowledge the evils that beset us, and at the same time show to the world that it is not our intention to furnish an asylum to the unworthy, then will good men be attracted to our gates, while the vicious will shun us rather than clamor for admission.

But, first of all, we must learn to guard well our portals, and make a thorough investigation of every applicant for degrees or for affiliation, and we should never hesitate to exercise that power which the law gives to every individual Mason in excluding the unworthy.

—From an address by William E. Sloan, Past Master of California, reprinted in *Masonic Review*, Cincinnati, Ohio, June 1898.

A light will

When one does not have an ideal — philosophic, religious, or otherwise — his life seems to be void of meaning or content. The big difference between the human being and the many kinds of animals is precisely that of reason — the mind or the analytical process of reasoning. And, more than all this, the Eternal Kernel or the Soul given us by the Almighty.

Therefore, when we choose Masonry as our ideal and, as we are progressing on the Way of the Eternal Truth, it is impossible to deny the "Brotherhood of Man under the Fatherhood of God." This is the real meaning of all the teachings of our Order, and especially of the Scottish Rite.

At times we feel as if the whole world is surrounded by dark clouds; men arouse against men; human lives are perishing; high fences are put up between men and peoples. Nevertheless, we feel at the same time, that a Light sparkles, like lightning, giving us a new meaning to our life. These are the high ideals of Masonry and Scottish Rite, the highest degree of human feelings.

The ideal which says to us: "Don't despair! Not all is lost! Men are Brethren!" And, when they will feel it, when they will understand it,

Feeling the tingle

Everyone of us went through the experience of being raised to the Sublime Degree of a Master Mason, and I would recommend that if you want to find the root problem, the core of what we might do to solve the major problems of Freemasonry, that every one of us become interested first of all in what happens to every initiate who kneels at the altar of the lodge of which we individually are members, because I think something tremendous should happen to every man who goes through the experience of becoming a Master Mason.

He should tingle with the realization of the symbolism of that act when he is raised. And he, of course, should be suffused with a

tremendous feeling of both challenge and opportunity as he is taken by the strong grip of a Master Mason.

When we can make every initiate realize this tingle, this electrification of both realization of the symbolism of our work and its meaning to our own personal lives, I think we are probably going to be able to assure the future of Freemasonry.

Now, it involves everything, the kind of men we select, the way we prepare them for initiation, the way they are initiated, what we do to convince them and to commit them to a course or action, but it must begin there, on the Master Mason's degree.

If that Brother who has the insight, the capability of expressing it in language, can tell us how to make the symbolism and the experience of that sublime degree so electrifying, so significant, that every man who kneels and then is raised on the sublime degree feels that tingle, he will be the outstanding Mason of the 20th century.

I'll even make one concession. If it happens only to nine out of ten of the initiates raised at our altars, the future of the fraternity is assured.

—From remarks delivered by Ill. Conrad Hahn, 33°, Executive Secretary of Masonic Service Association, at the 1970 Supreme Council Annual Meeting.

illuminate the darkness

then a bright Light will illuminate their minds and lives and the words of the Prophet shall come true: "the swords will be transformed into plows and Peace to all the Men of Good Will shall reign on Earth."

But, as said above, we must feel, we must understand the teachings of our Scottish Rite and, most of all, we must do all we can to bring the reflection of that eternal light into the darkness of a convulsed world. Not only the mere understanding of our ideal but also the understanding of our fellow men. And, this is the most difficult task of Masonry; to make our fellow brethren bearers of that understanding to seek the means of

knowing the ways of life of our fellow men, their customs, and their history also.

We must never be satisfied with what we have done. Our work has no end because human nature has many facets and phases, each different from the other.

We cannot and shall not enclose our Rite into an ivory tower; we must meet our fellow men with an open heart and mind, thus finding our way to the eternal light in the darkness — and theirs, too.

—From an article by Ill. Waldemar Hait, 33°, Past Sovereign Grand Commander for Venezuela, in *The Northern Light*, January 1971.

A positive view of the future

All change involves dislocation of some kind, and it is natural for people to reject change when they cannot see the necessity for it. So it is with the craft. But there is one primary consideration. The cost of no change now exceeds the cost of change. The cost of no change in our current situation is the extinction of the craft, sooner rather than later. Aging membership, falling numbers, activities which venerate the past and fail to attract new members have their inevitable outcome.

Once we have accepted the

inevitability of change, however, the hardest part is over. We then face the excitement of inventing new ways of living out basic values, ways that are appropriate for the circumstances in which we find ourselves. That was what Speculative Masonry did in the years that followed 1717. It offered leadership and innovation in troubled times. Does the prospect of change in the craft offer us either less challenge or less satisfaction in the 1990's?

—From an article by Alan Kerr in *the New South Wales Freemason*, Dec.

Adjust the attitude

The success of our journey into the 21st century will depend upon how well we communicate, convince and commit our Brethren to a change in attitude — how well we wipe out lethargy, apathy, complacency — and replace them with a new excitement, a new optimism, and a new enthusiasm for this, the greatest fraternity ever conceived.

Remember Achilles? In the glory days of Athens when he held the keys to that city's greatness, he gathered the people each year out in the cemetery, amid the tombs of the honored brave, and he there reviewed the achievements of the Athenian culture and its great victories. And after

Achilles had reminded them all of the past, he then asked each citizen to raise his hand and take a new oath of allegiance and commit himself once more to the growth and glory of Athens.

I truly believe that we must emulate Achilles, and go to every member — eyeball to eyeball — face to face — asking him to commit himself once more to the growth and the glory of Freemasonry. It's attitude adjustment time, my Brethren.

—From a keynote address by Jack Kelly, Past Grand Master of Texas, to the Conference of Grand Masters of North America, Feb. 1993.

'Quick Quotes'

Let us read and dance, two amusements that will never do any harm to the world.

— Voltaire

It is far more impressive when others discover your good qualities without your help.

— Judith S. Martin

All men like to think they can do it alone, but a real man knows there's no substitute for support, encouragement or a pit crew.

— Tim Allen

Television is an invention whereby you can be entertained in your living room by people you wouldn't have in your house.

— David Frost

A fellow doesn't last long on what he has done. He has to keep on delivering.

— Carl Hubbell

One can never pay in gratitude. One can only pay "in kind" somewhere else in life.

— Ann Morrow Lindbergh

Who is dissatisfied with others is dissatisfied with himself. Our arrows rebound on us.

— Alain

In the business world, everyone is paid in two coins: cash and experience. Take the experience, first, and the cash will come later.

— Harold Geneen

Influence is like a savings account. The less you use it, the more you've got.

— Andrew Young

What do we live for if not to make life less difficult for each other?

— George Eliot

The very essence of leadership is that you have to have a vision. You can't blow an uncertain trumpet.

— Theodore Hesburgh

There will come a time when you believe everything is finished. That will be the beginning.

— Louis L'Amour

■ Don't let snow put you down

You wouldn't put the most vigorous part of your exercise program first. It's better to start out slowly, stretch and warm up before doing something strenuous. Most people realize that fact today.

But when it comes to getting that four inches of snow off the sidewalk, otherwise intelligent people often take a different attitude, attacking the white stuff like an Olympic sprinter going for the gold.

Snow shoveling can cause a rapid rise in blood pressure and makes tremendous demands on the heart. Cold temperatures can camouflage the symptoms of overexertion. Add to that narrowed blood vessels caused by the cold weather, and many hearts will be unable to cope with the combination of circumstances.

Doctors at the Cardiac Rehabilitation and Exercise Laboratories in Royal Oak, Michigan, say problems can be avoided if people start shoveling gradually. Avoid sudden and strenuous exertion, and take frequent rest breaks. Be sure to wear a hat and a mask or scarf over your face.

■ The vital father-baby bond

Children who bond early with their fathers get long-term benefits. The connection helps a baby socialize and cope with frustration and anger.

Doctors for The Fatherhood Project at the Families and Work Institute in New York City say the earlier a father and child start interacting the better. They suggest carrying the newborn close to you, comforting, cuddling and feeding him.

IRS ASSISTANCE



"We don't need assistance in making it out. We need help in paying it."



At age one, share finger foods and enjoy each other's reactions. At age two, he will giggle and laugh with Dad and enjoy his style of play.

■ The art of the deal

Compromise is the continuing project that make marriage last, says Jay Belsky, Ph.D., of Pennsylvania State University.

To reach agreement on matters great and small, understand what is wanted and why, then come to an arrangement that doesn't leave you feeling ignored or unempowered. The key is coming to understand that you compromise because it matters to the other person.

You aren't doing it only for your partner or your partner only for you. You are doing it for the relationship, for the larger thing between you.

■ Use trees for winter warmth

If winter winds have blasted away at your house this year, plan to plant a tree-line windbreak this spring.

Almost everyone knows that trees provide relief from heat, but, according to the National Arbor Day Foundation, it is less known that trees can make a 3% to as much as 17% savings on your heating bill.

Trees planted in a line on the windward side of the home lower the loss of heat in buildings by reducing cold air infiltration. When wind hits the limbs and needles of evergreen trees some of its force is absorbed and much of the wind is deflected upward. Instead of a strong, horizontal wind blowing smoothly in the direction of your home, the tree line forces some winds into circular patterns near the base of the tree while forcing others up over the house.

Tree lines also reduce the amount of dust and dirt entering a building and cut down on wind damage to limbs and buildings.

If space allows, plant two or more rows of trees perpendicular to the prevailing winter wind. Space them closely, 8-12 feet from the center of each.

When space is at a premium, plant one row of closely spaced conifers with a row of low growing shrubs on the windward side. This will reduce wind speed, while trapping snow.

■ Kids' starter pet

Your child wants a pet, but you wonder whether he or she can take responsibility for it. Psychologist Ginger Hamilton, Ph.D. says if he puts away toys, doesn't leave clothes on the floor, and gets ready for school on time, he's probably up to the job.

It's smart to start with something small. If the child will care properly for goldfish or a hamster, a dog or cat can come next. To see if he or she will be too rough with pets, watch how friends are treated. Then go to a pet store to see if gentleness with animals is displayed.

■ What to do with a windfall

Financial planners say people who receive large cash gifts or bonus may get into trouble. They raise their standard of living (by buying an expensive car, for example) and later can't maintain the new standard. The 40-40-20 plan is a better idea. That is: Spend 40%, save 40%, and use 20% to pay off debts.



"For years I thought Fred spent Monday evenings at his lodge. Then one night I came home early ... and there he was."

Groundbreaking for Museum Expansion



Work has begun on the expansion program at the Scottish Rite Masonic Museum of Our National Heritage adjacent to the Supreme Council headquarters in Lexington, Mass. The open courtyard is being converted to an enclosed meeting room. The project will also provide for additional gallery areas. Shown above are participants in the official groundbreaking ceremony in mid-January: Ill. Russell Nadeau, 33°, museum benefactor; Leo P. McSweeney, chairman of the town of Lexington Board of Selectmen; Gary Wolf, architect; Ill. Robert O. Ralston, 33°, museum president; and Peter Boyle, contractor. The renovation is scheduled to be completed in time for the Supreme Council Annual Meeting in Boston in late August.

George Washington Moves

The Supreme Council's animatronic George Washington has been speaking at gatherings throughout the Midwest during the fall and early winter.

He appeared at the annual meeting of the Grand Lodge of Ohio and the Valley of Toledo Fall Reunion along with other Masonic meetings in October and November.

In late November, the Valley of South Bend, Indiana, featured him at a Family Life Week celebration.

George opened the Indiana Grand Lodge Founders' Day meeting at Indianapolis in January.

At Cincinnati, Ohio, he greeted a combined district officers gathering and attended a presentation of "Truman at Potsdam," an original Masonic play.

As a feature of President's month in February he is in the Valley of Indianapolis Cathedral. An invitation has been sent out to the local schools, which will result in young people getting to know about George Washington and his Masonic role.

He will be moving to the East Coast in the late Spring with scheduled stops in New Jersey, New York, Pennsylvania, Massachusetts and Maine. For information about open dates and future appearances, contact the Supreme Council headquarters.

The Mind's Eye *Schizophrenia Research*

By DR. STEVEN MATTHYSSE, Director
Scottish Rite Schizophrenia Research Program

When special circumstances merit, the Schizophrenia Research Program sponsors a conference or a book summarizing recent progress in the field. Our past books have had a significant influence.

This spring we will publish, through Cambridge University Press, a celebration volume, or "Festschrift," honoring one of our distinguished scientific advisors, Dr. Philip Holzman, on the occasion of his retirement from teaching at Harvard to devote full time to scientific research. Psychopathology: the evolving science of mental disorder was based on a conference at the American Academy of Arts and Sciences in Cambridge, Mass.

Our new book has three things to celebrate. **First**, our colleague. Philip Holzman has explored experimental psychopathology with a depth and breadth unequalled in our time.

The evolution of his work parallels the evolution of the science of mental disorder — reaching ever more deeply downward into biological mechanisms — but he has always retained an upward glance, at the phenomena of schizophrenia.

Second, we celebrated the coming of age of scientific research on psychopathology. The book shows plainly that psychopathology has joined the ranks of the mature sciences, both in the canons of scientific evidence and in the ingenuity of experimental design.

Third, we celebrated the 60th year of the Scottish Rite Schizophrenia Research Program. The Benevolent Foundation supported not only the preparation of this book, but also more than 500 research projects in its history. The Scottish Rite program began before the founding of the National Institutes of Health, as this Masonic body sought a charity that would "be unique," "have widespread benefit to all humanity," and "be within our means." It has retained a central role in schizophrenia research by focusing on creative ideas in their early stages, when they are yet too novel to attract conventional funding. The Scottish Rite has persisted over the years, despite the attractiveness of other, more visible charities, because — in the words of one of its leaders — "money wisely spent for research produces benefits that work for all people for all time."

Cambridge University Press has agreed to distribute copies of the book to each Scottish Rite Valley.

Our Readers Respond

Masonic literature

It was interesting to see the variations and duplications in the lists of books ("Ten Best Masonic Books," May 95) by the four Masonic scholars which you show with your own.

Alphonse Cerza's *A Masonic Reader's Guide*, published by the Missouri Lodge of Research in 1979, is a very comprehensive bibliography of Masonic literature, but it is already out of date.

I suggest that some present day Masonic scholar should undertake to revise it, or add a supplement to it, bringing it up to date. In fact, it would be helpful to have periodical updates of a Masonic bibliography.

Gerald W. West, 33°
Dauphin, PA

The religion question

I agree with Brother Jackson's response to Mr. Harris ("The Question of Religion," Nov. 95). I do, however, differ with your statement that, while the fraternity is not a "Christian organization" and has never "laid claim to be a Christian organization," we look to Christian morality and ethics as a guide to our lives.

As a third generation member of the fraternity, covering a span of

more than 90 years, and a member of the Jewish faith, I feel excluded by that statement. One of the things that I have felt so comfortable about in my Masonic travels is that there is no embarrassment for Jews and Christians to participate in and enjoy the comradeship of Freemasonry.

I respectfully suggest that your limiting to "Christian" morality and ethics was ill-chosen. Even our country and our President often refer to the "Judeo-Christian" values used as guidelines by our great country. Freemasonry looks to more than just "Christian" morality and ethics.

Richard M. Goldberg, 32°
Wilkes Barre, PA

It's sad we have these misconceptions thrown at us. The answer to Question #8 should say Monodeist (one God). Monotheist means one religion.

Our fraternity augments any religion that believes in a Supreme Being.

I would like to help clarify the term augment. Simply put Masonry teaches through allegory. In this way a man can presumably gain enlightenment into himself, his fellow man, and his particular benevolent Supreme Deity.

Also, it has always been my understanding that the "G" stands for "Grand Architect" which is a very generic term for anyone's God.

Michael E-M Griffin, 32°
Redford, MI

It is inescapable that Christianity dominates Freemasonry, if only by the overwhelming number of Christians who are its members. Certainly there are differences in belief among Christians, Moslems and Jews. However, there are differences between Catholics and Protestants, Calvinists and Methodists.

Freemasonry is not a religion, but lends itself to being called a religion because it has incorporated so much of Scriptures into its ritual. Since it claims allegiance to no recognized religion, outsiders invariably see it standing alone and therefore ascribe to it the attributes of a religion. Referring to its base of operations as a temple, does not help to resolve the confusion.

Howard Z. Kanowitz, 32°
Voorhees, NJ

Attempts to justify our positions as Masons are unnecessary. We know what we are and what we stand for. I see no reason to weaken our fraternity by attempting to justify our position or alter our ritual to pacify those who are our critics.

Harold L. Kurtz, 32°
Morgantown, PA

Disappearing act

Here's a bit of valuable information regarding varicose veins and improving blood circulation ("Healthwise," Nov. 95). An inexpensive and effective remedy is lecithin, a soybean derivative.

I had a serious varicose vein affliction back in the 1960's and learned about lecithin in a health periodical. It isn't a fast remedy but if taken daily over the years will eliminate all traces of varicose veins. Unfortunately something that occurs as gradually as varicose veins will take some time to eradicate, and success depends on a person's attitude.

The medical profession has ignored the benefits of lecithin and it, like many other important vitamins, does not become a part of their store of nutritional supplements.

Otto George Kohlmeier, 33°
Lakeland, FL

HIRAM™



By WALLY MILLER

Footnotes*

* **New horizons.** The preparation of this issue has been an experiment in technological advancement. To put it mildly, we took giant leaps across wide chasms. Although this issue may reach you later than usual, the mere fact that you received it attests that we survived the hurdle.

This is where we are. We have moved into a Power Macintosh with QuarkXPress as our typesetting package. Layout, color selection, and color separation are but a few of the steps now handled through computerization. The pages are stored on a small SyQuest cartridge and the cartridge is sent to the printer.

That may not sound unusual to those in the know, but here is the part that is the major stride. The printer, R.R. Donnelley & Sons Company, has been receiving our pages at its Old Saybrook, Conn., plant in the form of reproduction quality proofs. The pages were shot, and all photos were stripped into the negatives. Pages with more colors required extra negatives. The negatives were then used in the process of making the printing plates for the press.

By providing the printer with a SyQuest cartridge, Donnelley is equipped to move us directly to the printing plate stage, eliminating all the steps in between. They are one of the leaders in this new technology.

For our first test, we stumbled a bit at the beginning due to our inexperience with the process, but we made it across with some major help from the Donnelley staff as well as a crew at our color separator, High Tech Color in Nashua, N.H.

The one who really deserves the praise, however, is our in-house typesetter, Norma Small, who in a matter of months has learned the

Macintosh operating system, the QuarkXPress typesetting package, and all the intricate steps of preparing the pages for the printer's specifications. Without her ability to handle the challenge, we would still be here scratching our head.

* **Delaware overlap.** It is not unusual to see close cooperation between the Scottish Rite and York Rite, but Delaware has taken it a step further. Ill. Harold J. Littleton, 33°, is that state's Scottish Rite Deputy, and Ill. Warren F. Schueler, 33°, is an Active Member of the Supreme Council. In a rather unique situation, both are currently serving as High Priest of their respective Royal Arch Chapters.

To honor the two Masons, a special York Rite event took place when the Royal Arch degree was conferred in full costume by a degree team comprised entirely of 33° Scottish Rite Masons – a unique example of the cooperation existing among the Masonic bodies in Delaware.

* **Water, water everywhere.** Severe weather conditions this winter have raised havoc with Masonic meetings in various parts of the Jurisdiction. One of the hardest hit is the Valley of Northern New Jersey, where flooding closed the Scottish Rite building at Lincoln Park, N.J.

* **Good press.** It is not often that Freemasonry gets decent press coverage. We noted, however, that the *Indianapolis Star* in December carried an editorial in high praise of the Scottish Rite Cathedral. Calling it "one of the world's beautiful cathedrals," the editorial said, "Westminster Abbey is to London

and Notre Dame is to Paris as the magnificent landmark of the Scottish Rite Cathedral is to Downtown Indianapolis."

With some 27,000 Scottish Rite members, the Valley of Indianapolis is the largest Valley in the Northern Masonic Jurisdiction.

* **To be published.** Dr. Clancy D. McKenzie, 32°, a member of the Valley of Philadelphia, has co-authored with Dr. Lance S. Wright a new textbook on schizophrenia. Dr. McKenzie is director of the Philadelphia Psychiatric Consultation Service. *Delayed Posttraumatic Stress Disorders from Infancy and the Two Trauma Mechanism* outlines a system he refers to as the "McKenzie Method."

The book is scheduled for publication in April.

* **New rates.** With continually escalating costs of paper and postage, it has become necessary for us to review our policy of distributing the magazine to those who are not members of a Scottish Rite Valley of the Northern Masonic Jurisdiction.

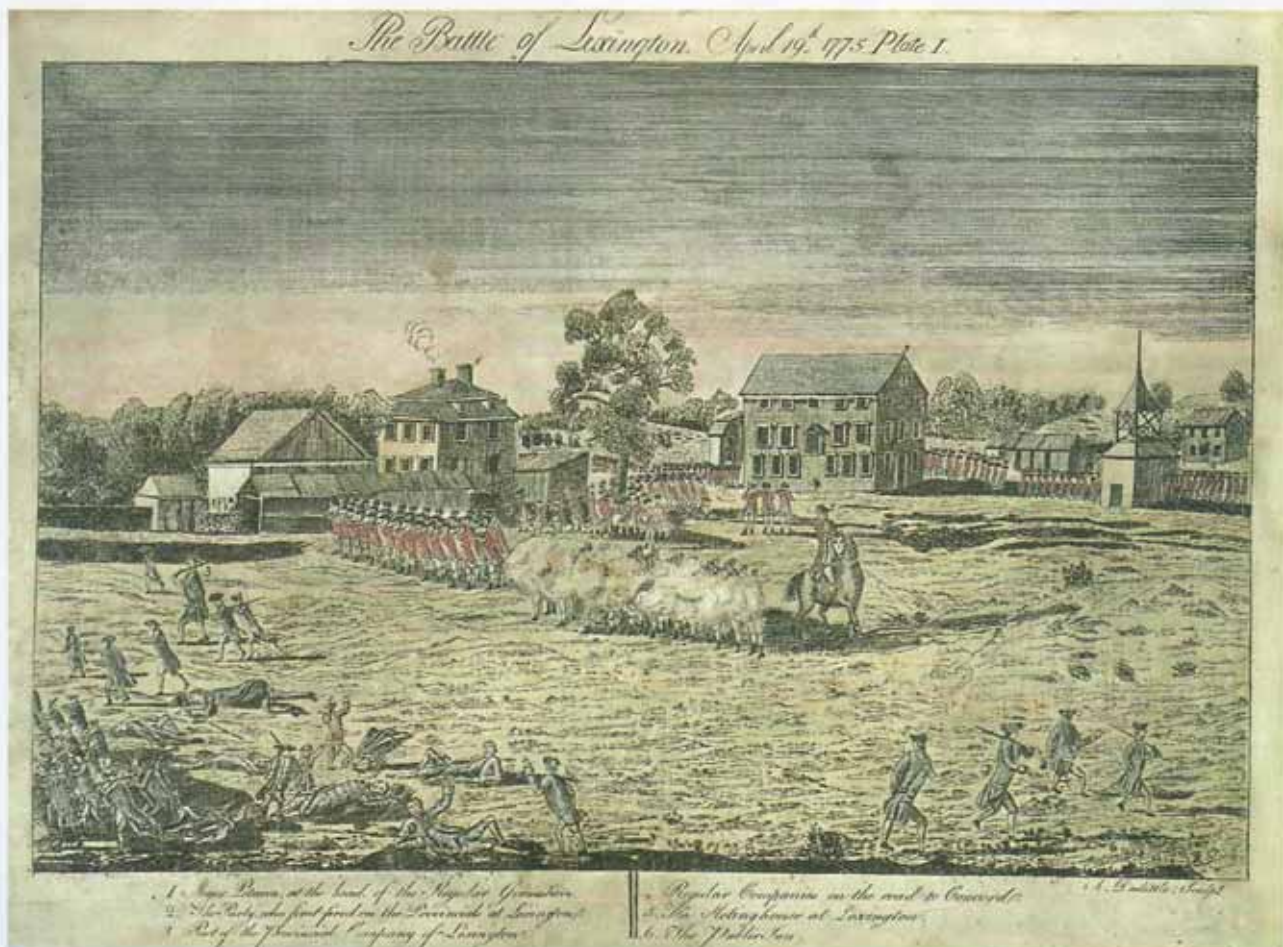
For 1996 the new non-member subscription rate is \$10 per year. Outside the domestic mail limits is \$20 per year.

Scottish Rite members belonging to Valleys of the Northern Jurisdiction will continue to receive the magazine as a part of their membership.



RICHARD H. CURTIS, 33°
Editor

Lexington Alarm



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The "first" shot heard 'round the world

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