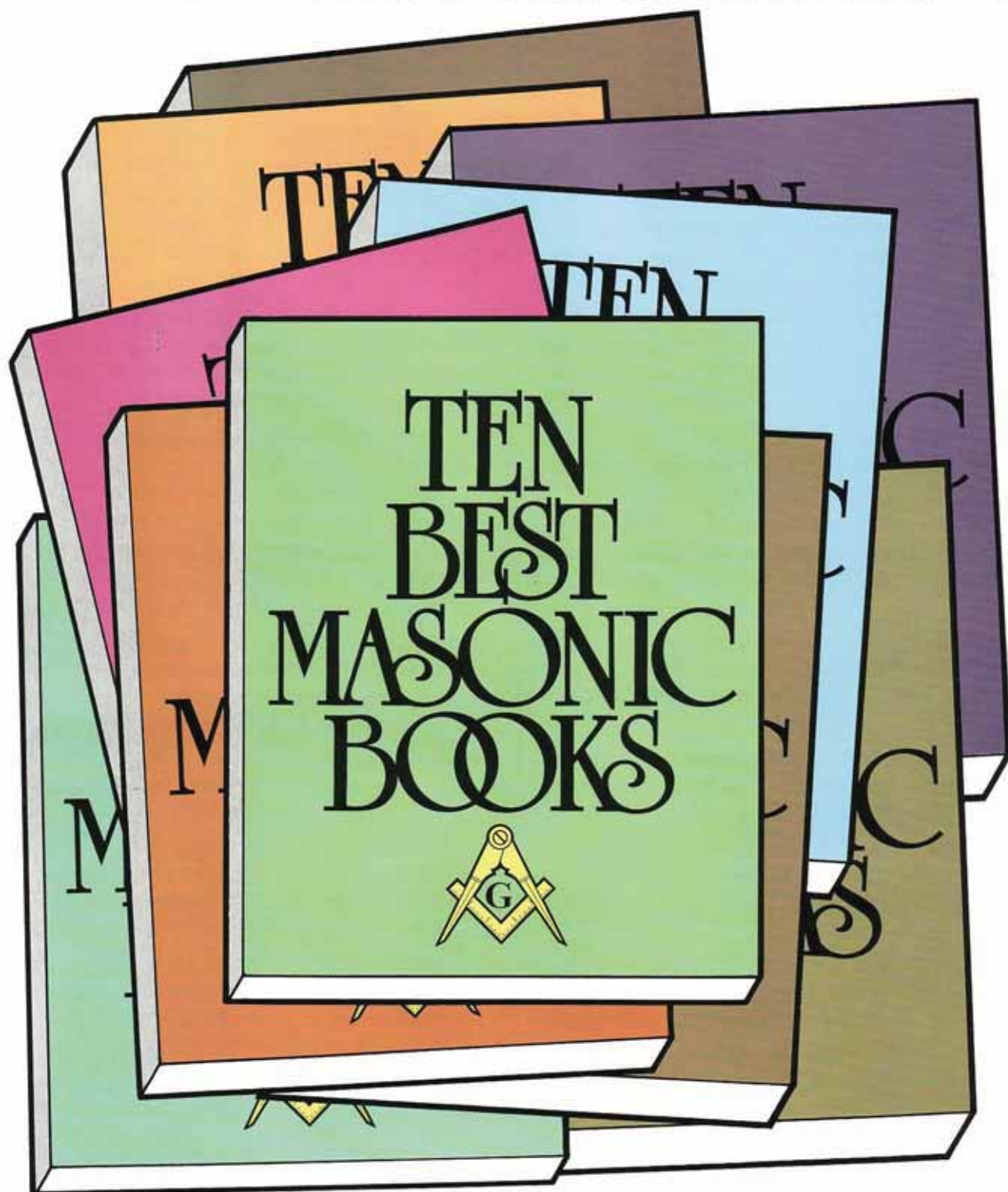


THE NORTHERN LIGHT

Vol. 26 No. 2 MAY 1995

A WINDOW FOR FREEMASONRY



A New Sense of Excitement

You can feel it in the air! Take a look around you. There is a new sense of excitement. With the arrival of spring every year there are always new signs of hope — new beginnings.

With the Scottish Rite we can also look for new beginnings. Rejuvenation keeps us fresh and renews our vitality. There are many new programs on the drawing board designed to demonstrate that membership in the Scottish Rite is rewarding, worthwhile and exciting. You will hear more about these in the coming months. Some will provide direct benefit to the member, and some will make us proud that as Scottish Rite Masons we are able to help, aid, and assist others.

There was a new sense of excitement last fall with the adoption of a new major charity — Scottish Rite Masonic Children's Learning Centers. Here is a way that we can help children in our own communities overcome communication hurdles that can make a difference in the lives of youngsters and their families.

Research indicates that many communication problems experienced by children can be corrected with the proper professional help. Our Scottish Rite Masonic Children's Learning Centers can make it possible for these youngsters to get the help that will change their lives.

One of the most appealing qualities of the Scottish Rite is our personal interest. With the assistance from the Supreme Council, the local Scottish Rite Valleys will establish and be responsible for the operation of the centers. As more and more of our Valleys catch a vision of the possibilities, new centers will open.



ROBERT O. RALSTON, 33°

A summer program has been in place at Marquette, Michigan, for several years. The first year-round Scottish Rite Masonic Children's Learning Center in this jurisdiction was opened in Boston last year. A second center has opened recently in Lowell, Massachusetts, and another will open in Cincinnati, Ohio, later this year. Plans for centers are developing in New Jersey, Maine, New York, Ohio and Michigan. And this is just the beginning.

Scottish Rite can make a positive impact on your community. The service provided by these centers to improve the quality of life for children with learning disorders will be offered at no cost to the family. And it will not require tax dollars.

As Scottish Rite Masons, we will be the proud sponsors for the program. By building a strong endowment fund, the Scottish Rite Masonic Children's Learning Centers can help Valleys develop centers throughout our 15-state Northern Jurisdiction.

Within this issue of *The Northern Light*, you will find details of the function of the Learning Centers. You have an opportunity to play a role in the development of this exciting challenge as Scottish Rite of Freemasonry forges into a new frontier by helping children to overcome learning disabilities.

Be a part of the new sense of excitement!

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



Want to know what others consider the best Masonic books for beginners? For details, see page 4. Cover design by George L. Thompson, 3rd, 32°, ADprint Graphics, NE.

A WINDOW FOR FREEMASONRY

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10 Best Masonic Books

How to get a better understanding of the fraternity

By RICHARD H. CURTIS, 33°
Editor, *The Northern Light*

Perhaps the major weakness among today's Freemasons is their failure to expand their knowledge of Masonic history and philosophy beyond the conferral of the degrees. So how does the new or average Mason learn more about the fraternity? One of the easiest sources is to take advantage of the wealth of published material available.

To help you get started, we asked four knowledgeable Masons to provide a list of the 10 best books for the new or average Mason. We have also included a list of our own.

If we had asked 50 people for their opinions, we would have received 50 different lists. For instance, from the lists published here, 19 books are cited by only one reviewer. The only book to appear on all five lists is John Robinson's *A Pilgrim's Path*. This work, published in 1993 just prior to the author's death, contains a personal account of his "discovery" of the fraternity and his confrontations with anti-Masons as he defends the craft.

Robinson's first Masonic book, *Born in Blood*, is ranked on two lists but is a more scholarly work as he attempts to link the fraternity's origins to the medieval Knights Templar. Ralph Herbold points out that "this book has caused more Freemasons to read than any other."

Books appearing on at least three lists include *Freemasonry: A Celebration of the Craft*, *Freemasonry in American History*, *Coil's Masonic Encyclopedia*, and *The Freemason at Work*.

Freemasonry: A Celebration of the Craft was published in England in 1992 at the time of the 275th anniversary of the formation of the first Grand Lodge, but the book covers American Masonry in great detail. The colorful

EDITOR'S LIST

(In order of preference)

1. *The Craft and Its Symbols*, Allen E. Roberts, 1974 (1) (2)
2. *Freemasonry: A Celebration of the Craft*, John Hamill and R. A. Gilbert (ed.), 1992 (3)
3. *A Pilgrim's Path*, John J. Robinson, 1993 (1) (2) (5)
4. *A Comprehensive View of Freemasonry*, Henry Wilson Coil, 1973 (1) (2)
5. *Freemasonry in American History*, Allen E. Roberts, 1985 (1) (2)
6. *Coil's Masonic Encyclopedia*, Henry Wilson Coil, 1961 (1)
7. *Masonic Trivia & Facts*, Allen E. Roberts, 1994 (4)
8. *Masonic Membership of the Founding Fathers*, Ronald E. Heaton, 1965 (1) (4)
9. *10,000 Famous Freemasons*, William R. Denslow, 1957 (1)
10. *Tied to Masonic Apron Strings*, Stewart M. L. Pollard, 1969 (1)

"coffee table" book packed with interesting photos has caught the eye of both Mason and non-Mason.

Pete Normand has suggested another book by Hamill and Gilbert, *World Freemasonry: An Illustrated History*. He views it as "a beautifully illustrated history of Freemasonry in Europe, the British Empire, and America."

One of the most prolific Masonic writers of our time is Allen Roberts. As Wallace McLeod points out, "Allen Roberts just sees what American Masons need and then goes and gives it to them."

A number of Roberts' books appear on various lists, including his most recent work, *Masonic Trivia and Facts*. This book, which is easy to pick up at any point, is set up in a question and

Continued on page 6

SOURCES

- (1) Macoy Publishing & Masonic Supply Co., Inc., P.O. Box 9759, Richmond, VA 23228.
- (2) Southern California Research Lodge, P.O. Box 6587, Buena Park, CA 90622.
- (3) Supreme Council, NMJ, P.O. Box 519, Lexington, MA 02173.
- (4) Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910.
- (5) M. Evans & Co., Inc., 216 East 49 St., New York, NY 10017.
- (6) Lewis Masonic Books, Coombelands House, Coombelands Lane, Addlestone, Surrey KT15 1HY England.

HERBOLD'S LIST

(In order of preference)

1. *The Craft and Its Symbols*, Allen E. Roberts, 1974 (1) (2)
2. *A Comprehensive View of Freemasonry*, Henry Wilson Coil, 1973 (1) (2)
3. *Born in Blood*, John J. Robinson, 1989 (1) (2) (5)
4. *William Preston and His Work*, Colin Dyer, 1987 (1) (2)
5. *Workman Unashamed*, Christopher Haffner, 1989 (1) (2)
6. *A Pilgrim's Path*, John J. Robinson, 1993 (1) (2) (5)
7. *House Undivided*, Allen E. Roberts, 1961 (1) (2)
8. *Masonic World Guide*, Kent Henderson, 1984 (1) (2)
9. *The Freemason at Work*, Harry Carr, 1976 (1) (2)
10. *Miracle at Philadelphia*, Catherine Drinker Bowen, 1966 (2)

Ralph A. Herbold is the editor of the Southern California Research Lodge publications.

JACKSON'S LIST

(In order of preference)

1. *A Pilgrim's Path*, John J. Robinson, 1993, (1) (2) (5)
2. *House Undivided*, Allen E. Roberts, 1961 (1) (2)
3. *The Builders*, Joseph Fort Newton, 1914 (1) (2)
4. *Born in Blood*, John J. Robinson, 1989 (1) (2) (5)
5. *Freemasonry: A Celebration of the Craft*, John Hamill & R. A. Gilbert (ed.), 1992 (3)
6. *The Mystic Tie*, Allen E. Roberts, 1991 (1) (2)
7. *The Temple and the Lodge*, Michael Baigent & Richard Leigh, 1989 (1)
8. *The Clergy and the Craft*, Forrest D. Haggard, 1970 (1) (2)
9. *Freemasonry in American History*, Allen E. Roberts, 1985 (1) (2)
10. *The Boy Who Cried Wolf*, Richard Thorn, 1995 (5)

Thomas W. Jackson is the Grand Secretary for the Grand Lodge of Pennsylvania and book reviewer for *The Northern Light*.

McLEOD'S LIST

(In order of preference)

1. *Freemasons' Guide and Compendium*, Bernard E. Jones, 1950, 1956 (6)
2. *Coil's Masonic Encyclopedia*, Henry Wilson Coil, 1961 (1)
3. *The Freemason at Work*, Harry Carr, 1976 (1) (2)
4. *Freemasonry: A Celebration of the Craft*, John Hamill & R. A. Gilbert (ed.), 1992 (3)
5. *The Pocket History of Freemasonry*, Fred L. Pick & G. Norman Knight, 1953 (6)
6. *Whither Are We Traveling?*, Dwight L. Smith, 1962 (4)
7. *The Master's Book*, Carl H. Claudy, 1935 (1)
8. *Key to Freemasonry's Growth*, Allen E. Roberts, 1969 (1)
9. *The Early Masonic Catechisms*, Douglas Knoop, G. P. Jones, & Douglas Hamer, 1953, 1963 (6)
10. *A Pilgrim's Path*, John J. Robinson, 1993 (1) (2) (5)

Wallace McLeod is professor of classics at Victoria College, University of Toronto, and past president of the Philalethes Society.

NORMAND'S LIST

(alphabetical)

1. *Coil's Masonic Encyclopedia*, Henry Wilson Coil, 1961 (1)
2. *The Freemason at Work*, Harry Carr, 1976 (1) (2)
3. *Freemasonry in American History*, Allen E. Roberts, 1985 (1) (2)
4. *Freemasonry Through Six Centuries*, Henry Wilson Coil, 1966 (1)
5. *Freemasons' Guide and Compendium*, Bernard E. Jones, 1950, 1956 (6)
6. *Masonic World Guide*, Kent W. Henderson, 1984 (1) (2)
7. *A Pilgrim's Path*, John J. Robinson, 1993 (1) (2) (5)
8. *The Rise and Development of Organized Freemasonry*, Roy A. Wells, 1986 (6)
9. *Workman Unashamed*, Christopher Haffner, 1989 (1) (2)
10. *World Freemasonry: An Illustrated History*, John Hamill & R. A. Gilbert, 1991 (6)

Pete Normand is a Past Master of the Texas Lodge of Research and was editor of the former *American Masonic Review*.

10 BEST MASONIC BOOKS

Continued from page 4

answer format and covers a range of subjects from Freemasonry's early beginnings to the present. For the new Mason it is an easy way to begin to grasp the scope of Freemasonry in a quick fashion. Brother McLeod did not include this book in his top ten because he felt that "the beginner only needs a bit of history."

The Roberts book that caught the attention of most reviewers was *Freemasonry in American History*. Here the author has highlighted the role of the fraternity in the growth of a nation.

As a basic book, Roberts' *The Craft and Its Symbols* is a big seller. Ralph Herbold points out that because it is such a wonderful source of information on Freemasonry's story, symbols, and purposes, his research lodge has presented more than 3,600 copies to newly initiated brethren "to make their way through the balance of their degrees a more pleasurable experience." This one is an exceptional primer.

One of Roberts' earliest books was *House Undivided*, a fascinating story about brotherly love during the Civil War. According to Brother Herbold, enthusiasm for this book is growing, because "those who read it enjoy it so much they recommend it to others."

Tom Jackson has selected Roberts' *The Mystic Tie*, because he feels the reader can be inspired and stimulated by the author's opinions and conclusions. "Each chapter seems to be directing the brain of the reader to think toward a different goal yet with a common purpose." Many have said that Roberts' books stimulate the mind.

Brother McLeod cites Roberts' *Key to Freemasonry's Growth* for its practical advice on administrative techniques that will be useful in running a lodge. He also adds *The Master's Book* by Carl Claudy as a stimulating and inspiring work for one who is progressing toward the East. Both of these books will be more valuable to lodge officers than to the new Mason.

Perhaps the easiest source for locating answers to any question on Freemasonry is *Coil's Masonic Encyclopedia*. Says Brother Normand, "This is one Masonic volume that I keep within an arm's reach of my desk at all times." Unfortunately this handy reference is currently out of print. However, Allen

Roberts has been busy working with Macoy Publishing to prepare a revised edition. The new version, tentatively scheduled for late 1995 or early 1996, will include a number of useful updates.

The four-volume set of *10,000 Famous Freemasons* is another useful reference source that is also out of print. Each entry contains a brief biographical sketch including the individual's Masonic membership. Originally published in hardbound edition, the set was later reprinted in softbound version. Macoy Publishing plans to update the volumes with a major revision, but no publication date for the revised edition has been determined as yet.

Another good reference is Ronald Heaton's *Masonic Membership of the Founding Fathers*. With the assistance of James R. Case and others, Heaton carefully researched Masonic records of familiar colonial patriots, and the result is a very reliable piece of work. His analysis of 241 individuals shows that 68 were Masons, 26 had questionable membership and 147 were not known to be Masons. In each instance he states his reasons. He does not attempt to put anyone into the first category without proper documentation.

When it comes to reference guides, Brother Herbold likes *Masonic World Guide*. He sees it as a good browsing book to open at random or for information on a particular country. Brother Normand calls it "an indispensable travel guide for visiting lodges in foreign countries." He cautions, however, that a Mason who plans to use this guide while visiting overseas should also consult with the Grand Secretary of his Grand Lodge. Brother McLeod views this book as useful and informative for those who are going abroad, but he did not include it in his top 10 choices, because he feels it may be a bit out of date and not really essential for the new Mason.

Workman Unashamed is considered by Brother Herbold to be the standard on the subject of religious controversy. It serves as a good complement to Robinson's *A Pilgrim's Path*. Brother Normand feels that Haffner's book is "the most thorough defense of the fraternity against the claims of the recent anti-Masonic movement." The author is now studying for the Anglican priesthood. He is a Past Master of Quatuor Coronati (Research) Lodge and a Past District Grand Master for Hong Kong

and the Far East under the English Constitution.

Brother Jackson includes in his list two books that dwell upon the religious issue. The first, *The Clergy and the Craft*, was written in 1970 by Rev. Forrest Haggard to show that there is no conflict between his roles as a clergyman and a Mason and no conflict between organized religion and the fraternity. The other book that interests Brother Jackson is Richard Thorn's *The Boy Who Cried Wolf*. With all the recent confusion between Fundamentalism and Freemasonry, here is a book written by a Fundamentalist and a Freemason who has found the fraternity fully compatible and supportive of his fundamentalist Christian belief. Jackson recommends this book not only to Masons and those contemplating membership but also to those who find fault with our craft due to theological misconception.

If one is looking for more detailed but still interesting reading, Brother Herbold feels that Harry Carr's *The Freemason at Work* will fit the bill. The book is a collection of 201 in-depth answers to a wide variety of questions about Freemasonry. Says Herbold, "The reader is bound to find something both interesting and reliable."

Brother McLeod has included a number of books of British origin. He considers *The Pocket History of Freemasonry* to be "handy, wide-ranging, generally reliable." Written in 1953 by Pick and Knight, the book has been revised several times, most recently by Frederick Smyth.

Another of his favorites is *The Early Masonic Catechisms*, written in 1953 by Knoop, Jones, and Hamer. A second edition was revised by Harry Carr in 1963. McLeod feels that this collection of early rituals can inspire Masons to become interested in research. "The idea that a ritual 300 years old is so different from and yet so similar to, what we are used to, is very stimulating for the brethren."

His first choice, however, is what he considers the best and most comprehensive survey. Bernard Jones' *Freemasons' Guide and Compendium* is obviously British, but as Brother McLeod points out, "much of what Jones says about history and significance is relevant in America." This book also ranks on Brother Normand's Top Ten, because it provides the new

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Recommended by the
Masonic Information Center

Baltimore Book Program

*Here's a plan to add Masonic books
to your local library*

Reprinted from *The Short Talk Bulletin*,
Jan. 1995, published by the Masonic
Service Association of the United States.

By S. BRENT MORRIS, 33°

Maryland libraries had a problem shared by many public libraries around the country: few good Masonic books were on their shelves. Most public libraries, if they have any books on Masonry at all, are as likely to have inaccurate anti-Masonic volumes. This is not due to any conspiracy of librarians but rather the result of the way books are marketed. Publishers of anti-Masonic books have an ax to grind and promote their publications aggressively. Librarians, usually overworked and underfunded, cannot be experts in all areas of research and so rely on the information available to them.

What can we do about this situation?

The Scottish Rite Valley of Baltimore, Maryland, came up with one answer: a successful program that has put good Masonic books on the shelves of Maryland's public libraries. The Baltimore book program is simple, and its accomplishment can be easily duplicated if a few simple rules are followed. The program was developed as part of the activities of the Valley of Baltimore's Committee on Education.

Before embarking on your own book program, the most important point to realize is that many libraries are cautious of citizens offering to donate books. Experience has shown li-

braries that groups with strong positions on religious, political, social, or other controversial issues want their books on the shelves (often to the exclusion of all others).

A library can easily become the battleground for an imbroglio, with opposing sides fighting for the "right" books on the shelves. Further, it is not uncommon for citizens to clean out their attics, drop off boxes of worthless books at the library and expect a large tax write-off for their largesse.

To overcome these problems, the Baltimore Scottish Rite Committee on Education worked with the libraries as a partner who could help them fill in gaps in their collection. Using an earlier version of the book list published with this *Short Talk Bulletin*, the committee showed the librarians how the Masons could expand each library's collections in biography, American history, decorative arts, as well as Freemasonry.

Please note the book list is intended for the curious general reader. It is not a specialized list for the Mason.

The results have been enthusiastic appreciation and increased opportunities for Marylanders to find out about our craft, all at a modest cost.

Your Valley can easily duplicate the success of Baltimore. The program is outlined below. Follow its steps, adapting for your local conditions, and success will be hard to miss. When you present books to your library, be sure to have photos taken for your Grand Lodge publication and invite the local press to record the event.

1. The accompanying list consists of books that should have broad interest

Continued on next page

Introductory

Fraternally Yours: A Decade of Collecting, Barbara Franco. (3)

The History of Freemasonry, John Hamill. (6)

World Freemasonry: An Illustrated History, John Hamill and R. A. Gilbert. (6)

Cornerstones of Freedom, S. Brent Morris. (7)

Is It True What They Say about Freemasonry?, S. Brent Morris and Art deHoyos. (2)

Masonic Philanthropies, S. Brent Morris. (7)

G. Washington: Master Mason, Allen E. Roberts. (1)

Brother Truman, Allen E. Roberts. (1)

Masonic Trivia and Facts, Allen E. Roberts. (2)

A Pilgrim's Path, John J. Robinson. (1)

General

A Comprehensive View of Freemasonry, Henry Wilson Coil. (1)

Colonial Freemasonry, Lewis C. Cook, ed. (1)

Material Culture of the American Freemasons, John D. Hamilton. (3)

Masonic Symbols in American Decorative Arts, Museum of Our National Heritage. (3)

Advanced

Freemasonry and American Culture, Lynn Dumenil. (5)

Workman Unshamed, Christopher Haffner. (1)

Masonic Membership of the Founding Fathers, Ronald E. Heaton. (2)

King Solomon's Temple in the Masonic Tradition, Alex Horne. (1)

Living the Enlightenment, Margaret C. Jacob. (4)

Freemasonry in Federalist Connecticut, Dorothy Ann Lipson. (5)

House Undivided: The Story of Freemasonry and the Civil War, Allen E. Roberts. (1)

The Anti-Masonic Party in the United States, 1826-1843, William P. Vaughn. (8)

Temporarily Out of Print

Little Masonic Library (3 vols.), Carl H. Claudy, ed.

Coil's Masonic Encyclopedia, Henry Wilson Coil.

10,000 Famous Freemasons (4 vols.), Ray V. Denslow.

Publishers

(1) Macoy Publishing & Masonic Supply Co., Inc., P.O. Box 9759, Richmond, VA 23228.

(2) Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910.

Continued on next page



III. S. BRENT MORRIS, 33°, is the book reviewer for the *Southern Jurisdiction's Scottish Rite Journal*.

BALTIMORE BOOK PROGRAM

Continued from previous page.

for general readers. The books are currently in print, but confirm this and make sure you know where to order them. Add books of regional interest to the list (Lodge or Grand Lodge histories, for example).

2. Contact the central office of your library system and find out who is responsible for acquisitions. Call this person, explain how you want to help the library expand its collection, and make an appointment to visit in person. When you visit, bring a copy of the book list and a cover letter explaining your book program. Point out books with particular local appeal. If any of your local activities are described in it, be sure to highlight that fact in the book list. Offer to bring in any of the books for inspection, to provide as many copies of each title as needed, and try to obtain any other Masonic title desired even if it is not on the list.

3. Check back in a few weeks with the acquisitions office and determine which books are wanted. Order them and arrange for a presentation, preferably with local news coverage.

4. Follow up your presentation about a year later. Find out how often the books have been checked out during the year (but don't ask who may have checked them out — that's sensitive, privileged information to libraries). See if there are any other titles the library would like to have. From time to time, as general books on Freemasonry are published, offer to add these to the library's collection. A good source for these titles are the book review columns of Masonic publications.

BOOKS FOR A PUBLIC LIBRARY

Continued from previous page

- (3) Museum of Our National Heritage, P.O. Box 519, Lexington, MA 02173.
- (4) Oxford University Press, 200 Madison Ave., New York, NY 10016.
- (5) Princeton University Press, 41 William St., Princeton, NJ 08540.
- (6) Quatuor Coronati Correspondence Circle, 60 Great Queen St., London, England.
- (7) Supreme Council, Southern Jurisdiction, 1733 16th St. NW, Washington, DC 20009.
- (8) University of Kentucky Press, Lexington, KY 40506.

IN MEMORIAM

III. Boyd Frederick Buckingham, Sr., 33°

III. Boyd F. Buckingham, Sr., 33°, an Active Member of the Supreme Council, died on Jan. 19, 1995, several days after suffering a heart attack.

He was born Oct. 7, 1920, at York, Pa., and attended the public schools there. He earned a bachelor of science degree at Bloomsburg University in 1943 and a master's degree at Bucknell University in 1948.

During World War II, he served with the rank of Lieutenant in the U.S. Army Air Corps from May 1942, to October 1945, as a B-17 pilot in the European Theater and was awarded the Air Medal with cluster.

On May 30, 1944, he was married to Joanna Fice. They are the parents of Mrs. Gail L. Worthington and Boyd F. Buckingham, Jr. They have one granddaughter and twin grandsons.

His professional career began in 1945 as a teacher at the Athens Area High School, Athens, Pa. Two years later, he joined the staff of the Sayre Area High School. In 1953, he was named Assist-

ant Professor at Bloomsburg State Teachers College, now known as Bloomsburg University of Pennsylvania, where he advanced through various positions of ever-increasing responsibilities. In 1974, he became Vice President for Administration, continuing in this position until retiring in December, 1981.

III. Brother Buckingham was raised a Master Mason in 1951 at Rural Amity Lodge, No. 70, F. & A.M., Athens, Pa. He was also a member of the York Rite bodies in Bloomsburg.

He received the Scottish Rite degrees in the Valley of Bloomsburg in 1957, and was active in the degree work of Caldwell Consistory, where he served as the dramatic director, 1957-89, and Commander-in-chief, 1981-83. He also served as a trustee from 1983-89.

A recipient of the 33° in 1973, he was crowned an Active Member of the Supreme Council in 1989, and was serving as a member of the Committee on Rituals and Ritualistic Matter at the time of his death.

III. W. Orville Kimmel, 33°

III. W. Orville Kimmel, 33°, an Active Emeritus Member of the Supreme Council and former Deputy for Pennsylvania, died March 8, 1995, at the age of 87, following a period of declining health.

A Pennsylvania native, he was educated in the Harrisburg public schools and graduated from the Harrisburg Technical High School. He also graduated from the Cincinnati College of Mortuary Science. Following graduation, he became a funeral director in Harrisburg.

In 1930, he married Florenda H. Lefever, who predeceased him several months earlier. Surviving are a daughter, Lorna Kimmel Baer, two granddaughters, and six great-grandchildren.

III. Brother Kimmel was an active participant in his community, where he had been a member of the School Board and the Housing Authority.

As a member of the Green Street Church of God, Harrisburg, he served as president of the Church Council, teacher of the Men's Bible Class, and lay delegate to the General Eldership. He

was also a trustee of Findlay College, Findlay, Ohio.

Raised a Master Mason in 1934 at Robert Burns Lodge No. 464, Harrisburg, he became Master of the lodge in 1947. For the Grand Lodge of Pennsylvania, he was elected Grand Master in 1971.

He is also a member of the Harrisburg York Rite bodies.

In 1935, III. Brother Kimmel joined the Scottish Rite Valley of Harrisburg, where he served as Thrice Potent Master, 1949-50, and Commander-in-chief, 1958-61. He was created an Honorary Member of the Supreme Council in 1950 and was crowned an Active Member in 1966. For the Supreme Council he served on numerous committees and was also appointed Grand Representative near the Northern Jurisdiction for the National Grand Lodge of Iceland. He served as Grand Lieutenant Commander of the Supreme Council, 1972-75. He was named Deputy for Pennsylvania in 1974, continuing in that capacity until he became an Active Emeritus Member in 1983.

Masonic Documents

Scottish Rite Patents

By JOHN D. HAMILTON, 32°

Patents are commissions which were granted to certain individuals authorizing them to confer degrees and form new bodies in the Ancient Accepted Scottish Rite. These "higher degrees" were brought to America in 1761 by Stephen Morin, whose own patent was issued by the Grand Consistory in Paris. The patent empowered him "to multiply the Sublime Degrees of High Perfection and to create Inspectors in all places where the Sublime Degrees are not established."

After issuing patents to establish bodies in Santo Domingo and Jamaica, Morin also appointed many Deputy Inspectors who helped further this work in both the West Indies and North America. Prominent among Morin's followers were Henry A. Francken (1720-1795) of Albany and Frederick Dalcho (1770-1836) of South Carolina. Through these brethren, and the patents they in turn issued to others, early dissemination of the degrees of the Scottish Rite occurred at Albany (1767), Philadelphia (1782), Charleston (1783), Holmes' Hole on Martha's Vineyard (1791), and Baltimore (1792).

In 1806, Scottish Rite bodies suddenly flourished in New York City under patents issued by Deputy Inspectors Antoine Bideaud, Abraham Jacobs, and Joseph Cerneau. These three

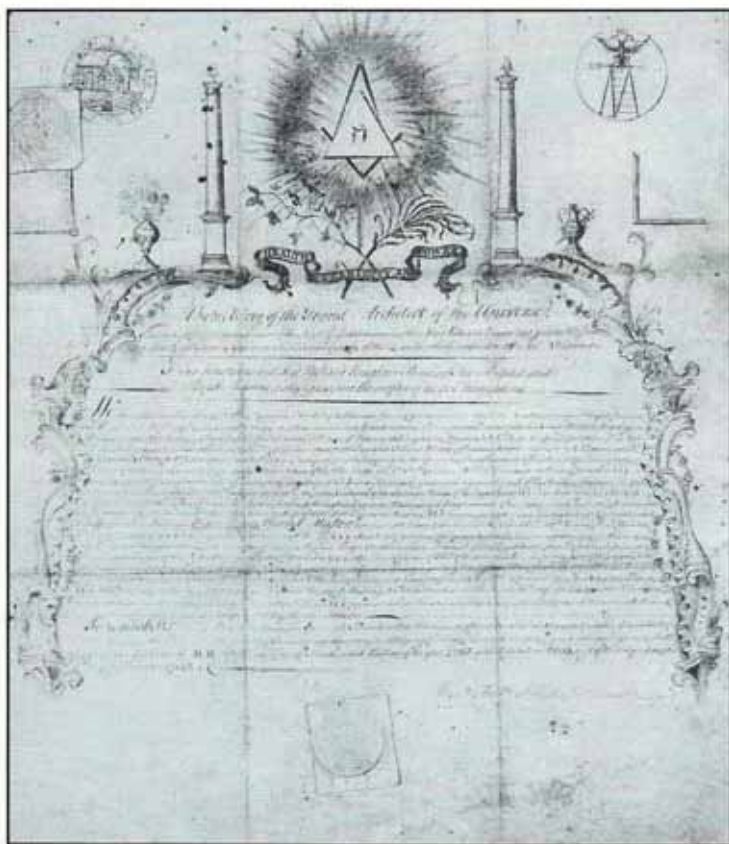
Continued on next page



Certificate of Credence, Ancient Accepted Scottish Rite, Southern Jurisdiction. Amos Doolittle (1754-1832), engraver. New Haven, CT, 1825. A patent certifying the conferring of the 32° on Peter Pease of Clinton, Georgia, in May 1825. The document was countersigned by Frederick Dalcho (1770-1836).



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.



Scottish Rite Patent, Albany, NY, 1769. Engraver unidentified. Issued to Dr. Samuel Stringer (1735-1817), a native of Annapolis, Maryland, who settled in Albany, New York, to practice medicine. Brother Stringer served as a surgeon in the British army during the French and Indian War and in the Continental army during the Revolution. He was present at the initiation of Sir William Johnson in the Lodge of Perfection at Albany in 1769. This patent was issued by Henry Andrew Francken (1720-1795).

MASONIC DOCUMENTS

Continued from previous page

competed with each other in a race to sell patents for degrees for which they had no authority to establish Sublime Degrees on the northern half of the island of Cuba, but none beyond the 25°. However, in New York, Cerneau proceeded to create a Supreme Council of the 33°. The legally empowered Supreme Council of the Scottish Rite sitting at Charleston, declared in 1813 that he and the others had exceeded the authority of their patents. The body Cerneau established in New York was declared spurious, and he was branded a "charlatan."

The Jacobs and Bideaud bodies acknowledged Charleston's authority, were regularized (made official), and received into the fold of the Ancient

and Accepted Scottish Rite. In order to control further irregularities it was then decided to establish a second Supreme Council of the United States of America, to administer a "Northern District and Jurisdiction." Two jurisdictions had originally been authorized for America, but the second was not created until the situation in New York made it expedient to do so. The disruptive effect of Cerneau and his adherents, among whom were DeWitt Clinton (1769-1828) and Cadwallader D. Colden (1769-1834), lingered for many years afterward. In contention with the Cerneauites were the principal officers of the recognized Jacobs-Bideaud bodies, which included New York Governor Daniel D. Tompkins (1774-1825) and John James Joseph Gourgas (1777-1865).

Letter of Credence, Albany, NY, 1768, Engraver unidentified. The first form of Scottish Rite certificate or credence letter used in North America. Issued to Jeremiah Van Rensselaer of Albany in June 1768, by Henry Andrew Francken (1720-1795), first Deputy Grand Inspector General for North America.



Another form of patent is a letter of credence, which is more akin to a certificate in that it attests that the bearer possesses certain degrees in the Scottish Rite, but not necessarily all of them. A letter of credence issued by the Southern Jurisdiction may pertain only to the Lodge of Perfection (4-14°), Chapter Rose Croix (15-18°) Council of Kadosh (19-30°), and Consistory (31-32°), or all of these degrees. In the Northern Jurisdiction the distribution of degrees among the several bodies of the Rite differ: Lodge of Perfection (4-14°), Council of Princes of Jerusalem (15-16°), Chapter Rose Croix (17-18°), and Consistory (19-32°).

Fundamentalism & Freemasonry

New book examines Southern Baptist investigation of Freemasonry

By GARY LEAZER, Ph.D.

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Religion is easily distorted. We saw this distortion in the fiery end to the siege of the Branch Davidian compound near Waco, Texas. We see this distortion in Lebanon between Orthodox Christians and Muslims, and between Israeli Jews and their Muslim neighbors. We see this distortion in the terrorist attacks between Protestants and Catholics in Northern Ireland. We see this distortion in the civil war between Serbian Orthodox, Croat Catholics, and Bosnian Muslims in the former Yugoslavia.

We are seeing that religion is easily distorted in the struggle that has divided churches, friends, and family since 1979 in the Southern Baptist Convention.

Religion becomes distorted, or toxic, when individuals misuse their faith for power, prestige, revenge, or control. Few individuals intend to distort religion. They distort religion as a reaction to events over which they have no control. They distort religion when one aspect of theirs is emphasized so much that another, equally important aspect of their faith, usually unintentionally, is deemphasized. Truth and love are both essential aspects of a healthy, valid faith.



GARY LEAZER of Stone Mountain, Georgia, lectures at Masonic meetings and Southern Baptist seminars.

Since 1985, the Southern Baptist Convention has been embroiled in an attack on Freemasonry. As director of the Interfaith Witness Department of the Southern Baptist Home Mission Board for 14 years, Gary Leazer was given overall responsibility for writing a report on Freemasonry. Because he did not condemn Freemasonry as a heretical religion, he was forced to resign in 1993. His new book, *Fundamentalism & Freemasonry: The Southern Baptist Investigation of the Fraternal Order*, provides a thorough account of the rise of religious radical fundamentalism and its exercise of political and personal control.

The subject of this book is fundamentalism and Freemasonry. I am not implying that all fundamentalists are opposed to Freemasonry. Many fundamentalists are Masons and convincingly argue that membership in the fraternity is not incompatible with their faith. Others, who call themselves fundamentalists, are actually conservatives who, like me, hold to the historical fundamentals of the faith. While I hold to certain beliefs about God, I do not require that everyone else believe exactly as I do before I will fellowship with him or her as a child of God. The fundamentalism that I write about is that mindset that demands everyone believe and act as they do. Christians failing to measure up to these fundamentalist kinds of narrow definitions of orthodoxy are cast out as unbelievers and infidels.

The date was March 1967. The setting was the Cafe du Monde, a popular eatery in the French Quarter of New Orleans. The scene was of two men,

with their wives, eating beignets and drinking cafe au lait. One of the men was Paul Pressler, a Texas Appeals Court judge from Houston. The other man was Paige Patterson, a graduate student at the New Orleans Baptist Theological Seminary. This midnight meeting at the Cafe du Monde would change the history of the largest Protestant denomination in America and launch what would become known as the Pressler-Patterson coalition.

Concerned about an alleged "liberal drift" within the Southern Baptist Convention, Pressler proposed a political takeover by electing a string of like-minded presidents who would nominate only like-minded people to the Convention's committee on committees. This committee would, in turn, nominate like-minded people to the committee on boards. This second committee would nominate like-minded trustees and directors to Southern Baptist agencies and institutions that would hire only like-minded staff in those agencies and institutions. The trustees and directors were said to be "the jugular," or lifeblood, of the agencies and

*Religion becomes toxic
when individuals
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power, prestige,
revenge, control.*

institutions. "Go for the jugular" was the rallying cry.

While Pressler's secular politics would develop the political strategy, Patterson's fundamentalism would provide the theological foundation. The plan was put into motion in 1979 with the election of Adrian Rogers, pastor of the Bellevue Baptist Church of Memphis, Tennessee. The strategy worked like the best-oiled political machine. In less than 12 years, every Southern Baptist agency and institution was controlled by a mindset, alien to Baptist life, called fundamentalism.

The date was June 1990. The setting was the Cafe du Monde, a popular eatery in the French Quarter of New Orleans. The scene this time, also late at night, was of a larger group of men, about two dozen, eating beignets, drinking cafe au lait. One of the men climbed upon a table and announced to the customers that the group wanted to sing the hymn "Victory in Jesus" to celebrate 12 years of victory over the moderates in the Southern Baptist Convention. Customers sat with their mouths open as the group heartedly sang the hymn.

As fundamentalist trustees and directors were elected to Southern Baptist agencies and institutions, the orthodoxy and faith of staff, who did not share their narrow view of "truth," was questioned. Individuals who were not believed to be like-minded were rejected for employment or appointment. Others didn't even bother to apply.

Restructuring and eliminating agency positions and programs removed a number of staff. A few staff saw the "handwriting on the wall" and found other positions. Other staff took early retirement, either voluntarily or involuntarily. A number of staff re-

signed, often involuntarily. A few staff were fired outright.

To the victor belongs the spoils. Staff vacancies were filled by individuals who had been active in, or at least supportive of, the takeover by the fundamentalists. The office of president of the various agencies and institutions was given to the most faithful leaders.

Baptists have been known historically as strong proponents of religious tolerance and liberty, freedom of conscience and association, missions, evangelism, and the autonomy of the local congregation even as they cooperated with larger denominational entities. Today, those historic Baptist ideals are threatened, not from outside the Church, but from within Baptist life itself.

It has been said that those who do not know history are condemned to repeat it. We will examine the changes that have been occurring in life of the Southern Baptist Convention. These changes have been seen and felt most since 1979, but the undercurrent of change was there long before the election of Adrian Rogers as president of the Southern Baptist Convention in June 1979.

In addition to changes in leadership and direction of the Southern Baptist Convention, a number of individuals, with their personal agendas, began attempts to enlist approval and support of the Convention. Some were worthy issues that needed discussion. Others were on personal vendettas. One such personal vendetta is the Freemasonry issue brought to the attention of the Convention in 1985 and 1991, and continually since then.

Baptists are a freedom-loving people. We were birthed by men and women who believed every person had the God-given right to worship God as he or she felt led by God.

Over the years many Baptists helped develop a historic Baptist identity: a rejection of traditionalism and ritualism; emphasis on the priesthood of all believers; autonomy of the local congregation; freedom of conscience and speech; separation of church and state; and opposition to intolerance.

Today, however, Southern Baptists appear to be suffering from an identity crisis. This historic Baptist identity has come under attack by an alien, non-Baptist mindset intent on changing the direction of the denomination. Using

a secular political strategy, a small number of fundamentalists, beginning in 1979, have succeeded in securing a majority of votes at annual meetings of the Southern Baptist Convention and electing agency trustees and directors who, in turn, elected agency presidents who would follow their plan to change radically the direction of the denomination. Agency employees who resisted the change or who refused to support wholeheartedly the new leaders were regularly, and continue to be, fired or forced to take early retirement. As a result, the Southern Baptist Convention of a quarter century ago is gone forever.

There is a fine line between extreme fundamentalism and toxic faith. Stephen Arterburn and Jack Felton in *Toxic Faith: Understanding and Overcoming Religious Addiction*, says "faith becomes toxic when individuals use God or religion for profit, power, pleasure, and/or prestige." They argue that toxic faith is a destructive and dangerous faith that seeks to control a person's life.

*There are not enough
Christians on the
face of God's earth
for us to keep on
"killing" each other.*

It is abusive and manipulative, and it reduces family and friends to insignificance as the individual is himself controlled by toxic faith. Certainly, the majority of fundamentalists could not be accused of practicing a toxic faith. However, a few fundamentalists who succumb to toxic faith can hold an entire denomination hostage and terrorize individuals who become their targets.

Individuals controlled by toxic faith are extremely intolerant of different opinions or expressions of faith. They are quick to judge others and attempt to control what they believe and with whom they associate. They reject

Continued on next page

FUNDAMENTALISM & FREEMASONRY

Continued from previous page

fellow believers rather than accepting them. They insist on controlling others' lives, especially others' beliefs. They allow no accountability for their actions. Those who recognize the dysfunctional nature of toxic faith, discern right from wrong, and speak out for the truth, usually lose their positions within the dysfunctional organization and are often treated as outcasts or lepers.

The Southern Baptist Convention faces an uncertain future. The Freemasonry issue has taken on a life of its own; it will continue to haunt the Southern Baptist Convention for years. Many Southern Baptists are demoralized after 15 years of constant infighting between moderates and fundamentalists. Moderate Southern Baptists have lost the struggle to regain any leadership role in the convention. Moderate Southern Baptists cannot expect to be named to positions of influence within the convention for many years.

If the Southern Baptist Convention takes an anti-Masonic stance, as a number of leaders are committed to doing, individual Southern Baptist Masons will have to make a tough decision. Some will resign from the Masonic lodge to retain membership in their local churches. Some will remain quiet and not draw attention to their fraternal membership. Others will move their church memberships to Southern Baptist churches that ignore the position of the Southern Baptist Convention. Some will designate their mission offerings around the Cooperative Program to the moderate Cooperative Baptist Fellowship. Some will join non-Southern Baptist churches.

If the Southern Baptist Convention takes an anti-Masonic stance, several possibilities are seen. Some churches will simply ignore the Convention's stance, as each church is autonomous. Other churches will refuse to allow Masons to hold leadership in the church, whether as Sunday School teacher, deacon, or pastor. Southern Baptist seminaries will be pressured to include Freemasonry in their courses on heretical religious groups. The Southern Baptist Convention mission boards will be pressured to reject for missionary appointment any person who is a Mason. A motion to study whether to appoint Masons as missionaries failed af-

Dr. Leazer's book was published this spring by M. Evans & Co., Inc. It is available through most major bookstores. It can also be ordered through the Southern California Research Lodge, P.O. Box 6587, Buena Park, CA 90622. \$17.71 postpaid (\$19.08 postpaid in California and \$18.96 postpaid outside U.S. domestic mail limits).

ter the outgoing Home Mission Board chairman broke the tie vote and voted against the motion in April 1994. Convention literature will reflect an anti-Masonic stance.

In the third volume of his books on *The Southern Baptist Convention and Freemasonry*, Texas physician James Larry Holly says the "right choice is" to "urge all Southern Baptists to refrain from participation or membership in the 'Masonic Lodge'." That is the goal of Holly's personal vendetta against the fraternity.

Southern Baptists, whether Masons or not, can be certain that the Freemasonry issue will continue to haunt the denomination for many years. If the Southern Baptist Convention adopts an anti-Masonic position, the issue will begin to tear apart local churches as they debate how to respond to the decision of the Convention. The end result would be devastating to churches, families, individuals, and the Kingdom of God. There are not enough Christians on the face of God's earth for us to keep on "killing" each other.

MASONIC WORD MATH

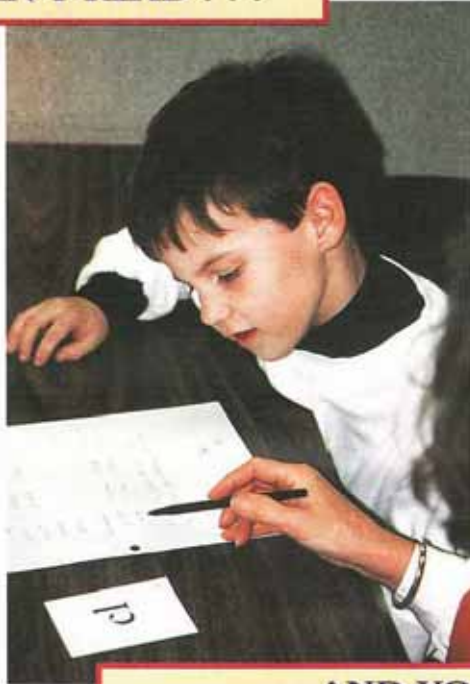
How to solve: Start with the first word. Add to it the letters of the second word. Then add or subtract the letters of the following words. Total the remaining letters and unscramble them to find a word associated with Masonry.

(TERRIBLE) + (TRANSPARENCY)
 - (PRETTY) + (INSTANTLY) - (CABLE)
 + (COVERT) - (LIVER) - (CARROT)
 + (WEEKEND) - (INTERN) + (TURNIP)
 - (SEWER) - (KIND) - (SUNNY)
 =

Answer from previous issue: IONIC

Clue for this puzzle appears on page 9.

NOW WE KNOW
WHY JOHNNY
CAN'T READ . . .

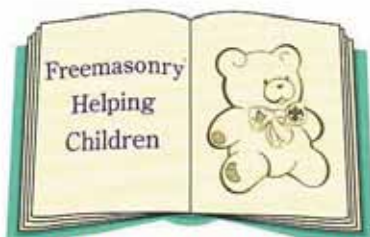


AND YOUR
SCOTTISH RITE IS
DOING SOMETHING
ABOUT IT.

A NEW INITIATIVE TO COMBAT LEARNING DISABILITIES

The Scottish Rite Masonic Children's Learning Centers, Inc. is a new commitment by the Scottish Rite in keeping with the long-standing tradition of "Freemasonry Helping Children."

Our goal is to create a series of Learning Centers throughout the 15 states of the Northern Masonic Jurisdiction, providing professional assessment and instruction to children with learning disabilities.



Scottish Rite Masonic
Children's Learning Centers, Inc.

A new initiative for children with learning disabilities.

CAN YOU READ THIS?

Mar gha dal it tle lamd.
It sflee cem as
whit eas snom.

*Below is the selection as most
people are able to read it.*

Mary had a little lamb.
Its fleece was
white as snow.

THESE JUMBLED LETTERS AND WORDS REPRESENT how confusing a printed page is to someone with dyslexia, a common learning disability.

How successful would you be in school or work if reading were this difficult for you?

Many children have learning disabilities, such as dyslexia, which affect their perception and performance.

Although they may have average or above average intelligence, they have difficulties in one or more areas, such as reading, spelling, writing, listening, thinking, talking and arithmetic.

Left untreated, the disabilities they face in early childhood may never be conquered and may remain serious stumbling blocks throughout their lives.



Office of the Sovereign Grand Commander
Lexington, Massachusetts



**Scottish Rite Masonic
Children's Learning Centers, Inc.**

Dear Brother,

A small boy sits at his desk, looking down at his open book as his classmates read aloud. He wrinkles his forehead and squints his eyes but the letters and words he sees are jumbled, twisted, senseless. He grips the book tighter, holds his breath and makes a silent wish that the teacher will not call on him...

This child has dyslexia, a common learning disability. He needs help to overcome it before it sets him back emotionally as well as educationally.

How will he get the help he needs?

I am writing to you today to ask you to give your support to our new Scottish Rite Masonic Children's Learning Centers. Together, through this important new undertaking, we can provide free specialized training for children – such as this small boy – who face the challenges of many types of learning disabilities or speech difficulties.

Unfortunately, many children are never diagnosed or treated effectively because too few resources and too few facilities have been devoted to their cause. Now your Scottish Rite is taking action.

By becoming a Charter Donor to the Endowment Fund of the Scottish Rite Masonic Children's Learning Centers, you will truly be building a foundation for helping these children overcome their challenges. Our goal for the Endowment Fund is to establish a strong resource to assist Valleys throughout our 15-state territory in creating and operating their own local Learning Centers.

Already five of our Valleys are operating or planning Children's Learning Centers to guide the children they serve toward brighter horizons. Some students, after only eight months of training at one of our Centers, have advanced as much as three school grade levels on reading achievement tests.

Now, you can begin to make it possible for the Scottish Rite Masonic Children's Learning Centers to make a happy and lasting difference in the lives of many young children.

Please be a part of the Charter Campaign for the Learning Centers Endowment Fund, whatever the size of your donation.

Let us make a strong beginning. Together we can bring the benefits of Scottish Rite Masonic Children's Learning Centers to more children throughout the Northern Jurisdiction, to your own Valley, to your own community, perhaps even to your own children or grandchildren.

Fraternally yours,

Robert O. Ralston, 33°
Sovereign Grand Commander

**Success is achieved step by step
and measured smile by smile
at Scottish Rite Masonic
Children's Learning Centers.**



Experts estimate that one or two of every ten children have some form of learning disability.

Through the Scottish Rite
Masonic Children's
Learning Centers, we
can make a difference
in their childhoods
and their futures.



Progress means the
opportunity to
appreciate and share
the joy of reading.

PLEASE BE A PART OF THIS CHARTER CAMPAIGN

Please use the attached reply slip and envelope to return
your tax-deductible Charter contribution today.

**YES, I WANT TO BE A CHARTER DONOR TO
THE SCOTTISH RITE MASONIC CHILDREN'S LEARNING CENTERS, INC.**

Here is my tax-deductible gift of:

☐ \$15 ☐ \$25 ☐ \$50 ☐ \$100 ☐ Other \$ _____

☐ Check or money order enclosed (*payable to Learning Centers, Inc.*)

☐ Please charge my ☐ MasterCard ☐ Visa

Card # _____ Expires _____

Signature _____ Phone _____

IF INSTALLMENT GIVING IS MORE CONVENIENT FOR YOU...

☐ I pledge \$ _____ per month for _____ months,
totalling \$ _____. Please charge credit card indicated above.

I'D ALSO LIKE INFORMATION ON THE FOLLOWING:

☐ Corporate matching gifts ☐ Memorial gifts
☐ Gifts through wills and trusts

ALL DONATIONS ARE APPRECIATED.

All Charter donors will be listed in Learning Center
Donor Books for display at each Valley. As special
recognition for larger gifts, custom-design lapel
pins will be sent to donors:

- ★ Silver Charter pins for gifts of \$25 to \$99
- ★ Gold Charter pins for gifts of \$100 to \$999
- ★ Founders pins for gifts of \$1,000 or more

HOW YOUR CHARTER GIFT WILL HELP.

One or two out of every 10 children are challenged by some form of learning disability.

With your tax-deductible donation, you are supporting Scottish Rite Masonic Children's Learning Centers which provide:

- ⇒ much-needed access to professional diagnosis and evaluation
- ⇒ highly specialized, one-on-one training
- ⇒ an increase in public awareness of learning disabilities
- ⇒ improved standards of care through research and education
- ⇒ guidance, materials and matching funds to Valleys for local Learning Centers

THANK YOU
FOR YOUR
GENEROSITY.

FREEMASONRY HELPING CHILDREN

What our new commitment can accomplish

Children with learning disabilities can learn — and can enjoy learning — if the appropriate techniques are used to teach them. With proper help, these children can feel good about themselves and can begin to build their own brighter futures.



The mother of one of our students wrote the following about the experience of her seven-year-old son. Before he came to the Center, he had been unhappy and struggling in his schoolwork:

"Not only was this a difficult period for [him], but a very sad and frustrating time for those of us who love him. In less than three months of attendance at the Scottish Rite Learning Center, [his] reading has improved immensely . . . [He] is now very confident, has matured greatly, and [is] above all a very happy little boy . . . We extend our gratitude to all the wonderful and dedicated people who have [made] this Center possible."

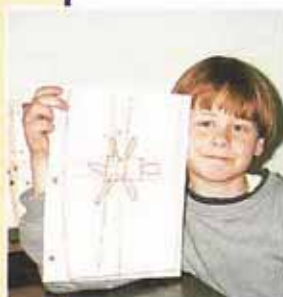
Please join us in our Charter Campaign.

TO MAKE A DONATION

If you would like to support the Scottish Rite Masonic Children's Learning Centers with a tax-deductible contribution, please send your check or money order (payable to Learning Centers, Inc.) to:

Learning Centers, Inc.
c/o Supreme Council
P.O. Box 8751
Boston, MA 02266-8751

Credit card donations may also be made over the phone by calling 617-862-4410. For information on gifts through wills and trusts, please call 617-862-4410.



Learning Centers Growing

A new Scottish Rite Masonic Children's Learning Center has opened at the Lowell (Mass.) Masonic Temple. The first students began to receive professional help in April.

The Lowell center is the second in the jurisdiction in what is hoped to be a series of centers to offer assistance to children with learning disabilities throughout the 15 states. The first center opened at Newtonville, Mass., in 1993 under the sponsorship of the Massachusetts Council of Deliberation.

When the Supreme Council adopted the learning centers program as a fourth charity in September, the Newtonville center was used as a model and is now a part of the new non-profit corporation established by the Supreme Council.

Ill. J. Philip Berquist, 33°, Scottish Rite Deputy for Massachusetts, was instrumental in bringing the Newtonville center to fruition. The Sovereign Grand Commander has asked him to serve as the coordinator for the jurisdictional program.

The Supreme Council provides start-up funds and a certain portion of the annual operating costs. A local Scottish Rite Valley will be responsible for the day-to-day operation of each center and will provide additional assistance with funding. The Valley of Boston has assumed the responsibility of the Newtonville center. The Valley

of Lowell will maintain the center in that city.

The concept of learning disorders clinics is patterned after the program established in the Southern Jurisdiction of the Scottish Rite, which now has more than 100 centers throughout its 35 states. The first center opened in Colorado more than 40 years ago.

Plans for a learning disorders center are also underway at the Cincinnati (Ohio) Masonic Temple. Space for the facility is currently under renovation within the building with an anticipated opening in the fall.

Last month the Grand Lodge of New Jersey approved funds to be used for the establishment of a learning center in Southern New Jersey. The Valley of Bangor (Maine) is expected to approve plans this month to sponsor a center at the Bangor Temple.

Current plans call for four or five new centers to open each year.

Q & A about Freemasonry

Q: Which is correct? "Ancient Accepted Scottish Rite"? or "Ancient and Accepted Scottish Rite"?

A: Most Supreme Councils use the term "Ancient and Accepted Scottish Rite." In the Northern Jurisdiction of the United States, however, the word "and" is not used.

STATE LIAISON REPRESENTATIVES FOR LEARNING CENTERS

Maine: Royce G. Wheeler, 33°

N.H.: Richard F. Doble, 33°

Mass.: C. William Lakso, 32°

R.I.: Gardner C. Sconyers, Jr., 33°

Conn.: George A. W. Nousiainen, 33°

N.Y.: Dwight T. Worthy, 33°

N.J.: Armel C. Nutter, 33°

Kenneth L. Larsen, 33°

Penn.: William L. McCarrier, 33°

Del.: Herbert J. Atkinson, 33°

Ohio: James W. Salmons, Jr., 33°

Mich.: Seymour D. Greenstone, 32°

Ind.: William S. Spyr, 33°

Ill.: Richard E. Yena, 32°

Wis.: William E. Day, 33°

HIRAM™

By WALLY MILLER



Father to Son

On his raising to the Master Mason degree

By RICHARD H. CURTIS, 33°
Editor, *The Northern Light*

Welcome, son!

You have made another step on your journey through life.

When you were born, some people questioned us about your middle name, "Mason." Was it wishful thinking on my part that you would eventually become a Mason? Was I putting undue pressure on you to live up to your name?

You and I know that you were named for your great-grandfather, Harris Mason Dolbeare. I was given his first name, and you received his middle name. So for those who thought there was more to the name, we can now set the record straight.

I will not deny, however, that I have always looked forward to this moment with great anticipation. I share your pride tonight just as I have shared your pride on so many occasions in your life.

I recall how proud we were at the time of your high school graduation. And how proud we were when you received your college degree.

You know, those two events have a similarity to tonight's ceremony.

In each instance, you studied hard to reach a level of competence. You passed from grade to grade as you advanced from one step to another.

In each instance, you received a diploma. It was only a piece of paper, yet it showed to the world that you had accomplished an important task.

In each instance, you were told that the closing ceremony is a "commencement" — a beginning. An academic diploma means very little if you do not take advantage of what you have learned. All too often, education alone is not sufficient without practical experience on a daily basis. Using the knowledge we have attained together

In April, the editor of *The Northern Light* had the privilege of raising his son, Keith Mason Curtis, to the degree of Master Mason. He was assisted by the Grand Master of Masons in Massachusetts and the officers and past officers of Massachusetts Consistory. This was his message to his son.

with practical application can add deeper meaning to life.

How true it is with our Masonic progress. There is so much more to Freemasonry than merely receiving the three degrees. If you do not explore the fraternity and take advantage of what it has to offer, you are only cheating yourself.

The world awaits you. But it won't be handed to you on a silver platter. Your growth as a Mason will come about by studying available material and participating in discussions about Freemasonry.

You will soon discover that Masons have joined the fraternity for a variety of reasons. Some are fascinated with its philosophy. Some are impressed with its good works of charity. Some find comfort in its sociability and contact with others who hold similar interests.

The "complete" Mason combines an eagerness for all these points. Studying the philosophy and putting into practice the principles of Freemasonry can make you a better person. Extending the hand of charity not only makes us feel good but also helps those around us who need a lift. Meeting with other Masons has many rewards. There is certainly a level of comfort

when we extend the hand of friendship to a Brother. A key word is trust.

Brotherly love has two sides to it — giving and receiving. Those who become Masons only to receive will be terribly disappointed. Yes, you can expect to find your Brothers by your side when the need arises. But you must also be willing to offer your own support when others are in need. You have something to offer others, just as they have something to offer you.

You should understand that point very well. You have lived with it in a family situation all your life. Now your family extends to the many Brothers around the world.

During your high school years, your kidneys failed and you were in need of a replacement. I was a match for you and was able to give you one of my kidneys. We shared the same hospital room the night before the transplant. I remember to this day the note you handed to me that night. The entire procedure was an experience for both of us. It was an experience that very few fathers and sons will ever share. You and I created a unique bond seven years ago.

Tonight that bond has become even closer.

Welcome, Brother!

The Stamp Act

A Philaletic Review

By Robert A. Domingue



The Southwest Pacific island of New Caledonia commemorated the 125th anniversary of Masonry there with a 350fr air-mail stamp on Sept. 16, 1994. It depicts several Masonic allegorical symbols as well as the conventional square and compasses emblem. There are presently two Masonic lodges located in Noumea, the capitol city of the island of New Caledonia, which answer to the Grande Loge Nationale Française. Undoubtedly there are others on the island which are part of the Grand Orient of France and the Grand Lodge of France since the Grande Loge National Française was not founded until 1913.



During his lifetime, Avery Brundage was a somewhat controversial individual with respect to the manner in which he created and monitored the guidelines pertaining to amateur athletics in this country as well as around the world. Born in Detroit, MI, on Sept. 28, 1887, he was American all-around amateur champion in 1914, 1916 and 1918. He was president of the U.S. Olympic Association and Committee from 1939 to 1945 and president of the Comité Internationale Olympique from 1952 to shortly before his death.

Brother Brundage is pictured on a stamp issued by San Marino in 1959 to publicize the

1960 Olympic Games. He received his degrees in North Shore Lodge No. 937, Chicago, IL, in 1911. He was also a member of the Scottish Rite and Shrine, both of Chicago.



Most, if not all, of the symbols used throughout Freemasonry can be found on postage stamps of the world. One of the most symbolic is the "hourglass." It appears on many stamps but one of the



most popular is this 1958 Brazilian stamp issued to publicize the Day of the Old People, Sept. 27.



Rudyard Kipling, famous English writer, was born in Bombay, India, in 1865, and educated at the United Services College in Devonshire. By the age of 17 he was on the staff of a Lahore newspaper and was contributing short stories and poems. His literary reputation was established by stories of English life in India and he received the Nobel Prize for literature in 1907. He is shown on the Swedish stamp of 1967 for the 1907 Nobel winners along with Charles L. A. Laveran, winner of the Prize for medicine. He died in 1936.



Brother Kipling was initiated into Freemasonry in Hope and Perseverance Lodge No. 782 in

Lahore, Punjab, India, in 1886 by special dispensation, since he was only 20 years old. He was immediately elected Secretary of the lodge, recording his own initiation.



President Miguel Aleman is pictured on a Mexican issue of May 21, 1950, to commemorate the completion of the International Highway between Ciudad Juarez and the Guatemala border. Born in September, 1903, in Sayula, Veracruz, he worked his way through law school and set up a thriving law practice. He served as a magistrate, was elected to the Senate and in 1936 was appointed Governor of Veracruz. In 1940 he was appointed Minister of the Interior. He served as President of Mexico from 1947 to 1952.

Brother Aleman petitioned Antiquitas Lodge No. 9 of the Gran Logia Valle de Mexico in September, 1930. He received the three degrees in 1930 and 1931 and later demitted to City of Mexico Lodge No. 35.



The name of this Philippine patriot comes up from time to time in present-day politics of that country. Emilio Aguinaldo was born in 1869 near Cavite, Luzon, and died in 1964 in Manila. He was a leader of the 1896 Spanish revolt and was forced into exile to Hong Kong. In 1898 he returned as head of the republican government but later declared complete inde-

pendence from the U.S., revolted and was captured in March 1901. He was released when he took the oath of allegiance to the U.S. and returned to private life. During the Japanese occupation he served as a member of the puppet government's council of state.

Brother Aguinaldo was initiated on Jan. 1, 1895, in Pilar Lodge, Cavite, and upon being raised was made Master of the lodge. During the Spanish rebellion he helped found "Tri-agle Magdalo" in Cavite Viejo and was elected Master. This organization later became Magdalo Lodge and met in his residence.



Henry W. Lawton, noted military leader of the 19th century was born in Manhattan, OH, on Mar. 17, 1843. He enlisted in the Union forces at the start of the Civil War, was commissioned and received the Medal of Honor. Joining the Regular Army in 1867, he served in the Indian Wars and in Mexico. He served in Cuba during the Spanish-American War and became military governor of Santiago. After the war he was transferred to the Philippines, and was killed in action in Dec. 1899.

Brother Lawton was a member of Summit City Lodge No. 170, Fort Wayne, IN, being raised on March 30, 1868.





By THOMAS W. JACKSON, 33°

Befriend and Relieve Every Brother, Freemasonry During War-time, by Richard Eugene Shields, Jr. Published in 1994 by The Carolina Trader, P.O. Box 769, Monroe, North Carolina 28111.

This book has been printed only in the quantity of 1,000 and is the result of an interest by the author in those acts of Masonic Brotherhood which took place because Freemasonry caused men to transcend restrictions normally brought on by war. One of Freemasonry's great claims is the commitment of its members to help and relieve distressed Brothers and their families. This volume is a compilation of examples of this commitment gleaned from other publications. It provides a central source for this type of information to those who may seek it.

A native of Pennsylvania, Shields currently resides in North Carolina and belongs to a Masonic Lodge there. He presents over 100 examples of how the influence of Freemasonry stimulated men to react to situations in a unique manner because of its teachings of Brotherhood. Those presented involve not only acts of Masons helping Masons but also Masons responding to needs of assistance by Masonic relatives and protecting Masonic property. Most occurred during the Civil War, but some took place in other periods of conflict, including the Persian Gulf. There are examples of Brotherhood which will reinforce that feeling of pride to be associated with an organization which can generate that much commitment.

The overall quality of the publication might be better. The author evidently owns and operates the publishing company, The Carolina Trader, which published this book, and it appears to have been typed on a word processor, which does not add to the quality.

I appreciate any man's attempt to venture into a new realm as Brother Shields has done. The contents of his book will definitely be of interest to those who may wish to speak or write on the Brotherhood of Freemasonry and are looking for examples.



The Masonic Renewal Committee of North America, Inc., has produced two guidebooks to assist lodges in planning, developing and operating their programs. The first was published in 1993, the second in 1994. Both are available from the Masonic Renewal Committee of North America, Lake Falls Professional Building, 6115 Falls Road, Baltimore, Maryland 21209. The costs per copy will range from \$12 to \$15, depending upon the quantity ordered. I have read and will comment on both.

101+ Ways to Improve Interest & Attendance in your Masonic Lodge. This publication could be an extremely valuable tool to any lodge whose officers take the time to use it. Its purpose is to increase interest and attendance by lodge members at meetings. As the title implies, it offers 101+ suggestions to energize the lodge.

The suggestions are divided into 10 different categories and outline steps that can be utilized to correct problems that are almost universal today. The book is designed in workbook form so that those using it can adapt what they have learned to their specific situation.

I found a little difficulty accepting some terminology, such as referencing members as customers and products for programs, but that is a personal problem and should not detract from the value of the book.

No book can offer a panacea for all of our problems. *101+ Ways* does cover in simple fashion suggestions for certain situations that, if applied, would be a benefit to most lodges. I can think of no one who could not benefit from using this book. I recommend that lodges use it as a basic guide to improve their lodge meetings.

A Masonic Leader's Planning Guide: Seven Steps to Developing a Working Plan and Budget. This publication is a little more technical than was *101+ Ways*. As the title implies, its purpose is to provide seven steps to planning a program and working a budget. It is also designed to be used as a workbook, but the worksheets are separate and can be put into a three-ring binder.

These steps are: (1) Identifying problems or needs; (2) Establishing priorities; (3) Setting a specific goal for each priority; (4) Selecting the best methods to achieve each goal; (5) Identifying resources and creating the will to work; (6) Building a budget to support your plan, and (7) Monitoring, evaluating and reviewing your progress.

One of the great concerns in Freemasonry today is the development of a member into a leader. This book would be an asset in that development to anyone wishing to apply the information it contains. It will require the right person to use it. An old cliché — you cannot conduct 20,000 volts through a non-conductor.

Both books can be a value, but only if they are used.



Please Tell Me by Tom C. McKenney. Published in 1994 by Huntington House Publishers, P.O. Box 53788, Lafayette, Louisiana 70505. \$9.99.

Lest we become too complacent in our thinking that the enemies of Freemasonry will fade away, I have reviewed a 1994 paperback titled *Please Tell Me*. One fundamental quality evident in all of the anti-Masonic authors whose books I have read is that telling the truth is not a prerequisite in their writing.

Let me make it clear before writing this review that the author, Tom C. McKenney, is an unmitigated liar. If being such is an assurance to eternal damnation, McKenney is on a superhighway to hell. I do not say this to discredit the man; he has done this very well without any assistance from me. The first five words in the preface make up the first lie, "This book is not 'anti-Masonic'."

In the preface the author states, "To the Mason, if he will listen to just one thing I say, it is, 'Don't be afraid of the truth.'" To that philosophy, we say, "Amen." He then

goes on to write a book filled with misrepresentation, innuendo and lies. For me to try to rebut every untruth in this book would require a book in response. I will comment on a few specific points.

McKenney, also the author of *The Deadly Deception*, has written this book in question and answer form supposedly responding to questions asked about Freemasonry. It is quite evident, however, that he proposed the questions in the form he wished to respond to. He stated that "the answers are taken from the very best Masonic sources," and, indeed, he has quoted Pike, Mackey, Buck and other Masonic authors. He has not changed in any way, however, the methodology of taking portions out of context to support his point or interpreting writings to mean what he wants them to mean.

He implies the evil power the craft has by stating that probably most police are members. He then supports his evaluation of that power by pointing out that Maryland license plates may have distinctive Masonic prefixes. We must also then assume that universities, fire companies, and other civic organizations who also have special license plates have equivalent evil powers. His rationalization on this, as with many other observations he makes, is so flawed that he appears as a desperate man grasping for anything that some unknowledgeable reader might accept.

He condemns our precept of making good men better by saying we "significantly, make no provision for making bad men good." Fine porcelain cannot be made by starting with poor clay, and Freemasonry could not have become great by starting with "bad men." Evidently, it is his thought that if one fails to accomplish everything, it is evil to accomplish anything.

He faults the craft because our members must have enough of a financial base to be a member yet that condemnation would apply to almost any organization. We exist in a society that generally accepts the concept of paying one's way and succeeding by one's effort. I have even heard of churches where only contributing members may commune. McKenney here faults the very premise that built America.

His evaluation of Brother and Rev. Dr. Forrest Haggard, author of *The Clergy and the Craft*, is that he is "either a wicked, sinister, devious man deliberately publishing propaganda intended to deceive and lead good men to everlasting damnation; or he is a sincere, nice guy who thinks that he is doing right — a good man, terribly deceived."

What arrogance for him to judge a man like Forrest Haggard. I refer him to the words of Jesus: Matthew 7:1, "Judge not, that ye be not judged." Also in Matthew 7:3, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye."

McKenney also says, "The Bible makes no provision for calling down curses upon ourselves and makes clear that we are responsible for our own sins and no one else's." I quote from Deuteronomy 5:9, "For I the Lord thy God am a jealous God, visiting the iniquity of thy fathers upon the children unto the third and fourth generation of them that hate me." Perhaps McKenney's Bible is different than mine, or perhaps he has his own interpretation of this book also.

If I recall correctly, the Bible frequently relates the association of Jesus with those least appreciated or accepted by society, i.e., Publicans and sinners as well as Mary Magdalene. McKenney says, "As a matter of fact, Christians shouldn't even have non-Christian brothers, because

of the scriptural admonition with unbelievers." He might consider reading John 8:3-11. Thank God there are still those who believe the Christian admonition, "Love thy neighbor."

McKenney, a former Marine (if we can believe at least this much is true), claims that from his experience "Masonic pressure manifests itself in the armed services" most often in the air force and army, but he "saw no sign of Masonry's presence or influence in the Marine Corps." I wonder if he knows that inseparable connection of Freemasonry and Corps origin and meeting place at Tun Tavern. I wonder if he knows that almost every commandant of the Corps except the last ones were Masons. I wonder if he knows that a considerable number of the Corps' most famous members were Masons, including Lejeune, Sheppard, Butler, Sousa and many more. Interesting that where he was in a position to see Masonic presence or influence in the armed services most readily, he saw none, but, "from his experience," he knows it is true in the Air Force and Army.

In his discussion concerning the country's founding fathers, he presented just five who were members of the craft, specifically emphasizing Benedict Arnold but concentrated upon those prominent men who were not, including Jefferson, Hamilton, Adams and several others. He chose to ignore the great number of recognizable Masons who were prominent at this time lest those who were not aware should become aware.

He has gone to great lengths to prove that Washington was not an active or ardent Mason, stating that "it is clear that he (Washington) was at least ambivalent about Masonry" and also that he was not only not the founding Master of a lodge in Alexandria but was never a Master of any lodge.

I found it interesting that he made some effort not to condemn most Christian denominations to any great extent but shredded the Mormon church saying that "Mormonism certainly qualifies as a cult by almost anyone's definition." He also states, "There seems to be unanimous agreement that Mormonism cannot be separated from Masonry." He points out that "for a long time Mormon hierarchy has forbidden Mormon men to become Masons," but he fails to mention the Grand Lodge of Utah's like edict on Mormonism which stood for many years.

One observation he makes is that the Southern Jurisdiction's Scottish Rite House of the Temple in Washington — because of its size, influence, and power — is de facto the headquarters and central authority for Freemasonry in this country and calls the *Scottish Rite Journal* "Masonry's most prominent and authoritative periodical." I wonder where he thinks the Grand Lodges fit in.

By the way, two of his unmitigated lies: (1) Approximately 97% of Blue Lodge Masons go no further, and (2) Masonic leaders at the top are all Luciferians.

One could write volumes countering the lies in this one book, and I have already given it much more time than it deserves. If you wish to read bigotry and deceit at its best, read this book. But as I have recommended with others, do not buy it — borrow it as I did.



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

HealthWise

■ Cheap stress reliever: A smile

Research shows that the act of smiling, even if you don't feel like it, reduces stress and improves your mood. Psychologist at the Human Interaction Lab of the University of California at San Francisco discovered that faking a smile produces the same changes in brain activity and heart rate as the real thing. These physical changes produce a sense of well-being. Smiling may also put you in a better mood because it brings positive responses from others.

■ New salt-reduction benefit

An enlarged heart greatly increases risk of heart attack. But now a one-year study shows that reducing sodium intake to 1,600 milligrams a day decreased the size of enlarged hearts by an average of 5.4% (*Circulation*, March 1994). The improvement is equivalent to that achieved with drugs. Adults consume 2,400 to 7,200 milligrams of sodium per day, the equivalent of one to three teaspoons of table salt.

■ Calories DO count

People are eating less fat, so they weigh less. Right? Not according to the Third National Health and Nutrition Examination Survey.

New data from the survey shows that people are actually consuming more calories but making fat a smaller percentage of the total. We are getting heavier.

Any food consumed in excess will end up as extra body fat. While there will never be total agreement on the best weight-loss procedure, both keeping track of calories and watching fat intake are important.

Here are a few hints:

- Learn what a portion looks like. People underestimate how

much they eat in a day, often by as much as 1,000 calories. To learn what a single portion is, read the label on the package and measure that amount of food.

- Don't feel obliged to "clean your plate." At buffets, decide to eat single portions of several healthy foods and don't overload just because food is available.

- Don't increase portion sizes just because the food is low-fat or fat-free. That fat-free ice cream, for example, is still high in calories.

■ Anger: Your reasonable response

Whether you blow it out or keep it inside, anger is bad for your health. It hurts your heart the most by inflating blood pressure, dumping fats into the blood, pumping in adrenaline and other hormones that make platelets stickier and more likely to clog arteries. It may even weaken the immune system.

In his book, *Anger Kills*, Dr. Redford Williams of Duke University suggests asking yourself these three questions when you feel very angry:

1. Is this really important to me? If not, put the matter aside now.
2. Am I justified? If you find your gripe isn't legitimate after weighing the pros and cons, your anger will begin to leave. If the answer is yes, you have one more question to ask:
3. Do I have an effective response? If you can't do anything about it, there's no point in staying angry. Fuming harms only you.

■ Make way for carotenoids

Have a peach! Crunch on a carrot, or how about an apricot? These orange-colored fruits, plus vegetables like sweet potatoes, can serve up a dramatic drop in your risk factor for heart attacks.

They contain carotenoids, antioxidants that help prevent damage

to your arteries. Beta-carotene is the best-known carotenoid, but there are others that have antioxidant effects, according to the University of North Carolina School of Medicine at Chapel Hill.

One recent study shows that men with high levels of carotenoids in their blood had a huge 72% fewer heart attacks than men who had the lowest levels.

Carotenoid research is a relatively new area of medical research, but information is accumulating to suggest that carotenoids help to prevent heart disease as well as cancer and possibly other diseases.

■ Guarding bones

Osteoporosis is most common in people over age 50, but men and women should try to reduce bone loss throughout their adult lives. Doing so reduces the possibility of fractures.

When the goal is prevention of osteoporosis, these steps will help adults of all ages to keep their bones strong:

1. Supplement calcium. Few adults get enough of it.
2. Get some sunlight. You need about 20 minutes of sunlight per day to stimulate the production of vitamin D, needed for calcium processing. Try to get outdoors or take a supplement.
3. Exercise increases bone strength.
4. Avoid harmful substances.

Though bone loss is accelerated in later years, entering that period of life with strong bones gives you an advantage.



"I didn't know you cared for organic, natural foods. You're eating my strawberry centerpiece!"

New Lexington Exhibit Opens at Museum

In celebration of the 20th anniversary of its opening, the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., has opened a new version of the permanent exhibition on the role of Lexington in the American Revolution. The exhibition, "Lexington Alarm'd," introduces the visitor to the residents of colonial Lexington and explores how and why this community functioned as the launch site for the Revolutionary War.

The exhibition presents an in-depth look at the personal culture and intellectual history of Lexingtonians in the 18th-century. By examining their attitudes toward work and home, church and community, the exhibition sets the stage upon which the events of April 19, 1775, occur. The events that took place that fateful day on the Battleground thrust Lexington into the worldwide political arena.

On view is the text of the historic "Lexington Alarm Letter" written by Joseph Palmer on the morning of the April 19th battle.

One of the highlights of the exhibit takes place in the replica of a meeting house, where television monitors bring 18th-century newscasts from London and Boston in a form similar to today's broadcasters.

"Lexington Alarm'd" recalls 18th-century America through period settings, presenting in context the artifacts, furniture, tools, crafts, historic documents, uniforms and weapons on view.

A two-room Colonial house has been constructed in the exhibition featuring an interactive kitchen area, and a parlor with distinctive period furnishings. Other hands-on activities and audio-visual components are used to help bring alive the story for visitors of all ages.

NATIONAL HONOR FOR MUSEUM

The Museum of Our National Heritage has been awarded the highest honor a museum can receive: subsequent accreditation by the American Association of Museums. Accreditation certifies that a museum operates according to standards set forth by the museum profession, manages its collections responsibly and provides quality service to the public. Of the nearly 8,500 museums nationwide, only 746 have been accredited and, of those museums, 443 have had their accredited status renewed.

Initial accreditation was received in 1989. A review process takes place every five years for subsequent accreditation.

TEN BEST MASONIC BOOKS

Continued from page 6

member with a broad history of the craft. The book was originally published in London and has been reprinted recently by Barnes & Noble in New York.

Also on Brother Normand's list is another British book. *The Rise and Development of Organized Freemasonry*, which gives a history of the premier Grand Lodge in London.

Freemasonry through Six Centuries is a two-volume work written by the well-known American Masonic encyclopedist, Henry Wilson Coil. Brother Normand credits this set as "a great overview of the history of Freemasonry beginning with the operative stonemasons of the 14th century."

Brother Jackson has selected *The Temple and the Lodge* for its historical significance. "If what is written is to be believed, the fraternity had a far greater effect upon world history than ever before considered." This is also one of several recent books by non-Masons attempting to link the fraternity to the medieval Knights Templar.

For those with an interest in ritual, Brother Herbold cites *William Preston*

and His Work as a book to be kept alongside your favorite chair. "This is a book for browsing when opened at random." The second section includes Preston's complete lectures, on which our ritual is based.

Dwight Smith's *Whither Are We Traveling?* is a pocket-sized soft-cover pamphlet published by the Masonic Service Association in 1962. Brother McLeod feels that this provocative work is "guaranteed to make the new Mason think." Ideally, he says that readers should also read Smith's other booklet, *Why This Confusion in the Temple?*, published in 1966, but if only one can be listed, he picks the former one.

Brother Jackson likes Joseph Fort Newton's classic, *The Builders*. Yet, Brother McLeod comments that it was not an accident that he omitted this book from his list. He says that it reads well and is inspirational but that it is too loose with facts for his taste. A paperbound edition of this book has been available from the Supreme Council for a number of years.

Although it is not a Masonic book,

Brother Herbold feels that *Miracle at Philadelphia* is deserving of reading by Freemasons. The author, Catherine Drinker Bowen, relates the story of the Constitutional Convention from May to September 1787. Originally published in 1966, the book reappeared during the bicentennial of the U.S. Constitution in 1987 with a foreword by Chief Justice Warren Burger. The book discussed not only the writing of our Constitution but also life at the time. Herbold is amazed at how many thoughts of that time fit the circumstances of today. He adds, "Three or four miles on an exercycle go fast while reading this book."

Finally, if you are just looking for light reading with a humorous touch, you ought to try *Tied to Masonic Apron Strings*. Only Stew Pollard could come up with such a great collection of Masonic chuckles in the form of short stories and one-liners. He later came out with two other collections, *The Lighter Side of Masonry* and *At Refreshment*, but his first volume is the real prize.

VIEWS FROM THE PAST

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

Let's Talk About Masonry

Why do we not talk about Masonry among our Brethren and among our friends who are not Masons?

Because it is secret?

Library shelves are packed with books about Freemasonry that have nothing to do with secrecy. No, I suggest that we hesitate to discuss

Masonry because we are fearful that our Brother or our friend will ask us questions that we cannot answer.

When he says to us, "What is so different about Masonry as compared with other so-called do-good societies?", what can our answer be?

Here is the crux of our problem — we cannot talk intelligently about

The Attraction of Freemasonry

There are two questions that are often asked by Masons and non-Masons alike: (1) what attracts men to Freemasonry, and (2) once a man becomes a Freemason what attracts him to become active and to devote so much time to its work?

There are probably as many answers to these questions as there are Freemasons because there are so many facets to the organization, and its attractions are so varied, that not all members have joined or become active for the same reason.

Nevertheless, there are certain basic tangible and intangible things which have made Freemasonry the largest, oldest, and best fraternal organization in the world.

Freemasonry has existed in various forms since time immemorial because it supplies the answer to many human needs. Man is a social creature and many a non-member is attracted to Freemasonry by the close friendship that exists between members.

That elusive tie that binds all Masons together actually exists. Notice how often Masons who have never met before immediately become friendly. This is no

accident but the result of knowing that each was recommended to membership by a good man, was subjected to an investigation, has taken part in ceremonies that bind them to a high moral code, and has taken an obligation to be a good man and true as well as to be charitable always in thoughts, words, and deeds.

Another factor is the number of great men who have been members of the craft in all ages.

But the most important element that commands the attention of the outsider is the charitable work that is done by Freemasonry and its members.

The non-member is also attracted by the spirit of tolerance that exists.

Clearly Freemasonry is attractive to non-members for the many fine activities that are engaged in by its members as well as the quality of its members. And Freemasons spend time in working for the craft because of its many spiritual satisfactions and the knowledge that Freemasonry does its part in making this a better world in which to live.

— Alphonse Cerza, 33°
Apr. 1970

Masonry when we are not informed ourselves. If this were a formidable problem, we would have a tolerable excuse. But the remedy is simple. There is one book that will reveal more information about Masonry in five hours than we will learn (other than ritual) by attending Masonic meetings for five years.

The Builders, by Joseph Fort Newton, is the most notable Masonic writing of the century. This little book was written to tell the reader the things he would most like to know about Masonry — in plain language he can enjoy — what it is, whence it came, what it teaches, and what it is trying to do in the world.

Such a book was not easy to write. Masonic history covers a bewildering stretch of time, requiring that the contents of innumerable volumes — many of them huge, disjointed, and difficult to digest — be compacted within 150 pages. It is the most read Masonic book in our generation, and is translated into Dutch, Swedish, Spanish, Portuguese, and Syrian.

The lack of Masonic information and the dearth of communication are the weak links in our Masonic endeavors.

Each one of us is an important man in Masonry — to ourself and to those who look upon us as exemplars of Freemasonry. It follows, then, that we should act like Freemasons — at all times — in business; in social life; in the issues of the day; in the voting booth.

Masonic truth must become our Way of Life. Our Way of Life is an invitation to our friends to seek fellowship in our brotherhood.

There is an unwritten rule that forbids the solicitation of members — we will never ask our friends to become Freemasons. But our friends have a right to know that they will not be asked. And they have the privilege of reading books on Freemasonry and hearing Masonic friends discuss the fraternity, its antiquity, its history, its great personalities, its concern for moral improvement.

If we put our minds into Masonry and put Masonry into our conversations — with our Brethren, with our families, with our friends — then our friends and our sons will ask us.

— Myron K. Lingle, 33°
Jan. 1970

The Hiramic Legend

The legend or tradition of Hiram ranks with the landmarks of Masonry as to its origin and usage. Many, many hypotheses have been advanced during the last century or more concerning the beginnings of this great drama, none of which have been documented. No account of its origin is to be found in any of the records of Masonic history.

There seems to be no doubt about its use in some form and under some circumstances long before the formation of the Grand Lodge of England in 1717 and Dr. Anderson's failure to mention it when he wrote his Constitutions in 1723 could very well mean that he felt it unnecessary to discuss this esoteric side of the Order.

It is difficult to imagine that this great tradition could have found its way into our rites between 1723 and 1738 without Dr. Anderson making more than a passing comment concerning it. This comment in 1738

contains a quotation "according to ancient usage."

Any innovation so important as the Legend of Hiram would hardly have found such ready acceptance in an era when change and invention was so steadfastly resisted. Changes far less drastic resulted in a Great Schism in the Grand Lodge of England which was not healed for another hundred years.

It could possibly have been that there *was* an "Old Order" of Masonry, as suggested by those in opposition to the so-called Moderns of 1717, who were conversant with the legend in very early days.

It would seem, therefore, even to our most interested and inquisitive members that this tradition must be accepted as one of the "ancient usages," that it must have existed from "time whereof the memory of man runneth not to the contrary."

— William Cantwell, 33°
Jan. 1970

Man's Accountability to God

"What is the greatest concept which has ever entered your mind?" Daniel Webster was once asked.

He thought for a while and made this reply: "Man's accountability to God."

A moment of thought will show that his answer was predicated on belief in God, belief in moral law in the universe, and belief in man's free will, man's freedom of choice. No answer that Daniel Webster could have given to that question could possibly have been more truly Masonic.

Has man outgrown God?

The atheist would escape accountability by denying even God's existence, but for every professing or avowed atheist there are 100 practicing atheists, those who just ignore God, who just leave Him out of all reckoning. Others simply won't link God with accountability. They would escape accountability at any cost, even of self-delusion.

The declared foundation of our Order is the practice of social and

moral virtue. That can be achieved only by the most exacting self-discipline.

We, as Masons, seek and condone no new morality. We seek rather a renewed morality.

Man's highest role is to be the servant of God.

Our own experience teaches us that God is not capricious but constant, not a despot but our Father, not unconcerned but a present help in time of trouble, not enfeebled but sovereign, not dead but living and the source of all life.

— Donald M. Fleming, 33°
Apr. 1970

These selections for the 25th anniversary year are excerpts from the 1970 issues of *The Northern Light*.

'Quick Quotes'

You can't empower people unless trust is really deep. And you can't get deep trust unless you have deep trustworthiness.

— Stephen R. Covey

The most important part of good health and relief from stress is surrounding yourself with people who love you.

— Wilma Rudolph

Everything comes to him who hustles while he waits.

— Thomas Edison

I've learned that when a man with money meets a man with experience, the man with the experience ends up with the money and the man with the money ends up with the experience.

— Anon.

He is a hard man who is only just, a sad one who is only wise.

— Voltaire

A small trouble is like a pebble. Hold it too close to your eye, and it puts everything out of focus. Hold it at proper viewing distance, and it can be examined and classified. Throw it at your feet, and it can be seen in its true setting, just one more tiny bump on the pathway to eternity.

— Celia Luce

Acceptance of prevailing standards often means we have no standards of our own.

— Jean Toomer

Courage may be the most important of all virtues, because without it one cannot practice any other virtue with consistency.

— Maya Angelou

We largely determine our destiny when we consciously choose our destination.

— William Arthur Ward

We have to bet on our ideas, to take the calculated risk, and to act. Everyday living requires courage if life is to be effective and bring happiness.

— Maxwell Maltz

The success of most things depends upon knowing how long it will take to succeed.

— Montesquieu

■ Keeping track of each other

McCall's magazine gives these tips on traveling with kids, avoiding separation, and finding kids if they get lost: 1. Have a buddy system. No child goes anywhere alone. 2. On a slip of paper, write the child's name and local address, plus the name of a friend back home who can serve as a go-between for messages. Put the paper in each child's pocket. 3. Carry a recent photo of your child. 4. Disney World recommends same-color T-shirts for the family. They make it easy to spot each other and easy for the child to describe you to security.

■ Kids need snacks for energy, nutrition

Most parents are surprised to learn that an active child needs about twice as many calories, pound for pound of body weight, as an adult. Doctors at the American Academy of Pediatrics say parents shouldn't be concerned about their child's desire for snack foods. Most kids can be trusted to eat the amount of calories their growing bodies need.

Snacking is important for children because they can't get enough of the nutrients they need for energy from three meals per day. Dr. Ronald Kleinman, chairman of the Academy's Committee on Nutrition says providing a variety of snack foods will help meet nutritional guidelines for children. He recommends including crackers, skim milk, fruit, and even candy bars.



"Mel has a great sense of humor. Tell them the silly promises you made before we were married."



Because children need so much energy, an exclusively low-fat diet is unrealistic. A child might need to eat three apples to equal the energy found in a candy bar, says Kleinman.

If all your child wants to eat is macaroni and cheese, don't worry. Just make sure a variety of interesting foods are available, and the child will soon make other choices.

■ Dogs who like families

If you are considering a canine companion, the Colorado Department of Health and the Centers for Disease Control and Prevention recommend Labrador retrievers, Chihuahuas, golden retrievers, poodles and Scotch terriers as the breeds least likely to bite. Their studies show that all male dogs are more aggressive, German shepherds and chows in particular.

■ Quality of family life

What matters most to children in day care is not shiny toys, computers, or paintings on the walls. It's the child's interaction with an adult in charge and what the child feels, hears, sees, and touches.

Research by the University of California, Los Angeles, shows that a secure relationship with an adult gives a child confidence.

High-quality care is scarce in many places with parents feeling they have no choices and must settle for what they can find. Studies by the University of North Carolina found that parents suspect problems, but simply hope for the best.

There is one piece of comforting news. It's the quality of family life that matters most to children. A three-state study shows that while day-care quality affects kids' devel-

opment, family factors are up to 20 times more powerful.

"In the long run," says Sandra Scarr, a professor at the University of Virginia, "it's the families that are most important."

■ Night weeding is more effective

If neighbors wonder about your weeding the garden by moonlight, here's what you can tell them: Test plots cultivated at night resulted in 78% fewer weeds as compared to noontime cultivation.

The yard light will work as well as the full moon, according to the National Council of State Garden Clubs. Exposing weed seeds to sunlight is what you want to avoid. It takes just a few seconds of sunlight to start the germination of a weed seed.

Cultivating your garden at night may look a little odd, but it will save a lot of weeding later on.

■ Unemptied nests

More and more parents no longer have to cope with the empty nest syndrome. In fact, it is the unemptied nest that concerns them.

Social and economic changes in the last few decades have increased the number of grown young people who still live with their parents. According to Edwin L. Klingelhofer, Ph.D., the forces that pushed the kids of the 1940's and 1950's out of the nest aren't as significant now.

In his book, *Coping with your Grown Children* (Dell, 1989), Klingelhofer points out that living at home is more attractive than before.

Homes of the 1950's and earlier were crowded. Limited space made privacy rare. So virtually all males left home at the first opportunity. Women left for marriage or an apartment and a job.

Klingelhofer points out that things have changed. Society is more permissive. Grown children are treated as individuals with rights. Economics have also changed. Parents have bigger houses and fewer children.

Children marry later, and sometimes marriages are short-lived.

The result of all these forces is that children stay home longer and come back to live more often.

NMJ Mason Receives International Peace Prize

Ill. Charles E. Spahr, 33°, an Active Emeritus Member of our Supreme Council, has been awarded the new Masonic Award for Peace. The prize was awarded to a number of outstanding Masons throughout the world in the first of what is hoped to be an annual ceremony.

The program was instituted jointly by the Grand Lodge of Argentina and the Scottish Rite Supreme Council in that country.

Ill. Brother Spahr was cited for his contribution to world peace as a leading executive in the petroleum industry who took the lead in "unlocking" the oil fields at Prudhoe Bay and constructing the trans-Alaskan pipeline as a means of providing the Western Hemisphere with greater ability to meet its actual needs and future demands for petroleum products.

Unable to attend the March ceremony in Argentina, Ill. Brother Spahr was represented by Ill. Sidney R Baxter, 33°, Active Member at large and Administrative Assistant to the Sovereign Grand Commander.

A year ago the Supreme Council for Argentina requested other Supreme Councils to submit nominations for consideration. The nominees need not have a direct association with the fraternity.

The idea of a Masonic Peace Day observance was proposed originally at the 1956 International Conference of Supreme Councils of the World. The resolution passed, but it was left to each Supreme Council to decide how the resolution would be carried out in its respective jurisdiction.

Making the presentations were Sovereign Grand Commander Gonzalez Winkler and Grand Master Edward Vacarro, both of Argentina.

From within Argentina, Masonic Peace Prizes went to the Argentina Red Cross organization as well as to the late Dr. Laureano Maradona, a physician, and to Brother Felix Cernuschi, doctor of engineering.

From outside Argentina, in addition to Ill. Brother Spahr, the prize was awarded also to Freedoms Foundation at Valley Forge (nominated by the Southern Jurisdiction, U.S.A.) and to Dr. Josep Vargas of Barcelona, Spain, and the group, "doctors without frontier". For contributions to peace efforts in the Middle East, awards were presented to Past Sovereign Grand Commander Sahir Erman of Turkey; Sovereign Grand Commander Joseph Salem and Venerable Master Juan Golwasser, both of Israel.



The Mind's Eye Schizophrenia Research

Reversing hope. In the February 1994 issue of *The Northern Light*, this column reported on landmark mental health legislation in New York state: After long debate, the New York state legislature passed a bill to close five state mental hospitals, but this time the savings were to be directed to the care of the mentally ill in the community.

We spoke too soon. Although the bill to close state mental hospitals and redirect the savings to community mental health programs passed both houses of the New York legislature unanimously in 1993, the proposed budget for fiscal 1995 would not channel the savings from hospital closings back to the care of the mentally ill, but instead would decrease funding of community health programs by 12.6%. These cuts are proportionately much greater than the overall reduction planned for the state budget, 3.4%. The Chairman of the Mental Health Committee of the State Senate gave a simple explanation: "Somebody said, 'Find me savings,' and that's where they found it."

Retrenchment in appropriations for the mentally ill is not a local phenomenon; it is widespread across the nation. The reason is not far to seek. When budget reduction is the highest priority, the politically powerless are likely to be the hardest hit. So we raise our small voice on behalf of the mentally ill, "remaining faithful to the voice of conscience," as Commander Ralston said in the May 1994 *The Northern Light*, in the hope that others may hear.

Funding research can save. In *The New Yorker* magazine for Feb. 20-27 appears the final chapter of Susan Sheehan's account of the life of Maxine Mason, a schizophrenic patient whom Sheehan made famous under the name Sylvia Frumkin. Sheehan's brilliant series of articles was reprinted in the book, *Is There No Place on Earth for Me?* Maxine Mason died in November 1994, after 35 years of treatment in and out of hospitals, beginning when she was 14 years old. In 1984 Dr. Ann Moran, from the Kennedy School of Government at Harvard, discussed this case in a widely quoted article in the journal, *Hospital and Community Psychiatry*. By 1984, Sylvia Frumkin had been shuttled from one treatment location to another 45 times, and the cost of her care was conservatively estimated at \$636,000. In the last ten years of her life, additional hospitalizations at Bellevue and at Rockland State Hospital brought the total cost to more than \$1.2 million. The treatment of this one patient cost more than the entire annual budget of the Scottish Rite Schizophrenia Research Program.

Our Readers Respond

Kudos for silver

Received your 25th anniversary issue (Feb. 95). Probably the understatement of the last few years is your comment: "A quarter century of publishing can hardly compare with the length of service of many other Masonic publications, yet we feel in the short space of 25 years that we have made a valuable contribution to the field of Masonic education."

You and Brother Burow have published for 25 years one of the finest, if not the finest, Masonic publication of our time.

Ralph A. Herbold, 33°
Buena Park, California

When I received your 25th anniversary edition, I read every word on every page before I sat down for supper. What a production! What a fantastic way to start off the 26th year of a Masonic publication! All the way from the cover (the most attractive cover that I have ever seen on a Masonic publication) to the very last news article, your anniversary issue was the most exciting Masonic publication that I have ever read.

Tom Eggleston, 33°
Cedar Rapids, Iowa

Congratulations for bringing light and knowledge to the craft. What fine symbolism in the window featured on the cover of the February issue. The window brought to mind an old story worth repeating. A Sunday school boy was asked to define the word "saint." Thinking of the saints pictured in the stained glass windows of the church, the boy answered, "Saints are people the light shines through."

The next time someone asks me to describe Freemasonry, I shall tell them that it is a richly storied window which the Light shines through. How rich the colors are. How intricate the patterns. How wise and venerated the stories depicted. It is the Light that

streams through this great window that makes all the difference.

Your February cover and the words of our Sovereign Grand Commander challenge us. "What are we doing to make Masonry more active, more vital, more alive, more useful?" What are we doing that the Light may stream through our window?

Through our collective concern and acquired understanding, Masonry is a window to the communities in which we live and work. It is a window in which the responsibilities of brother love, relief, and truth can glow and can find new meaning in the presence of Eternal Light.

Walter M. Macdougall, 32°
Deputy Grand Master
Grand Lodge of Maine

We have received with deep satisfaction the anniversary issue of your magazine. As editor of the Masonic magazine, *Excelsior*, it is indeed a pleasure for us to see before us the efforts of your 25 years, which have produced such fine fruits throughout the whole Masonic world.

In Argentina, there are many opportunities in which the articles contained therein are circulated among our Brothers so as to solidify our Masonic teaching.

Congratulations and best wishes for another 25 years.

Oscar Pereyra, 32°
Editor, *Excelsior*
Buenos Aires, Argentina

I have just received the current edition of *The Northern Light* and I cannot refrain from sending you a note to congratulate you on this and other issues. I have read with care your article on the growth of the magazine. It is a splendid publication and a credit to the craft. Keep up the good work.

Raymond C. Ellis, 33°
New York, New York

"Top" Masons

You have a knack of amazing me. Including me in your list of "Top Masons" (Feb. 95) puts you in contention for a padded cell in the mental ward. However, I am truly complimented as I know or knew all the others on the list. Many of them are included in my own list of those who served as mentors in my life. I have so many fond memories of most of them.

Your account, "25 Years of Publishing," really brought back a wealth

of pleasant memories. I have followed your progress every step of the way. *The Northern Light* has lived up to the expectations and dreams of George Newbury, thanks to your efforts.

Stewart M.L. Pollard, 33°
Columbia, Maryland

Your article on the most prominent Masons in the United States was one of the greatest surprises in my life. This is the kind of honor that one dare not dream about, and when you find it in print as an actual fact, it is just overwhelming. Naturally, I appreciate the honor, even though I think many, many other people are more deserving.

John H. Van Gorden, 33°
Boca Raton, Florida

Relevant today

I feel that the article, "The Cry for Leadership," by Albert N. Hepler, Jr. ("Views from the Past," Feb. 95) is as relevant for 1995 as it was for 1970 when it was written. One reason I have not been able to attend lodge meetings in the past is due to family work schedules. I feel our fraternity must look more closely at how Masonic activities are scheduled in the future.

Now that our schedule has changed, I would like to get more involved in Freemasonry, but I feel extremely rusty when it comes to the practice and rituals of the lodge. Maybe the development of refresher courses for those who have not attended meetings may be of help. This would make me feel more comfortable.

Another reason I do not feel compelled to attend lodge meetings has more to do with the 1970 article by Novice G. Fawcett ("The Meaning of Masonry in Our Confused Times"). He concerned himself with the subject of education. One mistake common to both Freemasonry and our school system is the reliance on rote memory instead of the development of inquiry and understanding. The deeper meaning of the rituals cannot be understood and practiced if members are encouraged only to memorize contents. I would enjoy meeting with other Masons to discuss the meaning of our rituals. The more educated the member, the better the person; the better the person, the better the society, etc.

Robert P. Langfelder, 32°
Rochester, New York

Footnotes*

*** Oklahoma aid.** The horror of the tragic bombing of the Federal Building in Oklahoma City shocked the nation in April, but no one can begin to imagine the devastating impact on the area without having lived with it. To assist families impacted by the bombing, the Grand Lodge of Oklahoma has established a special fund.

If you would like to offer financial help, you may send contributions through the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910. Checks should be made payable to "MSA Disaster Relief Fund." All funds marked for "Oklahoma Relief" will be forwarded to the Grand Lodge of Oklahoma.

*** In the news.** Douglas F. Little, 32°, is the assistant director of University Police in charge of community affairs for the New York State University at Stony Brook. He was featured in a recent issue of *Newsday*, a major metropolitan newspaper on Long Island. Of particular note in the article was a reference to his Masonic activity, a rare occurrence these days for metropolitan dailies. The story read: "Little spends as much time as possible working as an officer with the Long Island Scottish Rite Masons."

Brother Little is the 1st Lt. Commander of Long Island Consistory in the Valley of Rockville Centre. Incidentally, his father, Ill. William J. Erk, 33°, serves the Valley as Commander-in-chief.

According to Ill. Dwight T. Worthy, 33°, who called the article to our attention, "It's been years since Masonry has been mentioned in *Newsday*, in any fashion, of a positive nature. Apparently the rewrite editor missed this one."

*** Masonic art.** Frequently we receive requests for sources of Masonic clip art for the home computer. Here is one member who has done something about it. During the past two years, Brother John Yates has created and collected on computer disks over 100 high-quality images for the Symbolic Lodge and Appendant Bodies. The images are suitable for your word processor, desktop publisher, or any computer software that can import graphics. Diskettes can be provided for either IBM compatible or Macintosh computers.

For further details and an order form, write to John Yates, P.O. Box 3496, Wichita Falls, TX 76309.

*** Reopening.** If your summer travel plans include a trip to New York state, you should plan to visit the historic DeWint House in Tappan, NY. The building, which had served as George Washington's headquarters on five occasions during the Revolutionary War, has been closed for the past year while the structure was being restored.

The reopening ceremony is scheduled for Sunday afternoon, June 11. New York Grand Master Earle J. Hino, Jr., and Congressman Benjamin Gilman will cut the ribbon and the house will once again be open to the public.

Because of its association with Washington, the building was purchased by the Grand Lodge of New York in 1931. It was registered as a national landmark in 1966.

The house, which is situated a short distance inland from the Hudson River, was built by Daniel DeClark in 1700 and sold in 1746. Soon thereafter it came into the hands of Johannes DeWint, for whom the building is named.

*** Roses.** The Masonic Float Committee for the Tournament of Roses Parade in California has been busy with preliminary plans for the 1996 parade float. The committee has produced a videotape of the development of the 1995 float and has made copies available for \$18 (postpaid). Orders should be sent to Robert C. Coe, P.O. Box 661567, Arcadia, CA 91066. Make checks payable to "Rose Parade Masonic Float Committee."

*** Prince Hall.** Following in the footsteps of the December decision of the United Grand Lodge of England to recognize the Prince Hall Grand Lodge of Massachusetts, similar action has been taken by the Grand Lodge of Massachusetts to recognize its Prince Hall counterpart. In March, Massachusetts became the 11th U.S. Grand Lodge to extend recognition for visitation purposes.

*** On the move again, again.** We told you in the last issue that we were "on the mend" following a heart attack in November. No sooner had we completed the work on the February issue and placed everything in the hands of the printer when some mild warning signs began to occur. We discovered that the angioplasty performed in November was not successful and the medical team proceeded with open heart surgery.

Recuperation has been slow but steady, and we feel that we are definitely "on the mend." Our staff has been extremely patient as we proceeded at a slower pace with the preparation of this issue. At any rate, here it is, perhaps a bit later than usual. We expect to be back on target by the time the next issue rolls around.



RICHARD H. CURTIS, 33°
Editor

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