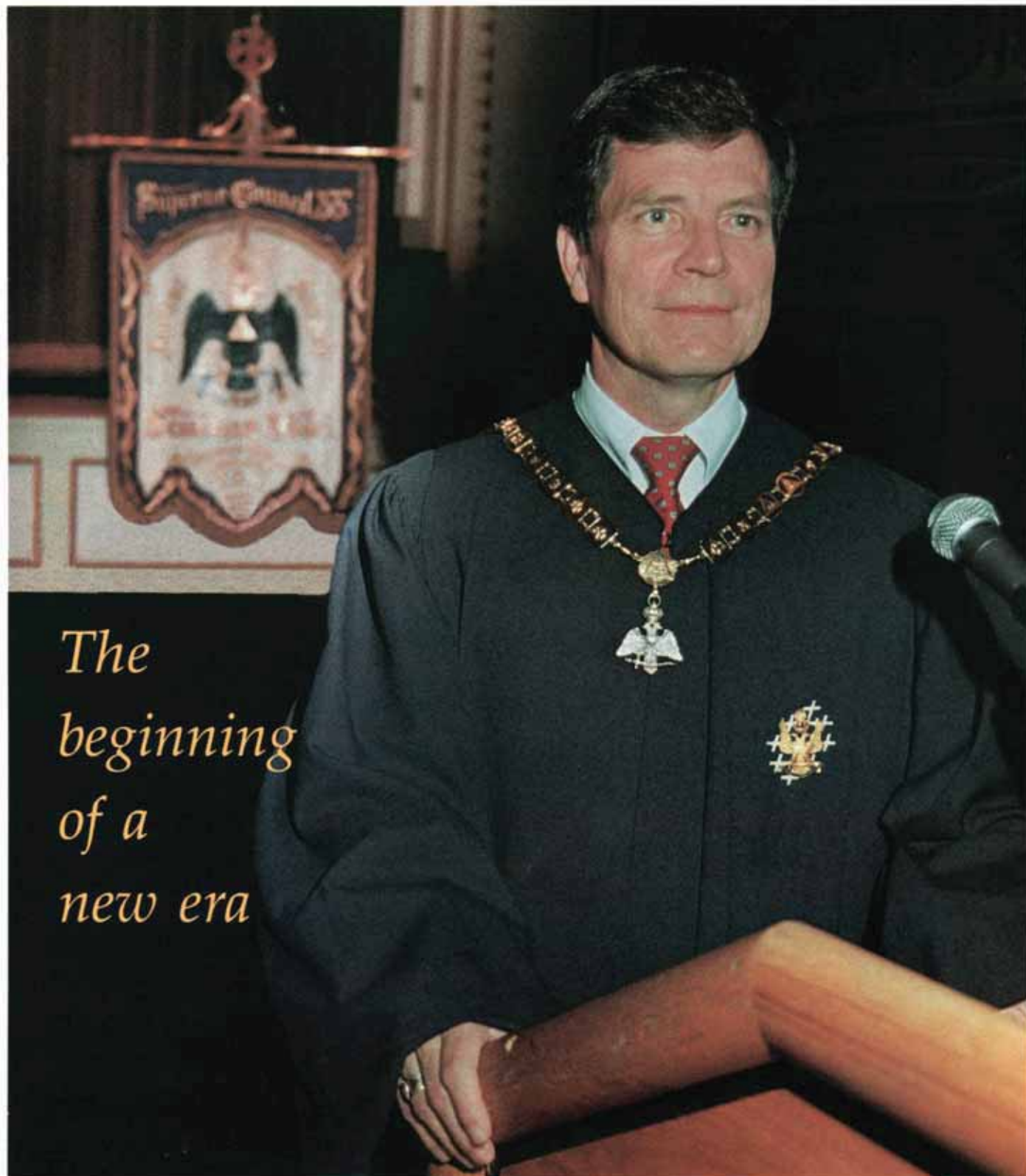


THE NORTHERN LIGHT

Vol. 24 No. 4 NOVEMBER 1993

A WINDOW FOR FREEMASONRY



*The
beginning
of a
new era*

Setting the Course

Whether it's in business, government, nature, and even the family, there is the inevitable changing of the guard. It happens everywhere — including the Scottish Rite.

As I entered the Sovereign Grand Commander's office at our headquarters in Lexington for the first time recently, I thought of our most recent Scottish Rite leaders.

My mind went back more than 30 years to when I became a Mason. My Scottish Rite association began when George Newbury of New York occupied the office. He offered Freemasonry a vibrant vision of our great fraternity's role in founding, building and leading this nation in its first two centuries. Because of his message, we all felt an incredible sense of pride as Masons and Americans.

Stanley F. Maxwell added a very special dimension to our lives during his decade as Sovereign Grand Commander. Stan Maxwell showed us how much we could accomplish — how far we could reach — as Scottish Rite Masons. He told us we could scale the heights. And that's exactly what we did. Then he congratulated us for our success!

When Francis G. Paul became Commander, he quickly focused our attention on dealing creatively with the mounting membership problems of Freemasonry. But he didn't just talk. He took action! He led us into a national alliance with Masonic bodies across the country and served as the catalyst for launching the far-reaching program of "Masonic Renewal."

To stand in this tradition is to sense an awesome responsibility — as well as an unusual opportunity.

Where do we go from here? Quite honestly, I would expect you to want to know how I see the road ahead for the Scottish Rite. What course should we take?

Not long ago, I heard about a Scottish Rite Mason who oftentimes wears an interesting little gold pin. He calls it an ESS pin.

It's quite a conversation starter since those he meets ask him, "What's ESS?" And he replies, "It's what every customer wants — enthusiasm, solutions and service."

When you think about those three words — enthusiasm, solutions and service — they hold an important message for the Scottish Rite.

You and I have every reason to demonstrate enthusiasm about our fraternity. Yes, we have a membership problem. There's no way to hide it. It's real. As a group, we are getting older and we need to attract younger men. This is a tough task and we're going to work on it.



ROBERT O. RALSTON, 33°

But let's set the record straight — very straight. Just because our numbers are down does not mean we must be down in the mouth! My personal experience indicates that the lodge and the Scottish Rite are the best places in the world to find friends who will be with you through thick and thin.

Both individually and as a fraternity, we have every reason to exude enthusiasm!

As Masons, we have solutions for the lives of men today and in the years ahead. In fact, *answers* is what Masonry is all about. Masonry is ritual acted out in our lives. Right and wrong are not just teachings — they are real to us. We take seriously the dividing line between acceptable and unacceptable.

Freemasonry is a vast resource for finding the right solutions. It's our job to find new ways to communicate this power of Freemasonry.

Masonic charity begins with service. The Scottish Rite is a powerful — though largely untapped — force. Within our membership, we have men in every walk of life. Every profession is represented. Our members come from every possible occupation.

Our biggest job must be to put all our energy and talent to work! As this occurs, we'll actually be helping to rewrite the meaning of the Masonic concept of charity. Our members and those outside our fraternity need *us*, not just our donated dollars. The Scottish Rite and Freemasonry can become a vast nationwide network relating men and ideas for meeting needs.

It's just such service that changes the world — for the better.

As your Sovereign Grand Commander, I am committed to a fraternity that demonstrates enthusiasm, solutions and service to the fullest.

I am committed to making it possible for every member of the Scottish Rite to find a way to demonstrate his special talents, his unique experience, his commitment to Freemasonry.

If we possess sufficient dedication to make this happen, all of us will have achieved a new sense of excellence — of what it means to be Masons.

A stylized cursive signature of Robert O. Ralston.

Sovereign Grand Commander

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

SOVEREIGN GRAND COMMANDER
Robert O. Ralston, 33°

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About the Front Cover



A new era begins as Sovereign Grand Commander Robert O. Ralston takes over the reins of the Supreme Council. He succeeds retiring Commander Francis G. Paul.

A WINDOW FOR FREEMASONRY

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Ralston Succeeds Paul

New Grand Commander heads Supreme Council

At the age of 54, Ill.° Robert O. Ralston, 33°, becomes the youngest Sovereign Grand Commander to head the Scottish Rite Supreme Council since Leon M. Abbott in 1921. Ill.° Brother Ralston was unanimously elected by the Active Membership at the Supreme Council Annual Session in Boston on Aug. 30, to succeed retiring Grand Commander Francis G. Paul, 33°, and was officially installed on Sept. 1.

The young Grand Commander, however, is no newcomer to the fraternity. He was raised a Master Mason 33 years ago in Evanston-Eversull Lodge No. 695, Norwood, Ohio. He served as Master in 1967 and then as trustee from 1968-72. For the Grand Lodge of Ohio, he was District Deputy Grand Master, 1983-85, and a member of the board of trustees for the Ohio Masonic Home, 1988-90.

He broadened his Masonic experience as a member of Norwood Royal Arch Chapter No. 193, Henry A Weeks Council No. 137 (R&SM), and Trinity Commandery No. 44, K.T. He has also presided as Sovereign of St. Columbia Conclave, Red Cross of Constantine, Cincinnati.

As a member of Syrian Shrine Temple, Ill.°, Brother Ralston has derived particular satisfaction from his membership on the Board of Governors of Cincinnati's Shrine Burns Institute. He is also a member of the Royal Order of Jesters and the Royal Order of Scotland.

The Scottish Rite has been a particular beneficiary of Ill.°. Brother Ralston's Masonic endeavors from the time he received the Scottish Rite degrees at Cincinnati in 1967. He began to work in the degrees immediately and was named an officer of Gibulum Lodge of Perfection. He was one of the youngest men to serve as Thrice Potent



ROBERT O. RALSTON

Master, 1979-81. He also became a member of the Board of Trustees for the Valley of Cincinnati, presiding twice as chairman between 1979-92.

Ill.° Brother Ralston became an Honorary Member of the Supreme Council when he received the 33° in 1981. He was elected an Active Member at the Chicago Supreme Council Session last year.

A successful business and professional career began at Cincinnati, where Brother Ralston had been employed in a "co-op" program at Cincinnati Milacron during his college years. He later was to become manufacturing manager and eventually vice president of Cincinnati Milacron's service parts department. From 1988-90, he was president of the Research Design and Development Corporation in Erie, Pa., and in 1990, accepted the position of vice president of manufacturing with the Mazak Corporation at Florence, Ky., a post from which he has resigned to devote full time to Scottish Rite Freemasonry.

On July 27, 1963, Ill.° Brother Ralston married Susann Rose Fels, and they are the parents of two children. Stephen is a 1993 graduate of Miami University, Oxford, Ohio. Julia is a senior at Hocking Valley Technical College, Athens, Ohio.

Grand Commander Ralston is the third Ohioan to head the Northern Supreme Council. His Ohio predecessors were Killian H. Van Rensselaer of Cambridge, who served from 1862-67, and Barton Smith of Toledo, who held the office from 1910-21.

Scottish Rite Deputies are

Two new Deputies were elected to fill positions in Michigan and Wisconsin.

Ill.° Robert N. Osborne, 33°, of Dearborn, Mich., has become the Deputy for Michigan succeeding retiring Deputy Robert H. Sale, 33°. Ill.° Brother Osborne is a retired Ford Motor corporate programming executive, Grand Secretary of the Grand

Lodge of Michigan, and a past presiding officer and trustee of the Detroit Scottish Rite bodies. He was elected an Active Member last year.

Ill.° Dale O. Babbitt, 33°, of Eau Claire, Wis., is the new Deputy for Wisconsin. He replaces Ill.° Robert B. Nienow, 33°, who continues to serve as an Active Member. Ill.° Brother Babbitt is a retired trucking

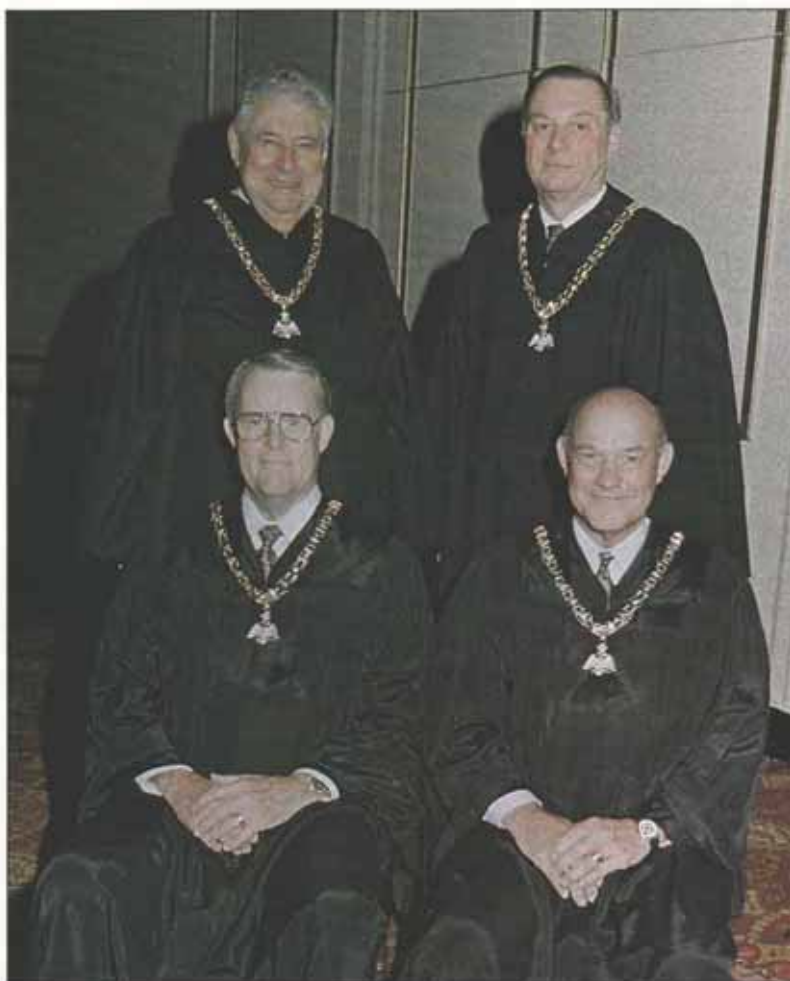
New Active Members

Four new Active Members were elected at the Supreme Council's Annual Session in August. They are Ill.°. Robert E. Hansen, 33°; Ill.°. Dwight T. Worthy, 33°; Ill.°. John S. Wright, 33°, and Ill.°. Neil M. Smalley, 33°.

Ill.°. Brother Hansen, 55 of Gilford, N.H., is an air conditioning executive, a former Commander-in-Chief of New Hampshire Consistory, a past presiding officer of the Lodge of Perfection and Chapter of Rose Croix in the Valley of Concord, and state director for membership development. For the past six years he has served the Supreme Council as a Grand Seneschal. He received the 33° in 1983.

Ill.°. Brother Worthy, 68, is a licensed nursing home administrator of Lake Ronkonkoma, N.Y., a past Thrice Potent Master, Most Wise Master and Commander-in-Chief for the Valley of Rockville Centre, a past Potentate of Kismet Shrine Temple, and member of the board of governors for the Shriners Hospitals. For the Grand Lodge of New York, he has been chairman of the Committee on Benevolence. He was a recipient of the 33° in 1978.

Ill.°. Brother Wright, 65, is the Executive Secretary for the Valley of Columbus, Ohio, and formerly served as the Valley Treasurer. Previously he had a career in life insurance and fi-



New Active Members: (seated) John S. Wright, 33°, and Neil M. Smalley, 33°, both from Ohio; (standing) Dwight T. Worthy, 33°, New York, and Robert E. Hansen, 33°, New Hampshire.

nancial planning. At the time of his retirement in 1990, he was a financial consultant for E.F. Hutton. He received the 33° in 1983.

Ill.°. Brother Smalley, 59, is a retired civil service accountant at Wright-Patterson Air Force Base, Dayton,

Ohio. He is a past Thrice Potent Master for the Valley of Dayton and past Illustrious Master for Reese Council of Royal and Select Masters. For the Grand Lodge of Ohio, he was recently elected Senior Grand Warden. He was a recipient of the 33° in 1987.

Named for Michigan and Wisconsin



OSBORNE
Michigan



BABBITT
Wisconsin

firm executive and a past presiding officer of the Valley of Eau Claire. He became an Active Member in 1981.

Ill.°. Brother Sale, Ill.°. Harold L. Hussey, 33°, of Ohio, and Ill.°. Raymond H. Chase, 33°, of New Hampshire became Active Emeriti Members of the Supreme Council under the provisions of the Constitutions regarding age.

All other Deputies were reelected. Also continuing to serve in their current positions are Ill.°. Alfred E. Rice, 33°, retired Dravo Corporation sales executive from Cincinnati, as Grand Lieutenant Commander, and Ill.°. John W. McNaughton, 33°, an auto parts distribution executive from Fort Wayne, Ind., as Grand Minister of State.

Two Jurisdictions Agree to Form Unity Council

There are no immediate plans to merge the Northern and Southern Jurisdictions of the Scottish Rite, according to a report issued at the Supreme Council Annual Session.

A committee studying the measure during the past year feels there are more similarities than dissimilarities between the two jurisdictions, and urged establishment of a Scottish Rite Unity Council.

The three Active Members from each jurisdiction who have been meeting throughout the past year presented a resolution to both Supreme Councils encouraging an open and candid dialogue between the two groups. The Southern Jurisdiction met in October for its biennial session.

Representing the Northern Jurisdiction were Robert B. Nienow, 33°, Robert L. Miller, Sr., 33°, and Robert L. Steadman, 33°. The Southern Jurisdiction is represented by Earl K. Dille, 33°, Robert L. Goldsmith, 33°, and Joseph O. Martin, Jr., 33°.

The approved recommendations call for the establishment of the Unity Council to function as a policy advisory group to the Supreme Councils on matters of universal interests and concerns of both jurisdictions. Any recommendations or policy decision will become effective only upon adoption by both Supreme Councils.

The Unity Council will consist of the two Grand Commanders and three Active Members from each jurisdiction.



Action taken at the 1993 Annual Meeting

- Conferred the 33° on 143 candidates.
- Elected 141 candidates to receive the 33° at Cleveland in September 1994.
- Elected Ill.: Robert O. Ralston, 33°, as the new Sovereign Grand Commander at the regular triennial election.
- Elected three new Emeriti Members of Honor: Ill.: Andrew Watt, 33°, Sovereign Grand Commander, Australia; Ill.: Victor Hugo Vasquez Diaz, 33°, Sovereign Grand Commander, Chile; Ill.: Reynato S. Puno, 33°, Sovereign Grand Commander of the Philippines.
- Approved continuance of the Schizophrenia research program.
- Continued financial support to the Order of DeMolay, George Washington Masonic National Memorial, Masonic Service Association, and National Masonic Foundation for Prevention of Drug and Alcohol Abuse.
- Increased the funding of Abbott Scholarships to \$350,000.
- Approved a new Tentative 19° Ritual.
- Approved a new Tentative 22° (musical version) Ritual.
- Approved a new Tentative 25° (Benjamin Franklin) Ritual.
- Made the Tentative 24° Ritual a Permanent edition.
- Transferred the former 25° to the Lodge of Perfection as the Tentative 6° Ritual.
- Modified and transferred the former 26° to the Lodge of Perfection as the Tentative 26° Ritual.
- Announced a revision of the Degree Directors Manual.

Valley Publications Honored

Brother Franklin awards were presented to seven Scottish Rite Valleys at the recent Supreme Council Annual Session. The program was designed four years ago to recognize outstanding Valley publications and also offer a critique by a panel of judges to all Valleys submitting entries for consideration.

The Valleys have been rated according to the size of the membership. For Valleys with less than 2,000 members, top honors went to the Valley of Bridgeport, Conn.; Leo H. Lohrman, 33°, editor. Honorable mention went to a perennial winner, the Valley of Lewiston-Auburn, Maine, Kenneth

Carlin, 32°, editor.

For Valleys with memberships of 2,000-5,000, the first place winner was the Valley of Milwaukee, Wis., John K. Shannon, 33°, editor. Receiving honorable mention was the Valley of Altoona, Pa., Robert P. Wilbur, 32°, editor.

In the highly competitive category of larger Valleys the first place winner was the Valley of Boston, Mass., W. Keith Butler, 33°, editor. Two Valleys received honorable mention: the Valley of Toledo, Ohio, George O. Braatz, 33°, editor, and the Valley of Indianapolis, Ind., Alan G. Lisle, Jr., 33°, editor.

A Rendezvous with Responsibility

*The future of our fraternity rests with those
who carry the hope that we can be better*

The following is an excerpt from the final Allocution delivered by the retiring Sovereign Grand Commander at the Annual Meeting of the Supreme Council at Boston on August 30.

By FRANCIS G. PAUL, 33°

There was a time when we talked about men who were "larger than life." These were men who excited the imagination and fostered millions of followers.

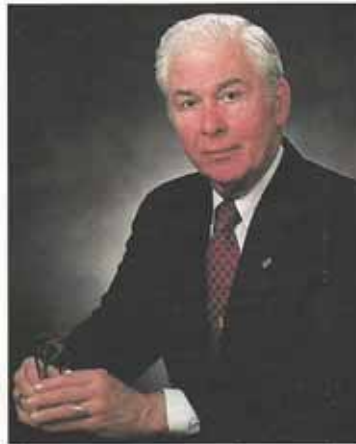
For many of us, just to mention their names is to bring back an unusual sense of exhilaration. The names are legion. Explorer Admiral Richard Byrd, aviator Charles Lindbergh and wartime leader Winston Churchill — to name just three — towered above the crowd.

Their heroism was real. It was neither an over-active youthful imagination nor now the passing of the decades that make them into men who moved the mountains. Others' deeds continue to pale in comparison with their achievements.

But, even more to the point, these heroes of the past were truly larger than life for one significant reason: they *dominated* the events of history. Nothing could stand in their way. They wrestled with life and won.

Not even the relentless forces of nature could thwart Richard Byrd's dream of reaching the South Pole. Charles Lindbergh's 1927 lone venture crossing the Atlantic Ocean in an airplane for the first time made him into a hero of Paul Bunyan proportions. His famous plane, the "Spirit of St. Louis," instantly became a symbol for the spirit of America.

Had it not been for a Winston Churchill, our world might be far different today. At a time when most



Ill.^o. Francis G. Paul, Sovereign Grand Commander since 1985, stepped down at the Annual Meeting in August.

other men were entering quiet retirement, he stepped forward boldly with his resolute call to "never give in" to the forces of oppression. The Western world responded with extraordinary acts of heroism.

Whether it's Admiral Byrd or Charles Lindbergh or Winston Churchill or any other larger-than-life figure, it was as if the day's events bowed before them like wheat in the blowing wind. Not even the full force of history dared stand in their way. We felt safe because it seemed as if they had their arms around our lives.

It's not necessary to tell you that times have changed. Today, it seems that we live in a different world, one where we are pawns of powers beyond our control and understanding, where it's virtually impossible to comprehend what is happening, let alone feel that we can influence the outcome of events.

And, like those who have gone before us, we have our own rendez-

vous with history. Time seems very important at this moment. A new beginning is only a few years away as we look forward to the start of yet another millennium.

With this Supreme Council meeting, I complete nearly a decade of service as your Sovereign Grand Commander. In looking back over these years, my goal is not to recount the past. My purpose is to focus our attention in another direction, to look squarely at the challenges before us.

Without question, we live in difficult times. Just when it seems we need them the most, where have all the heroes gone? Where are the Richard Byrds? Where are the Charles Lindberghs hiding? Why is it that the voices of the Winston Churchills are so silent? It's as if they have forgotten us or left us to fend for ourselves on the plains of life.

My message to you is very simple. Over the past years, we have helped initiate an effort for achieving Masonic Renewal. Steps large and small are being taken to bring new strength and vitality to our Masonic fraternity.

We have been able to raise the fraternity's awareness of the crisis in membership. No one can say that we have refused or failed to confront the problem. The record books are open for all to see. We have faced the fact that a Herculean effort is required if Freemasonry is to exhibit growth.

Happily, there are many places where the message has challenged our Brothers to shape our Masonic destiny rather than simply to allow time to erode our strength even further.

We can take particular pride in the commitment and enthusiasm of younger Masons who are determined to make certain that our fraternal

Continued on next page

brotherhood reaches forward in time as well as around the globe.

We are moved by men who are dedicating their retirement years to our fraternity. They approach each day on behalf of Masonry with the same vigor and energy and determination that they gave to their working years. We are the recipients of their knowledge, experience and expertise. And we're the better because of them.

In many wonderful and innovative ways, we have come alive as a fraternity. Even though we have far to go, we are no longer crawling or just walking. We have begun to run!

Truly, this is a time for heroes. But not the heroes from the past. Not the heroes who linger in our memories, the ones who seemed so much larger than life. Such heroes are not about to step forward and overcome the odds. The Richard Byrds are no more. The Charles Lindberghs live only in cherished memory and in the history books. There is no Winston Churchill speaking above the deadly din of a Battle of Britain.

The times have changed. We are now the ones who are challenged. Upon each of us rests something far more important than even a rendezvous with history. *Ours is a rendezvous with responsibility.*

In Judy Troy's short story, "The Nevada School of Acting," a young girl asks her ex-convict brother this question. "What did you act like in prison? Like everything was all right?" His reply to his sister is revealing. "Like everything is going to be all right," he says.

*'Upon each of us
rests something
far more important
than a rendezvous
with history.'*

This is our nation's story in 1993 — and, I am afraid, too much of the story of Freemasonry today, as well. We are acting as if everything is going to turn out all right.

The danger is that we have lost our sense of mission, our reason for being, our purpose for existence. We are simply satisfied to act as if everything is going to turn out all right.

The brutal reality is that it won't turn out well at all unless we do something about it. The giants no longer walk the earth to do our bidding. The larger-than-life heroes are no longer waiting to help us. They have left the task to us — they have placed it in our hands.

As Freemasons, we have a rendezvous with responsibility. This is our destiny and this is our mission among men. Our job is to demonstrate that men make a difference in the world. Even though we may not be able to shape events, we can shape our lives. Even though we cannot change his-

tory, we can change attitudes. Even though we may not be able to influence the future, we can impact the present.

What is demanded of us is portrayed in Arthur Miller's play *All My Sons*. The main character, Joe Keller, is an average man who worked hard all his life to provide for his family and to leave a legacy for his sons.

Joe Keller is proud of the business he has built over the years. No one has ever accused him of being hard or ruthless or greedy. He never tried to get rich or to wield power. His life was guided by two values: the importance of hard work and the value of family loyalty. Based on this philosophy, Joe could have been a member of the Masonic fraternity.

If these were his beliefs, why did Joe allow cracked cylinder blocks for airplane motors to be shipped to the air force? He took the risk for the sake of his business and his family. Joe Keller wanted the business to provide a good living for his sons, Larry and Chris.

After twenty-one plane crashes killing the pilots because of the defective parts, Joe escapes prison by letting his partner take the blame. Then, to make up for what his father has done, Larry, the older son who is an army pilot, commits suicide on a combat mission.

It is Chris, the younger son, who tries to help his father understand that nothing can wipe away the guilt. What's been done is finished, and now he wants his father to live by a larger, nobler vision: *A man's responsibility doesn't stop with his own family. It extends far beyond the front door of a man's home. It must reach out and encompass all men.*

At the very end of the play, Chris says to his mother, "It's not enough . . . to be sorry. You can be better." Chris was a Mason, even though he may not have known it. We call such responsibility by another name. We call it Brotherhood, and it's part of our firmly-held belief that men *can* be better.

Ours is a rendezvous with responsibility. The future of our Masonic fraternity and of our Scottish Rite rests not with great, larger-than-life heroes, but with men who carry with them every moment of their lives the burning hope that men can be better.

If this happens, our fraternity will flourish and it will do so in the only place that's truly important — in the hearts of men.

*'Even though we may not shape events,
we can shape our lives;
Even though we cannot change history,
we can change attitudes;
Even though we may not influence the future,
we can impact the present.'*

Capitol Cornerstone

D.C. area Masons reenact ceremony on 200th anniversary

By RICHARD H. CURTIS, 33°

Rain couldn't dampen the spirits of the crowd gathered on the steps of the U.S. Capitol for a special Masonic ceremony. There had been a light drizzle from time to time on Saturday morning, Sept. 18. The festivities were scheduled for 11 a.m. With the assistance of the U.S. Marine Band, the procession began on time. But toward the conclusion of the rededication, the skies opened up.

Exactly 200 years ago, President George Washington performed the Masonic ceremony of laying the cornerstone for the nation's Capitol building. The reenactment of that historic event was hosted by the Grand Lodge of D.C., with the assistance of the Grand Lodges of Maryland and Virginia.

In his opening remarks, District of Columbia Grand Master George R. Adams commented on the weather. "Masons seem to have quite a bit of power," he said. "Rain is the symbol of plenty. I guess we overdid it a bit."

General chairman of the event was Jerold J. Samet, who was D.C. Grand Master last year during the reenactment of the White House cornerstone ceremony. Building on his experience from that success, Brother Samet was able to produce a more spectacular event this year, using the Capitol as an impressive backdrop.

The day-long program began with a prayer service at the Church of the Reformation, a few blocks east of the Capitol. An inspirational message was delivered by Dr. James Ford, Chaplain for the U.S. House of Representatives for the past 15 years.

Immediately after the service, Masons adjourned to the nearby Russell Senate Office Building, where arrangements had been made to use a caucus

room for a lodge room. An overflow crowd jammed the room to witness Grand Master Adams make a Mason-at-sight. The new Mason was Joseph Stewart, secretary for the U.S. Senate. George M. White, Architect of the U.S. Capitol, was made a Mason-at-sight in December.

For the official ceremony on the west front of the Capitol, a number of items were brought together for the first time in 200 years. Stored under a lucite covering to protect them from the weather were the Bible, trowel, gavel,

Continued on next page

This South East corner Stone, of the Capitol of the United States of America in the City of Washington, was laid on the 18th day of September 1793, in the thirtieth year of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial, as his Military valor and prudence have been useful in establishing her liberties, and in the year of Masonry 5793, by the Grand Lodge of Maryland, several Lodges under its jurisdiction, and Lodge No. 22, from Alexandria, Virginia.

Thomas Johnson,	} Commissioners
David Stuart,	
Daniel Carroll,	
Joseph Clark, R. W. G. M. — P. T.	} Architects
James Hoban,	
Stephen Hallett,	
Colleen Williamson, M. Mason.	

George White, Architect of the U.S. Capitol, checks the cornerstone during the reenactment of the Masonic ceremony on the steps of the west front of the Capitol.



CAPITOL CORNERSTONE

Continued from previous page

officers' jewels, and an apron used in the original cornerstone laying.

The Bible is the property of St. John's Lodge No. 1, New York City. It was hand carried by three members of the lodge.

The trowel that was placed on the altar for the reenactment was the actual trowel used by George Washington 200 years ago. The trowel is owned by Alexandria-Washington Lodge No. 22, Alexandria, Va. The lodge also has a replica, which is usually used for ceremonial occasions. Although it was believed that the authentic trowel was present for last year's White House cornerstone reenactment, the lodge actually provided the replica for that occasion.

The gavel is the property of Potomac Lodge No. 5, Washington, D.C. The officers' jewels and an apron worn by the first Junior Warden belong to Federal Lodge No. 1, D.C.

Joining Grand Master Adams at the cornerstone were William M. Clark, Grand Master of Masons in Maryland; James B. Wilkinson, Acting Grand Master for the Grand Lodge of Virginia, and George White, Architect of the Capitol.

Representatives from 31 Grand Lodges across the country proceeded



A representative from each of the 31 Grand Lodges in attendance were presented trowels to assist in spreading the cement. Here Vincent May, Grand Master for the Grand Lodge of Indiana, takes his turn.

to the cornerstone where they were presented a trowel to assist in spreading the cement.

Capitol police estimated the size of the crowd at the reenactment to be in excess of 7,000. The Grand Master of Indiana, A. Vincent May, organized a weekend tour from his state, and headed a delegation of 350 members and their families. The Grand Lodge

of Indiana presented a bicentennial silver plate containing the words believed to have been placed on a plate with the original cornerstone.

The dilemma of locating the original cornerstone has plagued researchers for years. A similar problem existed with the original cornerstone for the White House. Neither one has ever



Senate Secretary Joseph Stewart addressed an overflow audience when he was made a Mason-at-sight by the Grand Master of Masons for the District of Columbia at the Russell Senate Office Building.

Judge James B. Wilkinson, Grand Master Pro-tem for the Grand Lodge of Virginia, assists D.C. Grand Master George R. Adams during the reenactment of the cornerstone-laying ceremony. Also participating was William M. Clark, Grand Master of Maryland.





George White, Architect of the Capitol, was the main speaker at the anniversary banquet. Brother White was made a Mason-at-sight in the District of Columbia in December.

been found. The Capitol has undergone many expansions and renovations in the course of 200 years.

During this year's celebration banquet on Saturday evening, George White addressed the gathering of Masons and friends. Brother White, who was appointed Architect of the Capitol in 1971, is the first professional architect to hold that position since 1865. He pointed out that extensive ex-

cavation during the past year has been unable to uncover the original cornerstone. Its approximate location is marked by a plaque beside the Old Supreme Court entrance.

The all-day event 200 years ago included a parade from the White House, cannon salutes, and an ox barbeque. These events, however, were not attempted by this year's bicentennial committee.

Video Highlights Capitol Events

A new two-hour video, produced by Jackson Polk of Capstone Productions, describes how George Washington dedicated the U.S. Capitol's cornerstone 200 years ago in the most famous Masonic cornerstone ceremony in history.

The documentary describes the origins of the Capitol building, its symbolism, and Masonry's involvement. The first part reports on the modern searches for the 1793 cornerstone, which has been lost. Freemasonry's ties with the U.S. Capitol are also explained. The second part summarizes the history, but focuses on the September 1993 bicentennial events at the Capitol.

As a tribute to George Washington, Capstone Productions will donate \$5 directly to the George Washington Masonic National Memorial Association for each VHS tape purchased. To order a video, send a check for \$40 (shipping & handling included) to Capstone Productions, Inc., 12002 Citrus Grove Rd., N. Potomac, MD 20878.

Capitol Conference Focuses on Masonry

Freemasonry's role in the U.S. Capitol's origins received attention at a symposium sponsored by the U.S. Capitol Historical Society. "The role of Freemasonry in the laying of the cornerstone may seem self-evident, but after two centuries its significance has faded," said the Society's president, Ill.° Clarence J. Brown, 33°, in his opening remarks. "Until recently historians have failed to appreciate the contributions of Freemasonry to the history of the Early Republic."

The symposium in Lisner Auditorium at George Washington University on Sept. 18, followed the Masonic reenactment of the cornerstone laying earlier in the day.

Four speakers examined the historical perspective of "This Designed Magnificent Temple." Steven C. Bullock, an assistant professor of history at Worcester (Mass.) Polytechnic Institute, provided an overview of Free-



STEPHEN C. BULLOCK

masonry 200 years ago. Prof. Bullock is currently completing a book-length manuscript, which traces the fraternity from its arrival in America during the 1930's to its near destruction a century later.

Other speakers, discussing the Capitol's cornerstones, designs and purpose, were William C. Allen, architectural historian in the Office of the Architect of the Capitol; Don Alexander Hawkins, a Washington, D.C., architect with a deep interest and expertise in the early history of the city and the Capitol building; and Kenneth R. Bowling, coeditor of the Documentary History of the First Federal Congress Project and an adjunct associate professor of history at George Washington University.

The symposium received financial support from the Scottish Rite Supreme Councils for the Northern and Southern Jurisdictions.

Jewels of the Craft

Evolution of the lodge officers' insignia

By JOHN D. HAMILTON, 33°

Insignia designating the primary executive officers of a Masonic lodge evolved from what has been termed the three "immovable jewels" of the lodge, which according to Masonic lore are the tri-square, level, and plumb. These working tools of actual or operative stonemasons are interpreted to represent certain constant moral qualities assigned to the East, West, and South sides of the lodge room and to the three principal officers who preside from these locations.

With the establishment of modern philosophical or speculative Freemasonry in 1717, these working tools evolved into symbols of instruction used during rituals conducted in lodge meetings. The practice of wearing them as insignia of office was observed unofficially until 1727, when it was decreed in the minutes of the Grand Lodge of England that "the Master wear the Square, the Senr. Warden the Levell, and the Junr. Warden the Plumb rule."

By established convention the tools were rendered into miniaturized form and worn as insignia or "jewels," suspended from about the neck by a blue silk ribbon. Silver, being metal of the coin (shekel) paid operative stonemasons for their labors in building King Solomon's Temple, was selected for this purpose.

Eventually, other forms of jewels came to be adopted for administrative

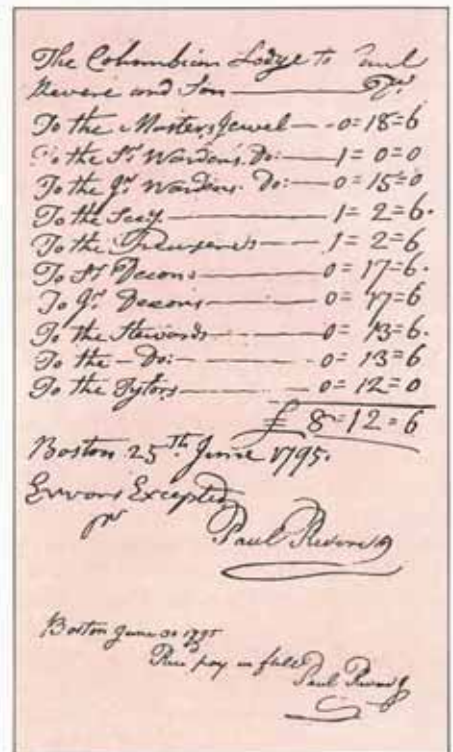
officials of the lodge. These insignia were chosen for their obvious functional associations. Somewhat more esoteric insignia were adopted for other functionaries who remained, nonetheless, indispensable to the smooth and efficient conduct of a well-regulated lodge.

Crossed quill pens of a scribe denote the office of Secretary. Crossed keys to a strongbox are assigned to the Treasurer. The Chaplain's jewel passed from its 18th-century form as a "perfect circle" to become an opened Bible.

It is the task of the Senior and Junior Deacon to escort candidates and distinguished visitors into the lodge. The Senior Deacon uses as his insignia a radiant sun suspended within the square and compasses. The Junior Deacon is assigned a similar device, but with a crescent moon substituted for the sun. Pennsylvania lodges associated with the "Ancients" in 1785, and followed the 18th-century English and Irish tradition of using the symbol of a dove carrying an olive branch to identify the Deacon. In the early decades of the 19th century, the Deacon's symbol often took the form of an open equilateral triangle.

Visiting dignitaries are often conducted in procession by the Marshal, whose baton of office is also his jewel. Like the Chaplain's jewel, the Marshal's has undergone change in form since the 18th century, when it once was an open square worn suspended diagonally.

The Tiler stands guard with drawn sword outside the doors to the lodge meeting room to control entrance and to prevent eavesdropping. A single



Receipt for jewels of Columbian Lodge, Boston. A basic set of ten jewels were purchased from Paul Revere on June 25, 1775. Revere made no fewer than 11 sets of jewels containing from 5-12 pieces. The receipt is the gift of Columbian Lodge, courtesy of Mrs. Godfrey S. Tompkins.

sword with naked blade has been used as the jewel of his lonely office. A similar device, but consisting of a pair of crossed swords, is used by the Master of Ceremonies.

Stewards, usually two in number, are responsible for providing a collation for members of the lodge. Their insignia of overflowing cornucopia, suggest tables laden with bountiful refreshment for the brethren.

The jewels of a lodge were usually acquired when its charter was granted and the designated Master and War-



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.

dens were installed in office. During the 18th and early 19th century, funds for purchasing silver jewels were limited. Jewels for other officers were often purchased later as funds became available. Thus, many early sets do not match, being assembled as they were from different sources at odd intervals.

An example of this common piecemeal method will be found in the records of Morning Star Lodge, Worcester, Mass. In Morning Star's charter year of 1793, the brethren voted to purchase five jewels for the lodge at 18 shillings each. At a subsequent meeting they finally voted to procure such other jewels "as might be necessary."

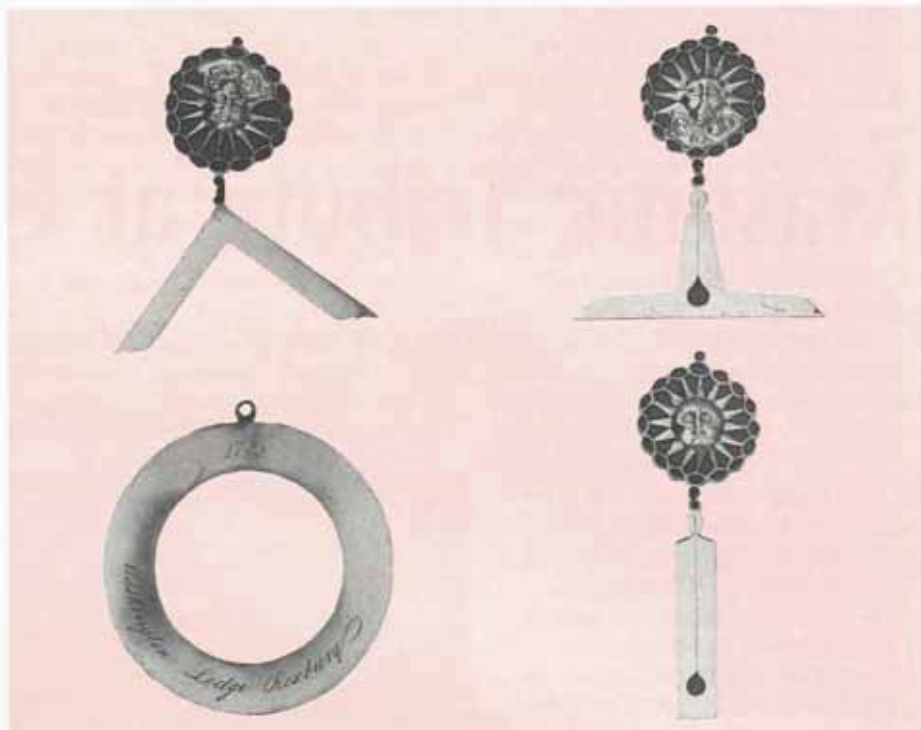
The ledgers of silversmith Paul Revere reflect orders for sets of "five Masons jewels" (Machias Lodge [later Warren], 1784) as well as odd jewels for the Treasurer and two Stewards of Tryian Lodge, Gloucester, Mass., which were purchased in 1772.

Inasmuch as a functional set of jewels was required to install officers of a newly chartered lodge, several expedencies might be resorted to in order to obtain a set. On such an occasion in the history of Lodge of Amity No. 5, Zanesville, Ohio, General Rufus Putnam wrote to Colonel Ichabod Nye at Marietta, on August 29, 1806, that: "... as these Brethren are not yet furnished with any jewels, They request you will bring those of Union Lodge to be used on the occasion." Amity No. 5's problem was solved temporarily, but the paucity of silversmiths in the Ohio country necessitated returning east to obtain a complete set of jewels. The minutes of the Grand Lodge of Pennsylvania in Philadelphia reveal how Amity No. 5 solved this problem:

"... forward them a set of the Jewels belonging to the Grand Lodge which have been received from Lodges which have ceased, but that if there shall not be any Jewells on hand, belonging to the Grand Lodge, that then the Grand Secretary be authorized to purchase a set for the said Lodge and forward them."

The actual jewels of Lodge of Amity No. 5, are struck with the touchmark of Philadelphia silversmith William Gethen.

Jewels of Scipio Lodge No. 58, Aurora, N.Y., made by silversmith Green Hall (1782-1863) of Albany, N.Y., c. 1820. Photo courtesy of Scipio Lodge.



Part of a set of silver jewels purchased from Paul Revere & Son in 1796. The three principal jewels were suspended from badges representing a radiant sun in the process of rising, at meridian and setting. The Chaplain's jewel is in the shape of a "perfect" circle. On deposit at the museum from Washington Lodge, Lexington, Mass.

Silver jewels were normal but in a temporary emergency situation it was the symbolism that mattered most, not the material. George A. Baker, Grand Secretary of the Grand Lodge of Pennsylvania, wrote in 1806 that "I have known lodges to use Jewels cut out of Pastboard until they were provided with their Jewels." If a lodge was fortunate to have a silversmith among its candidates for initiation, it

was not unheard of that his initiation fee was waived in lieu of a set of jewels. Junius Lodge No. 291, Waterloo, N.Y., received its set of jewels in 1819 from silversmith Caleb Fairchild under just such circumstances.

The Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass., is seeking to add early examples of broken or incomplete sets of jewels to its collection.



Masonic Tribute at Gettysburg

Pennsylvania Grand Lodge dedicates unique memorial

A new Civil War memorial now stands at the National Military Cemetery Annex at Gettysburg, thanks to the Grand Lodge of Pennsylvania.

The official unveiling and dedication of the Friend to Friend Masonic Memorial Monument took place on Aug. 21. The Grand Lodge of Pennsylvania is the first private organization ever permitted to place a monument in a national historic site.

The striking, larger-than-life statue of Union Captain and Brother Henry Bingham coming to the aid of Confederate General and Brother Lewis Armistead during Pickett's Charge of the Battle of Gettysburg is a lasting tribute to the bonds of brotherhood that transcends political differences and the emotions of war.

Commissioned and placed by the Grand Lodge of Pennsylvania, the monument honors the Freemasons and veterans who died in all the wars and conflicts of the country.

A granite wall arcing 270 degrees displays the names of the 29 states in-



volved in the Civil War and focuses attention on the monument in the center of a brick viewing plaza. The Grand Lodge project also provides the Cemetery Annex with a new entry plaza with a lighted flagpole, paved roadways, a parking lot with handicapped access, permanent perimeter fencing,

During the dedication ceremonies, Grand Secretary Thomas W. Jackson read the proclamation of dedication beneath the unveiled monument.

wayside exhibits, and improved landscaping.

The memorial was conceived three years ago by Sheldon A. Munn of Camp Hill, Pa. The sculpture is the work of Ron Tunison, of Cairo, N.Y.

The figures on the monument portray a historically verified encounter between General Armistead and Captain Bingham, an Aide to Union Major General Winfield S. Hancock, on Cemetery Ridge on July 3, 1863. As the story goes, Armistead was being carried to medical aid when he encountered Captain Bingham. Learning of his



The Clay model is shown by sculptor Ron Tunison (front) to George H. Hohenschildt, Deputy Grand Master and chairman of the monument committee; Robert G. Boone, Executive Director of Grand Lodge Operations; Dean Vaughn, co-chairman of the committee, and Edward H. Fowler, Jr., Grand Master.

Relationship to Hancock, Armistead asked Bingham to relay a message of regret to his old friend and entrusted his personal effects to the captain. Armistead died two days later at the Spangler Farm without seeing Hancock. All the principal characters in this true story were members of the Masonic fraternity.

In attendance at the early morning dedication ceremony were 17 Grand Masters from other states as well as representatives from 17 other Grand Lodges.

In his remarks, Pennsylvania Grand Master Edward H. Fowler, Jr., reflected the spirit of the memorial and

the purpose for which it was created. "Is there anyone who can look upon this statue without seeing a love for humanity?" he asked. "It is the spirit of fraternalism, the bond that exists among men of principle whose values lead them to do the right things instinctively, willingly and lovingly."

In the afternoon, some 3,500 marchers participated in a two-mile parade through Gettysburg. The crowd witnessing the parade was estimated to be more than 35,000. In the line of march were DeMolays, Knights of Pythagoras, Rainbow for Girls, Job's Daughters, Grand Lodge officers, hundreds of officers and members of Penn-

sylvania lodges, Shrine, York Rite, and Scottish Rite. The Scottish Rite Valley of Reading provided a live tableau of historically costumed participants.

There were also Civil War reenactment groups. Leading the contingent of history buffs was the Civil War Masonic Association, a national organization of Civil War enthusiasts who are Masons.

The Grand Lodge of Pennsylvania is providing a \$25,000 endowment for the perpetual maintenance of the memorial. A program has been developed to offer a limited quantity of numbered models of the memorial monuments for designated levels of contributions.



Freemasonry Dedicates
An Official Masonic Memorial Monument
At Gettysburg National Military Park

Friend to Friend-A Brotherhood Undivided

By Ron Tunison

FREEMASONRY has made history as the only private organization ever to erect an Official Monument in a United States National Park.

Created by noted American Sculptor Ron Tunison, this historic sculpture authentically depicts a true Civil War encounter between Union and Confederate Masonic Brothers.

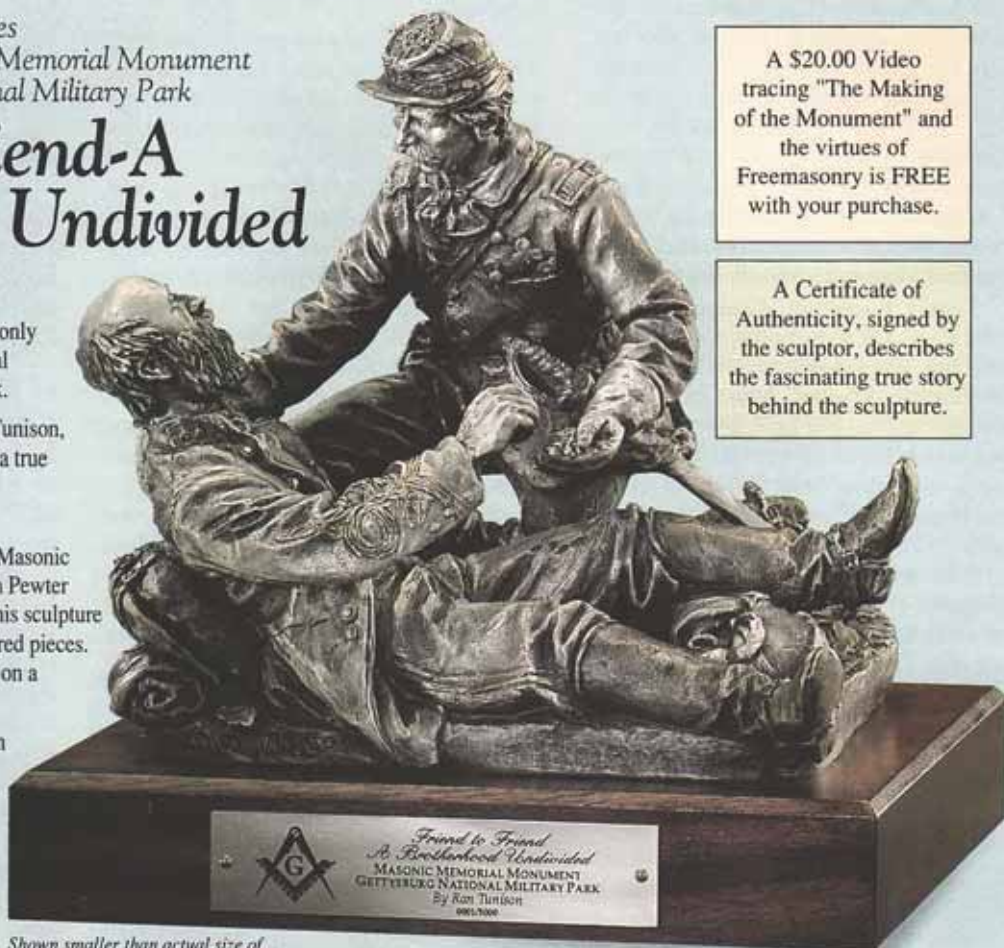
Now, a Collector's Edition of this Official Masonic Monument will be crafted of fine American Pewter and hand-decorated with 24 kt gold leaf. This sculpture will be limited to just 5,000 serially numbered pieces. Orders and serial numbers will be reserved on a first-come-first-served basis.

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SRN

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Tribute to a Masonic legend

By RICHARD H. CURTIS, 33°

He was a Mason for less than a year, yet he has left a lasting impression.

He bumped into Masonry accidentally as he was doing research for a book, yet he was so impressed with what he found that he quickly went to its defense.

When John J. Robinson's book, *Born In Blood*, was first released, the reviews were mixed. One of the few early supporters was Allen E. Roberts, 32°, who has spent a lifetime researching, writing and speaking on Masonry's past, present and future. Brother Roberts' immediate acceptance of Robinson caused others to take a second look at the man who had come from nowhere to defend the craft.

John's publisher, George deKay, of M. Evans & Company, says *Born in Blood* has not followed the normal pattern for book sales. Most books sell steadily within the first few year, and then sales slow down. *Born in Blood* had a very slow start but now, three years later, continues to sell at a brisk pace.

John followed with another book, *Dungeon, Fire and Sword*, but perhaps the work that will have the greatest impact for Freemasonry is his last, *A Pilgrim's Path*, released earlier this year to defuse the attempt within the Southern Baptist Convention to condemn Freemasonry.

He saw the need for a central source to provide information on the fraternity to the general public and to defend the craft from the increasing number of false innuendos. The outcome was the formation of the Center for Masonic Information under the wing of the Masonic Service Association.

He backed up his suggestion with an offer to donate \$5 from the sale of each copy of *A Pilgrim's Path* to the Center. It was recently announced that the Center will be named in his honor.

Perhaps John's greatest strength came from the fact that he was a non-Mason standing up for the craft. He wouldn't hesitate to debate the likes

of John Ankerberg and other modern-day anti-Masonic crusaders.

John eventually took the first step last fall at Nova Caesarea Harmony Lodge No. 2, Cincinnati. His health had been failing, and before he received the Fellowcraft degree, he found himself hospitalized and critically ill. Ohio Grand Master H. Ray Evans agreed to confer the remaining symbolic degrees while John was in the hospital.

Although the past year was a medical nightmare for John, he was able to receive the Scottish Rite degrees in May. In August, he was elected to receive the 33°. Realizing John's state of health, newly elected Sovereign Grand Commander Robert O. Ralston and Ohio Deputy Alfred E. Rice went to John's bedside on Sept. 3 to confer the degree upon him. John succumbed three days later.

A memorial service was held at the Cincinnati Scottish Rite Cathedral on Sept. 15 with more than 300 in attendance, including John's widow, Bernice, and his immediate family.

Participating in the service were the Sovereign Grand Commander, Ohio Deputy, and Ohio Grand Master. Also paying tributes were Thomas W. Jackson, 33°, Grand Secretary for the Grand Lodge of Pennsylvania;



JOHN J. ROBINSON

1925-1993

Fred W. McPeake, 33°, Secretary for the Valley of Knoxville, Tenn.; John B. Modling, 33°, Secretary for the Valley of Atlanta; and John E. Moyers, 33°, Sovereign Grand Inspector General for Kentucky.

Music was provided by Harry C. Carpenter, 33°, Grand Organist for the Supreme Council, and the Cincinnati Scottish Rite Cathedral Choir, under the direction of Robert C. McSpadden, 33°.

The major address was delivered by Rev. Kenneth V. Kettlewell, 33°, Grand Prior of the Supreme Council. Ill.'. Brother Kettlewell based his text on a line in the prologue to the Gospel of St. John: "There was a man sent from God whose name was John."

Rev. Kettlewell said, "John the Baptist was a man of courage, a man who sought the truth, a man who spoke out whatever the cost." Using these principles, he then discussed the courage and convictions of John Robinson.

In other tributes, Ill.'. Brother Jackson said, "The influence John Robinson created upon Freemasonry in three short years is greater than all of us in this room will create in all the combined years we will put into the craft."

"I have heard it expressed that what a tragedy for Freemasonry to lose a man of his calibre after we had just found him," said Jackson. "My friends, we did not find him; he found us."

But perhaps the greatest tribute was paid by Grand Master Evans. "In our lifetime we will not be privileged to meet another John Robinson," he said. "A Masonic legend is dead, but his memory will live in our hearts forever."

A Pilgrim's Path

The publisher of *A Pilgrim's Path* has just released a hardbound edition with an update on the recent session of the Southern Baptist Convention. The book is available through your local bookstore or directly from the publisher, M. Evans & Co., 216 East 49 St., New York, N.Y. 10017. The cost is \$17.95.

Extra copies of the softbound edition are available for \$11.95 through the Supreme Council or from the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910.

The Stamp Act

A Philaletic Review

by Robert A. Domingue



Since there were no cancelling machines available in most of the early post offices, Postmasters were called upon to devise their own method of cancellation. One popular method was to carve designs out of cork, wood or hard rubber. This handstamp was then used until it wore out or was replaced by a new design. Those cancellers which had the designs cut into the material resulted in "negative" or "intaglio" cancels.

Many Postmasters had an artistic interest in their work and produced a variety of fancy cancels, including Masonic symbols. The Masonic Square and Compasses (with or without the "G") was the most popular design, others such as the trowel, square and fez have been found. Although considerable research has been done on identification of the date and origin of many designs, many others have been found only off cover and have eluded any positive identification.

The particular cancel shown here was used in Charlestown, N.H., during the second half of the 19th century. The practice of hand-stamping letters with fancy cancels was quite prevalent during the 19th century and continued through the turn of the century. The Post Office attempted, with little success, to prohibit the use of fancy cancels early in the 20th century. A P.O.D. Directive issued Aug. 27, 1934, however,

succeeded in this goal and fancy cancels disappeared from the post offices after this date.

On Oct. 24, 1983, the Dominican Republic issued a stamp for the 125th anniversary of Dominican Masonry. In 1803, the French General and Captain General of the Island, Luis Fernand, offered Masonry his help and Lodges survived until 1809 after the capitulation of the French. In 1819 a lodge was formed under the auspices of the Grande Oriente Nacional de Espana, and in 1842 another new lodge appeared under the Grand Orient of Haiti. Following the independence of



the Republic in 1844, Masonry developed very rapidly and the Gran Logia de la Republica Dominica was founded on Oct. 24, 1858. There are 39 lodges working today under the jurisdiction of this Grand Lodge. A Scottish Rite Supreme Council was established in Dominica on Feb. 16, 1861.

On Dec. 19, 1987, the Postal Services Office of the Philippines issued a stamp commemorating the 75th Anniversary of the Grand Lodge of Free and Accepted Masons of the Philippines. It was the first Masonic stamp issued not only within the Philippines but also throughout all of



Asia. This stamp was the culmination of efforts by many Philippine Masons to have their event commemorated, and pictures Dr. Jose A. Rizal, the Father of Philippine Freemasonry.



Bro. Juan Sabater Pie of Barcelona, Spain, has made Masonic philatelists aware of a cover issued in his home country to honor the recent Exposition "Spanish Masonry: Symbology and Iconography" held in June, 1993, in Salamanca, Spain. When Gen. Franco began the Civil War in 1936, one of his first decrees was to prohibit the Masonic craft over the entire nation. Lodges were closed and Masonic documentation, implements and regalia were confiscated, catalogued and grouped in one official place: "The Historical National Archive of Salamanca of Communism and Freemasonry." This Archive has been closed to the public for over 50 years with only historians allowed to enter for research purposes. In June, 1993, an important part of the museum was opened to the public to show the treasures and curiosities which are contained therein. The cover

shown here commemorates that event.

The Government of St. Kitts-Nevis issued four stamps in November, 1985, to commemorate the 150th anniversary of Mount Olive Lodge. The designs of the stamps include:

15-cent - James Derrick Cardin, M.B.E., (1871-1954) The Grand Old Man of Freemasonry in St. Kitts.

75-cent - Banner of Mount Olive Lodge.

\$1.20 - Important Masonic symbols. The Bible presented to the lodge about 1855 and Square and Compasses dating back to the end of the 18th century.

\$3 - The lodge charter issued in 1835 (originally No. 407, now No. 336).



On August 28, 1973, Brazil issued a single Cr \$1.00 stamp to commemorate the Grande Oriente do Brasil, 1822-1973. This is one of the very early truly Masonic stamps.





Reviewed by THOMAS W. JACKSON, 33°

Book Nook



Heredom. Published in 1993 by The Scottish Rite Research Society, 1733 16th Street, N.W., Washington, D.C. Available to members of the Society.

Heredom is the title of the publication of the transactions of the Scottish Rite Research Society. Volume I has now been published representing the transactions for the year 1992 and is available to members only.

The Scottish Rite Research Society is devoted solely to the history of the Ancient Accepted Scottish Rite and has been chartered under the Supreme Council, Southern Jurisdiction. The first volume contains the letters temporary issued for the establishment of the society and the bylaws for its organization.

S. Brent Morris, book reviewer for the Southern Jurisdiction's *Scottish Rite Journal*, is serving as editor for the transactions. One of the papers recorded in this volume is "Why Thirty-three?" which Brother Morris had delivered at a meeting of the Society to present possible topics for research. In addition, Brother Morris along with Brother Eric Serejski have presented their translation of "The Grade of Perfect Elect Mason" taken from the first exposé of the "high degrees" of Freemasonry published in 1766.

One paper is actually the third chapter of a thesis for a Master of Arts in Humanities Degree by Lisa Kahler. Her work is "Andrew Michael Ramsay and His Masonic Oration."

The second, "Ramsay's Oration: The Epernay and Grand Lodge Versions," is a translation of the two known versions by Cyril N. Batham. As a point of interest, Lisa Kahler concludes that although Ramsay wrote the Oration he never presented it, while Batham states that it was given in Paris on December 26, 1736.

"Profile of a Scenic Artist," reveals progressively the life of Brother Thomas G. Moses, who was principally a painter for theater, circus and Masonic backdrops. His artistic works were found in theaters and opera houses in over 45 states, and his murals appear in numerous public and private buildings. The paper is written by C. Lance Brockman.

The last paper is actually a chapter taken from *A Pilgrim's Path* written by Brother John J. Robinson. "Albert Pike and the Morning Star" discusses Pike's use of the name Lucifer in *Morals and Dogma*.

Reproduced throughout this volume are reproductions of the tracing boards for the Rite of Perfection produced by William Gamble, the first Sublime

Grand Master of the Lodge of Perfection established in Albany, N.Y., in 1767.

I make no attempt to qualify the papers presented. Being a member of and writing for journals of professional research societies, I am aware of the considerable differences in quality of the papers presented. I found them to be interesting and informative. *Heredom* will serve as a valuable resource in the future for concentrating on the history of the Ancient Accepted Scottish Rite.

Anyone wishing to affiliate with the Scottish Rite Research Society should contact Brother Plez A. Transou, P.O. Box 1850, Dallas, Texas 75221.



Freemasons at Gettysburg by Sheldon A. Munn. Published in 1993 by Thomas Publications, P.O. Box 3031, Gettysburg, PA 17325. \$8.95 plus \$2 (shipping and handling).

The author of *Freemasons at Gettysburg*, Brother Sheldon A. Munn, is also the brother who dreamed the dream of erecting a memorial on the Gettysburg Battlefield in recognition of the Freemasons who fought and died there. He has dedicated a considerable part of his life to researching the Masons of the Civil War. Munn, a jeweler in central Pennsylvania, is a licensed battlefield guide in Gettysburg National Military Park and is presently researching another book which will deal with the bonds of friendship existing between Masons of both the Union and Confederate forces.

According to the author, over 300 generals of both armies in the Civil War were members of the craft and were responsible for leading men against one another in a war that resulted in the death of 618,000 participants. The Battle of Gettysburg saw 164,000 men engaged in combat, of which 34,564 were killed or wounded. Some 17,930 of the participants were members of the Masonic fraternity, and approximately 5,600 became casualties on this battleground. A question considered in all wars is: Can Masonic brothers fight against one another and remain undivided in their Masonic ideals and obligations?

There have been numerous instances in the history of Freemasonry illustrating that the bonds of brotherhood established in Freemasonry do remain intact even though militarily the brethren were ene-

mies on the battlefield. The Civil War was no exception. The "Friend to Friend Masonic Memorial Monument — A Brotherhood Undivided" depicts one of these instances.

This volume was released in conjunction with the dedication of the Friend to Friend Masonic Memorial Monument, which took place on Aug. 21, 1993, and relates the activities of planning, development, creation and dedication of the monument.

Its purpose, however, is principally to provide to the reader brief biographies of some of the members of the craft who took part in this momentous battle of the Civil War. It contains photographs of most of those whose biographies are listed and includes information relating to their lives before and after the War.

Also included is the memorial record of the Soldiers National Monument located in the Gettysburg National Cemetery. This was the first memorial of any kind placed on the battlefield, and the cornerstone was laid with Masonic ceremonies by the Grand Lodge of Pennsylvania on July 4, 1865, three months following the end of the War.

Freemasons at Gettysburg is interesting to read and should be especially so to members of the Masonic fraternity. It provides a significant historical record of some of the members of the craft who participated in one of the greatest battles in the history of warfare. I would think most of our members would enjoy reading it.



Casting the First Stone: The Hypocrisy of Religious Fundamentalism and its Threat to Society by R. A. Gilbert. Copyright 1993. Published in the USA by Element Inc., 42 Broadway, Rockport, MA 01966. \$12.95.

Brother Robert A. Gilbert, the author of *Casting the First Stone*, is a well-known Masonic author in the United Grand Lodge of England. He along with Brother John Hamill co-edited *Freemasonry: A Celebration of the Craft*. Gilbert is known in England for his writings not only on Freemasonry but also in the field of mysticism. Regarded as a Christian lay reader and mystical philosopher, he has also written books on this subject, including *The Elements of Mysticism*.

The old adage that one must first hit the mule over his head to get his attention before he will respond seems to aptly apply to this book. It reminded me of Rachel Carson's 1962 book, *Silent Spring*, which stimulated the first widespread response to environmental problems. Assuming the purpose of this book was also to shock the reader into awareness, it probably achieves that purpose. If the fundamentalists' writings represent the extreme of conservatism, this writing of Brother Gilbert represents the extreme of liberalism.

Casting the First Stone represents what is meant to be an exposé of the Christian fundamentalist movement and its vendetta against religious freedom and freedom of intellectual thought and expression. Tolerance is an anathema to the fundamentalists' movement, so that Freemasonry's emphasis on tolerance is one of their greatest objections to the craft. Gilbert, although acknowledging fundamentalism's existence in all religions, is concerned in this book with its relationship to Christianity, primarily in England and North America.

I cannot determine whether the author's motivation in writing this book is his concern with the fundamentalists' opposition to Freemasonry or to mystical philosophy, but I would suspect a combination of both. Brother Gilbert cites numerous examples of fundamentalist broad spectrum attacks on new ageism, cults, occults, magic, witchcraft, homeopathy, astrology, psychic phenomena, complementary medicine, ecology, non-Christian religions, and non-fundamentalist Christian denominations, among others.

According to Gilbert, the general feeling of the fundamentalist is to oppose any form of rational thought, doubt and uncertainty, implying that such rationality is either demonic or avenues for Satan to penetrate human defenses. He brings out an interesting aspect of the fundamentalists' willingness to join forces with those whom they normally oppose to gain their ends. The result has been the almost "bizarre symbiotic relationships" with agnostic politicians, scientific researchers and conservative Catholics.

When it comes to religious belief, tolerance and ecumenism are unacceptable to the fundamentalists. Many even oppose the United Nations, regarding it as part of a Satanic plan for world government. They look at all institutions dedicated to political unity or religious ecumenism as "underlying spiritual wickedness."

Although I do not disagree with all fundamentalist thought, I do not find fault with Gilbert's concept of the right to freedom in all its forms as long as they offer no threat to society in general or any individual. He does emphasize that the fundamentalist movement is becoming more militant than in the past. Its significance is that in the past many individuals and organizations, including Freemasonry, have been persecuted by enforcement of fundamentalist thought. Such action has resulted in both physical harm and death to thousands, including hundreds of Freemasons.

The content of the book is alarming. It is worth reading. I feel it achieves its purpose especially with the reader who is ignorant of fundamentalism. The use of fewer examples and greater discussions might have been desirable. The number of examples could be regarded as overkill.

Building the Float

California Masons prepare for another 'Roses' parade

By S. JOSIAH PENBERTHY, JR., 33°

Here is what to look for as you tune your television to the Tournament of Roses parade on New Year's Day.

This year's magnificent Masonic float, "Builders of Democracy," will be in the middle third of the parade.

Running the full length of the 55-foot Masonic extravaganza is a graceful scroll with the words "In God We Trust" emblazoned across the back. Of course there will be all the tools of the Masonic craft displayed in flowers, but the centerpiece will be a globe, depicting the universality of Masonry. To further emphasize the universality will be 90-year-old Nicholai Filip, Grand Master of Masons in Romania.

Others riding on the float will be the DeMolay International Master Councilor, who will be placed at the front by the open book displaying the DeMolay emblem and the seven cardinal virtues. The Order of DeMolay will be marking its 75th anniversary in 1994.

Also on the float will be the winner of the George Washington look-alike contest conducted by the Masonic Float Committee.

One may question the absence of the letter "G" in the center of the towering square and compasses — the source of an interesting story. It seems the rules of the parade state that no commercial logo may be larger than 18 inches. By removing the "G," only the working tools (square and compasses)

remain, which by themselves do not constitute a logo.

A view of the work in progress last spring showed a skeleton of welded steel rod in shapes to represent the various parts of the float. Construction is under the direction of C.E. Bent Company in Pasadena. Bill Lofthouse, president of the company, is a 37-year veteran of building parade floats. Among the floats being built at the same facility by his company are Pac 10, Big 10, Kiwanis, Odd Fellows, and Lutheran Church.

The building process takes the better part of a year. Beginning with a stretched truck chassis, welding artists form graceful shapes from tubing and wire to develop a skeleton of the basic design. Then there is the use of window screening and cocooning of foam.

A road test is required around the first of May before the foam is applied. There are several road tests during the year, each scheduled at various stages of construction. The inspectors want

to see if the welding will hold together, if the riders can escape in 45 seconds in case of fire, if the communication with the drivers meets standards, if the dimensions of the unit conform to regulation, if the noise level is within bounds.

Flowers, or some form of plant life, must cover every bit of the float. Even the belts that hold the riders in position are covered with plant life. Many of the flowers are individually placed in small plastic vials of water covered with rubber stoppers, which are pressed into the foam. Most of the floral work must be done in the final weeks, and that's where the many volunteers are put to work. The float is sponsored by the Grand Lodge of California with the assistance of financial support from many Grand Lodges and labor from members of many Masonic-related organizations.

The final result is a thing of beauty. Tune in on New Year's Day and watch for the Masonic float.

The Masonic float for the Tournament of Roses parade takes a road test in the early stages of construction.



► Dial for the daddy guide

Dads today have more to do with having kids than initiating the process — and waiting around. In fact, their role before pregnancy begins is important to a child's later health.

The father's lifestyle and attitude can affect both the health of the child and the mother.

The Greater New York March of Dimes offers papa pointers in its free brochure *A Guide for Fathers to Be*. To get one, call (212) 353-8353.

► Check use rises

Writing checks is the second most popular way to pay. Cash is first. About 85% of households have checking accounts with 60% of all checks being written by women. One-third of checking account holders just compare their balances to the bank statement. If the two are close, they don't balance further. One-third balance their account methodically and to the penny. Of the remaining third, some never balance their checkbooks at all.

► Why "XX" means kiss, kiss

The X at the end of today's letter indicates a kiss. The custom originated in Medieval times where it was originally a cross, the sign of St. Andrew which indicated good faith and honesty. The cross placed after a signature on a contract or agreement made it binding. The



signer then kissed the document to further guarantee good faith. Over the centuries, the cross tilted and looked like the letter X. While the origin of the custom was forgotten, people still associate the X with a kiss.

► Second thoughts

If you could live your life over, what would you do differently? A survey of retired people reported in the *International Journal of Aging and Human Development* showed that half of those interviewed would spend more time with their families; prepare financially for the future; get more education; and work toward career development. They report that they would spend less time on one thing: worrying.

► Cost of raising a child rises

Couples who had babies last year will spend a middle-income average of \$128,670 raising them, a government study says. That's without college. The Family Economics Research Group notes that it is 5% higher for babies born last year than for those born a decade earlier. Children of ages 3-5 cost a middle-income family \$7,010 per year. Middle-income couples should expect to spend \$7,540 on a 12- to 14-year-old and \$8,000 on 15- to 17-year-olds in 1992.

► Is your child old enough to use the microwave?

Television ads show children as young as 5 cooking with microwave ovens. The Shriners Burn Institute in Cincinnati suggests that some children as young as age 7 may be

old enough to use a microwave safely if they have these abilities.

► Abstract thinking: He or she should be able to reason, "If I do this, then that may happen."

► Ability to read directions: At the very least, the child should understand the uneven way microwaves heat food, that the middle could be far hotter than the outside, for example.

A child should be tall enough to lift something out of the microwave oven comfortably with both hands, without having to stand on a chair or a stool.

Some of the worst burns treated at the Institute occurred when small children took something out of a high oven and spilled hot food on their faces.

► Where the kids live

Though Americans have been described as a mobile society, many families do not fit that profile of detachment.

A study, based on a National Institutes of Health survey of 13,000 households, shows that half the adult children studied live within 25 miles of their parents, and half of those are within five miles.

The study, done by the University of Buffalo, New York, presents these additional findings:

People who went to college generally live much farther from their parents than those who didn't.

Single adult children live farther from their parents. They move closer after they marry, and closer again after they have children.

Adult children of separated or divorced parents tend to live nearer their mothers than their fathers.



Views from the Past

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

The Search for 'Ancient Landmarks'

The Masonic scholar or student who undertakes the study of the Ancient Landmarks of Freemasonry has let himself in for an unending pursuit. In making a study of the subject, there is really no beginning, nor end; and the material in between is so voluminous as to fairly stagger the intellect. Only the history of the fraternity itself provides a wider field of study, and even the two are so interwoven as to require a study of both.

Landmarks are a development peculiar to Masonry. No one knows whence they came, in the sense that we cannot point to a particular time and place where they originated, or were legislated into existence. Like Topsy, they just happened. Much of Masonry's development over the years has been just like that. Our customs and traditions arose out of a need, and in many instances they were put in use without being no-

ticed for many years. And so with landmarks. As we Masons like to say, they arose from the mists of antiquity, and have existed "from time immemorial."

"Time immemorial" is a wonderfully high-sounding phrase, but it is absolutely meaningless in a historical context. If, like Anderson, we believe Adam was the first Grand Master, then it does indicate that Masonry began with man's own beginning. But today we eschew such pretense, and try to relate our Masonic history to facts that can be proved.

The treatment of the subject of landmarks by preceding writers is boundless, and the literature on landmarks voluminous in the extreme. But just as you would expect, most of it could just as well be ignored. A very few Masonic authors, and most of them turn out to be giants in the field, have given us outstanding studies.

Our ancient brethren, the operative Masons, adopted certain customs which eventually were woven into the daily fabric of their lives, and became rules governing their actions with the force of law. Some of these time-honored customs became landmarks, and were carried over into the speculative craft when the great transformation took place between 1650 and 1717.

Did you know, for example, that even though Mackey's Landmark 21 stated that, "a book of the law of God must constitute an indispensable part of the furniture of every lodge," and that it must lie open on the altar of every legally opened lodge, that this practice did not even begin until about 1760, some 40 years or more after the formation of the First Grand Lodge and after William Preston by motion

The Difficult

Freemasonry is many things to many men. Rightly so. It is one of the few organizations that still believes in freedom for the individual, including freedom of thought. Its adherents are free to interpret its symbolism and other facets as their minds, hearts, and consciences may dictate.

Perhaps the most widely quoted definition is this: "Freemasonry is a beautiful system of morality, veiled

induced the Grand Lodge of England to name the Bible as one of the great lights.

No two learned Masons have agreed on what the landmarks are. The term was not used at all until the newly-formed Grand Lodge of England adopted its first General Regulations in 1720, under Grand Master Payne, and printed them in Anderson's Constitutions of 1723. The 39th Regulation provided that the Grand Lodge has power to legislate almost anything "for the real Benefit of this ancient Fraternity; Provided always that the old landmarks be carefully preserv'd." Therein lies the rub. The so-called "old Land-marks" have never been defined, and no one knows what they are or exactly whence they came.

When Dr. James Anderson, in his famous Constitutions of 1723, used the phrase "Provided always that the old Landmarks be carefully preserv'd," one writer has charged, and we believe correctly so, that Anderson "was merely using a fine-sounding phrase, as was his custom, without actually attaching to it, or intending to attach to it, any precise meaning whatever." Whether Anderson meant to or not, he has certainly thrown Masonry into a state of confusion forever trying to determine what those "old landmarks" are, and how to "carefully preserv" them.

— From Louis L. Williams, *Making a Mason at Sight*, published by the Illinois Lodge of Research, 1983.

More than one man

A Valley is in dire straits if it must depend on one man to carry most of the load. What about future leadership! Men of ability in today's pressure cooker of modern technology are not disposed to hang around until "King Kong" stops finally playing games. They have only so many years of creative leadership to spread around. They are able, willing, and really concerned about Masonry's tomorrow. If Freemasonry cannot or will not get them to the right post at the right time, the order may be left at the post when the great fraternity begins to dwindle.

— From Rev. John G. Fleck, *The Northern Light*, June 1973.

Task of Defining Freemasonry

in allegory and illustrated by symbols." Coil discounts this definition by claiming: "The morality of Masonry is not veiled at all . . . [and] it is the symbols themselves that require explanation!"

The definitions of Freemasonry are numerous, but there must be certain policies and laws to follow or there would be no Freemasonry to define.

A consensus of learned Freemasons has determined that the following is a fair (but by no means only) definition:

"Freemasonry is a fraternity composed of moral men of legal age who believe in God and, of their own free will, receive in lodges degrees which depict a system of morality that, as they grow in maturity, teaches them to be tolerant of the beliefs of others, to be patriotic, law-abiding, temperate in all things, to aid the unfortunate, to

practice Brotherly Love, and to faithfully accept and discharge solemn obligations.

"It is governed by a Grand Lodge which is composed of Grand Officers and representatives of all of the regular lodges within its jurisdiction, and selects a Grand Master periodically to rule over the organization within the framework of the Constitutions of Freemasonry as adapted for its particular needs.

"In short, Freemasonry is a way of life. As an organization, its purpose is to make good men better."

With this as a reasonable definition of Freemasonry, the purpose for its existence can be stated, goals established, and plans set for achieving those goals to accomplish the purpose.

— From Allen E. Roberts, *Key to Freemasonry's Growth*, published by Macoy, Richmond, Va., 1969.

'Quick Quotes'

Never tell people how to do things. Tell them what to do, and they will surprise you with their ingenuity.

—George S. Patton

If you take too long in deciding what to do with your life, you'll find you've done it.

—Pam Shaw

Be patient with everyone, but above all with yourself.

—St. Francis de Sales

People fail to recognize opportunity for two major reasons. First, opportunity doesn't sail in on a ship. It comes from within. Second, opportunity rarely looks like an opportunity. Often it is disguised as misfortune, defeat, and rejection.

—Denis Waitley

Superachievers don't waste time in unproductive thoughts, esoteric thoughts or catastrophic thoughts. They think constructively and they know that their level of thinking determines their level of success.

—Dr. Seymour Epstein

Everyone has an invisible sign hanging from his neck saying "Make me feel important!" Never forget this message when working with people.

—Mary Kay Ash

When one door of happiness closes, another door opens; but often we look so long at the closed door that we do not see the one that has been opened for us.

—Helen Keller

Be not simply good. Be good for something.

—Thoreau

The liar's punishment is not simply that he is not believed, but that he cannot believe anyone else.

—George Bernard Shaw

To avoid criticism, do nothing, say nothing, be nothing.

—Elbert Hubbard

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.

(SITUATION) + (ROWING) - (START) +
(CONJECTURE) - (ONION) + (CALORIES) -
(CORRECTION) + (SCRAPE) - (CAUSE) +
(ROSE) - (PAIR) - (CRUISE) - (GO)
=

Answer from previous issue: SYMBOLS

Clue for this puzzle appears on page 12.

HealthWise

A guide to good health & fitness

▶ Marching to fitness

Walking may be our most popular form of exercise. Some of the reasons: It requires no special equipment or location, it's not competitive, and you can do it with a friend.

The number of people who walk to stay fit is at an all-time high. A survey of 11,500 people by the National Sporting Goods Association found that 37% chose walking as their primary form of exercise.

Golf was chosen by less than 8% of those interviewed.

▶ Jaw crunchers, attention!

Physicians and dentists are more frequently connecting headaches, earaches and neck pain to the sufferers jaw-crunching habit.

Crunching teeth together can inflame a joint near the ear. People do it in stressful situations and during such activities as weight lifting, working out, and racing, according to *MastersSports* newsletter.

▶ Yogurt and the immune system

Researchers at the University of California find that two cups of active culture yogurt per day will give a boost to the immune system. The production of interferon by thymus cells and lymphocytes are increased while no bad side effects were found.

▶ Kids can get cirrhosis, too

Youngsters who think drinking is "cool" don't realize it can cause serious damage to the liver. Cirrhosis affects the young and old alike. Even if youngsters kick the drug or



alcohol habit, cirrhosis can destroy their lives, says the American Liver Foundation.

▶ Learn the early warning signs of gum disease

A recent survey conducted by the American Dental Association (ADA) shows that only 4% of adults believe they have the gum disease gingivitis, even though an estimated 75% have been shown to have the disease in at least a minor form.

Left undetected and untreated, gum disease can result in tooth loss.

Early warning signs are red, swollen and bleeding gums. The study found that about half of respondents thought gums that bleed during tooth brushing were normal.

▶ OsteoGram gives early diagnosis

Millions of North American women from the Baby Boom generation are approaching the age when osteoporosis will manifest itself. The simple OsteoGram, essentially an X-ray of the hand, could tell them if they are going to have bone fractures in their later years.

The simple, relatively inexpensive procedure can give an early diagnosis of a disease that strikes about

one-half of women. If the test shows a propensity for osteoporosis, a physician may prescribe appropriate treatment, usually exercise, hormonal therapy for women after menopause, and calcium supplementation.

For a packet of free information on all aspects of the disease, call the National Osteoporosis Foundation at (800) 448-0009.

▶ The right socks for walkers

Each of our feet produces about a cup of perspiration each day, according to the Johns Hopkins Medical Letter. About half of the perspiration is ventilated through the top of a shoe. The rest goes into the lining of the shoe, unless you are wearing absorbent socks. The dampness eats into the lining of a shoe, making it wear out before it should.

Dampness in shoes can also cause itching and a foot rash. Sports podiatrists recommend padded socks made from a blend of acrylic fiber and cotton or wool. The acrylic "wicks" away perspiration, and the cotton or wool absorbs it.

▶ What's your type?

Giving blood not only will help you save a life, it could provide you with an important fact about yourself. Do you know your blood type?

Out of every 100 people, 36 will be O positive and 6 will be O negative. Some 38 will be A positive and 6 will be A negative.

In every 100 people, only 8 will be B positive, and just 2 will be B negative. Three to four people will be AB positive, and your chances of being AB negative are less than one in 100.

If you don't plan to give blood during the holiday season, you are typical. But don't forget to put January on your schedule. To make up for lack of donors in November and December, January is annually named Volunteer Blood Donor Month.

For more information about blood and giving blood, write to the National Association of Blood Banks at 8101 Glenbrook Road, Bethesda, MD 20814.

HOLIDAY GIFTS

A Scottish Rite Video for the Family

Who are the Freemasons?

What does it mean to be a
Scottish Rite Mason?

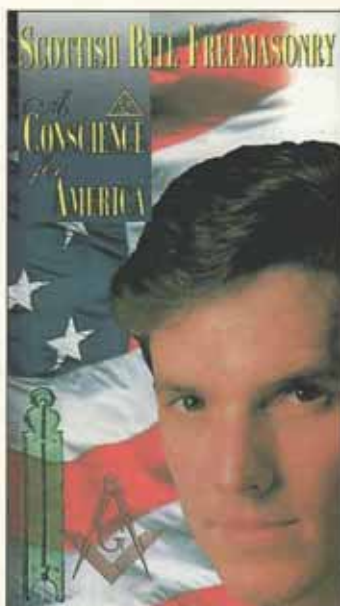
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Show it to your family and friends.

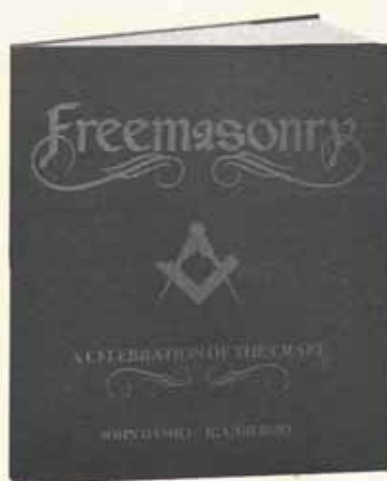
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The Mind's Eye

Schizophrenia Research

Scottish Rite grantee makes news Dr. Philip Seeman of the University of Toronto has reported, in the leading British scientific journal *Nature*, that there may be as much as a six-fold increase in the number of dopamine D4 receptors in schizophrenic brain, in comparison to normal brain. In 1979 Dr. Seeman's laboratory was supported by a grant from the Scottish Rite schizophrenia research program when his work on brain chemistry in schizophrenia was in its early stages.

The terminology may be a little unfamiliar, but the discovery is not hard to explain. It has been known for 25 years that the drugs commonly used to treat schizophrenia block a selective group of neurons in the brain. (There are many signal-carrying molecules; dopamine is just one of them, but it may be critical for understanding schizophrenia.) Through elegant molecular studies carried out in the last few years, it has been determined that there are not just one kind of dopamine receptor, but five different kinds, labeled "D1" through "D5." Until recently it had been thought that D2 was the type acted on by anti-schizophrenic drugs, but it is now known that clozapine, one of the most effective drugs ever used to treat schizophrenia acts not on the D2 type of nerve cell, but on the D4 type. Clozapine has been life-saving for many patients, because it does not produce the debilitating uncontrolled movements sometimes associated with anti-schizophrenic drug treatment, and also because it seems to be useful with withdrawn and apathetic patients, in restoring normal energy and initiative.

Discoveries like this build upon a long period of sustained investment. The finding that makes the newspapers rests on the top of a broad pyramid of scientific work. Scottish Rite can take some pride in having contributed to the foundations as well as to the beginnings of the work that has now made headlines.

Mental Health Reform Our Research Director, Dr. Steven Matthysse, spoke on the subject of "America's Conscience and the Mentally Ill" at this year's Annual Meeting. His address, which will appear in a forthcoming issue of *The Northern Light*, set down the requirements for humane and effective care of the seriously mentally ill. The second-class treatment of the mentally ill under the proposed health care legislation probably reflects a lack of understanding that major mental disorders are biologically caused, just like physical illnesses, and it may also reflect the limited public influence of the mentally ill. Our focus, of course, is on research rather than on treatment, but we cannot be indifferent to the welfare of the people toward whom our research effort is directed.

OUR READERS RESPOND

Favoring a brother

I noted, with some discomfort, that Brother Robert A. Gilbert ("Casting the First Stone," Aug. 93) considered the statement "A Freemason is under oath to favor other Freemasons," to be a "scurrilous assertion!"

I've been a Master Mason since 1965. I consider it to be a sacred obligation that I be plumb, square and level in my interactions with all people, and, more especially, with a brother Mason. I see nothing "scurrilous" in "favoring" a brother. Let me clarify: If I am seeking a product or a business service, and have a choice between a Mason and a non-Mason, with *all other factors being equal*, I will patronize the Freemason.

If we are scared to support our brothers because someone might accuse us of favoritism, we are removing one more rivet from the structure of Freemasonry. And how many rivets can we remove before the structure wobbles?

I have a habit, or I should say a custom, which I started in 1990, which was my first year as Master of Temple Lodge, of delivering a short talk at the opening of lodge, dealing with some aspect of Freemasonry. At the last meeting in June, I talked of restoring the "mystique" of Freemasonry. I was

pleasantly surprised when, just last week, two of the brothers told me that they can't get that word out of their minds, and that they are in agreement with my predication that some of the mystery should be restored.

Donald J. Christy, 32°
Burlington, Wisconsin

Views on SBC decision

Regarding the article "Can A Southern Baptist Be A Mason?" (Aug. 93), L. L. Lewis is quoted as saying, "We have the right to demand that a lodge not be anti-Christian." In my view, the SBC does not have the *right to demand* anything of anyone except for whatever demands it makes on its own membership.

Further, I was quite amused by the threatening remarks of J. W. Carpenter. Oh! How I quake in my boots knowing that such a pious creature is keeping an eye on us!

James R. Bailey, 32°
Tucson, Arizona

Mixed feelings arise from the decision on Freemasonry and religion of the Southern Baptist Convention. Should we rejoice in the decision not to create a lot of hate and divisiveness which would have hurt Freemasonry, but hurt the Southern Baptist Convention more? Or should we feel badly about why it was done and what was still found "incompatible?"

That membership in Freemasonry should be a matter of individual choice was an affirmation that the Convention had no sovereignty over individuals or individual churches; it did not absolve Freemasonry of any of the ridiculous charges against it.

The report's eight claims of incompatibility of Freemasonry with Christianity (their definition) are interesting.

To me, these "incompatibilities" are a bunch of hogwash thrown in the face of anyone seeking the truth. I do not feel that the SBC has decided in favor of Freemasonry. Instead, it has defused the bomb that could have hurt it most, while allowing its false slanders.

How should Freemasons, and Freemasonry, respond? I, for one, will spread the truth developed in this terrible confrontation to as many outside Freemasonry as I can.

Edward P. Priebe, 32°
North East, Pa.

You indicated in your SBC report that when I made a resolution favorable to Freemasonry on Tuesday, I was ruled out of order because the Home Missions Board report had not yet been presented. You also said that I "did not attempt to bring the motion up again the next day."

Your readers may be interested to know that three of us were first in line at three separate microphones trying to gain recognition to offer the amendment when the report was being made. The Chair would not recognize any of us.

Fred W. McPeake, 33°
Philadelphia, Pa.

We welcome letters from our readers in response to articles appearing in *The Northern Light* and will reprint them as space permits. Letters must be signed, should be brief, and are subject to editing. We regret that our limited space will not allow us to print the many requests for genealogical search and announcements of items for sale.

HIRAM™



By WALLY MILLER

Footnotes

*** Florida 33° group.** Any 33° Scottish Rite Masons sojourning in the Tampa Bay and Central Florida regions should be aware that the monthly luncheons are held on the first Tuesday of each month from November to April. Here is a good opportunity to meet and greet other 33° Masons from the north residing in Florida. Luncheons begin at noon at the Egypt Shrine Temple and have been followed by an interesting group of speakers. For more information, contact Ill. Stanley E. Moulton, 33°, at 813-382-3669 or drop him a note at 2117 Jacaranda Way, Sebring, Florida 33872.

*** Arizona bound.** We know from the address changes that many members have moved or have vacationed in Arizona. If you are in the Sun City area, the Masonic Fellowship Center of Sun City has extended a warm welcome. Here is what you will find there: a Symbolic Lodge, Eastern Star Chapter, Amaranth Court, Scottish Rite Club, York Rite Club, Shrine Club, High Twelve Club, and National Sojourners Chapter.

"It is unfortunate that with all the Masonic activity available many of our brethren become totally inactive upon retirement," says Duane S. Kennedy, 32°, chief executive officer for the Sun City Center. "We are attempting to revive interest in Masonry among these lost brethren."

To find out more information about the organizations' schedules, you can write to Masonic Fellowship Center of Sun City, P.O. Box 1353, Sun City, AZ 85372.

*** New at Illinois Center.** Dr. Bruce Campbell has been appointed president and chief executive officer of

the Illinois Masonic Medical Center in Chicago. The announcement was made recently by Ill. Charles F. Gambill, 33°, chairman of the trustees. The new president succeeds Ill. Gerald W. Mungerson, 33°, who died on Sept. 5, Ill. Brother Mungerson had directed the affairs of the Medical Center for 21 years. Dr. Campbell joined IMMC in December as executive vice president.

*** For the community.** When the Village of Rockville Centre, N.Y., celebrated its centennial earlier this year, the Masonic community was very much a part of the celebration. The Masonic organizations, including the Long Island Scottish Rite bodies, sponsored an essay contest for the youth of the community. The contest was named in honor of Past Grand Master Harry Ostrov, a long-time resident of the community.

More than 900 students entered the Masonic essay contest, using the theme, "Rockville Centre: A Great Place to Live." The contest was divided into four different age groups, and cash prizes were awarded to four winners in each group.

The winning essays were displayed at the public library for a month. All the essays submitted have been bound for permanent display at the Rockville Centre Historical Museum.

*** Catching the big one.** Thomas P. McGrory, Jr., 32°, of North Adams, Mass., has been unemployed for nearly a year. Although he would prefer to be working, the extra time has allowed him to do plenty of fishing.

As he was sitting on a rock at his favorite spot in Charlemont last spring, he notices an older man fly

fishing in the middle of the river upstream. The river was very low in the morning and the trout were rising. By noon, the dam had been released upstream, and the river began to rise. The older man was caught in the swift rush of the water. He was struggling but could not seem to move.

McGrory stripped off a layer of clothes and was prepared to help. "I knew I couldn't jump from the rock, so I ran downstream beyond the rocks," he said.

The old man's hip boots had filled with water and caused him to fall. He had disappeared from view.

"Frantically, I jumped into the chilly water and started to search," said McGrory. "Luckily, I located him under water caught in a vortex of one of the pools. The filled hip waders acted as anchors, but I was able to drag him to shore. We were both blue from the water."

As the two sat on shore recovering from the shock, McGrory learned that the man was going to be 80 in June. Ironically, a friend of the older man had survived a similar situation the day before.

McGrory told the man, "If anyone ever asks who saved you, just tell him it was Hiram."

*** Blue envelope.** Have you received your "blue" envelope in the mail? This is the annual voluntary appeal sent in the fall to all Scottish Rite Masons. Contributions received from the appeal support the three Scottish Rite Charities: the Museum of Our National Heritage, schizophrenia research, and Abbott scholarships.

The Supreme Council Charities are a great way to honor or memorialize a friend or loved one.

Another way you can show your support is through the wills and bequests program.

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RICHARD H. CURTIS, 33°
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