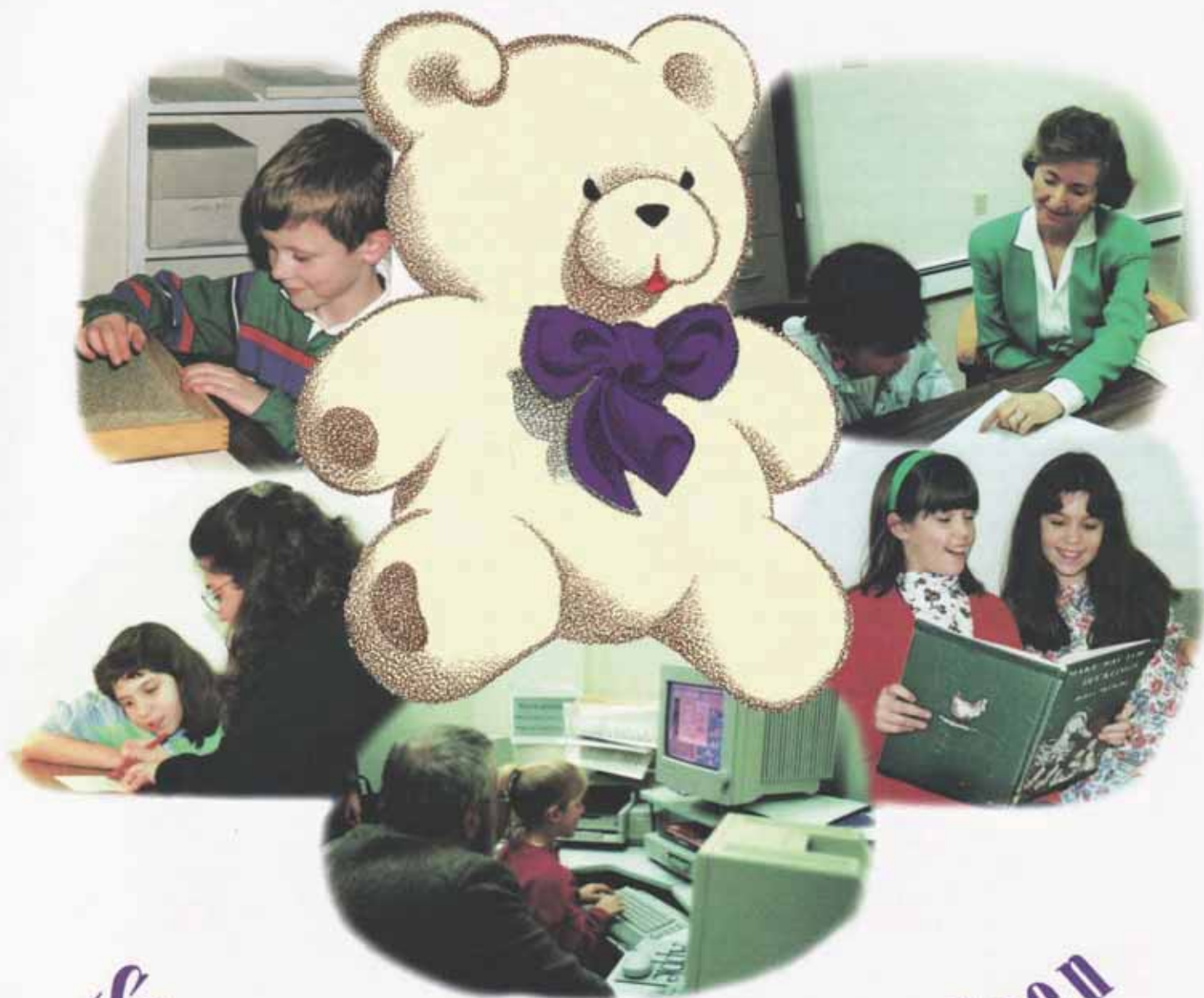


# THE NORTHERN LIGHT

Vol. 25 No. 2 MAY 1994

A WINDOW FOR FREEMASONRY



*Scottish Rite Helping Children*



## Working for Improvement

A well-known business leader commented recently that "America was discovered in 1492, reached its peak in the 1960's, and has been sliding downhill ever since."

Needless to say, those are very strong words. Although we may think such thoughts at times, it is something quite different to see them in print or to hear them said. Our devotion to country makes us want to deny the accusation that our nation's problems may be leading us on a downward path.

No one can deny that the list of national ills is as long as your arm. But dwelling on the negative causes us to forget that there is much more to the story. We are living longer, healthier and more active lives, thanks to improved medical care and nutrition. We are driving better cars and watching TV sets that rarely require repairs even after 10 or 15 years of service. We are in the midst of an information revolution that connects the world to our homes and offices for pennies a day. It is amazing to realize that one-third or more of our lives is now spent in retirement.

What is unique about life today is that we seem to be going into two different directions at the same time. While many of us are living longer, healthier, more satisfying lives, our nation's children are faced with overcoming some very steep obstacles.

Where are we as Masons in all this? Should we go our own way and ignore the painful issues? Certainly we cannot be expected — nor should we try — to solve all the problems.

What is our Masonic obligation? Do we have a role to play in making certain that we live not only longer but better lives? What is our responsibility to help strengthen basic decency in the communities where we live and work?

Through the centuries, Freemasonry has played a valuable role in keeping alive the values that make life worth living — the importance of education, remaining faithful to the voice of conscience, offering mutual support, and respecting others.



ROBERT O. RALSTON, 33°

No matter what others may do, we know it is our Masonic obligation to remain firm, to stand tall for the values we cherish.

Now is the time for us to seize the opportunity. The Scottish Rite should be looking carefully at our communities and finding ways to make a difference. Here are questions we should be asking ourselves:

- What can Scottish Rite do to improve the community?
- How can we utilize our facilities to meet a community need?
- How can we use the talent and experience of our members to make a difference in the lives of our kids?
- How can the voice of Masonry be raised to support human decency?
- What tasks can we undertake to make the community better for everyone?

The problem facing our fraternity is not in coming up with better ways to attract new members. What is our major obstacle? It is having sufficient confidence in our ability to make Masonry meaningful in our communities.

Here is our "wake-up call" — and the most important aspect of Masonic renewal. *Putting the power and ideas of Freemasonry to work where we live is the greatest challenge of our time.*

With intense effort, total dedication, and a willingness to succeed, we can keep faith with Freemasonry and the community. While others may see a slide down hill, we will be working for improvement!

As this happens, something amazing takes place. The harder we work to build up our communities, the stronger we become as a fraternity.

*Robert O. Ralston*  
Sovereign Grand Commander



# THE NORTHERN LIGHT

Volume 25 No. 2

May 1994

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

**SOVEREIGN GRAND COMMANDER**  
Robert O. Ralston, 33°

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Children with learning disorders are receiving special attention at a new Scottish Rite Learning Center in Newtonville, Mass. The new center was dedicated in April. For details, see page 4.

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# Helping Children

## *Massachusetts Scottish Rite Opens Center for Language Disorders*

By RICHARD H. CURTIS, 33°

A dream came to fruition with the opening of the Scottish Rite Children's Learning Center in Newtonville, Mass.

Although the Center has been assisting children with learning disabilities since last summer, the program was officially dedicated on April 10.

Ill. J. Philip Berquist, 33°, Scottish Rite Deputy for Massachusetts, originally proposed the idea to his long-range planning committee several years ago, and the committee worked with the Deputy to set the plan in motion.

The Massachusetts Scottish Rite Foundation, Inc., was established, and voluntary contributions from Scottish Rite Masons provided the initial funding.

The Center is located in a first-floor storefront at the Masonic Temple in Newtonville, Mass.

Children are referred to the Center through physicians and school administrators. The program is run in conjunction with the language disorders

unit at Mass. General Hospital in Boston. The clinical director is Mrs. Phyllis Meisel and the medical director is Dr. David Caplan.

"Children with learning disabilities who have adequate intelligence, motivation, and no overriding physical or emotional problems can learn, but they need to be taught differently," says Mrs. Meisel. "These children often have delayed speech, poor visual or auditory memory, poor phonemic awareness, and difficulty with small and gross motor functions. They ought to have the basic skills taught in a controlled environment that is free from distractions."

The Center has also become affiliated with CAST (Center for Applied Special Technology), a specialist in computer-assisted education for individuals with disabilities. Dr. Bart G. Pisha, director of special technology, says that the unique software programs represent a marked departure from the way many people think of using computers in education. "Rather than view-



Scottish Rite Deputy J. Philip Berquist, 33°, who initiated the Learning Disorders program in Massachusetts, was presented at the dedication ceremony with a white teddy bear complete with purple Scottish Rite cap and 33° cape. The bear is the logo for the Children's Learning Center.

ing the computer as a replacement for the teacher, with repetitive drill and practice activities, these students use the computer as one would use a Genie in the Lamp — as a powerful servant to help them accomplish meaningful work."

In addition to the professional staff, a group of volunteers assist in many ways to maintain the facility and promote the center.

**T**he concept of Learning Disorders Clinics is patterned after the program established in the Southern Jurisdiction of the Scottish Rite, which now has



Patterned after similar centers throughout the Southern Jurisdiction, the first Learning Center in the Northern Jurisdiction has opened in rented space at the Newtonville, Mass., Masonic Temple.



Rev. John S. Higgins, 32°, (left) chairman of the Learning Center's governing board, recognized the efforts of two women who are assisting at the Center. Mrs. Lynda Pinaud is the unit's administrator and Mrs. Doris Cristo is coordinator for volunteer services. At right is Ill.° Robert L. Steadman, 33°, who acted as Master of Ceremonies for the dedication ceremony.



more than 100 centers throughout its 35 states. The first center opened in Colorado more than 40 years ago.

Ill.° Brother Berquist pointed out that the Mass. Scottish Rite Foundation is making plans to open a second center at the Masonic Temple in Lowell and eventually at other locations across the state.

**S**erving as Master of Ceremonies at the dedication ceremony in April, Ill.° Robert L. Steadman, 33°, told the assembled crowd that the inability to read is a source of frustration to a young mind, and this sense of futility and inferiority has on occasion led them to commit criminal offense.

"We can prevent that from happening," he said. "The Masonic fratern-

nity must commit its resources to develop educational programs and provide additional centers to keep these young people out of the courtroom and in the classroom."

Ill.° Brother Steadman is an Active Member of the Scottish Rite Supreme Council and a former Chief Justice of the Massachusetts Superior Courts.

Sovereign Grand Commander Robert O. Ralston, 33°, who participated

in the ceremonies, commended those who had the vision to establish the Mass. Scottish Rite Foundation and praised Ill.° Brother Berquist for serving as the prime mover in the project.

"This is an historic moment, because what we are doing today is a beginning," he said. "This Center may serve as a pilot installation, as the Scottish Rite for the Northern Masonic Jurisdiction looks toward a national commitment of Children's Learning Centers such as we now have here in Newtonville."

Participating in the ribbon-cutting ceremony were Rev. John S. Higgins, 32°, chairman of the board; M.W. David W. Lovering, 32°, Grand Master of Masons in Mass., and Ill.° Robert O. Ralston, 33°, Sovereign Grand Commander.



# Solomon's Temple in America?

*Yes! It's in Manhattan*

By BRUNO BERTUCCIOLI

Although John Wesley Kelchner's dream of building a full-scale replica of King Solomon's Temple in Philadelphia in 1926 did not come to fruition (see *The Northern Light*, Aug. 1993), a similar idea did see the light of day in New York City.

The Philadelphia Sesquicentennial Exposition Committee had approved Kelchner's project in 1925 but got itself entangled in various complications. As a result, the 60 acres, which had been allocated on the Expo grounds for the rendering of King Solomon's Temple as a tribute to the fraternity remained vacant.

Nonetheless, Kelchner's ambition of erecting a similar structure in New York City somehow may have been rewarded — despite the fact that he may never have been informed of it.

In the 1920's, a group of New York Masons had formed the Level Club and wanted to build a unique "clubhouse." Curiously, their project bears a striking resemblance to Kelchner's plan.

The Levelers, as they were called, built their structure in Manhattan Upper West Side at 253 West 73rd St., but apparently no credit was ever given to Kelchner's vision.



The Level Club building under construction in 1927.



BRUNO BERTUCCIOLI is the author of *The Level Club*, published in 1991 by Watermark Press. His book has called attention to the Masonic ties of a unique structure in Manhattan.



The Masonic Club was founded on Jan. 16, 1920, and grew from a group of 22 members to one of over 5,000 in just five years. The members envisioned a headquarters that would serve not only as a clubhouse but also as a business venture. They financed their project through bonds and bank loans.

Their ambition was to have a self-financing venture that would ride the popularity enjoyed by the Masonic fraternity in those years. What they had in mind was to build a state-of-the-art clubhouse that would also serve as an exclusive hotel open only to Masons. Indeed, the tourist industry was booming, and the hotel's intended clientele would be Masons from around the world while visiting New York.

Copying Kelchner's project may not have been done intentionally. In 1926, the A. J. Holman Company of Philadelphia marketed a Masonic Bible illustrated with Kelchner's vision of the Temple.

The clubhouse cornerstone was laid in 1925. The bonds that were issued to finance the project bear a curious incongruence in the rendering of how their clubhouse would look. In 1924, it showed a building quite plain in its facade. By 1926, the new bond issue was illustrated with what became the final version of the facade.

The clubhouse was inaugurated in November 1927 and functioned until 1930, when it failed to survive the 1929 stock market crash and was forced into bankruptcy.

So far, neither documents nor correspondence have surfaced to suggest that the Levelers patterned their building after Kelchner's project.

Did they "copy" Kelchner's idea the moment it was introduced to the Philadelphia Expo Committee? Or were they just influenced by what they may have heard through the media of the time reporting about what was going on in Philadelphia? Or did they get a "scoop" from an A. J. Holman Company employee who knew of their desire to build a clubhouse with a unique outline?

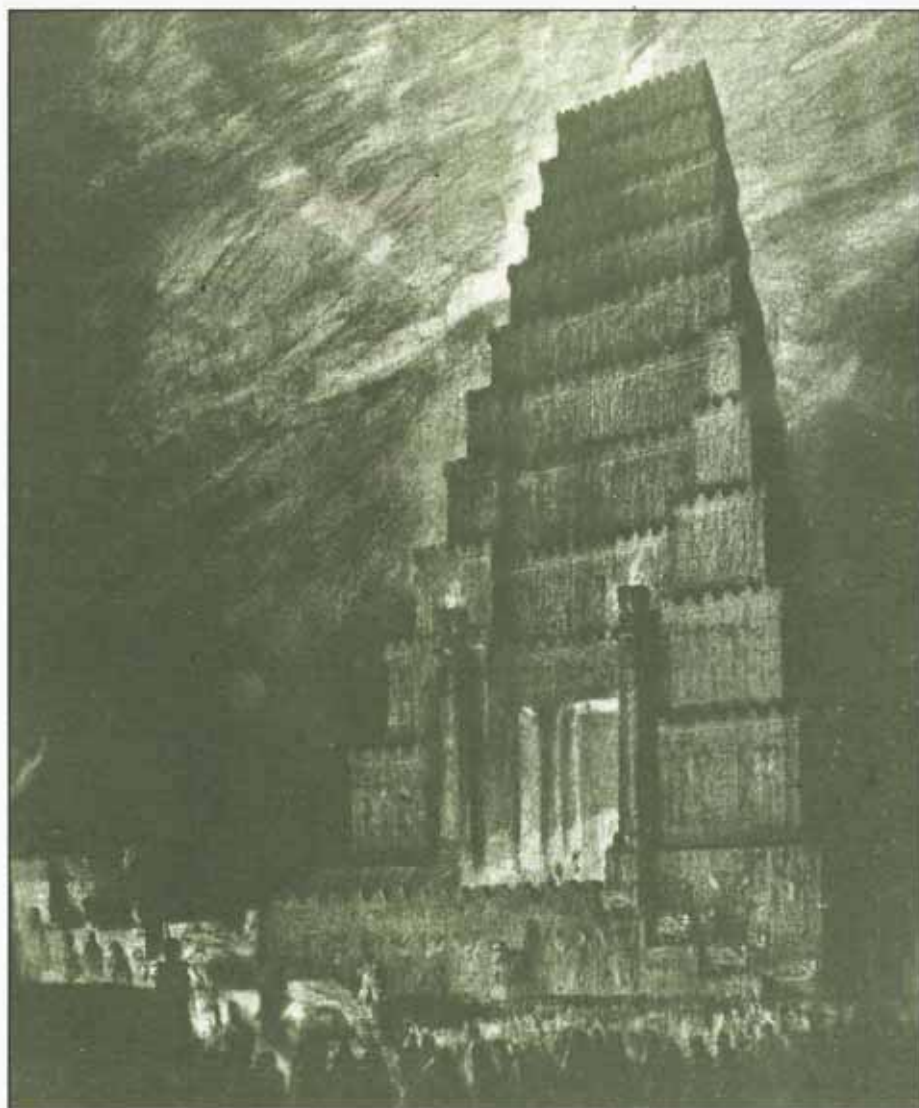
We do not know for sure; however, we can make an assumption that Kelchner's vision lives in the Level Clubhouse by basing our premise on facts.

Just by focusing on the central portion of the structure, it is impressive to note how much the building's facade

*Continued on next page*



Level Club bonds issued in 1924 (left) and 1926 (right).  
Note the revised sketch of the building.



A rendering by Hugh Ferriss for the Kelchner project. (From *Pencil and Points*, Nov. 1925.)



## SOLOMON'S TEMPLE IN AMERICA?

*Continued from previous page*

resembles Kelchner's project. Adorned by the two pillars, topped by the two globes and designed in the typical zigurate style (which also served the purpose of respecting the New York zoning law of 1919), the construction definitely reminds us of Kelchner's project, effectively dramatized by Hugh Ferriss and Birch Burdette Long's sketches, which were published in the *Pencil and Point* issue of November 1925.

To send a message more clearly to Masons, the Levelers added the exquisitely sculptured images of King Solomon and Hiram Abif just below the two pillars. In addition, they scattered ornamentation of the King Solomon's Temple tradition over the facade as well as in the building's unique lobby area, mezzanine floor, and the chequered pavement in the lobby. The building was topped with a magnificent terra-cotta ornamentation featuring the sun face, another symbol of the Solomonic era.

The Levelers did not seem to be concerned about cost, even though they



The art deco terra-cotta decoration on the building's water tower.

were accumulating huge debts. At the time, the \$4.3 million cost brought to the Masonic community and to the Manhattan hotel industry a true monument to fraternalism. In spite of the

Levelers' insistence, however, the New York Grand Lodge wisely never blessed, nor ever acknowledged the project except on the occasion of William Rowan's attendance at the 1925 cornerstone ceremony.

With its 285 rooms, Olympic-size pool, modern gymnasium, 1,500-seat auditorium, a radio in each room (the first hotel in the world to provide this service), an army of attendants and managers, and posh atmosphere, the Level Clubhouse met its fate only three years after its opening.

**D**uring the Depression years, the Grand Lodge had to devote quite some effort to explain to the Masonic community and to those who had lost their money in the venture that the Level Club project had nothing to do with Freemasonry nor had it ever had the support and approval of the Grand Lodge. It had just been the autonomous vision of a group of New York Masons who had pushed their beliefs a bit too far in a very ambitious business operation.

Following the collapse of the Level Club, the building continued to serve as a hotel, but by the 1960's had shown signs of decay. By the mid-1970's, it was acquired by Phoenix House, a drug rehabilitation association, and was renovated in the early 1980's for modern condominiums. Fortunately, most of its external features and ornamentation remain intact.

A review of Bertuccioli's book, *The Level Club*, appeared in the May 1993 issue of *The Northern Light*.



(Left) The central portion of the Level Club's facade recalling the Kelchner project. (Above) Detail of King Solomon's seals between the statues of Solomon and Hiram Abif.



# An American Treasure

*John Philip Sousa earned his reputation  
as 'the March King'*

By JOSEPH E. BENNETT, 33°

No other American had a greater impact on the development of music in this country in the late 19th and early 20th centuries than John Philip Sousa. There is a tendency among those with only a superficial interest in music to dismiss him as a leader of marching bands and leave it at that. Nothing could be farther from the truth.

Sousa was one of the most versatile and creative individuals of his time, and his talents were equaled only by the massive number of creative works credited to him. He commanded the devotion and adulation of millions of fans who attended his concerts across the United States and around the world.

He was born of a Portuguese father and a Bavarian mother in Washington, D.C., on Nov. 6, 1854. His parents produced ten children, three of whom died in infancy. John Philip was the oldest boy.

The elder Sousa, a professional musician, enlisted in the U.S. Marine Band as a trombonist in 1854. It was from this male parent that the great John Philip Sousa inherited his musical genes. His high sense of moral values and admirable principles were his mother's contribution.

When he was six years old, Sousa began solfeggio (voice) lessons at the small musical academy of John Esputa. His truly amazing musical gifts surfaced immediately. He exhibited an uncanny ability to read difficult music at

sight, and he was also gifted with perfect pitch. In later years, he would be able to compose and arrange scores without the use of any musical instrument. Young Sousa was, in fact, so gifted that he aroused a degree of resentment in his stern musical instructor. He left the music academy humiliated and furious when his first musical composition was ridiculed by the headmaster. Although John's father smoothed over the rift between his young son and Esputa, the boy was restless and unhappy at the academy.

Happily, there was a little time for baseball and school sports, which the youngster loved.

At age 13, Sousa's father enlisted the young man in the Marine Band as an apprentice musician, marking the beginning of what would eventually become a career in the Marine Corps that would exceed 18 years. As an apprentice, he mastered the drums, fife, and clarinet, in addition to continued trombone training. By the time he reached 16 years, he was composing original music regularly.

*Sousa's relaxation was primarily  
working on arrangements and new  
compositions rather than  
social conversation.*

Nevertheless, he continued his musical studies, becoming proficient with a wide variety of instruments, which included the violin, piano, flute, cornet, baritone horn, trombone, and alto horn.

By the time he reached his 10th birthday, Sousa was allowed to attend Marine Band rehearsals with his father, where he was permitted to play the alto horn, cymbals, or triangle. His intense musical training was enhanced by a stimulating musical atmosphere at home. It became the boy's world, and the most important aspect of his life.

During four successive enlistments, Sousa gained stature and knowledge in the Marine Band as a full-fledged musician. During an enlistment term he began in 1880 at the rank of private, he became director of the band. When he began his final enlistment in 1890, he was promoted to Warrant Officer, with the reputation of directing the finest service band in U.S. history. Sousa was discharged in 1892, intending to organize his own band.

The young bandmaster was deeply impressed with two famous concert bands of the late 19th century; those of Patrick S. Gilmore (See *The Northern Light*, June 1981) and Theodore Thomas. He was able to observe both bands

*Continued on next page*



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



when he worked as first violinist in the International Exhibition Orchestra during the 100th independence celebration in Philadelphia in 1876. Sousa was playing violin professionally at night for Benkert's Small Symphony Orchestra, and had been engaged to play at the independence celebration. It was during this period that Assistant Secretary of State William Hunter heard Sousa play, and became something of a patron. It was through Hunter's influence that Sousa secured his early discharge from the Marine Corps to form the band he hoped would rival Gilmore's.

During this period, Sousa became enamored with one Miss Emma Swallow in Washington, but the romance faded when the young musician learned he had a competing suitor. Shortly thereafter, in 1879, he met Jane van Middlesworth Bellis, daughter of a Philadelphia carpenter, and she became the love of his life. They were married just before Sousa became the 14th leader of the U.S. Marine Band in

mandery No. 2, K.T., also in Washington. His membership as a Noble in Almas Shrine Temple resulted in his march composition, "Nobles of the Mystic Shrine," contributed in 1923.

The Sousas became parents for the first time in 1881, when John Philip Sousa, Jr., was born. Jane Priscilla followed in 1882, and the last child, Helen, was born in 1887.

Sousa's first operetta, "The Smugglers," was published in 1882, and it was followed by "Desiree" in 1884, which went into production. John's musical compositions continued to appear on a regular basis. His first important march, "The Gladiator" was written in 1886, and his great "Semper Fidelis" followed in 1888, with his immortal "Washington Post" composed in 1889. His reputation as "The March King" was honestly earned. In total, Sousa composed 136 marches during his career, published 70 songs, exclusive of 11 waltzes, authored seven books, and 15 operettas. This by no means constitutes his entire output; in fact, it is only a portion.

His father's death in May, 1882, ushered in the year on a sad note, but

huge throng in attendance. Thus ended 18 years of military service in the Marine Corps for the great band leader. His first cornetist, Walter F. Smith, departed with Sousa to play in the new concert band. Sousa and the entire country were shocked and saddened when Patrick S. Gilmore, "The father of the concert band in the United States," died unexpectedly in St. Louis. Two days later, Sousa played his first concert on Sept. 24, 1892.

From the first public appearance with his own band, Sousa began to reap substantial financial rewards for his efforts. Prudent business practices and selective booking commitments eventually made him a millionaire. He had an inherent ability to choose and develop talent, and surrounded himself with many of the world's finest instrumentalists, many of whom were members of the Masonic fraternity. Two of the greatest were members of St. Cecile Lodge No. 568, New York City. They were Herbert L. Clarke, who came from Gilmore's former band, and Walter Rogers.

**T**he mistaken idea that Sousa's was a marching band is widespread. Actually, in its history, the Sousa Band marched only seven times. His was a touring concert band, the most popular type of musical group of the day. The leading bands crisscrossed the country, playing to audiences large and small, from the largest cities to modestly-sized towns. Sousa played an incredible number of performances on tour, often in two separate towns the same day. During the life of the Sousa Band, it traveled over one million miles.

The John P. Sousa concert band enjoyed unprecedented success from the beginning, largely because of his carefully-planned concerts. They included a mixture of excellent soprano solos from leading female singers in the classical field. On his first tour, he featured the young American soprano, Marcella Lindh, but perhaps his most memorable female singer was Estelle Liebling.

The cornet solos of Herbert L. Clarke were world famous. He was with Sousa from 1893 through 1917. His execution, range, and endurance were equaled only by his brilliant tone and uncanny ability to play the most difficult selections with ease and precision.

His counterpart on the slide trombone was Arthur Pryor, a genius in his own right, credited with being Sousa's most formidable competition when he

*He surrounded himself with many of the world's finest instrumentalists, many of whom were members of the Masonic fraternity*

1880. The elevation to bandmaster actually meant a decrease in income as he had to give up his outside activities in order to devote full attention to his band duties. When he had finished "shaking down" the Marine Band to 40 members, it was predominately comprised of young American musicians for the first time. By 1881, Sousa had added six of his own marches to the band's repertoire. Eventually, it became the finest band in the U.S. military.

Sousa became a Mason in 1881, after petitioning Hiram Lodge No. 10 in his home town of Washington, D.C. He was raised on Nov. 18, 1881, and soon thereafter became a Royal Arch Mason in Eureka Chapter No. 4. In 1886, he became a member of Columbia Com-

it marked the major turning point of his career. The same month, he was approached by David Blakely, the renowned manager of Patrick Gilmore's world-famous concert band. Blakely's genius for publicity and obtaining lucrative bookings was a major element in Gilmore's rise to fame. He sought to put Sousa under contract as soon as he organized his own concert band. The opportunity and timing were perfect from Sousa's point of view, and he arranged for his discharge from the Marine Corps.

**H**is final concert as director of the Marine Band was conducted on the White House lawn in July, 1882, with President Benjamin Harrison and a





Sousa as director of the U.S. Marine Band in the early 1880's (bottom), and Herbert L. Clarke at the pinnacle of his career about 1900 (top.)

organized his own touring band in 1903.

The list of instrumental stars in the immortal band is never-ending. Hundreds of men worked for Sousa over the years, and each one was required to be an outstanding musician, capable of playing the vast library of arrangements in a flawless manner. No mistake, however, minute, escaped Sousa's uncanny ear. He was an impeccable judge of ability and seldom hired a musician that did not perform to his expectations.

Sousa's relaxation was primarily working on arrangements and new compositions rather than social conversation. When possible, he enjoyed hunting and trap shooting. He was an expert marksman, winning national honors as an amateur competitor. In his younger days, he enjoyed boxing; and heavy-weight champion Bob Fitzsimmons became his friend. On one occasion they sparred together. Sousa loved to play baseball, and formed a team comprised of band members on which he often

pitched. However, given the rigors of travel and countless concerts, there was scant time for relaxation.

Sousa bore the pressure and grueling schedule extraordinarily well. He was kind to his musicians and congenial to the public. He was invariably in a good humor, even under trying circumstances. Once on tour in Wales, when a portion of a poorly erected bandstand collapsed, Sousa picked himself up out of the debris, recovered his glasses, reseated the band on the floor, and calmly continued.

David Blakely died suddenly in November 1896, while Sousa was in Europe on a rare vacation. The bandmaster sailed for the states immediately, and on the return voyage composed "The Stars and Stripes Forever." In 1897, he followed up with three operettas, the first of which was "The Bride Elect."

The Spanish-American War in 1898 stirred Sousa's patriotic soul. He volunteered for service without salary, and President McKinley recommended that

he be given the rank of captain in the U.S. Navy. Before Sousa could assume his duties, he contracted typhoid fever and nearly died. The recovery took 12 weeks. When Sousa was ready to resume normal activity, the war was over. He threw himself back into his musical work, creating still another operetta, "The Charlatan," followed by a second in 1899; all the while leading his band on a cross-country tour.

As the new century dawned, Sousa launched the first of four European tours. The band was comprised of 63 members, and was the sensation of the 1900 Paris Exposition. Soloists Herbert L. Clarke and Arthur Pryor were the darlings of the tour. The band played 175 concerts in 34 cities before heading home to the states. The process was repeated in 1901, 1903, and in 1905. In between tours to Europe, Sousa successfully completed and published his first two novels. He was, in addition, a prolific contributor to magazines and newspapers. In 1906, he wrote a searing article in "Appleton's Magazine," in which he castigated Edison's invention, the phonograph. In spite of the fact that he had recorded for the Columbia Phonograph Company extensively as early as 1890, Sousa detested the device.

About that point in time, John Sousa discontinued his recording arrangement with Columbia and signed with Edison's National Phonograph Company. He continued to record for the Victor Talking Machine Company. However, these were not the primary items on Sousa's agenda. He was preparing to make a tour around the world in 1910.

The tour lasted for 13 months. Artistically, it was a great success and the band played to enthusiastic throngs everywhere. Financially, it was barely adequate. When it ended on Dec. 9, 1911, the Sousa company had traveled 40,000 miles. After returning to the states, Sousa confined himself to almost continuous touring within the continental U.S. until World War I. One of his more notable appearances was at the Panama-Pacific Exposition in San Francisco in 1915.

*Continued on page 20*



# Valley of Pittsburgh Hosts Fellowship Dinner



Dignitaries at the Pittsburgh Fellowship Dinner included (front) Stonewall J. Left, Deputy for Pennsylvania and Past Grand Master (PHA); George H. Hohenschildt, Penn. Grand Master; Samuel Brogdon, Jr., Sovereign Grand Commander of the United Supreme Council, N.J. (PHA); Roland K. Lee, Penn. Grand Master (PHA), and Arthur J. Kurtz, Deputy for Penn. and Past Grand Master. (Rear) Lawrence E. Harris, Penn. Junior Grand Warden (PHA); William H. Thornley, Jr., Grand Master, Grand Encampment of Knights Templar; Robert L. Engel, Grand High Priest, Penn. Grand Holy Royal Arch Chapter, and James L. Ernette, Penn. Senior Grand Warden.

Before an overflow crowd at the Pittsburgh Masonic Temple in February, Masons from recognized Masonic lodges joined with Masons from the Prince Hall Affiliation for a Fellowship Dinner. The special event was sponsored by the Scottish Rite Valley of Pittsburgh.

Ill. Herbert C. Wolstoncroft, 33°, Commander-in-chief of Pennsylvania Consistory in Pittsburgh, was toastmaster and Ill. Lawrence R. Breletic, 33°, was general chairman.

The keynote speaker for the event was Ill. Edward B. Darnell, 33°, who has been the Grand Recording Secretary of the United Supreme Council, Northern Jurisdiction (PHA), since 1977. He urged the members present to work toward common goals so that the Masonic fraternity can reach new heights. "In Freemasonry we strive to instill the precepts of our fraternity in the hearts of members and all mankind through brotherly love and affection as we seek harmony among all men," he said.

He referred to the dream of Martin Luther King, Jr., that men all over the world would one day sit down at a table in brotherhood, demonstrating the belief that all men are created equal. "Without an effort to make dreams realities, they die," he said. "Leaders must promote the purest principles of our craft."

Pennsylvania Grand Master George H. Hohenschildt, 33°, said that thousands of Pennsylvania Masons and Masons all over the world shared the dream of Brother Darnell — that of a Brotherhood undivided.

Prince Hall Masonic lodges, composed primarily of black Masons, are an outgrowth of a lodge of black Masons in the late 1700's. The lodge was originally chartered by the Grand Lodge of England but lost contact with the Grand Lodge, and recognition was withdrawn. In recent years, some Grand Lodges in the United States have begun to exchange recognition.

Attending the dinner were representatives from the two Grand Lodges as well as the York Rite and Scottish Rite. Also in attendance was Pittsburgh Mayor Thomas J. Murphy and Allegheny County Commissioner Larry Dunn.

## 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.

(TABLE) + (RAILROAD) - (DATE) +

(PLANTATION) - (BRAIN) + (MUSTER)

- (POOL) + (POCKET) - (STORM)

- (LEAK) - (TENT)

=

Answer from previous issue: EDUCATION

Clue for this puzzle appears on page 26.



# What's Your Masonic Motive?

## *The benefits of membership in the fraternity*

Reprinted from the Scottish Rite News, Valley of Wilmington, Delaware, April 1994.

By WARREN F. SCHUELER, SR., 33°

**H**oly Scripture tells us that "As a Man thinketh in his heart, so is he." This truism could be expanded to say, "As a man thinketh in his heart as he engages in service, so shall his reward be."

This is true of our attendance upon the services of the church of our choice. Someone has written a bit of doggerel verse that underscores this truth:

"Some come here to take a walk, some come here to laugh and talk;

"Some come here a fault to cover, some come here to meet a lover;

"Some come here for observation, some come here for speculation;

"Some come here to doze and nod, the wise come here to worship God."

Needless to say, wise worshippers are the ones rewarded and blessed for their church going, and become a blessing to others who never had received such blessing because motives were not right.

This same truth applies to our Masonic life. The benefit we get from it depends upon our motives. Some seek Masonic membership primarily for the *prestige* it will give them in their community. While not the highest motive to begin with, it is not necessarily a bad one if we do not allow it to calcify and remain our only motive throughout our

Masonic career. Undoubtedly, because of the high quality of most Masons, our fraternity does have prestige in the communities where it exists, and shares that prestige with its members. This is good and desirable. The Sacred Volume teaches us that a good name is more to be desired than great riches. But the benefits derived from Freemasonry are curtailed if our motivation does not progress beyond mere prestige.

Some seek Masonic membership because of *profit*, financial and business profit they expect to receive. This is not a high motive, yet it is somewhat justified to begin with because Freemasonry does practice that which St. Paul counseled: "Do good unto all men, especially unto them which are of the household of faith." But if such Masons do not have their motivation deepened with the years, the financial, business profit received will not satisfy them.

**S**ome seek *personal enrichment* through the historic ritual and fellowship they believe they will find in Freemasonry. This is a higher motive because Masonic ritual is not only rich in historical allusions and moral principles, but presented in beautiful, impressive phrases which seem to be disappearing in these days of frenzied activities. And there is indescribable richness in true Masonic fellowship. Many of us can truthfully testify that our personal lives have been immeasurably enriched by our Masonic ritual and fellowship.

The highest motivation of all Masonic incentives, the one for which each and every Mason should strive, is the

*progressive projection of Masonic principles into everyday living.* If we remember the Five Perfect Points of Fellowship; if we take them seriously and be ever ready to serve our fellowman, going barefoot if necessary; to help those needing and deserving help, kneeling in intercession for Divine assistance to those we know require it; keeping sacred the confidences of those who relieve their tensions by confiding in us; supporting those who need support in crises; whispering words of wisdom and guidance to those on the road to serious mistakes — then we will not only make the world a better place by living in it, and many of our fellowmen much happier because our pathways crossed, but also we ourselves will find Freemasonry dynamic and relevant to present-day needs, imparting to our lives blessedness and happiness that more than repays us for every sacrifice of time, energy or convenience.

Have you examined your motivation as a Mason lately? Do it periodically. Be satisfied with nothing but the highest.



III.° WARREN F. SCHUELER, SR., 33°, is a Past Grand Master of the Grand Lodge of Masons in Delaware and an Active Member of our Supreme Council.







Part 3 of a 4-part series

# Jewels of the Craft

## Symbolic Lodge Medals for Members

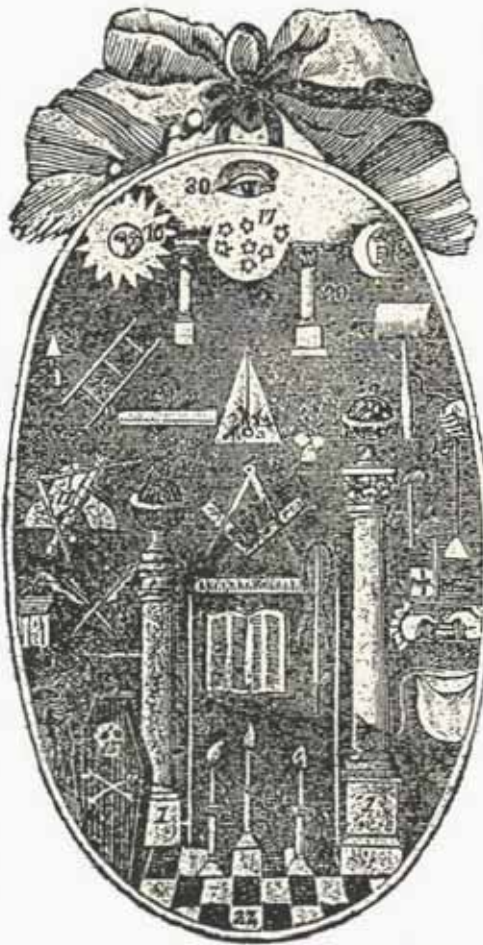
By JOHN D. HAMILTON, 32°

In the 18th century, a profusion of medals illustrating the symbols of Freemasonry were made for the personal use of Masonic brethren. They were not worn as symbols of office but as badges that proclaimed their owner's Masonic affiliation.

The medals displayed craft Masonry's principal symbols and might well be regarded as miniature floor cloths or tracing boards. An early edition of the exposé *Jachin & Boaz, or An Authentic Key to the Door of Free Masonry* (London, 1776) contained an engraved frontispiece that first depicted these symbols tidily arranged on a medallion. The illustration formed a convenient pattern that was used by American silversmiths and engravers to provide medals for local Masons.

Originally engraved by Isaac Taylor (1730-1807), the illustration appeared with only minor changes in other editions of *Jachin & Boaz*, which continued to be published as late as 1857. Taylor's illustration was accompanied by a "Description of the Regalia, &c." together with a key to the meaning of the various symbols:

These medals are usually of silver, and some have them highly finished and ornamented, so as to be worth ten or twenty guineas. They are suspended round the neck with various colours, and worn on their public days of meeting, at funeral processions, &c. in honour of the craft. On



Engraving of a Mason's craft medal from the frontispiece to the Masonic exposure, *Jachin & Boaz*, published by Paraclete Potter, Poughkeepsie, N.Y., in 1815. The original engraving depicted a temple building between the columns (London, 1776). Later editions deleted the temple.

the reverse of these medals it is usual to put the owner's coat of arms, or cypher, or any other device that the owner fancies, and some even add to the emblems other fancy things that bear some analogy to Masonry.

Craft medals were produced in three forms — plate, fret, and relief. Plate medals were usually oval in shape, engraved with the owner's name, the date of his raising, and a medley of craft symbols. With care, the background between the symbols might be cut away leaving a fretwork design that could be elaborately ornamented with engraved arabesques and scrollwork. More costly versions were rendered in relief, providing a base upon which to mount paste "brilliants" or gemstones. The simple plate medal

A lacquerware apron storage box, or casket, inlaid with nacre (mother-of-pearl) c. 1800. The design was copied from the frontispiece of the 1776 London edition of *Jachin & Boaz*.



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.





Brother Hull is shown wearing an apron engraved by Abner Reed (1771-1866) of East Windsor, Ct., and a silver Royal Arch Mason's medal. From a watercolor (c.1800) of Mr. and Mrs. Hull of New York or New Jersey.

had an appealing economy that was most appreciated in America, while the other two forms enjoyed greater popularity in Great Britain and France.

During the period of the Napoleonic Wars from 1790-1815, French prisoner/artisans, or "Laborieux," earned small sums by making lockets that resembled craft medals. They created arrangements of Masonic symbols cut from tiny scraps of bone, paper, and metallic foil and embellished with painting. The locket form of craft medal became popular in the early decades of the 19th century as miniature



American Mason's medal and locket. An early 19th-century watercolor on ivory, paper, and metallic foil.

portrait artists began to paint craft symbols on thin ivory plaques.

In 1738, a schism began to widen among English Freemasons over changes advocated and observed in Masonic ritual and ceremony, particularly the exclusion of the Royal Arch from craft lodge ceremonies. In 1751, a group of Masons who had never affiliated with the Premier Grand Lodge of 1717, were joined by a number of Irish and Scottish Masons, in forming the Grand Lodge of Ancient Free and Accepted Masons. Arch traditionalists, these "Ancients" dubbed the advocates of change as "Moderns" and charged them with departing from the ancient landmarks of Freemasonry, instituting changes in the installation ceremonies, and altering portions of certain rituals.

In a trend to veer away from ritual symbolism evolved from architectural elements, the Moderns did not regard the Royal Arch Rite as a recognized degree. The Ancients, on the

other hand, adhered to the belief that the Royal Arch Rite held the basic tenets of craft Masonry, confirmed by the ancient operative Masons, and so decreed it the fourth degree of craft Masonry. In this and many other areas of doctrine, the Ancients, sponsored by the Duke of Athol (and thus referred to as Athol Masons) found themselves more closely allied to the Irish and Scottish Grand Lodges in observing the Royal Arch degree, than with their "Modern" fellow-Englishmen.

The earliest record of the Royal Arch having been conferred in America is found in the minutes of Fredericksburg (Va.) Lodge in 1753.

Craft medals acquired a decidedly Royal Arch aspect as the schism between the Ancients and Moderns reached its height about 1800. One side of the Ancients' medals was reserved for architectural symbolism specifically associated with the Royal Arch degree.

By the 1770's, tolerance between the two factions had deteriorated to such an extent that outright animosity emerged between them, on both sides of the Atlantic. Feelings ran so high that a Master Mason "made" in an Ancients lodge, had to be "remade" or "healed" prior to being admitted into a lodge of Moderns. Normally, a visiting Master Mason need only have established his bonafides in order to gain admission to any lodge of Master Masons anywhere in the world.



American Mason's medal (c.1805) is inscribed "S. Decatur, N.3." The owner, Brother Stephen Decatur, Sr. (175101808), was a famous American naval Captain and member of Tun Tavern Lodge No. 3, Philadelphia. The reverse side shows a Masonic Royal Arch and the motto "Holiness to the Lord." The numeral "15" is a cabalistic expression of the name of God.



A silver craft medal, dated 1780, is inscribed "Jethro. Putnam 1780" and "No. 3." Brother Jethro Putnam (1755-1815) was a tavern keeper in Danvers, Mass., and a member of United States Lodge No. 3, Danvers.



1993 *Art from the Driver's Seat: Americans and their Cars* by Terry Herndon (Private Collector) and Cara Sutherland (Curator of Exhibitions). The art works and words in this publication are artistic, and personal interpretations of America's relationship with the automobile since the earliest days of motoring. Published to accompany exhibition of the same name. Soft-cover, \$17.95.

1992 *Receiving the Faith: The Shakers of Canterbury, New Hampshire* by Cara Sutherland. Illustrated essay on the 200-year history of the Canterbury Shaker Community. Focus on the contributions and role of Canterbury in the larger Shaker culture. Published to accompany exhibition of the same name. Soft-cover, \$10.

1991 *Schuetzenfest: A German-American Tradition* by John Hamilton (Curator of Collections). The evolution of this target shooting competition, its popularity in German-American communities, and its integration into mainstream American culture are explored. Published to accompany exhibition of the same name. Soft-cover, \$3.

1989 *Rustic Furniture* by Ralph Kyllow (Private Collector). Illustrated essay on the history and tradition of American rustic furniture from the mid-19th century through the 1950's. Published to accompany exhibition of the same name. Soft-cover, \$5.

1988 *Folk Roots, New Roots: Folklore in American Life* edited by Jane Becker (Project Assistant) and Barbara Franco (former Assistant Director). Collection of essays examining the issues of how folklorists and the American public have used folk concepts in forming popular culture and national identity. Soft-cover, \$17.95 and Hard-cover, \$32.95.

1988 *Face to Face: M.W. Hopkins and Noah North* by Jacquelyn Oak (former Registrar) and Barbara Franco. Photographic record of known works by Hopkins and North, recent discoveries about their lives and their connections to other 19th-century folk painters. Published to accompany exhibition of the same name. Hard-cover, \$34.95.

1987 *Field and Foundry: A Working Contrast*, photos by Charles Reich. Photographs of Louisiana sugarcane workers contrasted with images of foundry workers in Connecticut. Compares life and working conditions of workers in the South with those in the North. Soft-cover, \$7.

1986 *Fraternally Yours* by Barbara Franco. Examines the major fraternal organizations in America, from the 18th-century to the 1920's, and the interrelationships between these organizations and Freemasonry. MONH collection-oriented catalogue. Soft-cover, \$14.

1985 *A Decade of Collecting Maps* by Drs. Clement and Betty Silvestro. Maps are important documents that present a wealth of information in graphic form. Depicted are major historical events, exploration and discovery, territorial changes following wars, settlement of new lands, and the growth and development of the U.S. MONH collection-oriented catalogue. Soft-cover, \$9.

1984 *Unearthing New England's Past: The Ceramic Evidence*. Published by MONH. Catalogue examines New England's history by focusing on ceramics and archeological evidence. Published to accompany exhibition of the same name. Soft-cover, \$12.50.

1981 *Bespangled, Painted, and Embroidered: Decorated Masonic Aprons in America, 1790-1850* by Barbara Franco. Examination of the relationship and importance of Masonic aprons to the American decorative arts. MONH collection-oriented catalogue. Soft-cover, \$7.

1976 *Masonic Symbols in American Decorative Arts* by Barbara Franco, with a preface by Dr. Clement Silvestro. A study of art objects decorated with Masonic symbols. MONH collection-oriented catalogue.

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Ship to: .....



# The Stamp Act

A Philaletic Review

by Robert A. Domingue



Antigua and Barbuda is the latest postal agency to salute Freemasonry through the issuance of postage stamps commemorating the fraternity. On August 16, 1993, a set of four stamps was released to honor the 150th anniversary of St. John's Lodge No. 492, located in St. John's, Antigua.

The old Masonic Hall used from 1876-1960 is pictured in the set as well as the present Masonic building. Very Wor. Brother J. L. E. Jeffery, Grand Inspector of the Leeward Islands from 1953-61, is pictured on the 60-cent value of the set, while Very Wor. Brother W. K. Heath, Grand Inspector from 1961-82 is depicted on the 10-cent denomination. This set represents the 18th stamp or set of stamps issued around the world specifically to honor a Masonic organization.



Capt. Robert Falcon Scott, 1868-1912, was the most famous of all British Antarctic explorers. Born in Devonport,



he joined the Royal Navy and was offered command of the National Antarctic Expedition of 1899 that undertook the scientific exploration of South Victoria Land and penetrated into the interior of the Antarctic continent. By 1909, he had risen to the position of naval assistant to the Second Sea Lord of the Admiralty and announced his plans for a new expedition during which he hoped to reach the South Pole. They reached the Pole on Jan. 18, 1912, only to find they had been forestalled by Brother Roald Amundsen. Tragedy struck on the return journey and a blizzard stopped them from reaching safety and the entire party perished 11 miles from an established depot.

Brother Scott was a member of Drury Lane Lodge No. 2127, London; St. Alban's Lodge No. 2597, Christchurch, New Zealand, and Navy Lodge No. 2613, also of London.



The earliest set of stamps issued specifically for a Masonic organization or event was the pair released by Cuba on June 5, 1956, to honor the inauguration of the Grand Lodge Masonic Temple in Havana. These stamps pictured the new \$3 million 11-story Temple, which occupied an entire city block. This building was topped by a great globe

surmounted by a huge Square and Compasses, emblematical of the universality of Freemasonry. This symbol was visible from all parts of the city. Eight Lodge halls contained in this edifice were finished in a variety of architectural styles. Murals on the ground floor showed the role played by Masons in Cuba's long struggle for independence.

The Temple itself was dedicated in February of 1955 and an estimated 30,000 people participated in a parade, which took three hours to pass a given point. It is sad to note that this first Masonic philatelic release was for a building that is no longer in Masonic use. Perhaps history will reverse itself in the future and the fraternity restored.



Canada's 13th Prime Minister, John G. Diefenbaker, was honored by his native land on June 20, 1980, with a postage stamp. Brother Diefenbaker received his degrees in Wakaw Lodge No. 166, now Birch Hills-Wakaw Lodge No. 127, at Birch Hills, Sask. He later affiliated with Kinistino Lodge No. 1, Prince Albert, Sask., and was an Honorary Member of the Supreme Coun-



cil, attaining the 33° at Windsor, Ontario, in 1959. At the Imperial Shrine Session at Toronto in 1975, Noble Diefenbaker was the recipient of a charter for the new Ottawa Temple and was unanimously chosen as its first Potentate; the new Temple took the name of Tunis.

Brother Diefenbaker served overseas as a lieutenant in World War I until injury forced him to return home in 1917. He received his law degree two years later and opened an office at Wakaw. As a Canadian Progressive Conservative leader, he took office as Prime Minister on June 21, 1957, the first Conservative in that office in 22 years. He appointed Canada's first French-Canadian governor since 1760, the first woman federal cabinet minister and the first Indian senator. His government was defeated in 1963 and he resigned as Prime Minister. He died in 1979.

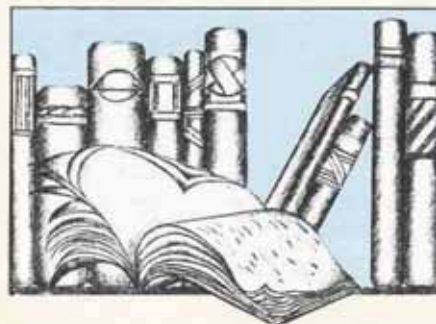






Reviewed by THOMAS W. JACKSON, 33°

## Book Nook



*The Boy Who Cried Wolf: Understanding the Man Who Lies About Masons* by Richard Thorn, M.D. Published in 1994 by M. Evans and Company, Inc., 216 East 49th Street, New York, N.Y. 10017. \$18.95

The author of this book has an extremely interesting background, which qualifies him overwhelmingly to write on the subject. He is writing to counter allegations of fundamentalist anti-Masonic writers and rebuts effectively Ron Carlson's works. The text, however, can be applied as a general response to most anti-Masonic attacks. He concentrates on what he regards as the real issues causing the anti-Masonic attitude, "the theological assumptions" of the fundamentalists. He draws heavily upon quotations from the Bible and the works of Ron Carlson and Albert Pike.

It is important to understand that Richard Thorn was raised as and is a fundamentalist Christian, and his approach in writing this book is from the viewpoint of a fundamentalist Christian; consequently, his work very strongly reflects this belief. He is a fundamentalist by choice, however, not just background. It is also important to understand that not all fundamentalists oppose Freemasonry. In this review, however, we will refer to the fundamentalists who oppose us.

While in high school, he challenged his belief in God and became an "atheist." Upon returning from the Second World War, where he served as a paratrooper, he married a "Christian girl" and returned to the Church. Entering a pre-med program at the University of Akron, he again challenged his Christian belief and became a "militant atheist."

During his residency at Children's Hospital, Thorn "saw true Christian love and personal peace in action." He became a medical missionary with the Fundamentalist Christian and Missionary Alliance Church in Congo, West Africa. He served as a board member of the Full Gospel Businessmen's Fellowship International. He took a leave of absence from his medical practice to attend Ashland (Brethren) Theological Seminary majoring in pastoral counseling. Thorn remains very active in both his church and Freemasonry. He has put a considerable amount of effort and time in studying both.

He has found Freemasonry fully compatible and supportive of his fundamentalist Christian belief and has been stimulated to author this, his first book, not only to counter attacks by men like Carlson but also, more importantly, to show the positive character and compatibility of fundamentalism and Freemasonry.

In taking on the task of disagreeing with men like Ron Carlson, he emphasizes that because we always bring personal experience into our beliefs, it is proper to differ with views but never appropriate to lie about

them. Thorn has no hesitation attacking the lies of those who oppose Freemasonry on theological grounds.

He observes that even though, by tradition, Freemasonry never defends itself, he feels that "the principles of Christian ethics impose a higher obligation on defending the principle than on maintaining courtesy."

Thorn very effectively defends the concept of taking a Masonic oath. He also discusses at length the opposition to Pike's writing regarding the ancient mysteries and the fundamentalists' accusations that they are synonymous with mystery religions taught by Freemasonry.

He responds quite well to the question of why Freemasonry teaches through symbols and allegory, and discusses briefly Leo Taxil's hoax to which some fundamentalists frequently refer.

He makes a very effective presentation in supporting the basic principles, purposes and functions of the Masonic fraternity in the chapters "Blessed are the Peacemakers" and "Our Judeo-Christian Heritage."

The last chapter in the book, "Free Choice," provides a thorough evaluation of the intellectual dishonesty of Carlson, as well as Pat Robertson, and its conclusions are perhaps the best summary we can find on the fundamentalist concept of Freemasonry.

The author has implied that we probably are going to have no effect on those who have their minds closed, but there are also those who are questioning, and to those he has written. I recommend the book highly to Freemasons, to those contemplating Masonic membership and to those who find fault with our craft due to theological misconception.



*Cornerstones of Freedom: A Masonic Tradition* by S. Brent Morris. Published in 1993 by the Supreme Council, S.J., 1733 16th Street, N.W., Washington, D.C. 200090. Hardbound, \$12; softbound, \$8.

Author S. Brent Morris, 33°, is my counterpart as book reviewer for the Southern Jurisdiction's *Scottish Rite Journal*. Ill.: Brother Morris holds a Ph.D. in mathematics and is employed as a senior mathematician at the National Security Agency.

In the introduction, the author admits that he does not pretend to have his book be a scholarly work, which makes it easily readable by those who do not wish to commit considerable time or effort in understanding the written word. As the name implies, it is a book concerning cornerstones and, specifically, Freemasonry's long tradition in relationship with them. Numerous photographs



relating to the purpose of the book are included which should add interest to the reader.

The author has divided the book into seven chapters. The first deals specifically with the cornerstones of prominent buildings in the District of Columbia. The discussion in this chapter relates principally to the cornerstones of the White House and the Capitol.

Chapter 2 discusses the participation of George Washington with the laying of the U.S. Capitol cornerstone.

Chapter 3 describes tools used by speculative Freemasons during cornerstone ceremonies and specifically those used by Brother Washington.

The book's fourth chapter discusses an issue that some find difficult to comprehend — the "lost" cornerstones of the White House and Capitol in Washington, D.C.

The fifth chapter is dedicated to presenting information relating to Masonic participation in the laying of cornerstones of some prominent buildings and structures in the United States. These structures are as diverse as the Erie Canal and the B & O Railroad as well as the George Washington Memorial, the Washington Cathedral, the Holy Protection Monastery in Geneva, Nebraska, and institutions of higher learning.

The sixth chapter discusses the evolution of the cornerstone ceremony as practiced by the Masonic fraternity. I found it interesting that the ceremony for the laying of the cornerstone has shown less variation over the years than did our actual ritual.

The last chapter is a presentation of the thoughts and reasons why cornerstones are laid in the northeast corner of buildings.

The book is very readable and understandable. It does not require deep concentration or extensive time. It can be laid down and picked up at various times without going back to reestablish any flow of information. I would recommend it to anyone wishing to understand more fully the significance of Freemasonry's relationship to the laying of cornerstones.



*Is It True What They Say About Freemasonry: The Methods of Anti-Masons* by Art deHoyos and S. Brent Morris. Published in 1994 by the Masonic Service Association of the United States, 8120 Fenton Street, Silver Spring, MD 20910.

This book, authored by Art deHoyos and S. Brent Morris, has been published by the Masonic Service Association with the assistance of the Masonic Information Center. The Masonic Information Center was formed with the encouragement and financial support of Brother John James Robinson. The foreword to the book is written by James T. Tresner, II. Brothers deHoyos and Morris have both been recognized in recent years for their Masonic writings, and Brother Tresner, also a noted Masonic author, came into prominence recently as one of the foremost and articulate defenders of the craft against anti-Masonic fundamentalist attacks.

As stated in the foreword by Tresner, the book is not intended to be an exhaustive defense of Freemasonry,

and the authors express in the preface that there is no attempt to answer every charge. The book does provide a general response to some of the more common attacks against us.

The purpose of this work is to provide Freemasons with a condensed review of how anti-Masonic writers go about their method of attacking Freemasonry — methods which utilize lying and deception in various forms to mislead the uneducated in Freemasonry, encouraging Freemasons to question their membership in the craft. They also use the same methods to deceive the public to convince them that Freemasonry is what they say it is and not what it truly is.

The authors discuss what constitutes a regular Grand Lodge. They have also clarified what constitutes Masonic authority, emphasizing that no individual, no matter how prominent in the craft, speaks for the craft unless authorized by the Grand Lodge. Every jurisdiction has its authority within the Grand Lodge and not individuals within the jurisdiction. They have emphasized that in dealing with the Church anti-Masons seek out someone who has the authority to speak dogmatically on teaching and doctrine, but in Freemasonry there is no such authority.

Considerable emphasis is given in the book to the dissection of "Taxil's hoax." The authors have taken Taxil's hoax, which has been cited on numerous occasions by anti-Masonic authors to condemn Freemasonry even though it has been known for years to be untrue. They reprint the more prominent translations describing how the anti-Masons utilized them to attack the craft. The book compares Leo Taxil's implied quotation of Pike and the way it was propagated by showing translations by Mr. de la Rive's quotation from his 1894 book, *The Woman and Child in Universal Freemasonry*, (in original French), a modern translation in English and its partial translation of the work of Lady Queenborough's *Occult Theocracy* in 1933. They then present quite clearly specific points wherein the quotations are shown to be inconsistent with the truth.

One chapter is devoted to the Rev. Ron Carlson and another chapter to Rev. James Dayton Shaw. It is clearly illustrated that both men not only use the practice of deception but also make no hesitation to use outright lies to achieve their ends.

The book succeeds in its purpose of showing to the reader that at least some of those who oppose Freemasonry are willing to sacrifice their own moral ethics to achieve their end. They contribute to the destruction of the concept that ministers of faith operate on a higher plane of honesty than we might necessarily expect from the average human being. In addition, the book achieves well the aim in displaying general methods used by many who would choose to attack us.

This book should prove helpful in educating our average member and providing for him some information that he might use not only in discussing with others who might raise questions about the craft but also in allaying fears that might develop in his own mind after listening to some of our opponents. It is an easily readable book. It would be an asset in the library of every Freemason.



## AN AMERICAN TREASURE

Continued from page 11

At 62 years of age, Sousa was enlisted into the U.S. Navy on May 31, 1917, and assigned to the Great Lakes Training Station near Chicago. He was enlisted as a lieutenant in the Naval Reserve at a salary of one dollar per month. His services in the "war to end all wars" was outstanding, and a financial windfall for the U.S. Government. Sousa formed a large military band which played at Liberty Bond rallies, Red Cross functions, and recruiting drives. As in his Marine days, the bandmaster marched at the head of his "jackie" band as one of the boys. He shaved off the full beard he had worn his entire adult life, in order to appear younger; and worked furiously to train musicians. Altogether, he trained 3,000 bandmen for the navy, while raising some 21 million dollars in the bond rallies.

Although he had been a critic of the traditional low rank given military musicians, he refused promotion during the war. Later, as an inactive reserve officer, he was promoted to Lt. Commander. He was proud of his uniform and wore it on important occasions the balance of his life.

Following WWI, Sousa reassembled his huge band, sometimes numbering as many as 100 musicians, and continued his traditional touring throughout the U.S. Following the 1925-26 season, however, he began to shorten his tours. The inroads of advancing age, and the demand of other activities all affected his decision.

On one occasion, a friend brought Thomas A. Edison and Sousa together, hoping the two great men would establish a cordial relationship. All went well until Edison mentioned that he did not care for Mozart's music. The conversation became increasingly brittle, and the meeting ended on an exceedingly cool note. Sousa's well-publicized dislike of recorded music was well known to Edison, and former criticism no doubt fueled the spirited exchange. Sousa's attitude toward recording gradually softened, however, and both men expressed admiration for the other in later years.

John Philip Sousa, with Victor Herbert and several other prominent composers, were charter members of ASCAP, the American Society of Composers, Authors, and Publishers. Dur-

Sousa composed 136 marches. Here are some of the popular ones:

*The Gladiator*, 1886  
*Semper Fidelis*, 1887  
*The Washington Post*, 1889  
*Liberty Bell*, 1893  
*El Capitan*, 1896  
*King Cotton*, 1896  
*The Stars & Stripes Forever*, 1897  
*Hands Across the Sea*, 1899  
*Nobles of the Mystic Shrine*, 1923

Some of his 15 operettas:

*The Smugglers*, 1882  
*Desiree*, 1884  
*El Capitan*, 1896  
*The Bride Elect*, 1897  
*The Charlatan*, 1899  
*The Free Lance*, 1906  
*The American Maid*, 1913

ing 1924, Sousa was active in campaigning for royalties from the broadcast companies for playing copyrighted music. He was joined by many musicians in this fight, one of whom was Paul Whiteman, the "King of Jazz." Sousa appeared before Congress three times, his last in an attempt to secure higher rank and pay for military musicians. In the final years of his life, he also became deeply interested in the development of school bands and orchestras, and fulfilled many requests to be a guest conductor at their affairs.

Ten thousand letters in 1929 from music fans persuaded Sousa to agree to broadcast the "Sousa Band" radio concerts over NBC, sponsored by General Motors. The musicians were not the regular band members, but rather former members living in the New

York area. Sousa made rare appearances as a radio conductor, disliking the prospect of a microphone and playing to an unseen audience. These assignments were usually delegated to an assistant, sometimes Herbert L. Clarke.

His final tour, a two-week swing, was conducted in 1931, just eight weeks before his 72nd birthday. Sousa's final concert was on February 27, 1932, in which he conducted the Marine Band, following an appearance leading the combined Army, Navy, and Marine Corps bands in front of the capitol in Washington, D.C., in celebration of the 200th anniversary of George Washington's birth.

One of Sousa's best-kept secrets was an injury he sustained in 1921 while horseback riding. For years the public did not realize he had lost virtually all use of his left arm.

Sousa accepted an invitation to conduct the Ringgold Band of Reading, Pa., on their 80th anniversary concert, March 6, 1932. Previous to his arrival, he had been preoccupied with religious thoughts. He conducted a rehearsal of the band on the day before. It was the last time he would conduct the "Stars and Stripes Forever." After talking with a former band member, Albert Meyers, until after midnight, Sousa retired. During the night, his secretary, sleeping in an adjacent room, was awakened by severe coughing from Sousa's suite and summoned help. The doctor discovered John P. Sousa dead from a heart attack at 1:30 a.m. on March 6, 1932. He was 77 years of age.

The body, clothed in Sousa's naval officer uniform, reposed in state for public viewing in the band auditorium at the Marine Barracks in Washington. The Marine Band broadcast several memorial programs, and one aired on March 9 was announced by a young radio newcomer, Arthur Godfrey.

The mortal remains of John Philip Sousa were interred in the family plot at the Congressional Cemetery in Washington, while the ceremony was described on radio to millions of U.S. citizens who paused to pay their respects to the greatest musician in their lifetime. The immortal Sousa bequeathed a vast legacy of music to his beloved country, and his place in history was secure. The name of the "March King" is still familiar to millions and it will be so in ages still to come. Sousa was simply unique and a genuine American treasure!

The march "Under the Double Eagle" is frequently attributed to Sousa but was actually the work of Austrian bandmaster Joseph Franz Wagner (1856-1908). Widely known in Europe under its original title "Unter dem Doppeladler," it was originally published by J.W. Pepper in 1896 and was not written as a Masonic march.



## ■ Kids reflect parent's self-esteem

Psychologists at the University of Washington report that children who feel their parents are happy, loving and cooperative tend to have high self-esteem and feel generally good about themselves.

As reported in *Parenting* magazine, the experts note that children feel better about themselves when parents encourage them to do their homework and chores, and then compliment them for their work.

## ■ Accepting retirement

Most people look forward to their retirement, but many are unprepared for how they will feel when they no longer see fellow workers every day. Jim Warters, author of *To Be a Man: In Search of the Deep Masculine* (Jeremy P. Tarcher, Inc.) says these are typical feelings as a person begins retirement:

1. Continuing to think about the job and imagining being back at work;
2. Hanging on to elements of work life;
3. Unexpected anger and sadness over the loss of an important part of life;
4. Acceptance and appreciation of retirement. It is not easy to change to an entirely new way of living.

## ■ Correcting credit reports

The editors of *Smart Money* magazine requested their credit histories from national reporting agencies.



"Give me a break, I had to wear it. My mother-in-law made it."

# Life is a Family AFFAIR

They found many errors such as misspelled names, incorrect employers and errors about accounts and loans. To check your own credit report, call TRW at (800) 392-1122 (one free report a year); Equifax at (800) 685-1111 (\$8 per report), or Trans-Union at (312) 408-1050 (\$8 per report). Routinely correcting credit reports is a wise move. Incorrect information could block a loan or mortgage application, delaying its completion by weeks.

## ■ Street smarts

Always remove badges and name tags when leaving a meeting or a family reunion. The badge identifies you as an out-of-towner, and that information could be useful to a mugger, or a dishonest cab driver.

## ■ A packing plus

Garments that wrinkle easily, or have to be ready to wear on arrival can be sealed into plastic bags like those used by dry cleaners. Small air spaces reduce crushing.

## ■ How to build strong bodies, good families

If you are looking for an activity that strengthens family bonds and builds healthy family bodies, family walking trips may be right for you.

Outdoor recreation brings families closer because it entails cooperating and sharing experiences, according to family therapists. But walking is an ideal choice because it's not competitive and can be enjoyed by family members of various ages.

You can make it more fun by playing a game or two while you walk. Try "Guess what I see," using the 20-questions technique. Visual

scavenger hunts through the neighborhood or over a one-mile course are enjoyable. And mystery-destination walks are highly recommended. They could end at a park, a restaurant, a zoo or at a friend's house.

Walking does more than encourage togetherness and health; it allows busy families to take time to appreciate each other. It encourages creativity as children suggest new routes and shortcuts.

## ■ Try 'generous love'

When a marriage matures, you can tolerate differences in each other. If she's social, and he's a couch potato, it's okay for her to go out socially and for him to be home watching the ball game.

Each one is happy that the other is having a good time; and neither one resents the other.

That's generous love. Selfish love is when she drags him out or he keeps her home. But that's not really love; that's control.

It takes generous love to survive the large and small events of a long relationship. It takes generous love to keep on listening to each other—and to learn from each other.

—From Edward Clafin in *Family Matters: Healing in the Heart of the Family* (Dutton)

## ■ Teach your teen to mow safely

Grass cutting is a traditional task for teenagers. Power mowers make the job easier, but youngsters must be instructed on how to use them safely. Here are some matters to discuss with your grass cutter:

- Insist that they wear goggles to protect their eyes, and long pants.
- Cut grass only during the day.
- Never cut wet grass. If it's damp enough for shoes to slip, it's too wet.
- Clear the area of sticks, rocks, toys and other objects that can be thrown by mower blades, but don't pick up debris while cutting grass.
- Never let kids play in the cutting area. You can't hear them.
- Use extreme caution on slopes or hills, and never leave a running mower unattended.



# Views from the Past

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

## How to

### Wisdom in All Things

If there is any one thing that Freemasonry instills in its adherents above all else, it's the need for Wisdom. Few men achieve it, but all should strive for it. It can come only from knowledge, which comes from study, and experience. From the moment you entered a Masonic lodge as a candidate for the Entered Apprentice degree, you have been studying, learning, and experiencing those things that help bring wisdom. Your knowledge grows as you experience the lessons taught in the Master Mason degree. By continued study of the ritual and what lies be-

hind it, your knowledge will increase.

The groundwork for your journey toward wisdom has been laid. By continued study of Masonic philosophy, symbolism, and its history, you will be traveling toward the ultimate goal of Freemasonry — wisdom in all things. Many men are knowledgeable, good and bad. Few men are wise. And no man who is really wise can be anything but good.

— From Allen E. Roberts, *The Craft and Its Symbols*, 1974.

No vehicle of thought has had so many "hitch-hikers" aboard as has the literature of Freemasonry, many having distorted its history or added grotesque themes to its simple, ethical, and moral doctrine. Because imaginative and often preposterous writings of innumerable authors have had an unavoidable and sometimes unfortunate effect in shaping concepts of Freemasonry, both within and without the fraternity, it is advisable to treat, first and out of the usual order, the causes and development of these ideas.

Much so-called Masonic writing has been worthless or misleading. No work published prior to 1860 upon the historical phase is of any value whatever, and many of earlier or later dates upon symbolism and philosophy are quite undependable. Error in the former class arose from the failure of authors to make any investigation of facts about the ori-

#### IN MEMORIAM

##### III°. Charles Edward Daniels, 33°

III°. Charles E. Daniels, 33°, an Active Emeritus Member of the Supreme Council and former Deputy for Delaware, died on February 26 following a period of declining health.

He was born in Scranton, Pa., in 1903 and attended the Public Schools of Scranton, graduating from Technical High School in 1921. He studied engineering at Rensselaer Polytechnic Institute and was graduated with the degree of Electrical Engineer in 1925.

On Nov. 10, 1928, he married Harriette Elizabeth Andrews of Scranton, who predeceased him in 1979. He later married Pearl G. Herlihy, who survives along with his son, a daughter, and three grandsons.

III°. Brother Daniels was engaged in engineering work for his entire professional career. He started as an assistant electrical engineer for Scranton Electric Company. In 1928, he joined E. I. duPont de Nemours and Company. Following positions of increasing responsibility in design, construction, and research, he became Assistant Chief Engineer in 1959, from which position he retired in 1968. His work involved supervision and administration of new product development, process improvement, and design and construction of new plants and modernization of old, for many DuPont product lines. During and following World War II, he was engaged in extensive DuPont work for the U.S. Government, including the atomic energy program of the Hanford Works of the Manhattan District and the Savannah River Plant of the Atomic Energy Commission.

Raised a Master Mason in Peter Williamson Lodge No. 323, F. & A.M., Scranton, Pa., in 1928, he transferred to Temple Lodge No. 11, A.F. & A.M., Wilmington, Del., in 1934 and served as its Worshipful Master, 1940-41. He was elected Junior Grand Warden of the Grand Lodge of Delaware in 1957, Deputy Grand Master in 1959, and Grand Master in 1960. He was a member of the York Rite Bodies in Wilmington, Del.

III°. Brother Daniels completed the Scottish Rite degrees in the Valley of Wilmington on April 25, 1929, and became a line officer in the Chapter and Consistory, serving as Most Wise Master in 1949-50. He was the First Lieutenant Commander of Wilmington Consistory at the time of his election as an Active Member. He also served as Trustee of the Consistory for several years.

He received the 33° in 1960, and was crowned an Active Member in 1968. Elected Deputy for Delaware in 1974, he served in this capacity for four years. In 1971 he was appointed the Grand Representative near the Northern Jurisdiction for the Supreme Council of Ireland, a position he was still holding. He became an Active Emeritus Member in 1978.

III°. Brother Daniels served on the following Supreme Council committees: Special Committee on Financial Structure of the Rite, 1968; Special Committee on Museum and Library Building, 1969-72; Promotion of the Rite, 1970; Library Committee, 1970; and Buildings and Properties, 1971-78, Chairman 1974-78.



# Read Masonic Literature

gin of the Society, carelessness and imagination having full play. As for the latter class, chance or insignificant resemblances between the symbols and ceremonies of Freemasonry and those of ancient times led to unwarranted and often absurd conclusions. Masonry has no censor of books nor any official agency for the dissemination of information about itself, and full advantage has been taken of that liberty, provoking Hallam (*Middle Ages*, 1818048, Vol. III p. 359) to exclaim:

"The curious subject of Freemasonry has been treated of only by panegyrists or calumniators, both equally mendacious."

A Masonic literature can hardly be said to have existed prior to the latter half of the 18th century, and the light which might otherwise be cast upon the critical half century following the establishment of the first symbolic Grand Lodge in 1717 is regrettably lacking.

It was the invariable practice of all writers, prior to the American Civil War, to trace the origin of the fraternity to remote ages of the past. This is undoubtedly attributable to the fact that the Gothic Constitutions contained legends which gave credit to Jubal, son of Lamech, who lived before the Flood, for the invention of Masonry or Geometry, the two being treated as synonymous, and recounted the participation of Masons in the erection of the Tower of Babel and of King Solomon's Temple, all of which fancy was greatly expanded and particularized by Dr. James Anderson in a preface to the *Constitutions* adopted by the Grand Lodge of England in 1723. This fabulous tale [is] exceeded in absurdity only by the revision of it in the second edition of those *Constitutions* in 1738 by the same author.

Masonic literature may suffer from something resembling Bentham's law of money; the bad often drives the good out of the market, for, so widespread has been the effect of Pagan Mysticism and spurious "symbolism," particularly, on the public, that it is common to find in the book-stores works on Freemasonry on the same shelves with

those on Theosophy, Astrology, Occultism, Alchemy, Hermeticism, Rosicrucianism, Asceticism, Magic, and Necromancy.

It is necessary to observe in conclusion that the term, Masonic literature, is applied to everything that is written about Freemasonry by either those well informed or those not informed at all upon the subject, by either those who search for facts or those to whom facts are a tedious drag on imagination, and by either those who genuinely try to find out what Freemasonry is and those who are solely concerned with what they think it ought to be.

How, then, can one know what is true and what is false; and how can one know when he is reading an authentic work and when not?

The answer is: only by study and experience; by much the same process which renders the expert capable of pronouncing a stone a gem or a worthless imitation.

— From Henry Wilson Coil, *A Comprehensive View of Freemasonry*, 1973.

## Proficient Committee

The visitor arrived at a small Virginia lodge early and requested to be examined. Two Past Masters and a newly raised Mason served on the Committee. The visitor was really put through the paces as the Past Masters used the examination as an instruction tool for the other member.

After extensive examination, the visitor signed the register, listing his title as a grand officer in a sister jurisdiction.

After the lodge was opened, it fell the lot of one of the Past Masters who had served on the Committee to present the distinguished visitor. In presenting and introducing him, he said, "I am pleased to inform you that our Right Worshipful Brother has examined your Examining Committee and found them proficient."

— From Stewart M. L. Pollard, *Tied to Masonic Apron Strings*, 1969

## 'Quick Quotes'

We usually see only the things we are looking for — so much so that we sometimes see them where they are not.  
— Eric Hoffer

The key to everything is patience. You get the chicken by hatching the egg, not by smashing it.  
— Arnold Glasow

How a person masters his fate is more important than what his fate is.  
— Wilhelm von Humboldt

It's easy to make a buck. It's a lot tougher to make a difference.  
— Tom Brokaw

High expectations are the key to everything.  
— Sam Walton

No matter what accomplishments you achieve, somebody helps you.  
— Althea Gibson

Ability will never catch up with the demand for it.  
— Malcolm S. Forbes

There are no secrets to success. It is the result of preparation, hard work, learning from failure.  
— Gen. Colin Powell

We all admire the wisdom of people who come to us for advice.  
— Jack Herbert

If you haven't any charity in your heart, you have the worst kind of heart trouble.  
— Bob Hope

Nothing in fine print is ever good news.  
— Andy Rooney

Thanks to the Interstate Highway System, it is now possible to travel across the country from coast to coast without seeing anything.  
— Charles Kuralt

Give a man a fish, and you feed him for a day. Teach a man to fish, and you get rid of him on the weekends.  
— Gary Apple



# HealthWise

*A guide to good health & fitness*

## ■ Knee cartilage transplants

Each year more than a million North Americans with injured knees have part or all of the cartilage removed. Most patients develop arthritis, and over 200,000 resort to replacing the knee with an artificial joint. Now physicians are experimenting with cartilage replacement with tissue from deceased donors. Results are encouraging, according to California Pacific Medical Center in San Francisco. Rejection of cartilage is not a problem because little blood is present in the tissue.

## ■ Driving and prescription drugs

A recent report shows the dangers of driving under the influence of drugs prescribed for sleeping problems, anxiety, or depression. Driving and Medicaid records for more than 16,000 people aged 64 to 84 indicate that drivers taking tranquilizers and antidepressants had a 50 to 100 percent higher risk of accidents with injury compared to drivers not on these drugs. Drugs remain in the body for up to 72 hours.

## ■ Vitamin C and heart disease

A National Health and Nutrition Examination Survey of over 11,000 people shows that men who averaged 150 mg of vitamin C per day were 42% less likely to die from cardiovascular disease than men in the lowest intake group. Women had a 25% lower death rate from heart disease.

The study does not prove a cause-and-effect relationship because findings are based on a survey, but ten important factors were taken into consideration such as smoking, disease history, and race.



Vitamin C is not the cure-all for everything from colds to cancer, but evidence is building to show it plays an important role in preventing certain diseases.

## ■ All kids can be savvy snackers

Kids can become savvy snackers and healthy eaters and all it takes is a little game of "follow the leader."

Fact is, according to New York City public school dietitian Deanna Milsky, kids eat the food they see their parents eating.

"There is an overwhelming link between the food choices children make in the school lunchroom and those they make at home," says Milsky. "Studies have shown that children who are encouraged to eat a variety of foods at home are the ones who, when on their own, choose well-balanced lunches and nutritious snacks."

## ■ Preventing, relieving hand pain

Carpal tunnel syndrome (CTS) has received more attention recently because computer operators have suffered with it. But CTS isn't new. It has been called washerwoman's thumb, telegrapher's arm, writer's cramp and other monikers.

CTS occurs when the membrane that lubricates tendons in the wrist becomes inflamed and thickens. It presses the median nerves against bones in the carpal tunnel, causing numbness and pain. Physicians at the Mayo Clinic recommend these steps for preventing CTS:

- If you feel pain in your wrist, give it rest. If you use your hands for long periods of time, take short breaks even if you never have pain.
- Don't hold your hands in the same position or keep wrists flexed for long periods of time.
- Don't sleep on your hands.
- When typing, use a light stroke. Don't rest your wrists on the keyboard or desk. Keep your fingers lower than your wrists.
- Consider your off-the-job activities. CTS may be aggravated by wringing motions, playing musical instruments, knitting, or using power tools that vibrate. For home computer owners this caution: Skip those long computer games.

## ■ Back trouble

Back trouble is the great leveler, hitting as much as 70% of the population sooner or later. The American Academy of Orthopedic Surgeons says low back pain is the most common disability among those 45 and under.

You're a candidate for low back pain if you're out of shape, if you overexert doing something you aren't used to, or if you don't warm up muscles and joints before plunging into an activity.

Most back pain will get better by itself. Orthopedists most often recommend lying down for a day or two, aspirin, ice and warm baths. If the pain is still around several days later, call the doctor. An orthopedist, who specializes in bones and joints is a good choice, but your general practitioner usually can help too.

An analysis of the pain could show it is caused by a disk problem, from muscle spasms, or arthritis. Stress, overload, and other lifestyle-related conditions contribute to the problem.

About 90 to 95% of patients are helped by physical therapists who will work out an exercise program designed to increase flexibility and strength.



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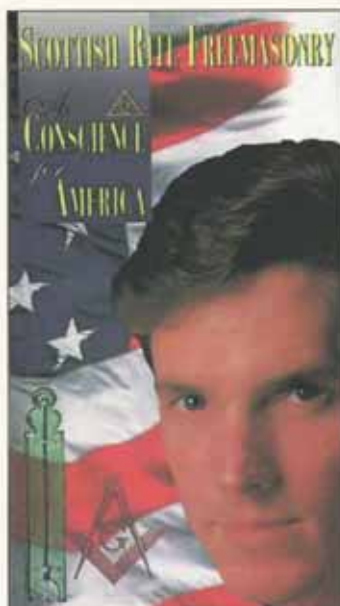
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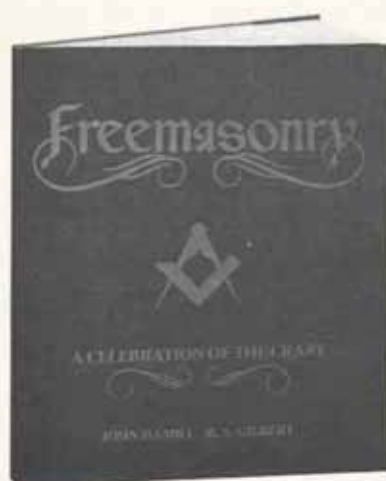
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## The Mind's Eye Schizophrenia Research

As readers of this column know, the major effort of the Schizophrenia Research Program of the Scottish Rite is research on schizophrenia and related mental disorders, including research on basic brain biology that will make finding the cause — and, hopefully also prevention and cure — possible. Less well known, perhaps, is the program's small but significant work in advising people who have friends or relatives afflicted with mental illness.

**Searching for information.** Because the Scottish Rite Program is well known, the Director receives many calls asking for information about schizophrenia. Many of these calls do not concern mental illness in a Masonic family, but in someone known to a member of the fraternity. Because Masons are active in community affairs, and are respected as people one can trust in times of trouble, it is natural that people who have relatives and friends with mental illness should turn to the Masonic fraternity for help.

Of course, we have to explain that we do not provide clinical services or support hospitals for the mentally ill. From the first days of the program, its founders realized that far greater funds than we could provide would be necessary to offer clinical services. We also have to explain to callers that we cannot provide clinical advice over the telephone; but we can listen to the problem, and try to suggest psychiatrists, hospitals, or support services that can help. Frequently callers seek "second opinions" about a diagnosis (Is it really schizophrenia?) or about treatment (Are there new medications that would be more effective?). Families hope we will know where to turn for answers, because we support work at the forefront of research.

**New technology on the way.** Our efforts make a small dent in the problem of providing psychiatric care, but it also makes us aware of how many people are still not getting adequate help.

One hope for making psychiatric care more available is teleconsultation — taking advantage of the "electronic superhighway" to permit doctors and nurses to be in touch with specialists in teaching hospitals by closed-circuit television. The technology is already on hand, and doctors and patients who have tried these services in pilot programs find that they work. Funding for teleconsultation is in its infancy, but the Schizophrenia Research Program will closely watch these developments, even as it continues to place its major effort on research that will someday bring us prevention and cure.



# OUR READERS RESPOND

## Color code

On the whole, I find the article ("Jewels of the Craft," Feb. 94) quite interesting, but there is a small but significant error. The author mentions "the four Royal Arch Capitular or 'purple' degrees." Capitular is not part of the name; therefore it should be "Royal Arch (Capitular) degrees." More importantly, the color of the Royal Arch is red. Purple is the color of the Council of Royal & Select Masters. It appears that he was confused by the use of the word "Royal" in both names.

Donald S. Robinson, 32°  
North Billerica, Mass.

## Secrets

Your new feature ("Q & A about Freemasonry," Feb. 1994) is a breath of fresh air. This type of simple, straightforward information has been needed for a long time. I must disagree, however, with one of your answers. Freemasonry is indeed a "secret society," and to try to avoid the obvious is disingenuous at best and misleading at the worst.

## Q & A about Freemasonry

**Q:** Who was Prince Hall?

**A:** Prince Hall, a free black clergyman serving a congregation in Cambridge, Mass., was one of 15 free black men initiated into Freemasonry in 1775 in a British Army lodge whose members were stationed in Boston. In 1787, Hall received a charter from England to form a new lodge of black men. With the merging of the Ancients & Moderns into a United Grand Lodge of England in 1813, Hall's lodge was among some 70 lodges in this country that were dropped from the roster. Although not officially recognized by most Grand Lodges, the current Prince Hall Grand Lodges bear the name of this 18th-century Mason.

The answer given addresses the issue of subversiveness, not secrecy. In common American English, a "secret society" has little to do with being subversive.

There is no dishonor in being a secret society. It is a commonly accepted term used to describe many civic organizations as well as several unsavory ones.

Webster's *New World Dictionary* has this: "secret society, any organized group that conceals some of its rituals and other activities from nonmembers." There are all sorts of secret societies: the Boy Scouts' Order of the Arrow, college sororities, Freemasonry, Odd Fellowship, the Mafia, and the Ku Klux Klan.

Perhaps we should concentrate on what Freemasonry is *not*: subversive, traitorous, criminal, or illegal. To deny that we are a secret society is a futile attempt to redesign the

language to suit us. It also gives free ammunition to our enemies, who will gleefully point out our "devious" ways.

While our members may need a simple answer, it just doesn't work here.

Our answer to the question should be, "Of course we are a 'secret society,' just like the Elks, the Knights of Columbus, and college fraternities and sororities. So what?" Then we say it's more accurate to use "a society with secrets" because membership, lodges, and meetings are so well-advertised.

I respect your desire for a simple answer, but I must strongly, emphatically, and completely disagree with you here. I fear it's a matter of time before this "simple" answer is used against us.

S. Brent Morris, 33°  
Columbia, Maryland

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# Footnotes\*



**\* Answering in style.** During a recent membership drive for a local public television station, members of the Scottish Rite Valley of Bloomsburg, Pa., volunteered their services to answer the phones. Twice a year civic groups provide this service during pledge breaks, and they receive viewer coverage at the time. The station has a viewer audience of four million.

When the Scottish Rite Masons arrived for duty, the camera crew was amazed. The volunteers were all wearing tuxedos. Said Valley Secretary Luther Black, "We dressed in tux to convey the dignity we ascribe to our fraternity, and it apparently created a very favorable impression, not only to the TV staff but also to the viewing public, according to numerous comments we received."

As the cameras scanned the area, the banner "Masons Keeping the Promise of America" was visible. Also prominently displayed was a print of the new painting "Friend to Friend," which had been commissioned recently by Grand Master George H. Hohenschildt, 33°. During the evening, Commander-in-chief Robert L. Dlupe, Jr., 33°, and Secretary Black were interviewed on tape to give their thoughts on the need

for public television. The interview will be aired at a later date.

**\* Renewing the spirit.** During his visit to New Jersey in March, Grand Commander Ralston dedicated a new Founding Fathers Memorial Pavilion in the Scottish Rite Cathedral for the Valley of Northern New Jersey. The pavilion was designed by Robert E. Ellsworth, 32°, dean of the Cathedral School of Masonic Studies, and was constructed by a group of members under the direction of Kenneth F. Springle, 32°.

Describing the new pavilion as "unique" in the Northern Jurisdiction, Ill.: Brother Ralston said, "We are not here just to idolize the past. We are here to aspire to their dedication, commit ourselves to their accomplishments and renew the spirit that motivated them to stand firm. This pavilion underscores the responsibility that rests with us. The great leaders who fashioned a nation from the principles of Masonry have passed the mantle to us."

**\* Who is she?** Peter Lanka, the Secretary for the Valley of Trenton, N.J., got a chuckle recently when a

catalogue of women's fashions arrived at the office addressed to "Ms. Rose Croix." Brother Lanka checked his files to make sure he didn't have a member by that name, and said, "It's amazing what some enterprising marketing agent will think of."

**\* Tee for treasurer.** Gerald A. Stahl, a member of the Valley of Rochester, N.Y., has been elected treasurer of the United States Golf Association. Brother Stahl is a member of the Oak Hill Country Club in Rochester and was co-chairman when the U.S. Open was held there in 1984 and 1989. He has been on the executive committee since 1989.

**\* The Sunshine Man.** For many years, when Ill.: Harry E. Tice, 33°, of Atlanta, Georgia, heard that someone was sick, he would send a get-well card. Most of the recipients had never met him and probably had never heard his name. He would send the cards anywhere in the country. In earlier years he would make frequent visits to hospitals as a field agent for the Masonic Service Association's Hospital Visitation Program. Arthritis curtailed his visiting, but it didn't stop him from writing notes. He always had a way of looking at the bright side and not dwelling on his adversity.

The Georgia legislature bestowed on him the title of "The Sunshine Man." His Shrine Temple issued him a fez bearing the word "Sunshine."

On Feb. 15, at the age of 88, Ill.: Brother Tice passed away. Perhaps the rays of hope that he spread have been passed on to others who will continue to carry on the work of "the Sunshine Man."



RICHARD H. CURTIS, 33°  
Editor



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