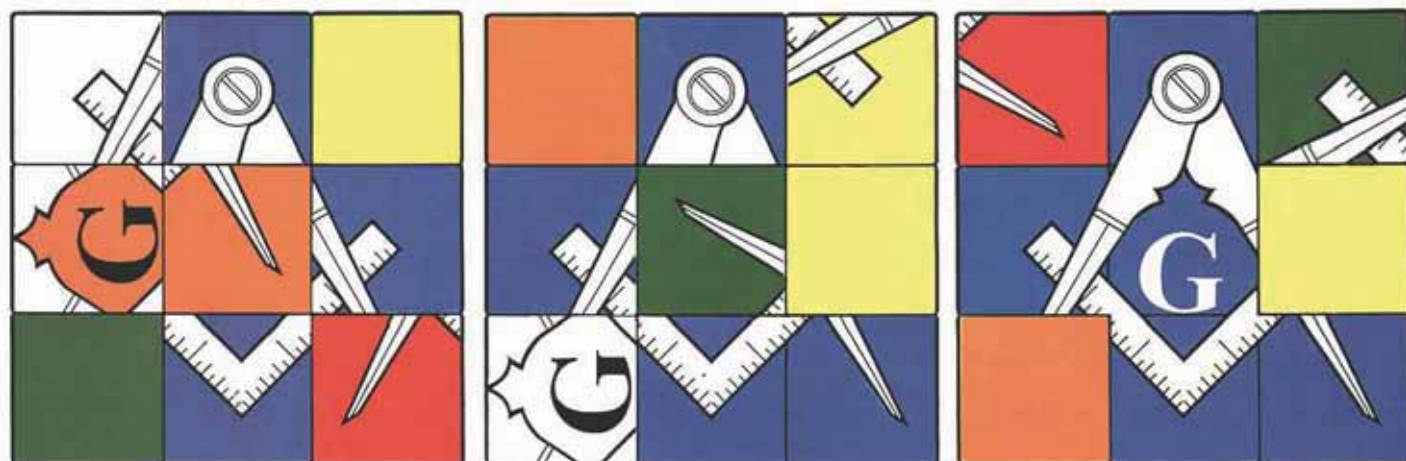
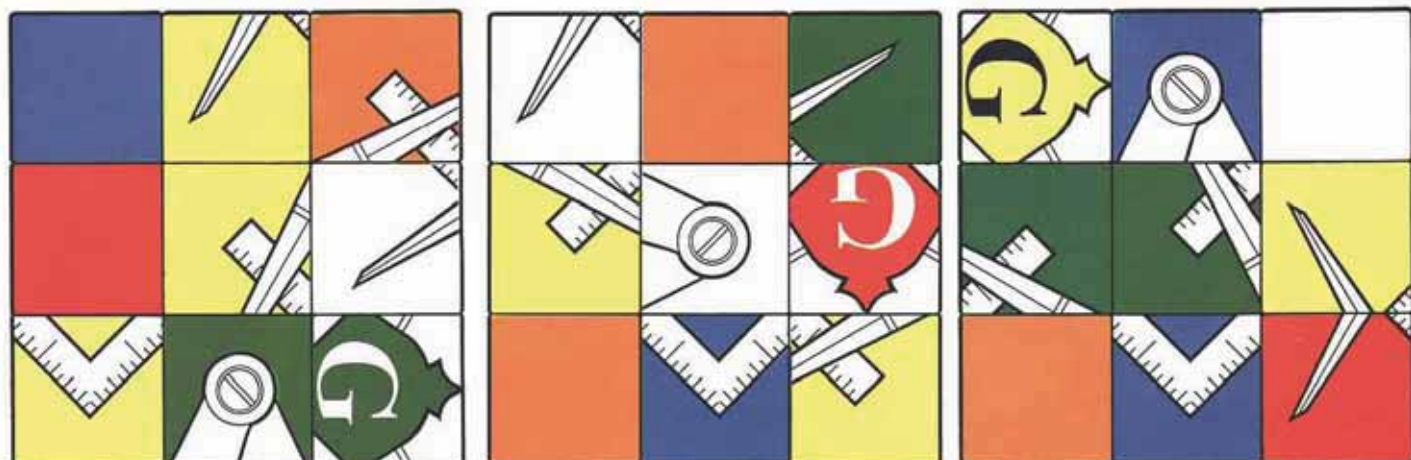


THE NORTHERN LIGHT

Vol. 25 No. 1 FEBRUARY 1994

A WINDOW FOR FREEMASONRY



There's So Much For Us to Talk About

Ask a man about his favorite sports team and you can't get him to stop talking. Give him a chance to talk about his kids or his grandchildren and he'll go on for an hour. Inquire about the new addition he's putting on the house and you'll learn about every detail.

Ask the same man about his favorite fishing spot and he'll bend your ear for the whole evening. Let him tell you about his two-week trip to the Caribbean and you'll be sorry you asked.

It has always bothered me that we talk so eagerly and freely about everything — except Freemasonry. But let someone ask us about being a Mason and we are strangely silent. How many of us even mention the word "Mason" in our daily lives?

There are several reasons why we might call ourselves "the silent fraternity." The first one is obvious. Somewhere along the line, we heard or were told by some well-meaning member that we shouldn't talk about Masonry. And we took the advice to heart.

Also, we may not know what to say. It isn't that we are afraid of divulging Masonic "secrets," as much as it is that we really aren't very well educated as Masons.

Because so many people are fascinated with Masonry, we keep quiet because someone might ask us questions that we could find difficult to answer. Not wanting that to happen, we decide that keeping quiet is the best way to avoid the problem.

Not only can and should we be talking about Freemasonry, the fraternity depends on us to carry its message. We were taught as children that silence can be golden, that keeping quiet is often better than blurting out something that could hurt another person. Well, silence when it comes to Freemasonry is not golden — it is actually harmful because it deprives other people of knowing about our fraternity.

If you are wondering what you might talk about, here are a few suggestions. You will probably come up with many more possibilities.

- **Let's talk about Masonic trust.** I have been a Mason for more than three decades and I've never been disappointed when it comes to fraternal trust. We're certainly not perfect just because we're Masons, but brotherhood means that you only have to know that a man's a Mason to trust him. It's absolutely true. A bond is there the moment you meet him. That's something to talk about today!

- **Let's talk about Masonic service.** Masonry is different from other organizations when it comes to



ROBERT O. RALSTON, 33°

service. We exist to *improve life* — the lives of our members, their families, the community, the country and the world. No other group has this mission. We should be talking about everything we do as Masons from building character to rebuilding broken bodies, from restoring sight to releasing men and women from the bondage of mental illness.

Those who sometimes find it difficult to understand Masonic concepts quickly relate to a commitment to improving life. Let's talk about it.

- **Let's talk about Masonic respect.** One of the most appealing aspects of Freemasonry is the way we see each other. We concentrate on what's right with a man. We see the potential. If you think about it for a moment, this is a very exciting idea, particularly when a man's daily experience can be so different. After being told what's wrong long enough, it's hard for us to feel good about ourselves. This is why Freemasonry is like a breath of fresh air. We should be letting others know that *our goal is for men to think well of themselves*. When this happens, as we all know, we have more personal pride so that we can be better husbands and fathers, and do a better job on the job, as well as emerge as strong leaders.

- **Let's talk about Masonic satisfaction.** "Tell me what you get out of Masonry?" is a common question — and a marvelous opportunity to talk about what may be the most valuable personal benefit of our fraternity. Along with a strong feeling of brotherhood and belonging, *Masons know they are on the right track*. We're not simply meandering through life like a lazy river. Dedicated to high moral and ethical standards, our commitments are clear to us. While others wander around in a fog, we have a direction. We should be talking about what we get from being Masons.

There's so much for us to talk about. Our fraternity's impact on us as individuals, what it means to our families, and how it gives so generously to the improvement of life is a powerful, compelling message that waits to be told — by each of us.

A stylized cursive signature of 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



The Masonic emblem on the face of a Rubic's Cube reflects the confusion often associated with an outsider's view of Freemasonry. For a solution, see page 4. Cover design by George L. Thompson, III, 32°.

A WINDOW FOR FREEMASONRY

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Understanding the Fraternity

Why is Freemasonry so puzzling to non-Masons?

By RICHARD H. CURTIS, 33°

Freemasonry has always had its detractors and probably always will. We call them anti-Masons. Their main goal is to destroy the image of the fraternity. They will not listen to reason and will not accept the facts. They are intent on spreading myths that have been perpetuated for years. Nothing is going to change their minds.

But there is another factor to consider when we mention the poor image of the fraternity. The greatest culprit? Today's Mason.

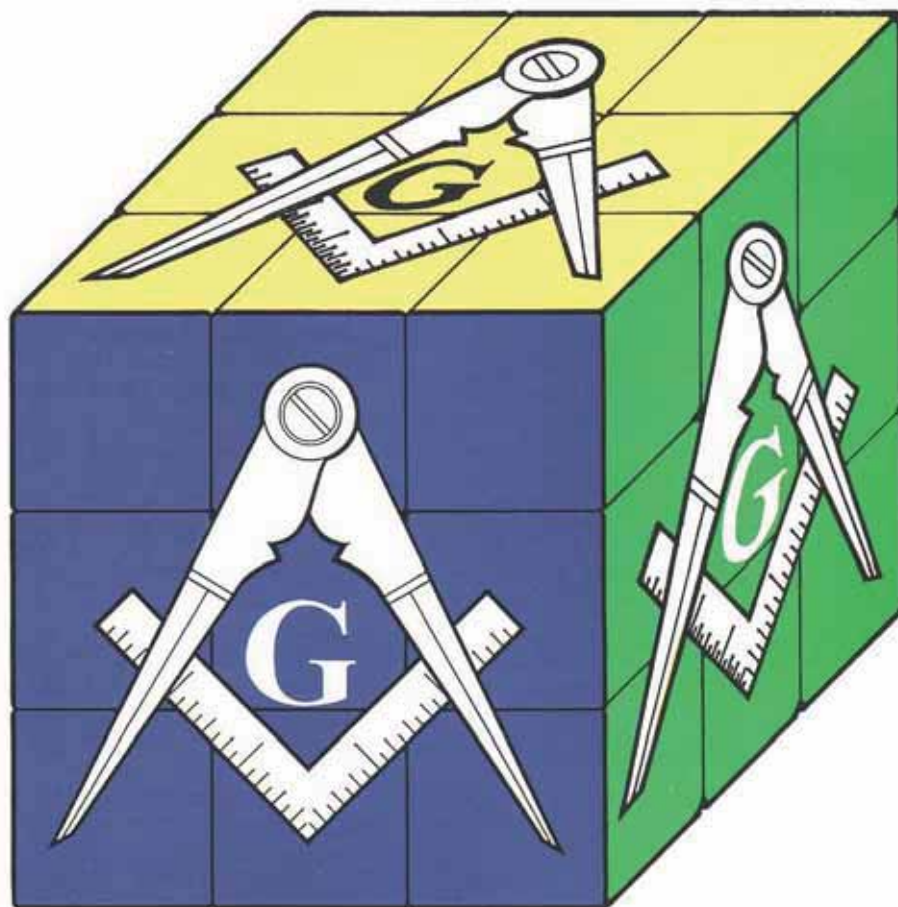
Recent studies have shown that the average Mason is proud of his membership but tends to keep it a secret. He doesn't talk about it with his family, and he doesn't let his friends and neighbors know that he belongs.

There are several theories to explain why this happens. Perhaps the biggest reason is the lack of continuing Masonic education. Although most Grand Lodges have programs in place to educate new Masons step by step, the Master Mason soon finds himself "on his own" once he has completed the degrees. "Is this all I have to know?" he says to himself.

Unfortunately that is where the progress ends in far too many cases. Along comes a friend who learns that he has just joined the fraternity. The friend starts to ask questions. The inexperienced Master Mason begins to sputter. He is not sure if he is revealing "secrets," so he thinks it best to keep his mouth shut. In the meantime, the friend never finds out enough about Freemasonry to reach the point of inquiring about membership.

Sound familiar? It happens all too often.

Another reason for lack of communication rests with the long-time member who hasn't attended a Ma-



sonic lodge meeting in years. He may have had extensive indoctrination when he first became a Mason, but he would have to dig far back into the recesses of the human skull to come up with a response to an inquiry. Think of it this way. You sit through two years of French classes in high school. Twenty years later you travel to France and expect to communicate with the natives. You attempt to order a top grade wine, and you receive a bottle of cheap perfume instead.

Or how about the Mason who does attend frequently, listens to the officers' presentation of the degree

work but doesn't fully comprehend the true meaning.

In all of these instances, the Mason is proud of his membership and what the fraternity stands for but just can't come up with the quick response. Let's face it. If we don't know how to mention Freemasonry to the non-Mason, how can we expect the non-Mason to understand Freemasonry.

The fraternity remains a mystery to the uninitiated, and he doesn't see any reason to solve the puzzle.

The recent flap within the Southern Baptist Convention may have been the long-overdue wake-up call for

New Masonic Center to Answer Critics

The Center for Masonic Information (CMI) was established recently as a branch of the Masonic Service Association. Based in Washington, the CMI will serve as a central source for accurate information about Freemasonry. It will provide information to the general public through national and local media, respond to criticism of the Masonic fraternity, and assist Grand Lodges and their members in disseminating factual information about Freemasonry both within and without the craft.

The center was the brainchild of the late John J. Robinson, author and defender of the craft. CMI was organized in the spring of 1993. Although Brother Robinson's deteriorating health prevented him from taking a personal role, he saw his "child" successfully launched in the defense of Masonry before the Southern Baptist Convention, when the SBC's membership voted overwhelmingly in June to affirm a year-long study that concluded that a Southern Baptist's decision to be a Freemason was a matter of "personal conscience."

Brother Robinson died in September. His active support of Masonry, even while not yet a member (he joined just before his death), his advocacy of the establishment of the CMI, and his strong financial support of its initial work, all helped to focus the efforts of the Masonic fraternity in correcting inaccurate and unwarranted attacks. CMI has been dedicated to his memory.

Members of the steering committee for CMI are Richard E. Fletcher, PGM, Vermont, and Executive Secretary for Masonic Service Association; John W. Boettjer, editor, *Scottish Rite Journal*; George O. Braatz, PGM, Ohio; Stanley Channon, PGM, California; Richard H. Curtis, editor, *The Northern Light*; Robert Davies, PGM/Grand Secretary, Ontario; Robert Davis, Scottish Rite Secretary, Guthrie, Okla.; Rev. Forrest D. Haggard, Kansas; Leonard Harvey, PGM, Texas; Thomas W. Jackson, Grand Secretary, Pennsylvania; Fred McPeake, Scottish Rite Secretary, Knoxville, Tenn.; Steward W. Miner, PGM, Virginia, and Grand Secretary, District of Columbia;

S. Brent Morris, Masonic author; Pete Normand, editor, *American Masonic Review*; Alfred E. Rice, Grand Lieutenant Commander, Supreme Council, NMJ; Robert C. Singer, PGM/Grand Secretary, New York; and James T. Tresner, editor, *The Oklahoma Mason*.

CMI arranged for newspaper ads in the Houston daily newspapers during the annual meeting of the Southern Baptist Convention in June and prepared a pamphlet, "Facts about Freemasonry." Soon to be published by CMI is a new book, *Is It True What They Say about Freemasonry — the Methods of Anti-Masons*, by S. Brent Morris and Art deHoyos.

The Center has also provided the Grand Lodges for their consideration a draft statement on "Freemasonry and Religion." Several Grand Lodges had expressed an interest in adopting a statement similar to the one approved by the United Grand Lodge of England.

A revised version of the "Facts" brochure is also in the works.

These items are slated for publication in early 1994.

Freemasonry. Masons have been living in an oyster shell keeping the pearl to themselves.

Masonic leaders throughout the country are beginning to realize that we can no longer remain silent when we see misinformation turn the fraternity into a twisted pretzel. In our own little world we have said to ourselves, "Isn't it a shame that they don't understand us."

Some have suggested that it is time to take off the gloves and come out fighting. Perhaps we need only remove the thick armor and let the world see what the fraternity really is. We obviously have nothing to fear.

The major reason Freemasonry is so puzzling to non-Masons is our failure to reveal the real fraternity. It is

time to tell it like it is. Just because it is the oldest and largest fraternity in the world does not mean that it is well known. Have you ever heard television commentators describe Freemasonry as a Masonic float passes by in a parade? Perhaps the most absurd was an attempt by one announcer to associate the origin of Freemasonry with the Mason jar.

Although a new Center for Masonic Information in Washington, D.C., will be making strides to offset the lack of knowledge and misinformation about the fraternity, the best source for setting the record straight is the individual Master Mason. But to do that, the Mason must make the effort to be well informed.

In his message in this issue, the Sovereign Grand Commander says,

"Let's talk!" He even gives us some highlights to consider as we discuss the fraternity with others.

To help you with your conversation about Freemasonry with your friends, we will begin with this issue of *The Northern Light* to provide you with brief responses to frequently asked questions. The answers will be concise, but hopefully they will provide you with a starting point in your conversation with the non-Mason.

If you are looking for an answer to a particular question, we invite you to submit the question and we will attempt to provide you with a response.

The ultimate goal is to encourage members to "improve themselves in Masonry" and to seek a deeper understanding of a fraternity that has a lot to offer.

Q & A about Freemasonry

Q: *Is Freemasonry a secret society?*

A: Absolutely not. And there is certainly no subversive activity going on within the lodge room. Masons develop a bond with one another knowing that each has taken an oath to aid one another and maintain high standards of living. The means of recognition are through traditional passwords and signs.

Q & A about Freemasonry

Q: *How old is Freemasonry?*

A: We know that a group of lodges formed a Grand Lodge in London in 1717 and that there was activity prior to that. How much earlier is mere speculation. Researchers have tried for years to trace today's Freemasonry to operative guilds of the Middle Ages, but their work is inconclusive.

Q & A about Freemasonry

Q: *How can I "invite" my son to be a Mason?*

A: Don't assume he will know much about the fraternity. Talk to him about Freemasonry and what it means to you. Let him know the procedure for gaining admission so that he understands why he will not be "asked" to join.

Do you have . . .

a question?

Have you been stumped when a non-Masonic friend has questioned you about a certain aspect of Freemasonry?

Let us help you find an answer in simple terms your friend can understand.

Submit your questions to:
"Q & A about Freemasonry,"
c/o *The Northern Light*,
P.O. Box 519, Lexington, MA 02173.

As space permits, we will attempt to provide brief answers to your questions.

an answer?

How would you respond?

There are many ways to answer a question. If you would like to share your response to any of these questions, send them along.

Here are just a few of the subjects to consider:

- ▶ What does the letter "G" stand for?
- ▶ What do the square and compasses mean?
- ▶ Why is Masonry limited to men?
- ▶ What is "free" in Freemasonry?
- ▶ What do Masons do?
- ▶ Is Freemasonry a substitute for religion?
- ▶ Was Solomon really a Mason?
- ▶ What is Prince Hall Masonry?
- ▶ What about the penalties?

Norman Vincent Peale was Gourgass Medalist

Rev. Norman Vincent Peale, 33°, who served as an inspiration to many generations through his sermons, addresses, and writings, died at his home in Pawling, N.Y., on Dec. 24, but the words he expressed will live on.

For more than 50 years he was senior pastor at the historic Marble Collegiate Church in New York City. His previous pastorates were in Berkeley, R.I., Brooklyn, and Syracuse, N.Y.

He was noted for many books and articles, but the most renowned was *The Power of Positive Thinking*, which sold more than 18 million copies world-wide. He often took part in radio and television broadcasts.

In 1930, he married Ruth Stafford, and they were the proud parents of two daughters and a son.

He and his wife published the monthly *Guideposts* magazine, with in-

spirational religious messages, and also established the Center for Christian Living.

Dr. Peale was raised a Master Mason on March 3, 1926, in Midwood Lodge No. 1062, which consolidated in 1970 with Lexington Lodge No. 310 to become Midwood Lodge No. 310. He was Grand Chaplain of the Grand Lodge of New York, 1948-51.

He completed the degrees of the Scottish Rite in the Valley of Syracuse in 1928, and affiliated with the Valley of New York City in 1934. In recognition of his outstanding service to humanity, he was the recipient of the 33° in 1959. In 1973, Dr. Peale was awarded the Gourgass Medal, the highest honor bestowed by the Northern Jurisdiction, and in 1987 received the Grand Cross from the Southern Jurisdiction.

Dr. Peale was a former Imperial Chaplain of the Shrine of North America and a Grand Prelate of the Grand Encampment, Knights Templar, U.S.A.

In a February 1993 article for the Southern Jurisdiction's *Scottish Rite Journal*, Dr. Peale responded to religious criticism of the fraternity by offering his views on the importance of Freemasonry:

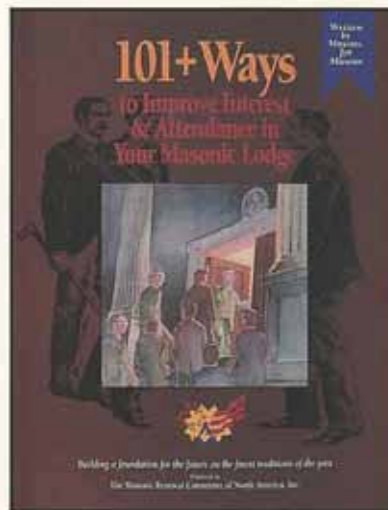
"To me, Freemasonry is one form of dedication to God and service to humanity. I am proud to walk in fraternal fellowship with my Brethren. Why am I a Freemason? Simply because I am proud to be a man who wants to keep the moral standards of life at high level and leave something behind so others will benefit. Only as I, personally, become better, can I help others to do the same."

Idea Book for Lodge Leaders

Looking for ideas to perk up your lodge meetings? Here's a solution.

Leaders of lodges have asked for help in finding solutions to program development, and now there is a practical and low-cost response. Actually, there are more than 100 different suggestions on how the lodge or any Masonic organization can increase interest and attention in a handy little publication produced by the Masonic Renewal Committee of North America.

101+ Ways to Improve Interest & Attendance in Your Masonic Lodge was produced following input and suggestions from Masons and Masonic leaders throughout North America. The purpose of the publication is to put a practical solutions-oriented publication in the hands of lodge leaders or committee chairmen at a cost every lodge can afford. In fact, lodges appear to be purchasing more than one copy so that each leader or committee chairman can have his own copy. Copies have also been purchased in quantity by Scottish Rite and by Shrine for use in their organizations and by Eastern Star



and DeMolay leadership looking for a guide for leadership in those organizations.

The publication is organized so that it will be read and used by lodge leaders. Each section of the book contains either a personal workshop or a special planning section or both. The intent is that Masons will actually do something with what they discover and apply it to their lodge. As such, the workbook is designed to be

used up and replaced as needed. At only \$10 per copy, lodges can make a \$40 investment to help the leadership make real progress in renewing the lodge in the future.

Individual help is available through special activities that involve the reader on a personal basis. Each of the 10 sections concludes with a two-page segment designed to help lodges actually plan for better attendance or increased interest. These planning documents can easily form the core of a long-range planning effort for a lodge. At the very minimum, they will create improved results in the 101+ suggestions offered in the publication.

Individual copies of *101+ Ways* are available for \$10 (plus \$4 shipping and handling) from the Masonic Renewal Committee of North America, 2108 North Charles Street, Baltimore, MD 21218. Many Grand Lodges and local Scottish Rite Valleys have placed bulk orders. Check with your Secretary to see whether a copy is available locally. For further inquiries, call the Masonic Renewal Committee office at (410) 727-3188.

A Southern Baptist Speaks Out

*SBC administrator is fired
after addressing a Masonic audience*

By RICHARD H. CURTIS, 33^o

A Southern Baptist administrator was fired recently for his straightforward remarks delivered before a Masonic gathering.

Dr. Gary Leazer, former assistant director of the Southern Baptist Convention's Interfaith Witness Department, has traveled a rocky road during the past year. His release in October was the culmination of a series of events.

His encounters were related in a speech to the Southeast Masonic Conference in Atlanta on August 6.

The annual meeting of the Southern Baptist Convention in 1992 at Indianapolis requested the Home Mission Board's Interfaith Witness Department to prepare a study of Freemasonry's compatibility with SBC doctrine. Dr. Larry Holly, a leading antagonist who had attempted on several other occasions to have the SBC condemn the fraternity, had called for an independent committee to which he had hoped to be appointed, but his recommendation was not accepted.

Dr. Leazer, who admits he knew very little about Freemasonry prior to the assignment, was given the task of researching the matter. He sensed it was a no-win situation. "I was given an assignment which I neither asked for nor wanted, but one which, when given, I was determined to complete as fairly and objectively as possible," he said.

During the course of his work, he interviewed a number of Masons. He later shared his conclusions with both Masons and non-Masons. As he points out, it is very common for a draft of a scholarly paper to be reviewed by others before proceeding with the final version. It was the distribution of the draft to Masons that got him into

trouble. A copy of his January 1993 letter to a Southern Baptist Mason summarizing his conclusions and recommendations ended up in Dr. Holly's possession. The letter indicated that Holly "will explode when he sees (the report)." In his recommendations, he was reaffirming his department's 1986 position that Freemasonry is not a religion and suggesting that the SBC take a stand neither for nor against the Masonic fraternity.

He then received word from his immediate supervisor that he was being removed from further work on the assignment.

Later, Holly claimed to have learned of another letter Leazer had written to a Mason and was trying to get a copy. Says Leazer, "As a result of that claim, two Home Mission Board staff came to my home and removed two boxes of letters and research notes from my home office. In those boxes, they found three other letters which they said cast doubt on my objectivity."

Leazer was then allowed to transfer to a field staff position rather than risk an attempt by the Home Mission Board trustees to fire him. No one asked him for his side of the story concerning his actions during the study. He expressed concern that he was criticized for allowing two Masons to read the advance copy, yet no one criticized him for allowing three non-Masons to read it. "John Ankerberg, Ed Decker and other anti-Masons would have much more accurate books if they would only talk with people they are writing about," Leazer said, "rather than depending on their own vivid imaginations."

According to Leazer, the final version of the study approved at the SBC meeting at Houston in June had a "more negative spin" than his draft



Dr. Gary Leazer

and 25 percent of the text had been removed.

Following Leazer's speech to the Masonic group in August, the complete text of the address was reprinted in the *Georgia Masonic Messenger*.

Apparently the remarks were the final straw that forced Leazer's resignation in October. Larry L. Lewis, president of the Home Mission Board, said that last March he had directed Leazer "to refrain from any and all involvement in the Freemasonry issue." However, Leazer says that is not what he was told.

Some sources believe that Leazer's dismissal is an attempt to abort further action by Holly, who had originally agreed to accept the report but then withdrew his support in a letter to Lewis on Oct. 27.

Leazer hopes to write a book about his experiences of the past few years. He says he would also like to help Masons understand the mindset of religious fundamentalists.

HIGHLIGHTS OF DR. LEAZER'S SPEECH

"I know many of you feel relief that the Southern Baptist Convention did not condemn Freemasonry, but you should not be satisfied with the report adopted by the Convention. You cannot agree with the eight points critical of Freemasonry which are found in the report. I hope you will respond clearly and quickly to each of these points."

"The anti-Mason movement lost a major battle to secure an outright condemnation of Freemasonry in Houston in June, but it has not given up the fight. Anti-Masons do not consider the war lost; no treaty has been signed. I believe this issue will surface again in three to five years."

"Some anti-Masons want to bring it up at the SBC next year. You must begin preparing now for that eventuality."

"The Home Mission Board hopes this issue will never come up again, as there is no doubt it has hurt income to some degree. The Board hopes the issue will die a quick death."

"I found that the criticisms of Freemasonry in the Home Mission Board report are widely believed by Southern Baptists, primarily because of the continued widespread availability of anti-Mason books in Baptist book stores and other Christian book stores across the nation."

"For years, the (John Ankerberg) books have been believed to accurately reflect Masonic teachings, partly because anything written in a book is believed true by many, and more importantly, Masons have been silent. Silence has been interpreted to mean agreement."

"Anti-Masons have raised a number of questions about Freemasonry. Whether these anti-Masons are correct or not — and

my research suggests they are not — Masons must respond. I would recommend that each issue of your periodicals include an article discussing a specific Masonic teaching."

"Change (in the ritual) is always a difficult decision. Rather than thinking of needed changes, you could think of 'restructuring for the 21st century.' Big corporations regularly restructure to meet the changing business climate."

"The meanings of your rituals are obscure to many of your most faithful members who go through them without digesting the real meaning of them, much like eating a meal without the benefit of taste buds."

"Good public relations is essential."

"I would caution you about accepting invitations to debate anti-Masons. Remember, if they videotape the debate, they can edit it. Choose your method of response well."

"Not all fundamentalists are anti-Mason. Perhaps it would be more appropriate to speak of an aberrant form of fundamentalist, what psychologists call 'toxic faith.'"

"Many anti-Masons, who are usually from fundamentalist denominations, define 'being right' very narrowly and find it impossible to accept even persons within their own denomination who don't measure up to their narrow definitions."

"It would be awful if some day tourists visited the remaining Masonic lodge halls and Scottish Rite temples to be told about a great fraternity of men who once met in those buildings. Without continuing education, without leadership, without vision, it could happen."



The Need for a Cure

Scottish Rite can be a "Conscience for America" through its schizophrenia research program

Excerpts from an address delivered at the August Supreme Council session by the research director of the Scottish Rite schizophrenia research program. The full text, together with references and suggested readings, is available from the Supreme Council headquarters.

By STEVEN MATTHYSSE

Americans spend nearly 14% of their national income on health care, the highest percentage in the world. Mental health (including alcohol and drug abuse) accounts for a substantial proportion of health care costs, approximately 15%. I would like to address specifically the situation of the mentally ill, which is our concern for the Benevolent Foundation.

Thirty years ago, a massive program began, which has continued unabated to this day: the deinstitutionalization of the mentally ill. The success of chlorpromazine, haloperidol and related antipsychotic drugs in controlling symptoms was one of the factors behind deinstitutionalization, but there was also a new concept of optimal care. My predecessor as Research Director of the Scottish Rite Schizophrenia Research Program, Dr. Robert H. Felix, 33°, was one of the chief architects of this program. "We are entering an era," he wrote, "of community-centered, comprehensive psychiatric care." Under the new system, there would be continuity of care: the patient

"would be able to proceed from diagnosis to cure and rehabilitation, and back to treatment if the need arose."

Dr. Felix, the founding director of the National Institute of Mental Health, predicted that, in 25 years, "state mental hospitals as we know them would no longer exist." He was right. In 1962, one-fourth of state hospital patients had been hospitalized 20 years or more. During the years from 1955 to 1992, the state mental hospital census went down by 82%.

The Scottish Rite Schizophrenia Research Program, funded by the Supreme Council Benevolent Foundation, receives voluntary contributions through the annual "blue" envelope appeal as well as through memorial gifts, wills and bequests. For further details, contact the Supreme Council, P.O. Box 519, Lexington, MA 02173.

Thirty years later, we recognize that, because of the way it was implemented, deinstitutionalization failed. The 1963 federal legislation set forth a goal of establishing mental health centers in every community, to take the place of custodial care in the state mental hospitals. Only a third of the projected community mental health centers were ever built, and many of those that were built did not focus on severe, chronic mental illness.

Legislators took it for granted that discharged mental patients would have a sympathetic home to go to; but 73% of the mental hospital population in 1960 were unmarried, widowed, separated or divorced. Moreover, families may not be able to provide a therapeutic atmosphere, or even to cope with a mental patient who is still ill. As parents age, the burden of caring for the discharged mental patient sometimes becomes shifted to brothers and sisters, who have their own families to care for.

When Dr. Felix was interviewed in 1984, he said "the result is not what we intended." But the fault was not in his dreams for a "comprehensive community approach." Whereas Dr. Felix had hoped to replace the "helter-skelter system of mental health services divorced from community life," a report by the Commission on Quality Care for the Mentally Disabled in New York state concluded, 30 years later:

Presently, a loose patchwork of programs performs services for seriously mentally ill persons in many communities. But there is no one place or a reliable process to coordinate and deliver services to meet long-term patients' basic needs for food, clothing, shelter, medical and psychiatric care.

The fault is that the public never had the will to carry out Dr. Felix's ideas. Somewhere along the line, legislators got the idea that discharging mental patients was a way to save money, and the program got derailed. Funds saved by the closing of mental hospitals are often not applied to community care.

The Joint Commission on Mental Illness and Health that proposed deinstitutionalization in 1960 was under no



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illusions about the complexity of community care:

Aftercare and rehabilitation are essential parts of all service to mental patients, and the various methods of achieving rehabilitation should be integrated in all forms of services, among them day hospitals, night hospitals, aftercare clinics, public health nursing services, foster family care, convalescent nursing homes, rehabilitation centers, work services, and ex-patient groups.

Unfortunately, Congress and the state legislatures accepted the easy part of the program — emptying the state hospitals — but not the hard part — providing comprehensive community care. As Jack Ewalt, the Commission's director, said two decades later: it was like "proposing a plan to build a new airplane and ending up only with a wing and a tail."

Even before it all happened, the British sociologist Richard Titmuss warned:

To scatter the mentally ill in the community before we have made adequate provision for them is not a solution . . . we are transferring the care of the mentally ill from trained staff to untrained or ill equipped staff or no staff at all.

What is hardest for taxpayers and legislators to accept is that, at this stage of our knowledge of schizophrenia, the treatments we have to offer are not permanent. The public is accustomed to an acute-care model in which a patient becomes ill, is treated intensively, recuperates and then is better. Sadly enough, that model does not work for schizophrenia.

Some clients will always need help in maintaining a job; some will always need to live in supported residences, if they are not to end up back in the hospital or on the streets. "Always," that is, unless research brings us a real cure.

Some patients refuse treatment, or stop taking their medications just when they need them most, because in their delusional thinking, they consider themselves "cured." To help these people, we need a revision of our commitment laws. In the last few decades, the rules for involuntary commitment have changed from a "need for treatment" standard to a "dangerousness" standard.

Nearly all professionals who treat the mentally ill consider the "right" of seriously mentally ill people to refuse treatment not to be a right at all, but a bizarre misapplication of civil liberties. Judicial review of the patient's need for treatment and inability to make rational decisions should provide adequate safeguards.

I am not suggesting that the Scottish Rite benevolence turn away from research, to the direct care of the mentally ill. Our funds would vanish into a bottomless pit. We need cost-effective solutions to the problems of health care, and we need to address the plight of the seriously mentally ill. There is one, and only one, solution that is both humane and cost-effective: research into the causes of schizophrenia and other mental illnesses. Someday, through research, schizophrenia will be part of history, like smallpox, syphilis and polio.

America's leadership in medical research is recognized world-wide, and the availability of treatment in the U.S. that is based on the latest research brings kings and commoners from all over the world to our shores for care. Despite our magnificent record in health research and technology, some planners are arguing against the continued emphasis on medical research. Their reasoning is that research leads to new medical technology, and the widespread application of advanced medical technology is the largest single factor in the rapid growth of health care spending. First we had pacemakers, now implantable defibrillators; next, there will be artificial hearts. Kenneth Shine, president of the Institute of Medicine, warns that

The anxiety is that the products of biology are driving up the health care costs and that one of the ways to resolve the problem is, in fact, to constrain the development of new ideas.

None of us would accept the argument that knowledge should be avoided because it is dangerous.

The issue of research leading to high-cost treatment has already arisen in schizophrenia. The drug clozapine, which permits many mental patients

It cannot be too strongly stressed that money spent for services, no matter how urgent the need for those services, once spent, is gone. But money wisely spent for research produces benefits that work for all mankind and for all time.

— Dr. Richard A. Kern, 33°

to be treated who would have had intolerable movement disorders as side effects of standard medication, costs \$8,944 per year. The reason it is so expensive is that, because there is a 1-2% risk of bone marrow failure, the F.D.A. requires frequent monitoring of the patient's white count. In this case, it is obvious that the problem is not too much research, but not enough. We should not regret the development of such an expensive treatment, but rather find out why clozapine occasionally causes bone marrow failure, and then design a drug that has the good features of clozapine without the bad.

Research on schizophrenia is much more likely to decrease the cost of life-long care, than it is to result in high technology that no one can afford. The late Dr. Daniel X. Freedman, a longtime member of our scientific advisory board, was a tireless fighter for the mentally ill and for research, and in his last editorial in the *Archives of General Psychiatry*, he wrote that "latent fears of new knowledge underlie the current neglect of research, fears that it will increase service costs." Nevertheless, he concluded, "a war between service and research is not sound public policy, nor is it necessary." Let us hope legislators continue to see the wisdom of funding research on the causes of mental illness, when budget pressures close in on them.

However government turns, we in the Scottish Rite Schizophrenia Research Program know what we must do. Our conscience will not allow us to forget the mentally ill, but in trying to make the most of our resources, we will keep in mind the wise advice of the late Dr. Richard A. Kern, 33°, longtime chairman of the Supreme Council Benevolence Committee.

The Venerable Raconteur

Downeast Maine author John Gould enjoys spinning tales of humor

By ROBERT A. DOMINGUE

Those who are versed in Maine's authors and the nation's humorists will recognize the name of John Gould as the author of 26 books and many magazine articles. Those who read *The Christian Science Monitor* on a regular basis — or at least on Fridays — will recognize John Gould as the author of his own weekly column, originally known as "Dispatch from the Farm," which has appeared for over 50 years.

Others may not recognize the name as John has maintained a fairly low profile for the last quarter of a century.

But behind the quiet exterior is the capable and sincere John Thomas Gould of Friendship, Maine — a family man, Mason, reporter, farmer, author and humorist supreme — the Venerable Raconteur.

John Gould is as close to being a native Mainer as one can get without having been born there. Five generations of Goulds before him settled in the Georgetown, New Meadows and Lisbon Falls areas of Maine as far back as the 1760's. Because his father sought to earn his living outside Maine for a few years, John was born in Brighton, Mass., in 1908.

His family later moved to Medford but by the time he was eight years old they had relocated to Freeport, Maine; with one short exception, he has remained firmly ensconced in the state

Aubrey Chase (left) presented John Gould with a veteran's medal on March 12, 1985, honoring his 50th anniversary in Masonry.



of Maine ever since. John was graduated from Freeport High School in 1926 along with 23 other students — at the time, the largest class in the history of the school. He delivered the Class Prophecy.

Following high school, John attended Bowdoin College, Brunswick, Maine, taking a year off between his freshman and sophomore classes to work full time as a reporter for the *Brunswick Record*. John had started writing for this paper during his high school years — he filed the news reports from Freeport and filled many column inches with news of the residents' doings. He held many varied jobs during his school years besides reporting — ice delivery, fresh seafood salesman, bucksaw salesman, crew member in the town gravel pits, and state road construction crew; each provided memorable events which he later converted to humorous tales.

He acquired his first car in 1923 — a 1917 Model T — but didn't collect all the necessary parts to make it operative until 1924. He fitted a large ice chest into the back seat and used it for his inland fresh seafood route. Needless to say, it developed quite a character of its own but served John well until 1928 when he pushed it over the bank into the town dump.

Prior to John's graduation from Bowdoin, his grandfather Thomas passed away on the family estate in Lisbon Falls. John had become quite attached to his grandfather, visiting him whenever he could and spending summers with the old gent. Thomas' will provided that the property should be auctioned off with sufficient proceeds being made available to each heir to enable his purchase of it. John contacted his fiancée, Dorothy Simpson Wells of Arlington, Mass., got her approval and attended the auction. Following the bidding he took the wooden "For Sale" sign off a tree, licked some stamps onto it and sent it to his betrothed to symbolize their new purchase which kept the farm in the family for almost 200 years.



ROBERT A. DOMINGUE is Secretary and Past Master of St. Matthew's Lodge, Andover, Mass., and is preparing to publish a full-length biography of John Gould. His column on Masonic philately appears regularly in *The Northern Light*.

The original home that ancestor Jacob had started building in 1790 had burned to the ground in 1919 and Thomas had erected a smaller dwelling. John and Dot built a log cabin there in the 1930's but by the mid-1940's proceeded to recreate the old homestead. The details, trials and tribulations were converted to interesting essays which John documented as his fourth book in 1947 — *The House That Jacob Built*.

John Gould was graduated from Bowdoin in June 1931. The following day he joined the *Brunswick Record* as the staff. A year later he was penning a weekly column titled "Gimblings from the Wabe," a name taken from Lewis Carroll's "Jabberwocky."

John celebrated his 24th birthday by marrying Dorothy Simpson Wells.

The humorous aspects of John's taking his bride from city life and adapting her to country living was later chronicled in *Farmer Takes a Wife*, his third book.

From 1932-39 John firmly developed his own unique writing style and sharpened his reporting skills. He developed the approach that each tale must be read aloud and if it didn't sound right, it wouldn't read right.

By 1939 John realized he didn't have enough time for whittlin' so he resigned from the *Record*. After a futile attempt with his brother at the *Yarmouth Town Times*, he accepted a position as director of public relations at Goddard College, Plainfield, Vt. It only took two years to determine that this role was not for him, but during that time he published his first book, *New England Town Meeting*, a 1940 tome much sought after today by Gould readers. This was followed the next year by *Pre-Natal Care for Fathers* which dealt with the humorous aspects of Dot's first pregnancy. Both of these were published by Stephen Daye Press of Vermont.

Upon returning to Maine, John took on a variety of roles and in 1945 was able to assume the co-ownership and editor's role of the *Lisbon Enterprise*, a position he held until 1951 and again from 1958-65 under a reactivation of the newspaper.

John used this paper as a soap-box and sounding board for his many forays into the political world — not as a candidate but as a protector of the tax-paying citizens and their interests.

He became well-known throughout the state and New England for

JOHN GOULD ANECDOTES

Old Henry had been a clerk in the Osgood Store for years, and one day a man came in and asked for Old Henry. Mr. Osgood said, "Why, Henry died last week."

"I'm sorry to hear that," said the man. And, after a pause, "Then there must be a vacancy?"

"No," said Mr. Osgood. "Henry didn't leave no vacancy."

Roy Davis tells about the farmer in Newry who built a new shed, and he put a small and untrustworthy padlock on the door. "That lock won't do any good," somebody said to him.

"Well, it'll keep honest people from stealing."

Elected to the city council in Lewiston, a man of low social order, no education, and nothing else to qualify him except that he got the most votes, was eager to take part in his first session. So when the city treasurer reported a deficit he cried out, "Let's spend it!"

Nellie Grant could have been the oldest woman in the state. Well, when she was 100 the whole town turned out to pay respects, and during the party somebody tipped over an oil lamp. Poor Nellie was sitting there in a soft rocker with a shawl around her and all her presents piled up, and all at once there was this flash and she was surrounded by flame. Didn't do any damage and they slapped the fire out right away, but for anybody her age it gave her an awful start. Scared at least ten years right off her life.

— from *Twelve Grindstones*

So far as I know, no Maine man has ever won the coveted title as World's Champion Liar, and I have undertaken a survey to find out why. Everywhere I went, I got the same answer: Maine men don't have to lie because the truth is sufficient. For instance, over in Albion they have a volunteer fireman named Hercules Collins, who once brought a 275-pound lady down a ladder by making two trips.

— from *The Parables of Peter Partout*

many of his efforts including his successful drive against Gov. Muskie's attempt to raise license and registration fees for Maine drivers in 1957-58.

John recalls his Uncle Levi with a certain fondness and admired the

pocket watch fob which he always carried. It was inscribed with the IOOF emblem on one side and the Masonic Square and Compasses with the letter "G" on the other — his uncle's explanation was that this stood for "Gimlet." It was not until 1934 that John was able to learn the true significance of the Masonic emblems. He received his three degrees in United Lodge No. 8, Brunswick, Maine, in 1934-35. He started through the chairs and was Senior Deacon when he moved to Vermont in 1940. Upon returning to Maine two years later, he did not resume his progression through the line but did retain his lodge affiliation and a close association.

In the fall of 1962, John was honored by being chosen to be the guest speaker at the 100th anniversary of Gen. Joshua L. Chamberlain's becoming a Mason. This celebration was held at United Lodge No. 8 and the speech was recorded and stored in the lodge archives.

Throughout John's writings there are expressions, phrases and references which appear to have direct ties to Masonic lore and ritual.

Following his two careers with the *Lisbon Enterprise*, John has remained content to write, speak and farm. In the mid-1980's he published two historical fiction novels, which were as successful as his collections of humorous short stories and essays. His magazine and newspaper contributions have been many and diverse.

By the 1970's, John and Dot had started thinking of moving to a smaller home, since their two children were grown and on their own. A June 1971 housebreak by youths was the final factor which initiated a full-time move to a lovely, comfortable home in Friendship on the Back River. Among items taken during that break was Uncle Levi's noted watch fob.

John's string of literary works appears to be never ending. His 26th book, *It Is Not Now*, was released in 1993, and there is another manuscript at the publisher's for review. At the age of 85, he still has an endless capability of spinning yarns on paper and in person. Although he prides himself as being one of the world's most ornery curmudgeons, he is a truly interesting individual, a gifted writer and a person well worthy of being called a true and faithful Brother.



Part 2 of a 4-part series

Jewels of the Craft

The Past Master's Jewel — Actual and Virtual

By JOHN D. HAMILTON, 32°

Confusion arises over dual use in Freemasonry of the term "Past Master." There is a difference between actual and virtual.

An actual Past Master is a brother Master Mason who has passed the chair by serving as Master of his lodge. Having served his scheduled term in that office, he steps down and makes way for his successor, becoming an ex-officer of the lodge.

A virtual Past Master is a conferred degree that follows the Mark Master degree. It is one of the four Royal Arch Capitular or "purple" degrees in the York Rite. The degree, known under various names such as the Chair or Installed Master's Degree, originated in England in 1768. Some looked upon it as a scandalous subterfuge to "pass the chairs" in order to meet requisite qualifications for advancement to the Royal Arch degree.

Originally the Royal Arch degree was available only to Past Masters. There were many Masonic brethren who from their professions in life, mariners in particular, could never regularly attend lodge often enough to attain the Worshipful Master's chair by normal process. Therefore, to be eligible to attain the Royal Arch degree, a Master Mason who had never actually presided over a regular lodge was, and still is, temporarily made Worshipful Master of a specially constituted "emergent lodge."



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.



Leather Masonic apron painted by J. Martin, c. 1800. A main motif in the design is a Past Master's jewel. The apron was owned by Seth Lathrop, who was raised in Wooster Lodge No. 10, Colchester, Conn. in 1799.

The symbol of a hand holding a balance scale, was used to represent an Emergent Lodge of Past Masters. The hand-held balance scale is often depicted on early Royal Arch medals.

The artificial installation ceremony of "passing the chair" to a successor formed the essence of the degree. By 1812, the expediency of the procedure had become sanctioned in America by dispensation from Royal Arch Grand Chapters that arose in each Masonic jurisdiction.

In 18th-century Scottish lodges, the jewel of the Past Master was formed of compasses extended to 60 degrees, imposed on a tri-square enclosing a sun, resting on a quadrant or scaled arc of 90 degrees.

In Irish lodges at that time, the form was altered to that of a square and compasses with a letter "G" replacing the radiant sun, but without the quadrant.

The English form of this jewel was a tri-square with pendant diagram of Euclid's 47th mathematical proposition. The unbalanced asymmetric English form, with its oblong plate of the 47th Proposition suspended square



Silver jewel presented to Dr. Lyman Spalding by St. John's Lodge No. 1, Portsmouth, N.H., in 1806. Dr. Spalding was raised in Rising Sun Lodge No. 3, Keene, N.H., and the jewel's maker, silversmith Timothy Gerrish of Portsmouth, cleverly included a rising sun in the design.

within the angle of the square, was referred to with grim humor as a "gallows" style and was in vogue before and after the Grand Union of the "Ancient" and "Moderns" factions in 1813.

The current English version, first illustrated in the Constitutions of 1841, suspends the pendant of Euclid's proposition square from its apex, and being level within, makes the entire jewel hang in balance.

The American Past Master's jewel was basically derived from the pre-1813 Scottish form, but without the tri-square. The American jewel, consisting of radiant sun within compasses and quadrant, was in general use by the end of the 18th century although adherence to the Scottish style lingered in Virginia and the Carolinas until about 1800.

The form of the jewel has been subject to interpretation from one American Masonic jurisdiction to another. In particulars of design, the spread of the compass points seldom coincided with the 60 degrees originally prescribed by the Grand Lodge of Scotland. A span of 80 degrees was inscribed on the Past Master's jewel that belonged to George Washington (now in the Kenmore Association collection, Fredericksburg, Va.) Other variations in the span have ranged from 45-90 degrees, depending upon each jewel's proportions and the amount of artistic license taken by the maker.

Some of the earliest illustrated sources of an American Past Master's jewel are to be found in the margin borders, of lodge meeting notices engraved by Paul Revere in the late 1760's.

In serving a two-fold purpose as lodge regalia and personal memento, Past Masters' jewels were occasionally obtained in pairs. One would be presented to the retiring Master, and



Gold and silver Past Master's jewel made in 1811 by James Simmons for Nicholas Roome, Independent Royal Arch Lodge No. 2, New York City.

the other one to his successor. The jewel was normally engraved with the recipient's name, the name of his lodge, and the date or dates he presided as Worshipful Master. These dates, and most others given in symbolic Masonry, are set down in terms of Anno Lucis (A.L.) or "Year of Light," a concept expressed in Genesis 1:3, that God's "word" created the light of the world which marked the beginning of creation (4,000 B.C. in the Christian calendar).

During the 18th century there was constant demand among the natives of North America for silver trinkets and brooches that were supplied by their white trading partners. Of the several forms of brooch favored by the Iroquois and other tribes of the League of Six Nations, the Masonic "council fire" design was very popular. The Indians undoubtedly observed Past Masters' jewels being worn and cherished by entitled British officers and influential civilians who attended meetings held in regular lodges or in "traveling" lodges attached to certain military regiments. Although the design of the Past Master's jewel evolved into a more abstract form at the hands of silversmiths catering to the fur trade,

— JOHN MILLER PHOTOS



This cast silver jewel presented by Union Lodge, Dorchester, Mass., to Isaac W. Follansbee in 1858 is identical to a jewel presented by St. Andrew's Lodge to Henry Purkett in 1823.

actual Past Masters' jewels have been unearthed from early Iroquois burials.

Sir William Johnson (1715-74), British Superintendent of Indian Affairs, was also charter Master of St. Patrick's Lodge No. 8, when it opened in his residence at Johnson Hall, New York, in 1766. While on a visit to London in 1776, Brother Johnson's protegee and Mohawk chief sachem, Joseph Brant (1742-1807), was raised in Hiram's Cliftonian Lodge No. 417. In 1798, Brother Brant served as charter Master of Lodge No. 11, at Mohawk Village (Brantford), Ontario. The respect that Brothers Johnson and Brant enjoyed among the tribes of the Iroquois confederation must have fueled a common desire among the natives to possess Masonic "council of fire" brooches.



Silver and gilt bronze Past Master's jewel made for William Conrad, Master of Concordia Mark Lodge No. 67, Philadelphia, 1828-29. It was made by Philadelphia silversmith Emmor Trego Weaver, who made jewels as early as 1810.

What's in Store for the Museum?

*New museum director reviews his first year
and looks ahead to the future*

By RICHARD H. CURTIS, 33°

When he arrived at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., a year ago to take over the reigns as director, Thomas W. Leavitt knew very little about Freemasonry. He set out immediately to conquer that problem by making application to St. Matthew's Lodge, Andover, Mass.

To learn more, he followed up with membership in the Scottish Rite Valley of Boston. And he's not just a card-carrying member but a regular attendee.

During the course of his first year, he has had a chance to listen to comments about the museum, and he says that he has been surprised "more than I would like to have been" that so many Masons have not yet visited the museum.

"I want to raise the visibility among the fraternity," he says. "Our failure is that we have hid our light under a bushel. We need to make ourselves more visible."

He has been impressed, however, with the depth of financial support for the project from the Masonic family.

Once we get them in the door, we make them believers, he says. They like what they see. "But we are not picking off our fair share of tourists to New England." During his first year he has been listening to community and visitor reaction, and he feels there is a definite need for increasing public relations.

Leavitt, who had been director of the Museum of American Textile History in North Andover, Mass., from 1964-91, has seen the development of the Lexington museum over the years. He had known his predecessor, Dr. Clement M. Silvestro, 33°, and had watched him build a facility from

scratch. What wasn't visible until he assumed command, was the "genuinely high quality of staff that Dr. Silvestro had assembled," he said. "We are well positioned to continue to do quality exhibitions."

The new director plans to play an active role in selecting topics for exhibitions. This spring the staff is preparing an exhibition on the negro leagues baseball. "This will appeal to sports fans as well as provide a forum for a discussion of race relations," he says. For the fall, they are working with the National Park Service to display objects left at the Vietnam memorial wall in Washington, D.C.

Several years ago a gallery was set aside to tell the story of the Battle of Concord and Lexington. Visitors to the area were asking for it. Leavitt feels it is time to take another look at that exhibition and begin to incorporate newer techniques. A new version of the display is scheduled to open in April 1995, in time for the 220th anniversary of the battle and the 20th anniversary of the opening of the museum.

He also plans to devote one gallery to a history of fraternal organizations, using Freemasonry as a case study.

What does he see as his biggest challenge? Increase attendance. "To do that we must continue to offer effective exhibitions and expand the use of the auditorium," he points out. "And we certainly want to advertise to scholars to make use of the library collections." He plans to continue to strengthen the Masonic materials in



Thomas W. Leavitt, 32°

the library and broaden the Americana collection.

Another area Leavitt wants to examine is to offer a field services program that will enable the museum staff to provide technical assistance to lodges and Valleys. "We need to help them identify and assess important documents and artifacts. We can also be helpful in showing them how to preserve them," he says. "On request, we will go out to evaluate material that should be in an historical institution." He indicated that his staff could also be of service in discussing with lodges and Valleys methods of preparing more formal displays on the local level.

So what's in store for the future? Look for increased public awareness, extended use of the museum facility, and outreach to lodges and Valleys requesting assistance.

The Stamp Act

A Philaletic Review

by Robert A. Domingue



On April 3, 1993, France issued a postage stamp to honor "The Human Right" — an issue which can be considered a Masonic stamp. The Mixed International Masonic Order, "The Human Right," occupies a unique place. Actually a cultural, philosophical and "initiatory" society, the heir of traditions of some thousands of years, "The Human Right" groups within itself men and women who recognize equal rights and duties, who declare fraternal unity and the love of humanity and recognize the triple motto: Liberty, Equality and Fraternity.

Created in 1893 after the opposition of the existing Masonic allegiances to the initiation of women into Freemasonry, "The Human Right" extends its influence over 56 countries throughout the two hemispheres.



Brazil issued a postage stamp on July 18, 1977, to honor the 50th anniversary of the establishment of the Grand Lodge system of Masonry in that country. The design is intended to show the grandeur of the event through the Masonic symbol being placed over a map of the South American continent showing primarily Brazil.

Freemasonry in Brazil was strongly linked to the Scottish Rite Supreme Council for the Republic of Brazil, established in Rio de Janeiro in 1832 by the Supreme Council of Belgium (then called Pays-Bas). From that date until 1927, Brazilian Freemasonry had a checkered existence until another Supreme Council began to function and backed the formation of what became known as state Grand Lodges throughout Brazil. The stamp honors the establishment of the Grand Lodges.



Sir Charles Warren, the first Worshipful Master of Quatuor Coronati Lodge No. 2076, London, the premier Masonic research lodge, was pictured on a stamp issued by Bophuthatswana in 1985. Born in 1840, he served a distinguished military career starting in the Royal Engineer Corps. He served in Africa three times. The third time was just after being knighted in 1883, as Lt. General commanding the 5th Division of the Army in the second Anglo-Boer War. He served as Chief of the London Metropolitan Police from 1886-88 and died in 1927.



In 1976, Barbados issued a set of stamps commemorating the American Bicentennial. One stamp depicts the "likeness" of Prince Hall. He and several others were very active during the Revolution winning approval of service by free negroes in the Continental Army and protesting against the existence of slavery in the Colony of Massachusetts. He was made a Mason on March 6, 1775, and Prince Hall Freemasonry traces its history to that date. The first lodge of blacks in America, African Lodge 459 (Prince Hall Grand Lodge of Massachusetts) was chartered by the Grand Lodge of England (Moderns) with the charter arriving April 22, 1787. It should be noted that the bicentennial of this Grand Lodge in 1987 was honored philatelically with a special U.S.P.O. cancel for the event.



A Micronesia stamp issued in 1993 pictures Gen. "Eddie" Rickenbacker, aviator, Air Force officer, auto racer and airline official. Not realized by many was the fact that he was a widely known auto racer in his early years winning many national and international championships. He accompanied Gen. Pershing to France in World War I as a chauffeur but transferred to the Air Service. As Commander of the 94th Aero Pursuit squadron he headed the list of 69 victories with 26 of his own, thus becoming the American "Ace." Following the war he served in management roles in several airlines including Eastern. He conducted special missions for the Secretary of War during World War II.

Brother Rickenbacker was a member of Kilwinning

Lodge No. 297, Detroit, receiving his degrees in 1922. He was a 33° member of the Scottish Rite (NMJ) and received the Distinguished Achievement Medal of the Grand Lodge of New York in 1942.



The first three degrees of Freemasonry are represented on a set of stamps issued by the Netherlands Antilles on February 21, 1985. This series was issued to commemorate the 200th anniversary of Lodge De Vergenoeging in Curacao. The face value amounts of the three stamps (45c, 55c and 100c) form the sum of 200 relating to the two centuries of existence of this lodge. The symbology displayed on each stamp is readily obvious to members of the craft.

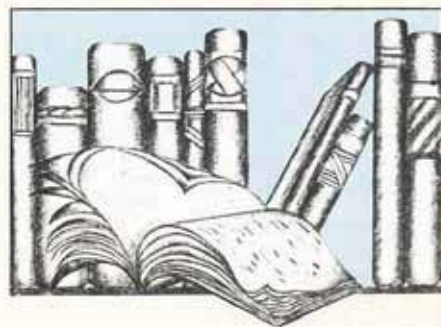
The Lodge de Vergenoeging has operated continuously over its 200-year history, often under very difficult political and economic situations. Their Charity Fund has been called upon during many times of need and has represented the true meaning of Freemasonry.





Reviewed by THOMAS W. JACKSON, 33°

Book Nook



Speculative Freemasonry and The Enlightenment by R. William Weisberger. Published in 1993 by East European Monographs and distributed by Columbia University Press, 562 West 113th St., New York, N.Y. \$45.

Author William Weisberger is Professor of History at Butler Community College in Pennsylvania and a member of a lodge in Steubenville, Ohio. He has written other books and articles relative to Freemasonry and wrote his doctoral dissertation on European Freemasonry. I suspect from reading this book that research on the doctoral dissertation led to this publication.

This volume deals with speculative Freemasonry and its membership in London, Paris, Prague and Vienna and the relationship between the Masonic fraternity and the Enlightenment. The book reviews how the lodges functioned, the cultural importance of the Masonic degrees, the activities of Masons in these four cities and the ramifications of belonging to the Masonic Order. It emphasizes the differences and similarities in each locale. He also examines the relationship and mutual effect of the craft and society.

Weisberger examines the historiography which he implies dominates the study of Freemasonry in the 18th century, specifically the schools of thought that Freemasonry was associated with and stimulated revolutionary activities or that lodges functioned explicitly for the purpose of staging rituals. Variations of craft operation, such as the Zinnendorf system, the Scottish Rite and Strict Observance of Masonry is discussed. (The book also reveals that Freemasonry's concept of philanthropic practice as well as its interest in improving society probably originated with the secular and ethical concepts of the Enlightenment.)

The text deals chiefly with the influence of intellectuals from the period of the Enlightenment and their effect upon the craft as well as the effect the craft produced upon the intellectuals. If the fraternity served no other purpose than being a center for these men to come together, it would have played a vital role in this period of history. The Enlighteners were principally men who shared the belief that knowledge in all forms along with the application of reason could be applied to human progress and understanding of the world. They were active in many fields of scientific study such as astronomy, geology, physics, electricity, medicine, etc., as well as in the fields of social sciences and humanities. Litera-

ture, art and music benefited from these learned men. Because of them, many changes resulted in concepts of religious tolerance, criminal reform and medicine. The author points out to the reader that many of the musical compositions were written about Freemasonry and its ritualism.

Weisberger had done an effective job in presenting the position of Freemasonry in these four cities. He discusses not only the similarities in the Masonic relationship but also the uniqueness characterized by the craft in each city. He discussed specifically those lodges that influenced or attempted to influence government, as well as those that were to some extent influenced by religion.

He emphasizes cultural functions as well as social composition of the craft but directs his efforts to revealing the effect of Masonic intellectuals and ideologies of the Enlightenment upon Freemasonry. The dedication of the Lodge of the Nine Sisters to the American Revolution is revealed to the reader and its recognition of Franklin as a prominent Masonic Enlightener.

He makes the observation that many of these intellectual Masons were frequently associated with learned societies of that day and that, other than Freemasonry, fraternal organizations or secret societies were of no significant importance.

His research does provide a more conclusive realization that Freemasonry carried the significant impression it does upon society because it attracted great men and great minds as well as capable leadership from the "upper classes of society." Weisberger points out that much of the membership of Freemasonry, and especially in London, of the Grand Lodge of the Moderns were lodges which were predominantly led by the nobility and aristocracy.

This book would be helpful reading to those with interest enough in the craft to understand the importance of the influence of prominent individuals and intellectuals in establishing its foundation. I have thought for some time that one of the major causes of its durability has been having those of influence form the foundation. This text has helped me to conclude that my thinking was sound and, more importantly, reinforced my conviction of the necessity for us to continue to attract those who can provide the influ-

ence and lead the craft in its relationship to modern society.

Although the book provided for me support for my conviction, I was disappointed with much of the contents. It read more like a research dissertation than a book. A large portion of the text deals with the professions and accomplishments of individuals in the Enlightenment, which seems to me to be irrelevant to the purpose of the book itself. I also have a concern with a text of 168 pages supported by 64 pages of notes. It does not provide for much original composition. The introduction and conclusion are the greatest value to the average reader. It was worth reading.



Understanding Freemasonry by Roy A. Wells. Published in 1991 by Lewis Masonic, Ian Allan Regalia Ltd., members of the Ian Allan Group of Companies, Terminal House, Shepperton TW17 8AS, England.

This book is a compilation of some of the papers written by Brother Roy Wells, who is well-known to Freemasons of the English Constitution and to Masonic scholars throughout the world as a Masonic lecturer, researcher and author. Numerous books and papers were written by him during an illustrious career. He was appointed Prestonian Lecturer for the year 1977, and that is indicative of the caliber of the man as well as the respect that he carried with his peers. Brother Wells died in November 1990, and this book, published after his death, is a portion of his papers in no sequential order. It is printed on high-quality stock and contains a number of illustrations.

Some of the papers will have much greater interest to members working under the English Constitution since they are specific to it. However, many of them discuss subjects that are pertinent to universal Freemasonry, and I found within them answers to questions that have cropped up in my mind from time to time as well as explanations of subjects I have never fully understood.

The first chapter, "An Introduction to the Structure of Freemasonry," and the second, "Freemasonry in Perspective," contain many facts pertaining to the beginning and meaning of Freemasonry. They provide some of the answers as to why we are and what we are from our beginning.

The next four chapters, "Understanding Freemasonry Parts 1-4," discuss fairly extensively many aspects of the craft which any serious student should find interesting. Subjects presented include the Patron Saints, the Ancient Charges, the Three Great Lights, the Letter "G," the Mason word and others.

Chapter 11, "Towards the Masonic Union of 1813," reviews the process that took place leading up to the merger of the Grand Lodges of the Moderns and the Ancients into the United Grand Lodge of England. The issue of these two Grand Lodges is one not well understood by the average member, and this paper explains it well.

"Jerusalem and the Successive Temples" was a chapter I found extremely interesting. It presents not only information concerning the Temples themselves but also the history leading up to their construction and to their destruction. It is a very informative and concise historical narrative.

"Hiram the Widow's Son" is as clear a presentation of the Hiram legend as I have read. Every Freemason should be familiar with the contents of this paper. The Hiram legend is the basis for much of our ritualistic symbolism, yet so few understand it. This chapter alone makes the book worth reading for the average Freemason.

The last chapter, "Freemasonry a Male Exclusive," provides an answer to the question that I have not too infrequently been asked, "Why do we have no female members?" It presents the subject well and would be helpful to those finding themselves responding to the same question.

Upon reading this book, I understood more fully why Brother Wells was regarded with such high esteem as a Masonic scholar. As I have indicated, there were chapters which would be of more interest to members of the English Constitution, but even these I found worth reading, especially those relating to the Royal Arch, which carries a greater significance under the English Constitution than in the United States.

The chapters on general Freemasonry and its history are not only interesting reading but also highly informative. I would recommend the book not only to the serious student of Freemasonry but also to those members who would like to understand a little more fully the meaning of the craft.



A letter from Cyril N. Batham was received in the editorial office of *The Northern Light* regarding my review of *Heredom* in the November issue. I thank Brother Batham for taking the time to write in support of his conclusion. In the review, I indicated that Lisa Kahler in her paper concluded that Ramsay never presented his Oration, while Brother Batham stated that it was given in Paris. Brother Batham's communication certainly supports his conclusion. His letter appears in this issue's "Our Readers Respond."

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► A great recipe

For many of us, a successful marriage is viewed as the foundation of life. With that in place we go on to find success in our work.

Psychologists have complicated formulas for making a happy marriage, but the simple one that follows covers it very nicely.

"Take love and loyalty and mix it thoroughly with faith. Blend it with tenderness, kindness and understanding.

"Add friendship and hope. Sprinkle abundantly with laughter. Bake it with sunshine. Wrap it regularly with lots of hugs.

"Serve generous helpings daily, and you've got a marvelous recipe for a happy marriage."

The passage is taken from *Courtship After Marriage* by Zig Ziglar (Oliver-Nelson).

► Saving for retirement: Never too late to start

A survey of working people by the Employee Benefit Research Institute (EBRI) shows that, on average, they expect to have 20 years of retirement. It's a pivotal point because people tend to plan retirement savings and retirement spending against how long they think they will live.

"There is a lot of concern that baby boomers are not starting to save early enough or that they may



not be saving enough when compared to current retirees. However, this survey shows that 50% of today's oldest retirees waited until later in life to save or never saved at all," said EBRI President Dallas Salisbury.

Among retirees interviewed, the average age at which they started saving for retirement was 38 years. Some 25% said they had never saved for retirement. Among retirees aged 65 and over, 28% said they started saving for retirement before age 40, while 29% said they started saving after age 50, and 21% said they never saved.

Of individuals whose employer or spouse's employer sponsors a savings plan, the average amount they said they contribute is 6.5% of pay, and 22% said they do not contribute anything.

► Looking for fire logs?

Make them from old newspapers. In a large tub, make a neat stack of papers. Cover with tap water. Picking up layers carefully, roll a layer of paper one at a time, rolling tightly. Thin rolls make kindling. Stand each roll on end to dry, as directed in the *Science & Technology Book* composed by the Carnegie Library of Pittsburgh (Visible Ink).

► Discuss college financing

Don't wait until your child is a senior in high school before discussing college costs. Experts writing for the *Wall Street Journal* recommend an early talk with kids about their part in paying for education. They should know, for example, that the

only way they can go to an expensive school is if they get a scholarship; what part of financing they will be responsible for; whether they will be expected to work. Don't let the child be surprised about cost sharing.

► Spending a lot on groceries?

Amy Dacyzyn, author of *The Tightwad Gazette* (Villard Books, \$9.99) claims families are spending up to twice as much for groceries as they need to. She recommends buying in bulk, buying on sale; generic brands; cooking soups, stews and casseroles instead of meat-and-potato fare, and cutting back on processed packaged foods that cost more than basic ingredients.

► How to critique your listening habits

Are you a good listener, or a pushy person, impatiently waiting to speak?

Test yourself by applying these traits of a poor listener (by *Sales & Marketing Management* magazine) to your next conversation.

1. You help others finish their sentences when they pause too long.
2. You do ALL the talking.
3. You step on people's sentences by starting to talk before they have completed their thought.
4. You don't maintain eye contact with others when they are talking.
5. You give too much feedback by mumbling a lot of "uh huhs."



Views from the Past

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

'Improper' Solicitation

Candidates must come into Freemasonry "of their own free will and accord." They must ask; they are not invited. To ask someone to join is improper solicitation. Many of us will know of men who would have been good Freemasons and either come into the craft late in life or not at all because they were waiting to be invited.

Logically if there is improper solicitation then there must also be proper solicitation.

England looked at this idea a decade ago, decided that there could indeed be proper solicitation and issued guidelines. In broad terms it is not improper solicitation to make a neutrally worded approach to someone you think will

be a good member of the craft. Once done he must then be allowed to think. If there is no response you may give a gentle reminder but if that elicits no response then the subject must be dropped. The crucial words are *neutrally worded*. It is still contrary to the principles and rules to ask someone to join, but an informal discussion can often lead to the right question being asked, which is surely better than losing potentially good candidates capable of giving good service to the craft.

— *From Masonic Perspectives, The Collected Papers of John Hamill, Librarian-Curator at Freemasons' Hall, London, published by Australian Masonic Research Council, 1992.*

Do Attitudes

Let's see now, this ought to be about the 10th time in as many years that I have attended the Annual Communication of the Grand Lodge of Arizona.

The first three of those were as a Warden or Master, the remainder as secretary of my lodge and as editor of this publication.

And it has been those "remainder" years that I have been more of an observer than a voting delegate. Secretaries, as such, you see, have no vote in Grand Lodge proceedings.

What has usually been the case at Annual Communications? Little change, for one thing. After all, Freemasonry has been around a long, long time; it has worked well for centuries, and there's no reason to make any great changes.

Or so it seems the theory goes... as well as the practice when it comes to major revisions in Freemasonry in Arizona.

IN MEMORIAM

Ill.°. James Francis Farr, 33°

Ill.°. James F. Farr, 33°, an Active Emeritus Member of the Supreme Council and former Deputy for Massachusetts, died on October 28 following a long period of declining health.

Born in Ludlow, Mass., in 1911, he attended schools in western Massachusetts and continued his education at Harvard University, where he earned a B.A. degree in 1933 and an LL.B. degree in 1936.

He began his law career with the Boston firm of Nutter, McLennan & Fish and later maintained a private practice before moving to Hausserman, Davison & Shattuck, where he eventually became the senior partner. From 1969-93, he was a consultant to Peabody & Arnold. Ill.°. Brother Farr specialized in probate law, trusts and estate planning and authored two important volumes in this field.

His civic and community service included 27 years as trustee and chairman of the board for New England Deaconess Hospital in Boston, 24 years as president of the Cambridge, Mass., YMCA, and two terms as vice president of the Massachusetts Council of Churches. He was a member of the Harvard-Epworth Methodist Church.

His immediate survivors are his sister, Carol V. Farr of Belmont, Mass., and brother, Robert H. Farr of Granby, Mass.

Ill.°. Brother Farr was raised a Master Mason in The Harvard Lodge, Boston, in 1944, and was Master in 1949-51. He was Deputy Grand Master for the Grand Lodge of Massachusetts for 1966 and had been a member of the board of directors since 1975. He was a member of Capitular and Cryptic Masonry in Cambridge and St. Bernard Commandery No. 12, K.T., Boston.

He was Sovereign Prince in the Scottish Rite Valley of Boston in 1962-65, received the 33° in 1964, was crowned an Active Member of the Supreme Council in 1967, and became an Active Emeritus Member in 1986. He was elected Deputy for Massachusetts in 1976 and served in that position for ten years. He was also Grand Keeper of the Archives, 1977-78, Grand Master General of Ceremonies, 1979-86, and chairman of various committees.

Ill.°. Brother Farr espoused two basic themes: every person has a responsibility to be concerned about the needs of others; and each person should accept life as they find it, but not leave it the same way.

Regarding Change Need Revision?

Why is this? Could it be that many of us have a mind-set when it comes to change? That we blindly say "No" to just about anything that might rock the boat — even just a tiny bit?

Do we have an attitude I heard that goes something like this: Someone said if you're in doubt about it, then vote no to be safe. What a heads-in-the-sand attitude!

A much better way would be to become informed about a proposal, to study in depth the ramifications of a proposal. And only then decide whether to favor or go against the issue.

That's the intelligent way, in my book.

There will be several proposals that ought to provoke much thought and study before the 107th Annual Communication this month at Prescott. One is to reduce the minimum age at which a man may petition to become a Mason to 19.

Whether this will come about is yet to be decided. This certainly would be a significant change.

I want to leave a couple thoughts on change for consideration. The first is from Brother Ronald A. Sherold, writing as Junior Grand Warden of California in the September 1988 issue of the *California Freemason*:

"Masonry must be willing to accept limited changes.

"I believe most firmly that we must accept the inevitability of limited change if we are to survive!"

And the other comment is by Tom Peters, in his management book, *Thriving on Chaos*:

"The old saw 'If it ain't broke, don't fix it' needs revision.

"I propose: 'If it ain't broke, you just haven't looked hard enough.' Fix it anyway."

—From Terry Schick, Editor, *Arizona Masonry*, Spring 1989.

'Quick Quotes'

Great minds have purposes, others have wishes.

—Washington Irving

No wind favors him who has no destined port.

—Michael De Montaigne

In life as in football, you won't go far unless you know where the goalposts are.

—Arnold Glasow

One way to get high blood pressure is to go mountain climbing over molehills.

—Earl Wilson

Whenever you are to do a thing, though it can never be known but to yourself, ask yourself how you would act were all the world looking at you, and act accordingly.

—Thomas Jefferson

While one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior.

—Henry C. Link

There is only one time that is important — Now. It is the most important time because it is the only time over which we have any power.

—Leo Tolstoi

You must get involved to have an impact. No one is impressed with the won-lost record of the referee.

—John H. Holcomb

Thousands of geniuses live and die undiscovered, either by themselves or by others.

—Mark Twain

Why doesn't the fellow who says "I'm no speechmaker," let it go at that instead of giving a demonstration?

—Kim Hubbard

When you have to make a choice and don't make it, that is in itself a choice.

—Will James

Never waste your breath asking what others believe — open your eyes and observe their actions, deeds and conduct.

—William Arthur Ward

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.

(INCIDENT) + (CONCERNED) - (DRIED) +

(RAILROAD) - (ACTOR) - (NEAR) +

(REGULATED) - (GRIN) - (CLEAN) +

(BALANCE) - (LACE) - (BLEND)

=

Answer from previous issue: JEWELS

Clue for this puzzle appears on page 4.

HealthWise

A guide to good health & fitness

► "Desirable" fish

Marine researchers are finding new uses for under-utilized fish. They hope to take pressure from heavily-fished species. The hagfish, which disgusted fishermen in the past, is being harvested and shipped to Korea in place of the eel. It is used for "eel skin" products like wallets and purses.

Small sharks called dogfish are another trash fish that may soon be a seafood staple, thanks to new use of processing tricks to prevent them from smelling bad, their main fault.

The federal fisheries service is working on flavor enhancement for mackerel, now used mainly as bait.

And some fancy restaurants offer a gourmet seafood called raie, which is a new name for skate, formerly a trash fish.

► Tooth care tip

Only a quarter of adults floss once a day, but some dentists say it's more important than brushing.

Brush twice a day, floss once, and see your dentist twice a year.

► Fight hearing loss

Do you begin the day by turning on the blender (up to 90 decibels), proceed to use the electric razor (85 decibels), then drive to work with the stereo blaring?

Welcome to the 20th century, where modern living has created hearing loss in 10% of North Americans, and that number is growing as the population ages.

There are two kinds of hearing loss. One is a conductive loss which is caused by clogged arteries and reduced blood flow to the inner ear. It can usually be treated successfully.

Presbycusis is not curable. It occurs when the cochlea in the inner



ear is damaged. And although it becomes noticeable in middle age, the damage begins in the 30's. If younger people are exposed to a great deal of loud sound, it can begin in the teen years and the 20's.

Significant exposure to sounds above 80 to 85 decibels (dB) will permanently damage hearing. Typical office sound volume is 70 to 75 dB. Production workers and others working in loud environments must wear hearing protection devices to shield them from loud noise.

The sound of silence is rare in our society, so individuals must take the initiative to protect their hearing away from their jobs, steps such as:

- ✓ When listening to music, never turn the volume control more than half way up, and limit the use of headphones.

- ✓ Spend less time in very loud places like rock concerts, and less time in loud activities like lawn mowing or powerboating. Use hearing protection when performing noise-producing tasks.

- ✓ Analyze. If you have to shout over the noise, or it makes your ears ring, the noise level is too high.

- ✓ Use sound absorbing materials in your home, like carpet, drapes, and noise-deadening ceilings.

- ✓ If you suspect a hearing loss, see your doctor, or call the American Speech-Language Hearing Association for advice. Their number is 800-638-TALK.

► Check that refrig

Harmful bacteria do not stop multiplying unless they are exposed to a temperature below 40° F, (8° C), but one in five refrigerators in homes register significantly higher temperatures.

The *Journal of the American Dietetic Association* recommends testing the refrigerator temperature with a thermometer. Turn it to a lower setting if it's not cold enough to stop bacteria growth, or replace the unit.

► Buying cheaper food

Highly nutritious foods rich in vitamins, minerals and fiber are often low in cost, like potatoes, carrots, rice, whole-wheat flour and dried beans.

This sort of high-fiber, low-fat diet is recommended by nutritionists.

The unprocessed foods also come with minimal packaging, experts at the University of California say, which make them an environmental plus.

► Handling anxiety

Your emotions play a role in heart conditions, headaches, and a host of other medical conditions. To fight anxiety, handle situations where you can take control, and stop worrying about those that are beyond your control. After that, consider these tips from the Mayo Clinic:

- ✓ *Talk about it.* Sharing your burden may lighten the load and help you acknowledge your limitations.

- ✓ *Do something you enjoy.* Wrap a gift. Visit a friend, watch a funny movie.

- ✓ *Get enough rest.* It's restorative. Exercise. It will help you relax.

- ✓ *Eat properly* and skip the coffee, chocolate and booze.

- ✓ *Plan your time* and accept reality. Love someone.

**SUPREME COUNCIL BENEVOLENT FOUNDATION
AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM
AUGUST 1, 1992 — JULY 31, 1993**

Principal and Income Assets

Cash and Certificates of Deposit in banks 7/31/92	\$ 3,502,667	
Investments (at book value) 7/31/92	38,049,584	
(Market value of investments 7/31/92: \$51,736,279)		
Real Estate — Gade Farm	146,000	
	\$41,698,251	
Contributions	586,568	
Gain on sale of securities	1,331,235	
Interest	1,299	1,919,102
		\$43,617,353
Receipts over Disbursements*		(107,026)
		\$43,510,327
Cash and Certificates of Deposit in banks 7/31/93	\$ 3,146,784	
Investments (at book value) 7/31/93	40,217,543	
(Market value of investments 7/31/93: \$52,231,937)		
Real Estate - Gade Farm	146,000	
	\$43,510,327	

Receipts and Disbursements

Receipts

Investment income	\$2,003,691	
Interest income	135,172	
Gade Farm Income	13,071	
	\$2,151,934	
Transfer from Museum & Library	218,250	
Total receipts	\$2,370,184	

Disbursements

Grants to researchers	\$1,766,769	
Research committee expenses	15,343	
Salaries (Research director and support)	158,045	
Office equipment purchases	3,955	
Renovations to office	8,479	
Gade Farm expenses	4,993	\$1,957,584
Fund-raising and data processing costs:		
Printing, mailing services, etc.	\$ 109,636	
Data Processing	14,762	
General expense items	4,473	128,871
Transfer to Supreme Council for charitable-related expenditures		215,755
Transfer to Education & Charity Fund for Abbott Scholarships		175,000
Total disbursements		\$2,477,210

*Receipts over disbursements (\$ 107,026)

The Mind's Eye

Schizophrenia Research

Landmark mental health legislation in New York state. Dr. Matthyse's annual report to the Supreme Council (see page 12) describes how the program of deinstitutionalization of the mentally ill, begun by Dr. Robert H. Felix, 33°, failed to achieve its goals because funds saved by the closing of mental hospitals were usually not applied to community care. The trend may be changing. The New York state legislature has passed a bill to close five state mental hospitals, but this time the funds will be directed to the care of the mentally ill in the community. \$180 million of the \$210 million expected savings will be used for "clinical care, rehabilitation and vocational training for mentally ill people who are no longer hospitalized." The remaining \$30 million will go specifically for aid to the homeless mentally ill, and to mentally ill people who are also drug or alcohol addicts. "This is the most dramatic reform of mental health policy in New York state in many years," said the Chairman of the legislature's Mental Health Committee.

Risperidone gets FDA approval. Dr. Matthyse's address also calls attention to the paradox that research can sometimes increase medical costs, by making available treatments that are very costly. In particular, clozapine has been lifesaving to many mental patients, but because it requires frequent monitoring to avoid side-effects, it costs each patient nearly \$9,000 per year. "The problem is not too much research, but not enough," Dr. Matthyse said. As this issue went to press, a product of new research, risperidone, was approved by the FDA. Like clozapine, the new drug seems to help combat the apathy and withdrawal of chronic schizophrenic patients, but it costs much less. A number of Scottish Rite investigators are studying the action of risperidone, and their work will contribute to finding still more effective medications.

Scottish Rite sponsors book on schizophrenia. The book *Psychopathology: Evolution of the Science of Mental Disorder*, edited by our research director, will be published by Cambridge University Press, with support from the Scottish Rite schizophrenia research program. The volume honors Dr. Philip S. Holzman, an eminent authority on the psychophysiology of schizophrenia and a long-time member of our scientific advisory board. It will include chapters on brain mechanisms, disordered thinking processes, childhood development, and genetics. Among the distinguished authors are many present or past Scottish Rite grantees. Through publishing ventures of this kind, we hope to draw together important research in the field, as well as to make the Scottish Rite program better known.

Southern Jurisdiction publishes 'Cornerstones'

A new book on Masonic cornerstone ceremonies has just been released by the Supreme Council for the Southern Jurisdiction. *Cornerstones of Freedom: A Masonic Tradition* was originally scheduled for publication a year ago but was postponed to include the bicentennial events of the Capitol cornerstone ceremonies in September and October 1993. The book was written by Ill. V. S. Brent Morris, 33°, book reviewer for the Southern Jurisdiction's *Scottish Rite Journal*. It details the history of the custom of the Masonic ceremony and contains vignettes of selected ceremonies throughout history. Softbound copies are available for \$8 and hardbound are \$12. Orders should be sent to Supreme Council, S.J., 1733 16th St., N.W., Washington, D.C. 20009.

OUR READERS RESPOND

Reaffirming his view

In the November 1993 issue of *The Northern Light*, Brother Jackson refers to two articles on Chevalier Ramsay that appeared in *Heredom*, published by the Scottish Rite Research Society. One was by Lisa Kahler and the other by me.

He states that Miss Kahler contends that Ramsay never presented his Oration, whilst I say that he did. I agree that there is no Masonic record of that time confirming that he did, but that is not surprising as there are no Masonic records from that time.

However, there are secondary records that I suggest shows that he did:

1. The Epernay manuscript in the Bibliotheque d'Epernay states that Ramsay gave the speech at a lodge in Paris on December 26, 1736.
2. In "Memoires du Duc de Luynes sur le Regne de Louis XV" it is stated: "On the day of the reception there is a big supper, preceded, it is said, by a speech given by Mr. de Ramsay, Scot and Chancellor of the Order." This, surely, can only have been his Oration.
3. In a letter dated August 2, 1737, written to an English Jacobite named Carte, Ramsay wrote that his discourse was "made at the acception, at different times, of eight dukes and peers and of 200 officers of the first rank and

highest nobility." If it is thought that this is an exaggeration, it can hardly be dismissed entirely.

Cyril N. Batham
Essex, England

Not the 'Boogie man'

We should not be void of brotherly love in our communication regarding our Christian Brother, Dr. Holly. If we get beyond his misinformation about Masonry (much of which is provided by Masons), we will see a man who shares many of the principles of Masonry, and who puts these principles in action.

All one needs to do is contact Dr. Holly and request some of his writings, then read them with an open mind and we will see a man with strong Christian convictions. Dr. Holly is not the "boogie man" of Masonry, even his un-Masonic writings point out areas in Masonry that need attention. False rumors will continue as long as there is darkness to hide them. We should use "Masonic" light to do away with the false rumors. It doesn't appear to me that Dr. Holly got in the Masonic thing for profit. If we could show him the true light of Masonry, I think he would be a good Mason.

H. D. Cash
Okinawa, Japan

A Scottish Rite Video for the Family

Who are the Freemasons?

What does it mean to be a
Scottish Rite Mason?

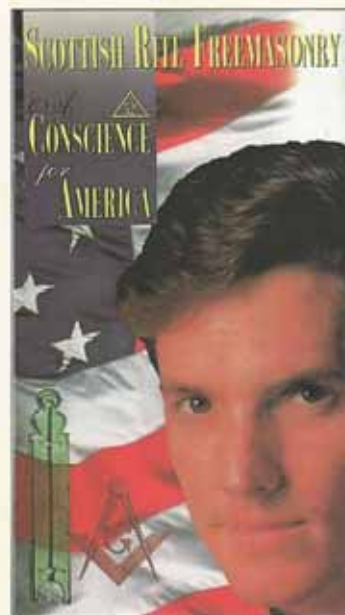
The answer to these and other
questions are explained in this
new 16-minute video.

Show it to your family and friends.

\$5

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HIRAM™

By **WALLY MILLER**



Footnotes*

* **Spreading the word.** To coincide with the elevation of Ill.: George H. Hohenschildt, 33°, as Grand Master of the Grand Lodge of Pennsylvania, a dedicated group of Masons prepared newspaper supplements for insertion in a series of daily newspapers throughout the state, with a combined circulation of more than three million. Each edition carried information about the Masonic organizations in that particular area.

Spearheading the statewide tabloid was James A. Shoop, who found advertisers to assist with the cost of publication. Also working on the project were Donald E. Cassell, Blaine R. Fabian, and Dean C. Vaughn.

In recent years, a supplement has been prepared for the incoming Grand Master's hometown newspaper. This was the first time the project was attempted throughout the state. The net result was an increased awareness of Masonry in Pennsylvania.

* **Flood victims.** Concerned about the devastation from the flooding of the Mississippi River last spring, Ill.: Norman R. Buecker, 33°, Scottish Rite Deputy for Illinois, sent a letter to Scottish Rite Masons living in the affected area offering assistance to those in need. Among the notes of appreciation was one from a member who said, "I survived without major damage and won't need aid, but it's comforting to know that Masonic help is there when needed."

* **Networking.** Among the first assignments of our new Sovereign Grand Commander was a conference in Santiago, Chile, with Grand Commanders of the Americas. Ill.: Robert O. Ralston, 33°,

met with representatives of 17 Scottish Rite jurisdictions from North, Central, and South America, plus observers from Switzerland and Germany.

The President of the Republic of Chile, Patricio Aylwyn, accompanied by other government dignitaries, visited the opening session welcoming delegates and observers to the international conference. It was said to be the first time that a President of Chile had visited officially a Masonic Temple in that jurisdiction.

This group will not meet again until October 1996, with Uruguay as host.

* **Morgan affair.** The Livingston Masonic Library in New York City has recently acquired a series of 32 manuscripts dating from 1827-32, which shed light on the prosecution of Freemasons following the disappearance of William Morgan. The papers, which were originally the property of Victor Birdseye, are now available to Masonic researchers. Birdseye was the Special Counsel employed by New York state to investigate the Morgan affair. The documents include transcripts of witness testimonies, discussion of legal aspects of the Morgan incident, and details about the environment in which the anti-Masonic movement flourished at that time.

* **Scholar recognized.** Masonic author S. Brent Morris, 33°, has become the fourth U.S. Mason to be given full membership in Quatuor Coronati Lodge No. 2076, of London. Founded in 1886 as the premier Masonic research lodge in the world, Quatuor Coronati is limited to 40 Masonic scholars. An additional 10,000 members receive

publications from the lodge as part of its correspondence circle. Brother Robert A. Gilbert is currently serving as Master.

The only other American citizens to be honored by the research lodge are the late Brothers Alex Horne, California; Alphonse Cerza, Illinois, and Dwight Smith, Indiana.

* **Uncovering a photo.** The December issue of *Masonic Square*, a British publication, carried a recently discovered photo of the old Goose and Gridiron tavern, the location for the formation of the Grand Lodge of England in 1717. According to the accompanying story, Brother Bernard Williamson, who had been a Mason for only a year, spotted the photo while he was researching the history of his lodge.

Taken in the mid-1800's prior to the demolition of the building, the photo appears in a 19th-century album of taverns and inns of the period. The photo portrays the building in a manner similar to the sketches that have been circulating for years.

* **On the trail.** Ill.: David B. Finney, Jr., 33°, of Virginia, Ill., has always enjoyed hiking and at the age of 65 decided to tackle the Appalachian Trail. The 2,144-mile trail, which runs from Maine to Georgia, is not an easy task. In fact, it took him 10 years to complete the journey. He did it in segments.

When he started in Georgia he was so enthusiastic that he became exhausted by the third day. He then learned to pace himself better. Last year at the age of 74 he completed the final 200 miles. Now that he has accomplished his goal, he has decided to retire from the mountainous terrain. He'll stick to the simple stuff — just a six mile walk every other day.



RICHARD H. CURTIS, 33°
Editor

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