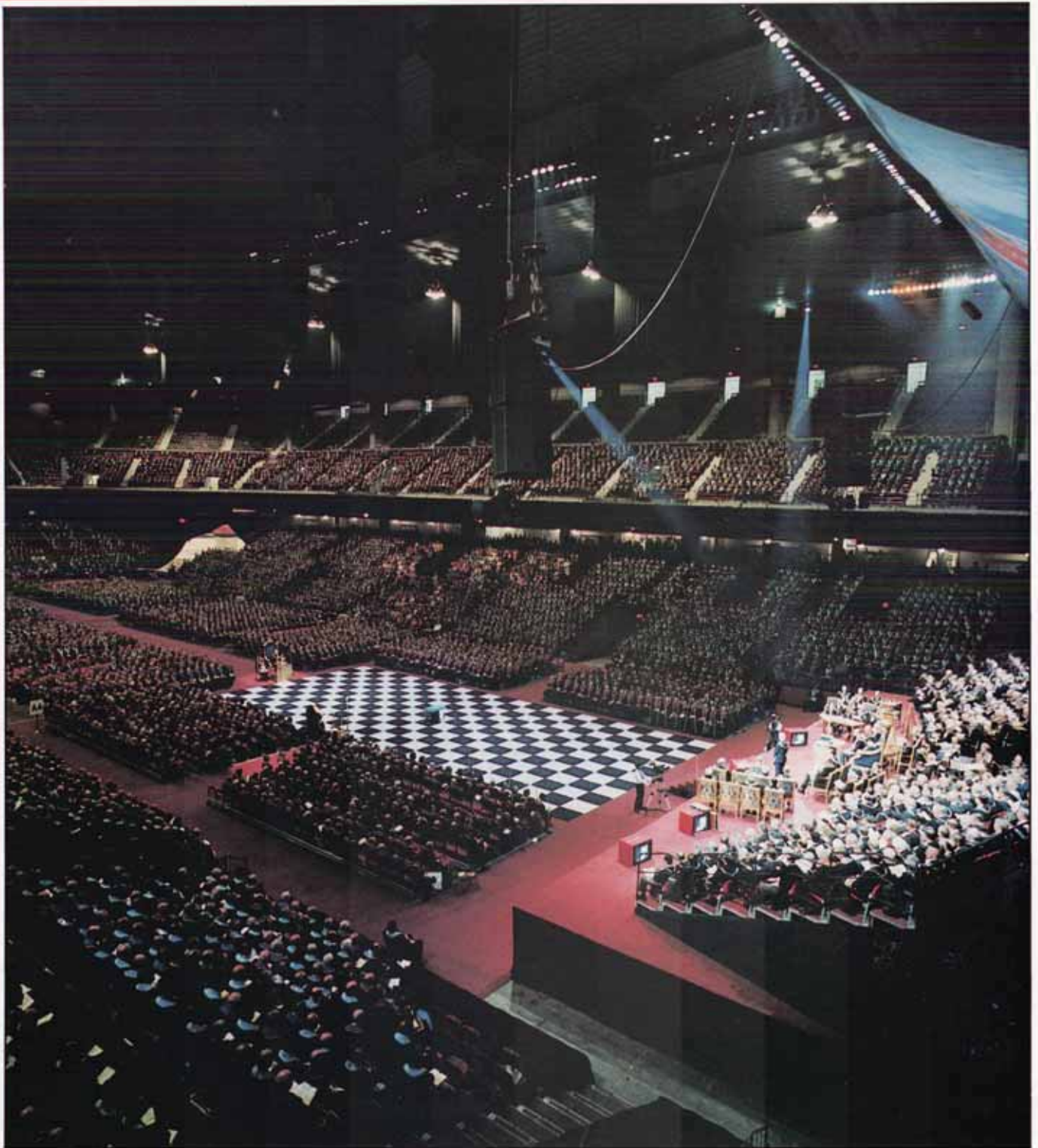


THE NORTHERN LIGHT

Vol. 23 No. 3 AUGUST 1992

A WINDOW FOR FREEMASONRY



Celebrating 275 Years of Masonry

Looking for Tomorrow

One of the most harmful characteristics in any organization is short-term thinking. American business is learning the bitter lesson on what happens when you pour all your energy into producing immediate results rather than having a vision of where we want to be ten, twenty and thirty years from now.

Masonry certainly isn't exempt from the dangers of paying too much attention to today's plans and activities, while failing to take our long-term destiny into account. For example, the traditional Masonic "one year term" of office for so many of our leaders may be counterproductive when it comes to maintaining a strong sense of direction.

At the same time, we may be expecting our leaders to cope with problems for which they were not trained and do not have the resources available to them to solve.

If we are to achieve the level of Masonic Renewal which we all so earnestly want, then it seems to me that every Masonic body has a responsibility to ask some very serious questions. As I look down the road — as I look for tomorrow — here are questions which deserve our serious attention.

- *Do we really want Freemasonry to be capable of projecting a national image?* If we are serious about making a national impact on the lives of the people of the United States, then we should fund and maintain a Masonic renewal program that can express our Masonic message across this land. What seems clear is that we are fast becoming a regional fraternity with pockets of strength in some parts of the nation. If we are to have a national presence, then we must put the Masonic renewal program to work.

- *Do we really want our fraternity to be capable of serving the needs of younger men in the years ahead?* Before we say "yes" too quickly, perhaps it would be well to consider the implications. It's going to take more than enthusiasm to do the job.

If we are as committed to the future as we would have ourselves believe, then we must come to terms with *meaningful* family involvement in the life of Freemasonry. Our values when it comes to the importance of the family are sterling. We must ensure that our organization is truly family-oriented.

- *Are we serious about meeting the challenges of our older members?* We hand out 50-year pins and provide Masonic Homes, but with a staggering 50% of our members 65 years of age or older, we don't seem to be dedicating either the effort or the resources to adding a Masonic dimension to the lives of our senior adult members.



FRANCIS G. PAUL, 33°

- *Would we better serve the fraternity and its members if we took more seriously the qualifications for Masonic leadership?* This is a tough question, I know. Yet, we often thrust men into roles for which they are not prepared. As a result, their performance doesn't measure up to the demands placed upon them. It isn't just the fraternity that suffers; the men do, too. They wanted to do a good job. Their goal was to leave office proud of their accomplishments. Without fairly precise leadership expectation, no man can do the best either for himself or Freemasonry.

- *Can we come to the realization that our buildings are not Freemasonry?* Wherever I go today, Masonic organizations are struggling with higher and higher costs of maintaining their buildings. In far too many cases, our buildings are literally draining us of our financial resources. In far too many cases, our buildings fail to serve our members properly. They're in the wrong location with facilities designed for an earlier time.

I understand that no one wants to be in office when the decision to "sell the Temple" takes place. As a result, these essential decisions are deferred — and ignored. All the while, we continue pumping more and more money into buildings that are used by fewer and fewer members. We need creative thinking when it comes to Masonic facilities.

I am sure there are other questions. But we must start thinking about tomorrow and we must do it today. Of course these are tough issues. They are difficult and painful. But they are also pressing upon us. They aren't going to go away.

Unless we deal with such questions boldly, they will come back and continue to haunt us. Worse yet, if we leave them unanswered, our entire fraternity will be undermined.

The times have changed the rules, and just "getting through the year" is no longer good enough. Leadership today requires taking bold steps. It begins by asking hard questions.

Francis G. Paul

Sovereign Grand Commander

SUPREME COUNCIL, 33°

Ancient Accepted Scottish Rite
Northern Masonic Jurisdiction, U.S.A.

SOVEREIGN GRAND COMMANDER

Francis G. Paul, 33°

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About the Front Cover



Drawing a crowd of 12,000 from around the world, the United Grand Lodge of England celebrated the 275th anniversary of the founding of organized Masonry. For details of the event, see page 4.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

Volume 23 No. 3

August 1992

Features

4 AN INTERNATIONAL MASONIC EVENT

by Richard H. Curtis, 33°

England's 275th anniversary celebration attracts Masons from around the world.

6 BRITISH MASONRY AND THE MEDIA

by Richard H. Curtis, 33°

The doors are open but the press is still suspicious.

8 THE FIRST GRAND LODGE

The early years of "organized" Freemasonry date back to England in 1717.

10 MARQUETTE STEPS FORWARD

Michigan Masons provide help for kids with language disorders.

12 STREET COOL TO URBAN CHIC

"Jeans and leather jackets" exhibit examines trends in street wear.

14 WILLIAM S. KNUDSEN

by Robert Vander Kloot, 32°

The Dane who gave General Motors a boost and then helped America win the war.



page 10



page 14

Columns

2 From the Sovereign Grand Commander

19 Life is a Family Affair

20 Book Nook

22 Views from the Past

24 HealthWise

25 Our Readers Respond

27 Footnotes

Also • 12 Zuni Artistry Featured • 13 Museum Plaque for Kern Award • 17 Masonic Word Math • 17 Reader Survey Gives Magazine High Marks • 25 Hiram • 26 MBNA Credit Card Program



page 12

An International Masonic Event

England's 275th anniversary celebration attracts Masons from around the world

By RICHARD H. CURTIS, 33°

In what has to be considered the most spectacular Masonic celebration in history, the United Grand Lodge of England pulled out all the stops as it played host to a gathering of some 12,000 Masons and their guests on June 10. The occasion for the ceremony was the 275th anniversary of the founding of the premiere Grand Lodge in London. The fraternity dates organized Freemasonry from the Grand Lodge formation in 1717.

The festivities took place at the Earls Court Exhibition Centre in London. In addition to the Masonic anniversary, the group also paid homage to the 40th anniversary of the accession of Queen Elizabeth and the 25th anniversary of the installation of the Duke of Kent as Grand Master.

This year's event nearly doubled the number in attendance at the 250th anniversary celebration held in the Royal Albert Hall on June 27, 1967. At that time there were 67 Grand Lodges from around the world represented.

For the 275th anniversary there were 91 Grand Lodges represented with 72 Grand Masters in attendance. The large arena was appropriately decorated to resemble an oversized lodge room. Behind the East was a backdrop of greens and blues giving the appearance of stained glass spreading rays of light. To the right and left of the raised platform in the East were two giant video screens to allow everyone a better view of the action.

A musical program was provided by the North Wales Provincial Masonic Choir and the Masonic Girl's School Choir from Rickmansworth. But the most impressive music came from the 12,000 voices in attendance for the opening and closing odes.

Continued on page 7

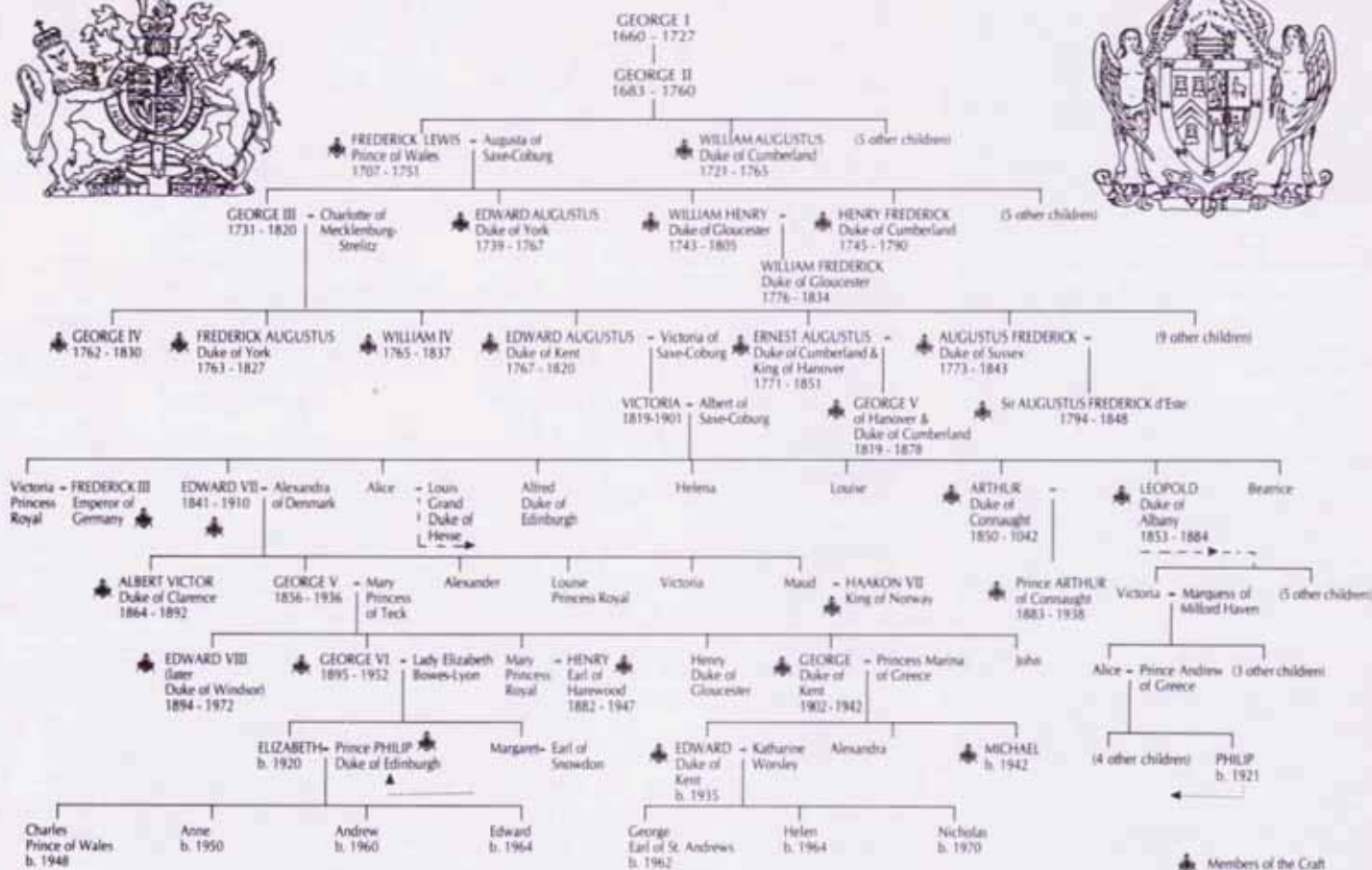


The Grand Master received representatives from 92 Grand Lodges at the opening of the ceremony.

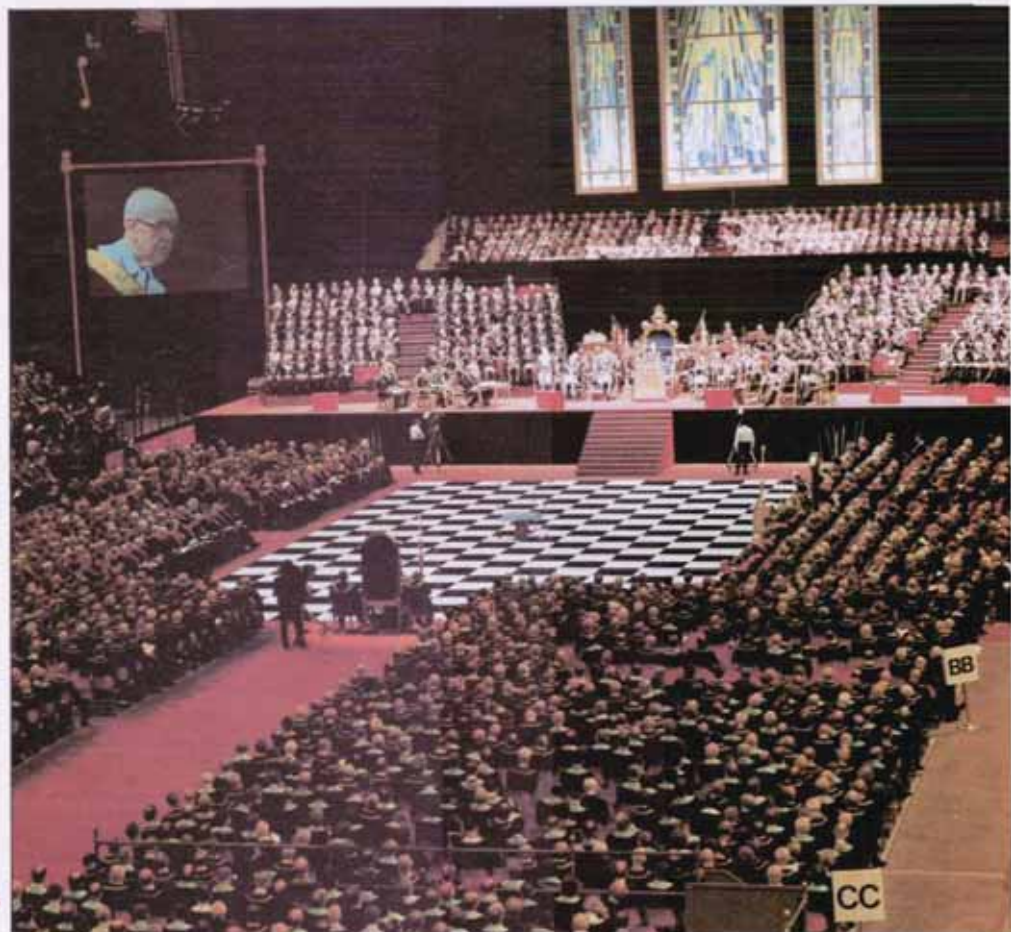
The Grand Master dedicated the foundation stone of the Cottage and Rural Enterprise Community for the handicapped to be built at Rowde by a grant from the Grand Charity to mark the 275th anniversary of Grand Lodge and the Grand Master's 25th anniversary.



THE ROYAL HOUSE AND THE CRAFT



The Duke of Kent received a Wedgwood cup commissioned by the United Grand Lodge of England for the anniversary. Only three cups were made — one for the Grand Master, one for the Grand Lodge museum and one to be presented to Queen Elizabeth.



A crowd of 12,000 people attended the ceremony at Earls Court.

British Masonry and the Media

The doors are open but the press is still suspicious

By RICHARD H. CURTIS, 33°

Once upon a time, British Masons — like most Masons throughout the world — took their punches from Masonry's foes and turned the other cheek. Always feeling they were above the fray and didn't have to answer to anyone, they allowed the fraternity's detractors to shoot bullets at its coat of armor.

But with the publication of British author Stephen Knight's book, *The Brotherhood*, in 1984, the press and the public began to confuse the false and inaccurate statements with the truth. Even today the media continue to use

that book in an attempt to define Masonry.

The Grand Master, the Duke of Kent, was concerned that the tarnish was beginning to stick and felt it was time to set the record straight. With the assistance of the Grand Lodge staff, he opened a public exhibit at Freemasons Hall in London. Grand Lodge Librarian John Hamill and others began to accept interviews with the press to answer questions. A video was prepared for public viewing.

The doors of communication were opened, but reporters were disappointed they didn't find any skeletons in the closet.

For the recent celebration of the 275th anniversary in June, the press was invited to attend the ceremony. At a press conference prior to the event, the Pro Grand Master, Lord Farnham, and the Grand Secretary, Cdr. Michael Higham, pointed out that by going public they weren't doing anything new. Before World War II, the meetings of Grand Lodge were reported in the press. During the war, the Masons crawled into a protective shell of privacy. "We have changed our policy," Lord Farnham said, "and have decided that it is time for the craft to show its face unashamed to the public."

It is obvious from the press coverage that Masonry has a lot to do to make up for lost time.

In a major article in *The (London) Times* on the day of the event, a reporter commented that "the men with arthritic handshakes will be out in force, seeking to persuade observers that being 'on the square' is a fitting activity. Should we believe them?" he continues. "Is it not the truth that they are a prolix conspiracy of would-be warlocks and mystagogues, building up business contacts while claiming to be engaged in good works?"

In the same article he tends to give credence not only to Stephen Knight but also to Martin Short, who wrote a sequel to Knight's book.

The day following the ceremony another reporter expressed disappointment that the magic and mystery were missing from the open event. He stated, "Any television crew which had come hoping to see throats being cut across and tongues being torn out by the roots would have been disappointed."

Masonry has been the subject of cartoons for a number of years. To identify a Mason, a cartoonist frequently uses a rolled-up pant leg. Frequent tar-

HIGHLIGHTS OF GRAND MASTER'S ADDRESS at the 275th anniversary ceremony

I believe that there cannot now be many who doubt the wisdom of our decision in 1984 to leave behind a Dark Age, when our habit of responding to any criticism or indeed comment, however inaccurate, with a wall of silence seemed to confirm people's worst fears about Freemasonry.

As our policy on public relations has changed, so the craft has, I believe, become more lively. In preparing to explain ourselves, we have had to take a close look at what we are and what we do, and the exercise has done us no end of good.

It can do no harm occasionally, though not too often, to go back to first principles and so try to make certain we are navigating by the right stars. This anniversary offers a good occasion to ask such questions.

What, then, is Freemasonry? Clearly it must be more than what the Archbishop of York called a "fairly harmless eccentricity" in 1987. If that

was all that Freemasonry was about, it would not have flourished as it has for over three hundred years, attracting and retaining the interest of millions of men today all over the world.

Freemasonry brings people together from vastly different backgrounds. With its sensible rule prohibiting discussion of religion or politics within its lodges, it removes two likely causes of dissension, and allows Freemasons to concentrate instead on what they have in common — and that, in this world, cannot be bad.

On the contrary, with its encouragement of good fellowship and of consideration for one's fellow men, and its insistence on a belief in God, Freemasonry can reasonably be held to be a force for good in society. It is up to all Masons to ensure that that enviable position is only enhanced.

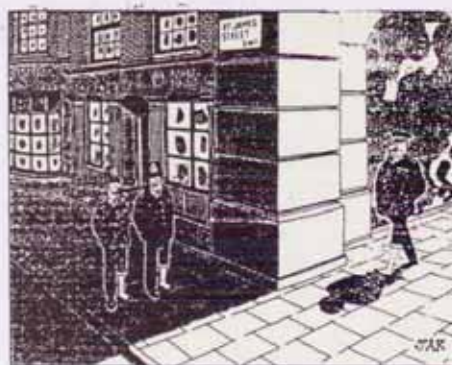
—HRH The Duke of Kent



"Fer the last time, mate, we in't Freemasons — we've come to re-point the vestry wall."



"Don't try to pull rank on me — I was wearing the Royal Arch Supreme Grand Chapter Officer's Collar before you had tied on your first Masonic apron!"



"Sometimes on a cold morning I wish I'd never joined the masons!"



"Couldn't we make an exception — just this once?"

How British Cartoonists Have Viewed Freemasonry

gets are police who are Masons, a consequence of misleading innuendos from Knight's book.

In 1985, England's Methodist Conference adopted a resolution that stated, "Our guidance to the Methodist people is that Methodists should not become Freemasons." Following that conference, an Association of Methodist Freemasons was formed to counteract the misunderstanding.

In a recent newsletter, the Association's president pointed out that "not only does the craft in general and Grand Lodge in particular acknowledge our Association as the voice of Methodism within Freemasonry, but there are clear signs that the Methodist Church also recognises us as the voice of Freemasonry within Methodism." Many hope that the resolution will eventually be rescinded, but in the meantime the Association's presence has tended to offset any further damage to the relationship between Methodism and Masonry in England.

Several years ago, Lord Cornwallis, the Pro Grand Master at that time, urged Masons to talk more about Freemasonry at every opportunity. Methodist Freemasons and others are attempting to do just that. It will not be an easy task to convince the public that Freemasonry is an honorable institution, but without this effort, the fraternity certainly would be faced in the future with unwarranted persecution.

AN INTERNATIONAL MASONIC EVENT

Continued from page 4

The Grand Master, the Duke of Kent, received the representatives from the visiting Grand Lodges in a quick but impressive fashion. Speaking for the visitors, two representatives addressed the gathering. Massachusetts Grand Master Edgar W. Darling spoke for the Grand Lodges of North America and Hungary Grand Master Joseph Ferencz represented the newest Grand Lodge in the world.

During the ceremony, the Duke of Kent also presided as Grand President of the Grand Charity of the United Grand Lodge of England to announce a series of grants to be given for various charitable purposes and to dedicate a foundation stone for a village to be established at Rowde, near Devizes, for handicapped adults by the charity known as CARE (Cottage and Rural Enterprises) with money granted by the Grand Charity (£1,250,000) and the Masonic Trust for Girls and Boys (£500,000).

In his remarks, the Grand Master pointed out that he was not suggesting that all future meetings should be as open as this, but "if occasionally — say, once in 25 years — people can see that our normal business is as we describe it, they may be persuaded to shed whatever unreasonable worries they still have about what in truth is only an inclination to privacy."

He emphasized that the charitable work of Freemasonry remains central and since 1967 many of the charities have been through a process of evolution. "Freemasons continue to pay what I consider is proper attention to general or non-Masonic charity," he said, "because we are part of society and share the obligation of all good citizens to care for others."

The United Grand Lodge of England, through a fund raised in celebration of its first 250 years, is the biggest single benefactor of the Royal College of Surgeons. It has also been involved in combating drug dependency, funding hospices, caring for terminal cancer patients, and aiding handicapped children and adults.

In his closing remarks, he asked the audience to think about where Freemasonry is going to be 25 years from now. "I have no doubt that it will still be as interesting, as satisfying, and as much a quiet influence for general good as it is today," he said. "It will thrive in proportion to the effort we put into it and in proportion to our confidence in our craft and ourselves."

At a banquet served to 4,000 guests following the ceremony, Sweden's Pro Grand Master Gustaf Piehl and Pennsylvania Grand Master Edward H. Fowler, Jr., responded to toasts to the guests.

The First Grand Lodge

*The early years of 'organized' Freemasonry
date back to England in 1717*

The following account is an excerpt from the newly released book, *Freemasonry: A Celebration of the Craft*, edited by John Hamill and Robert Gilbert, with a foreword by HRH, the Duke of Kent. It is reprinted here by permission of the publisher. The book was prepared to coincide with the 275th anniversary of the first Grand Lodge in England. A full review of the book appears in "Book Nook" on page 20 of this issue.

With the founding of the premier Grand Lodge in London on June 24, 1717, organized Freemasonry was born. The four "Old Lodges" that met at the Goose and Gridiron ale house in St. Paul's Churchyard elected one of their number, Anthony Sayer ("oldest Master Mason and then Master of a Lodge") as Grand Master and agreed to hold a Grand Feast once a year. Sayer also appointed Grand Wardens and "commanded the Master and Wardens of Lodges to meet the Grand Officers every Quarter in Communication," although there is no evidence that these meetings ever took place. For the first three years of its existence Grand Lodge simply provided an opportunity of an annual social gathering of the London lodges. There was no attempt, nor apparently any intention, to exercise control over provincial lodges. But this casual state of affairs was soon to change.

The Grand Masters who succeeded Sayer — George Payne and the Rev. Dr. Theophilus Desaguliers — were men of a different stamp who, with the help of the astute and inventive Rev. Dr. James Anderson, remodeled and revitalized the craft. Following the codification of Grand Lodge regulations by Payne in 1720, and the election of a Grand Secretary in 1723 (with



Anthony Sayer
First Grand Master

the consequent establishment of official minutes), Anderson compiled and published the first official *Constitutions of the Free-Masons* (1723), which set out those regulations, together with a history of the craft derived partly from the *Old Charges* but expanded and embellished by Anderson's fertile imagination. Fanciful though this history was, the effects of Anderson's *Constitutions* was to establish the idea of Freemasonry firmly in the public eye — to such an extent that contemporary writers seized upon it as a worthy object of satire.

This did not mean that the craft was inimical to the intelligentsia of the time — far from it — and for this, much of the credit must go to Dr. Desaguliers, among whose many achievements was his invention of the planetarium. Associate and friend of Isaac Newton, Desaguliers was the archetypal speculative Mason. As the child of Huguenot refugees he was

deeply committed to the ideal of tolerance, while as a natural philosopher (or what we should now call a physicist) he was an eager student of the 'Hidden Mysteries of Nature and Science.' There seems little doubt that the many Fellows of the Royal Society who became Freemasons were influenced by Desaguliers' example, and it is surely no accident that no less than 12 Grand Masters were also Fellows of the Royal Society during the 20 years following Desaguliers.

It is also significant that, after 1720, every Grand Master was of either noble or royal rank. By this time a subtle shift had taken place. The old operative element — such as it was — lost control of the craft, while Grand Lodge, the governing body, became increasingly associated with the upper echelons of society. This was to have a profound effect on the development of English Freemasonry. But the history of the craft is not simply the history of Freemasonry in London. By the mid-1720's many provincial lodges began to accept the jurisdiction of Grand Lodge; others, however, denied its authority — notably at York, where an independent Grand Lodge sprang up.

During the early days of the craft there were no permanent Masonic Halls or Temples, and lodges were usually held in taverns or coffeehouses.

From the latter part of the 17th century the following pattern was followed. First, the candidate took an obligation on the Bible to preserve the mysteries of the craft. The word and sign were then communicated and the charges and legendary history were read. By 1700 a two-degree system, of Entered Apprentice and Fellow Craft, was in place, and in the 1720's a third degree, that of Master Mason, made its appearance.

Gradually, the ceremonies became more elaborate. The obligation, accompanied now by a physical penalty, was followed by the communication of the sign and word of the degree in question, while in the second part of the ceremony there was a short catechism, using a simple symbolism based on the stonemason's tools, in which the ceremony and the purpose of the degree were explained. From the 1770's these explanations began to be expanded, incorporating additional working tools as symbols of particular virtues and symbolical explanations of the candidate's preparation for each degree, as well as of the lodge furniture and members regalia. Today the basic framework of the craft in England is effectively the same as it has been since a standard form of ritual was introduced in 1816.

Given the existence of active operative lodges in Scotland, it is surprising that a Grand Lodge did not arise there until 1736. When it did, it was — as in England — the result of four old lodges combining. Their initial gathering led to a meeting of 33 lodges on November 30, 1736. However, a considerable operative element remained in Scottish Masonry; new lodges did not proliferate to the same extent as in England, and to dissension between operatives and non-operatives was added argument over historical precedence. In 1743 the latter controversy led to the Canongate Kilwinning Lodge resuming its independence, which lasted for almost 70 years and during which it chartered lodges both in Scotland and in North America. It was also involved in the even greater disruption of Scottish Masonry caused by Jacobite Rebellion of 1745.

There is no certain evidence that operative lodges existed in Ireland, and there is only a single literary allusion to a speculative lodge at Dublin in 1688. The first certain date is June 26, 1725, when a meeting of the Grand Lodge at Dublin elected the Earl of Rosse as its "New Grand Master." The Dublin Grand Lodge, however, was not the only one in Ireland. Just as in England, provincial lodges were wary of submitting to a central authority. Many of them paid little attention to directives from Dublin, while in



The Goose and Gridiron in 1894, without the painted sign boards.

Cork an independent Grand Lodge of Munster survived for seven years until 1733. For the rest of the 18th century the Grand Lodge of Ireland had no rivals and, except for the brief emergence of a Grand Lodge in Ulster in the early 19th century, it has continued to act as the sole Masonic authority in Ireland.

In Masonic terms, Ireland was also a model of religious tolerance. Protestants and Catholics came together in the craft, and for many years the statesman and patriot Daniel O'Connell played an active part in Irish Freemasonry, resigning from the craft only when a misguided belief that Freemasons were to blame for the excesses of the French Revolution led the Roman Catholic hierarchy to enforce the anti-Masonic Bulls of 1738 and 1751. This foolish action led to a great exodus of Catholics from the craft.

But despite such setbacks, Irish Masonry flourished. Lodges under the Irish Constitution were founded overseas and from 1732 it was the Grand Lodge of Ireland that issued the first traveling warrants to regiments of the British Army. While this had little impact on English Freemasonry, a later influence in English Masonry was to create an upheaval in the craft that

would have dramatic and far-reaching consequences.

Little more than ten years after the founding of the premier Grand Lodge of England, changes in both custom and ritual began appearing which some members of the craft viewed with alarm. Becoming increasingly concerned with what they saw as unwarranted interference with the "landmarks" of the Order, they eventually threw in their lot with a group of Irish Masons who had been denied entry to London lodges — primarily because they were artisans, and because their ritual did not conform to English usage.

In 1751 these disaffected Masons formed themselves into six lodges and set up a Grand Committee that within two years had transformed itself into a vigorous and wholly independent Grand Lodge. Through the efforts of one remarkable man this "Antients" Grand Lodge — so called because it claimed to have restored ancient usages — went from strength to strength until it became a formidable rival of the earlier, and now paradoxically nicknamed, "Moderns" Grand Lodge.

Laurence Dermott, was an Irish journeyman painter (later he would prosper as a wine merchant) who came to London in 1748. Dermott supported the "Antients" and for 20 years acted as their Grand Secretary. In this role he wrote, and published in 1756, the curiously titled *Ahiman Rezon; or, A Help to a Brother*, in which the Constitutions of the 'Antients' were set out. Successive editions soon followed that were increasingly hostile to the Moderns and, by virtue of Dermott's polemical but engaging style, highly influential within the craft. Within 20 years of its foundation the "Antients" Grand Lodge had founded some 200 lodges in London, the provinces, and overseas (almost half the number of lodges under the authority of the much older premier Grand Lodge). Even more galling to the 'Moderns' was the fact that the 'Antients' were also recognized as the legitimate Masonic authority in England by the Grand Lodges of both Ireland and Scotland.

In spite of its quarrel with the 'Antients' and its problems with more

Continued on page 18

Marquette Steps Forward

Michigan Masons provide help for kids with language disorders

Young children from Michigan's Upper Peninsula have been getting special treatment for learning disabilities, thanks to the area's Scottish Rite Masons. A summer clinic for preschoolers and elementary school children with speech and language problems has been operating for the past three years through a grant from the Supreme Council and the Scottish Rite Valley of Marquette.

The program is under the direction of Dr. James Davis, 32°, department head of communication disorders at Northern Michigan University. Dr. Davis, an officer in the Valley of Marquette, was aware of the extensive work being accomplished in the field of language disorders by the Scottish Rite Supreme Council for the Southern Jurisdiction. So in November 1989, he approached Ill.° Ellwood A. Mattson, 33°, a Michigan Active Member of the Supreme Council for the Northern Jurisdiction and a member of the Board of Control at Northern Michigan University.

Dr. Davis' communication disorders department had been conducting a speech and language program at the University during the regular school year, but he was concerned that the young patients were losing ground during the summer layoff. Davis felt that since the graduate students working on the program were available during the summer, every effort should be made to extend the clinic.

Unfortunately, the summer language program was not on the university's priority list, so Davis began to look outside the university community for support. To operate the summer intensive speech and language program would require a budget of \$10,000.

By May 1990, agreement had been reached between Dr. Davis and the



Ill.° Ellwood Mattson, 33°, (left) discusses the summer program with Dr. James Davis, 32°, and graduate students Farral Bradtke and Kathy Johnson.

Scottish Rite to allow the six-week summer program to proceed. The Supreme Council's Committee on Benevolences agreed on a trial basis to fund the major portion of the program with the understanding that the Valley of Marquette would provide the balance.

The first Scottish Rite funded program began in June 1990, with two speech and language pathologists as supervisors. Six graduate students in speech and hearing served as primary clinicians for 12 language-delayed children between the ages of 2-6 years. Of the 12 children served by the program, three had been diagnosed as being autistic, one was deaf, blind and autistic, four were hearing impaired, and four had severe language delays.

The children attended therapy four days a week for four hours each day and were involved in group sessions

for peer interaction and individual therapy for more intensive treatment. Throughout the entire program weekly parent counseling sessions were held to ensure that the parents were involved in the program and were aware of the progress of their child.

All group and individual sessions were videotaped for weekly analysis by the supervisors and the clinicians. The videos also helped in the planning of activities for the next week of therapy and were used in the parent counseling sessions. Parents could be shown what their child had been able to accomplish and could also learn how to better work with their child at home to aid in their communication development.

The program's success was measured by the increases in communication ability that each child made over the course of the six weeks of inten-

sive therapy. In every case the children improved. The autistic children were beginning to express some simple wants using spoken language. The hearing impaired became more adept at using their hearing aids and developed an expanded vocabulary. They also used longer and more complex sentences for communication with their siblings and peers.

Two of the children who, in the beginning, were considered doubtful about being able to attend kindergarten in the fall progressed sufficiently to begin school on time.

Dr. Davis pointed out that the cost of the program for the first summer averaged \$833 per child. Had each child been treated individually through private therapy sessions, a family would have paid more than \$25,000 per child.

The program and its sponsor have received considerable publicity throughout the Upper Peninsula of Michigan. A summary of the program was presented at the October 1990 Scottish Rite reunion at the Valley of Marquette.

When planning began for the 1991 summer program, Ill. Brother Mattson once again approached the Supreme Council for assistance. A major objective of the 1991 program was to be able to provide service to more children and at the same time maintain the quality of service.

Last year's summer program was staffed with two clinical supervisors and six student therapists, who handled a caseload of 30 children in the clinic. The children's ages ranged from 2½ years to 12 years. Although the majority of the children had been diagnosed as severe language impaired, there were several hearing impaired and four with dysfluency problems.

Southern Jurisdiction's Success With Learning Disorders Centers

In the early 1950's in Colorado, the Denver Scottish Rite bodies in the Southern Jurisdiction of the United States initiated a program to help children with speech and language disorders. Expansion of the program through the California Scottish Rite Foundation and results obtained from the trial programs in these two states led to the establishment of Scottish Rite Centers to provide diagnostic evaluation and treatment of speech and language disorders as well as learning disabilities.

Today there are nearly 100 Scottish Rite Centers located in almost every state of the Southern Jurisdiction and the number continues to

grow. The facilities are staffed by speech-language pathologists and other trained personnel. At some Centers, Masons and their wives and teenagers participate as volunteer assistants. They help the children, assemble arts and crafts materials, and perform secretarial or maintenance tasks, as requested. Most of the Centers are located within sections of Scottish Rite Cathedrals or Masonic Temples set aside exclusively for the clinics.

Financial support for the clinics comes from local Scottish Rite Foundations as well as a national foundation established by the Supreme Council for the Southern Jurisdiction.

One of the major changes from the previous year was to provide the children with more intensive individual therapy and to eliminate some of the large group sessions.

Dr. Davis is pleased with the reports he continues to receive from educators and parents. Public school speech therapists indicated that some of the children were doing so well that many of them were released from therapy during the school year. Parents of the preschoolers reported that they could see daily progress in the child's communication abilities.

Scottish Rite funding for the third year has been extended for this summer's program, which is providing therapy for 25 children.

"We have made a difference in the lives of these children and their fam-

ilies," says Dr. Davis, "and in so doing we have illustrated the best of what Masonry has to offer to our communities and our fraternity. We can all take pride in this effort as it is a true reflection of what we as Masons can accomplish through our benevolence and caring."

During the past year, two other areas within the Northern Jurisdiction have expressed interest in pursuing a program to aid children with learning disorders. The Valley of Cincinnati has been conducting a feasibility study and Massachusetts Scottish Rite Deputy J. Philip Berquist, 33°, has established within his state a special fund through voluntary contributions for the future development of a learning disorders program for children.





Street Cool to Urban Chic

'Jeans and leather jackets' exhibit examines trends in street wear

From a leather jacket owned and worn by Elvis Presley to Michael Jordan's hightops from the 1989 NBA Playoffs, a new exhibit at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., considers how the fashions of youth have been mainstreamed across generational and socio-economic lines. "Jeans and Leather Jackets: Street Cool to Urban

Chic" examines trends in street wear from the 1940's to the present.

Today, jeans, leather jackets, sneakers, and T-shirts cross all boundaries of gender, generation, and social class. These casual, utilitarian garments, made popular by rebellious youths and other non-elites, have now become fashionable attire for virtually everyone. Though many fashion trends have been introduced by

Zuni Artistry Featured

"Fetish Carvers of Zuni," an exhibit from the Maxwell Museum of Anthropology, examines the centuries-old tradition of fetish carving at Zuni Pueblo. A fetish is an



object, natural or man made, in which a spirit is thought to reside and which can be used to effect good or evil. More than 130 small animal fetishes, superb examples of this centuries-old Native American craft, will be on display. The exhibit opens to the public on September 20 and remains on view at the Scottish Rite museum through March 28, 1993.

As in all Zuni things, the ethic of good craftsmanship is evident in the carvings. Alabaster bears, a dolomite ram, a pipestone mountain lion — all no more than a few inches in length — are a sampling of Zuni artistry and skill. Fine details of feathers and fur can be seen on some fetishes, while others are highly polished and almost abstract in form. To the Zuni carver, the shape and character of the stone dictate what kind of animal should be cut. Carvers slice multicolored stones so precisely that the feet of a fox, or the hump of a bear emerge from the stone in a different color.

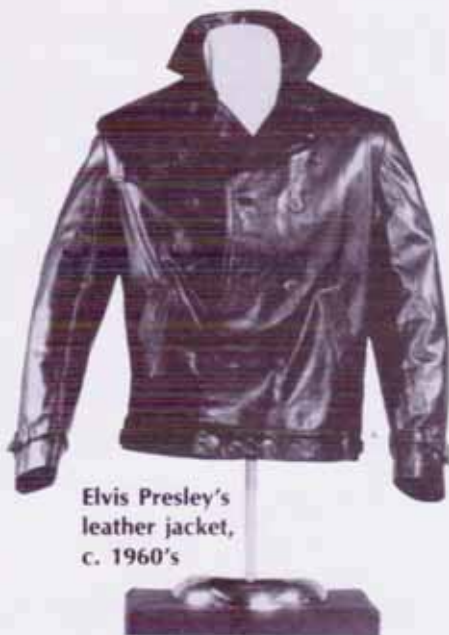


An early ad from Keds promoting a line of sneakers.

couture designers, street wear has reversed traditional fashion channels by influencing the high-fashion world and the middle-class market.

Outfits by designers Calvin Klein and Georges Marciano for Guess?, durable work garments and the quintessential 501's by Levi Strauss, are some of the garments on view. A variety of sneakers from New Balance, Keds, and Hyde Athletic, as well as the evolution of Nike's Air Jordan since 1984 are included in the exhibit. Many of the Air Jordan sneakers are autographed by Michael Jordan.

The revolution in American attire was launched by the "Beat" generation of the 1950's who attacked the conventions of appropriate dress and championed informality and comfort over traditional ideas of propriety. The era gave rise to the popularity of T-shirts, inspired by Hollywood "tough



Elvis Presley's
leather jacket,
c. 1960's

guys" like James Dean and Marlon Brando. The youth of the 1960's further separated itself from older generations through its music and dress. Part of Elvis Presley's trademark look in the 1960's was his black leather jacket, which is on loan for the exhibit from his estate, Graceland. Jeans, routinely patched, bleached and ripped, were expressions of the strong anti-establishment attitudes which prevailed.

Codes of appropriate dress for men and women also became blurred in the decades from the 1960's through the 1980's. Although subtleties of cut, quality of materials, and other details differentiate wearers by gender and class, jeans, leather jackets, sneakers, and T-shirts have become essential components of millions of American wardrobes. One of the most pervasive influences of street wear has been the blurring of dress codes for specific activities and specific groups of people. Now people wear jeans and leather jackets for yardwork, shopping, to restaurants for dinner, and even to parties. Men, women, and children of all ages and from varied backgrounds frequently wear similar garments. Although masculine and feminine styles remain somewhat distinct, similarities between men's and women's clothing is often striking.

Jeans and Leather Jackets, based on an exhibit developed by the Chicago Historical Society, will remain at the Scottish Rite museum through January 10.



Museum Director Clement M. Silvestro, 33°, and Grand Commander Emeritus Stanley F. Maxwell, 33°, greeted members of the Supreme Council's schizophrenia research professional advisory board during a recent tour of the Scottish Rite museum. Shown above are Research Director Steven Matthyse and Chairman Seymour S. Kety, at the new Kern award plaque. (Harvard Studio Photo)

Museum plaque for Kern Award

A new plaque honoring recipients of the Kern award has been installed at the Scottish Rite Masonic Museum of Our National Heritage. The award, sponsored by the Scottish Rite Masons of Pennsylvania, has been given each year since 1985 to recognize the Scottish Rite Valley in the Northern Masonic Jurisdiction which has the top percentage of participation as well as the highest average contribution to the Supreme Council's yearly "blue" envelope appeal for the benefit of Supreme Council Charities.

Award winners have included the Valleys of Nashua, N.H., Waterbury, Conn., and New Haven, Conn. The new plaque identifies each recipient.

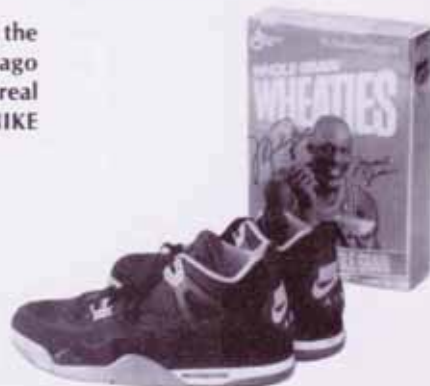
The plaque also pays tribute to the memory of Dr. Richard A. Kern, 33°, a member of the Valley of Philadelphia and chairman of the Supreme Council Committee on

Benevolences. He was responsible for the idea and implementation of the yearly solicitation throughout the Jurisdiction for the benefit of the Supreme Council Benevolent Foundation, the Supreme Council Education and Charity Fund, and the Scottish Rite Masonic Museum and Library, Inc.

Ill.°. Brother Kern excelled in his profession as a physician, as a teacher of medicine, as an administrator and, during World Wars I and II, as a U.S. Navy medical officer.

Within Freemasonry, Dr. Kern achieved great distinction as Grand Master of the Grand Lodge of Pennsylvania; and in Scottish Rite as Deputy for Pennsylvania, Grand Minister of State, and Grand Lieutenant Commander. A Gourgas medalist, he was also the first to be designated an Honorary Sovereign Grand Commander of the Supreme Council.

"Air Jordan" worn by Michael Jordan in the 1989 NBA playoffs, lent by the Chicago Historical Society, and the Wheaties cereal box signed by Michael Jordan, lent by NIKE Archives. Bill Wasserman photos.



William S. Knudsen

*The Dane who gave General Motors a boost
and then helped America win the war*

By ROBERT VANDER KLOOT, 32°

Among the outstanding leaders of our country who made history during the first half of the 20th century, one name not often mentioned today is that of the transplanted Dane, William S. Knudsen.

This is puzzling because it was he who created and directed the singular program of war materiel production crucial to our winning World War II. Beyond that, although he started from humble beginnings, his name had already been a by-word many years before the United States entered the war. As president of General Motors he was the top producer of automobiles in the world.

Born in Copenhagen, Denmark, on March 25, 1879, he was given the formidable sounding name of Signius Wilhelm Poul Knudsen. Coming from a large family, he was compelled to work part time at the age of six to help with family provisions. At 15 he was apprenticed to a wholesaler in toys, crockware, and hardware.

As the apprenticeship drew to a close his brother told him about Christian Achen, who needed help with his imports of new lines of bicycle parts from Germany and England. The landing of this job was fortunate because Achen soon discovered that this skinny, lanky kid was the very one to put in charge of his new warehouse in the free harbor of Copenhagen, a



Knudsen at Newark, N.J., in 1900, not long after his arrival in the United States.

move which opened unforeseen opportunities. The most important of these was his exposure to the new machine tools being exported to Denmark from the United States. Before long he knew he would have to get to America to see for himself the factories where these innovative machines were made.

The day was cold as he peered over the railing of the little 6,000 ton "Norge," just docking at New York harbor in February, 1899.

Leaving the gangplank, clenching tightly his total wealth of \$20, he lugged his heavy grip across the Battery to the Lutheran Mission where he presented the introductory card he had

received on the ship. He paid his dollar for a week's lodging, then immediately set out to see the town. After tramping around for ten days he found a job as janitor in an apartment building at \$15 a month plus room and board.

Henry Hansen, the superintendent, was Norwegian, a carpenter by trade. After a few days of sizing up his new employee he took him aside and told him he was wasting his time in this kind of a job. On Hansen's recommendation he applied for work at the Seabury shipyards in Morris Heights, where the employment manager spotted him among a group of men at the gate, since he stood out due to his height.

It was here that his full name — Signius Wilhelm Poul Knudsen — was considered too confusing. Thus evolved his American name, William S. Knudsen.

The new pay was 17½¢ per hour, 10 hours a day, 5½ days a week. The job lasted until autumn when the shipyards always closed for the season, so he moved on to another job he had located at the Erie railroad shop in western New York state. Enjoying the work, he soon gained more responsibility as a foreman, but when he discovered that Murphy, a worker whom he greatly admired for his skills, had been on that job for 30 years at the same pay he was drawing, he realized there was not much future in boiler repair work.

In early summer, 1902, he received a letter from his step-brother, Semon, now a partner in Christian Achen's importing firm in Copenhagen, asking if he would act as interpreter for their head salesman's forthcoming visit to the Keim bicycle plant in Buffalo. When the two men appeared at the



ROBERT VANDER KLOOT, 32°, a member of the Scottish Rite Valley of Detroit, is a son-in-law of William S. Knudsen.



Knudsen seated in a Model T Ford (circa 1915) soon after his move to Detroit.

Keim plant, superintendent William H. Smith astutely sized up Knudsen as a man with a future. He offered him a job paying half what he got at the boiler plant, but remembering Murphy, who had worked at the same wage for 30 years, he accepted.

He advanced quickly at the Keim plant. First, in 1902, he was made superintendent of the pedal department, and a short time later became Smith's general assistant, more than doubling his boiler-making income. Throughout his career he never asked about the pay of a new job, reasoning that if it was done properly the pay would follow. At age 29, he became general superintendent of the plant, which — owing considerably to his innovations — now employed more than 1500. A year later he was made the plant's general manager.

Seven years had gone by since his arrival at Buffalo. One day his friend Jens Rasmussen, another Dane from Copenhagen, introduced him to his girlfriend's sister, Clara Euler. Completely involved in his work, he had never considered settling down to a domestic life, but now all that changed. Clearly this young lady of German extraction was the one for him but it took another two years to convince her. Finally, on November 1, 1911, they were married. They took a street car to the church in suburban LaSalle, then immediately went on a honeymoon trip by traveling back to Buffalo on the same car line.

In 1906 Smith and Knudsen had taken a trip to Detroit to bid on some work at the burgeoning Ford Motor Company, and due to some production innovations devised by Knudsen, Keim received a contract worth over \$75,000, the largest in the company's history. It was the beginning of a close relationship, leading six years later to the purchase of the company by Ford Motor. In later years, Henry Ford revealed that the acquisition was made mainly to lock Knudsen into the Ford organization. In 1913, Ford brought him to Detroit to assign him the job of building and laying out 14 assembly plants across the country. One year later, with this task well under way, Knudsen became head of all assembly operations, finally becoming production manager of Ford Motor Company in 1917.

Brother Ford, who had received the Masonic degrees at Detroit's Palestine Lodge No. 357 in 1894, induced Knudsen to join Palestine, where he became a Master Mason on November 13, 1914, and henceforth a strong supporter of Masonry. Knudsen entered the Scottish Rite Valley of Detroit on January 29, 1915, and many years later was honored by being awarded the 33°. He was also a member of Detroit Commandery No. 1, K.T.

Another large assignment started in 1915 when he was put in charge of planning and building the various plants and buildings at a Detroit sub-

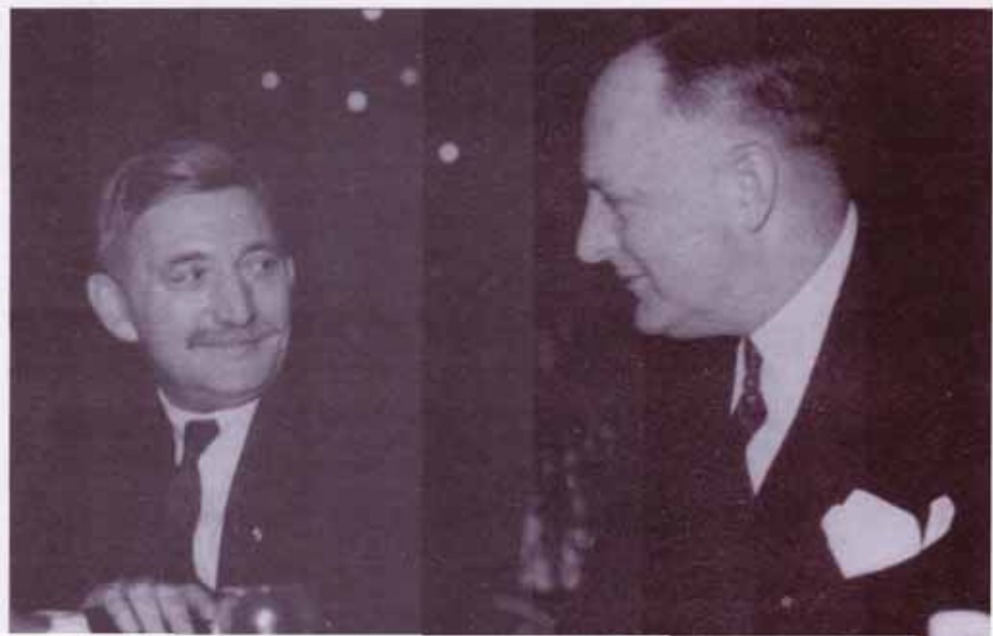
urb called River Rouge, which would soon house all but a few of Ford's Detroit operations. This huge complex, still operating today essentially in the original format he laid out, became known as the Ford River Rouge plant, and its operation came under Knudsen's jurisdiction. At this time the usual company politics prevalent in any organization employing three or more people compelled him to make a momentous decision. Finding that many of his orders and decisions were being countermanded, and not able to figure out just what was going on, he decided to leave Ford Motor. His many friends, including Edsel Ford and his old Keim mentor, William H. Smith, tried to dissuade him, but his mind was made up. He finally left the company in April, 1921, when his salary was \$50,000 per year, plus 15% bonus.

He took an interim job at Ireland and Mathews Manufacturing Company, a Detroit producer of brass parts, where he became general manager. He soon designed a new type of muffler which he sold to Chevrolet. Soon thereafter, he accepted a job with General Motors as corporate staff member in the newly completed General Motors Building on West Grand Boulevard, which would be his working home for many years to come.

There seems to have been a bit of rivalry between Vice President C. S.

Continued on next page

Bill Knudsen (left) seated next to W. A. Fisher, of the Fisher Body Division, at a luncheon honoring Knudsen's 60th birthday in 1939, while he was president of General Motors.



WILLIAM S. KNUDSEN

Continued from previous page

Mott, 33°, and Chairman Alfred P. Sloan as to which one had hired Knudsen, because in later years each vied for that honor. In addition, Mr. Pierre S. Dupont, the president of GM, took credit for having been the one who selected him as vice president in charge of operations for Chevrolet.

One thing was certain: they knew they had a masterpiece of super talent in Knudsen. In 1923 he became the division's president and general manager.

Not many people today are aware of the fact that General Motors at the time was undergoing severe financial problems, to a point bordering on bankruptcy. There was even talk among the board members of discontinuing Chevrolet, but there was also a search on to find someone who could pull it out, because there was a feeling that GM's future lay in the success of this car.

Knudsen, as it turned out, was the answer, for under his command Chevrolet achieved the highest production record of any automobile company up to that time.

When he made his first speech at a Chevrolet sales meeting in Chicago he was scared, putting it mildly, but having just one thing on his mind he finally managed to blurt out in his Danish accent the five often quoted words: "I vant vun for vun!" He wanted Chevrolet to match Ford's sales. After a moment of silence his inspired audience stood up and cheered for several minutes, initiating momentum which eventually made the division and General Motors the top producers of the industry.

With this motivation Chevrolet went on to such successes that Ford had to abandon the Model T car in 1927, finally introducing the Model A in 1928. It was fairly successful but its four-cylinder engine fell notably short of matching Chevrolet's new six-cylinder model, designed in secrecy by Knudsen.

The Chevrolet's hood was lengthened the previous year though still powered by the shorter four-cylinder engine, but in 1930 the six-cylinder was dropped into the enlarged space, and Chevrolet had again stolen a march on Ford.



A homecoming reception awaited him at the Detroit Masonic Temple following the war.

As Knudsen's achievements continued, his fame spread, and in 1933 he was made GM's executive vice president, a newly created position.

This man who had arrived in America a raw, unfinished product, was now a sophisticated, important leader.

He revered the United States, the land of opportunity that provided both the native-born and immigrants the same chance to get ahead, so there was no question as to what his attitude would be with the approach of World War II.

In May of 1940 Knudsen, now president of General Motors, received a telephone call from President Franklin D. Roosevelt asking him to leave his job to direct the defense effort as head of the newly created Office of Production Management. Family, friends, his associates at General Motors — all tried to talk him out of it, but, as was the case many years before when he left Ford Motor, his mind was made up.

He left his job, one of the highest paying in the country, to go to work for the U.S. government at a dollar a year. It was the least he could do, he said, in return for the opportunities that had come his way in the 41 years since arriving in the country.

Thinking he knew what to expect when he got to Washington, he was still unprepared for the charged political atmosphere. He wisely surrounded himself with a group of top industrialists and administrators

whom he had convinced to also go to work for the princely sum of one dollar per year.

He set up a program of materials priorities, arranged gradual lessening of automotive and other manufacturing, and started feeding arms production into automotive and general manufacturing. The time it took to tool up for mass production was something Army, Navy and government officials did not understand, so there was much criticism. But by the time of the Japanese attack on Pearl Harbor in December of 1941, American production had surpassed what had taken the Germans under Hitler five years to accomplish.

Nevertheless, the politicians under President Roosevelt, jealous that a private industrialist had all that power, kept hammering that a man from labor should have the top responsibility.

In January of 1942 he received notice that he was relieved of his job, but the President, realizing Knudsen was indispensable, retrieved the situation by announcing the next day that William S. Knudsen had been commissioned Lieutenant General, U.S. Army, Supervising Production. This solution, putting his activities beyond the realm of politics, gave him the authority to act without interference.

A highlight of his life took place in September of 1943 when he received the 33° in Masonry from the Supreme Council. He was coroneted in Buffalo, appropriately, the city in which his career had really started.

Following the Allied victory Knudsen resigned his commission on June 1, 1945. Even a modest appraisal of his accomplishments reveals his massive contributions to the war effort. Comparisons of the years 1941 and 1945 give an almost unbelievable picture of the quantities of arms and materiel being produced month after month. When he returned to Detroit there was a huge parade, dinners, speeches and a reception in the main auditorium of the Masonic Temple attended by 5,000 people, who saw a stage presentation depicting his life story. Also in attendance were Detroit's mayor and Michigan's governor. Seated beside him and Clara in a special box were Robert B. Patterson, Undersecretary of War, and George C. Marshall, General of the Army.

His fond hope was to go back to General Motors in an advisory capacity, but it was not to be. Chairman Alfred P. Sloan told him that compulsory retirement at age 65 was firmly in place. They did, however, make him a member of the Board of Directors, and though the end of his life was drawing near he was busy on many projects, did considerable consulting for corporations, and spent much time with his grandchildren.

The war years had exacted their toll on everyone, and in Knudsen's case it was evident that his health was starting to fail. Near the end of 1947 he had a severe stroke, followed by a number of other health problems and more strokes, finally culminating with death in his Detroit home on April 27, 1948.

His honors were numerous. In addition to the 33°, they include the Distinguished Service Medal with Oak Leaf Cluster from the United States of America, and numerous honorary degrees. But the award which gave him the greatest pride was the Grand Cross of Dannebrog which the King of Denmark — the King is the head of Danish Masonry — pinned on his uniform when he visited Copenhagen in July, 1945.

A plaque at his birthplace says it all: "He was to Denmark a good son and to America a good citizen."

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.

(TEMPTATION) + (FLOWER) - (WAITER) +

(PLANTATION) - (APPLE) + (DOUBLE)

- (MOUNTAIN) + (CAREER) - (FRONT)

- (TREE) - (CODE) =

Answer will appear in the next issue.

Answer from previous issue: WORSHIPFUL

Reader survey gives magazine high marks

A recent survey conducted among a selected sample of readers of *The Northern Light* shows that the recipients are pleased with the publication and that the magazine has a high readership.

The survey was conducted for *The Northern Light* by Readex, Inc., an independent firm specializing in mail survey research, to provide a membership profile, to determine their readership and use of the magazine, and to obtain their reactions to the publication as currently edited and their suggestions for improvement.

The survey sample of 900 was selected in a systematic stratified fashion from the publication's circulation, representing approximately 394,000 recipients. An equal number of members from three age brackets were selected.

Most commonly, readers spend well over an hour reading or looking through a typical issue, accord-

ing to the survey results.

Recipients share their copies of *The Northern Light* with an average of 0.5 people in their households and 0.2 people outside their households. Since each issue is shared with an average total of 0.7 other readers, the magazine has an estimated reach of 669,900. A third of the recipients have saved issues of the publication for future reference.

When asked to rate the overall quality of the publication, readers gave high marks in several areas: 73% found it very easy to read, 62% found the articles interesting, and 61% rated it highly for attractiveness.

The most widely read regular features are the Commander's message on page 2 and the relatively new "Views from the Past."

What do the readers want to see in the future? Masonic history, current Masonic news and views on Freemasonry's future were high on the list.

THE FIRST GRAND LODGE

Continued from page 9

recent rival Grand Lodges, the 'Moderns' Grand Lodge also flourished — due mainly to the work of William Preston whose *Illustrations of Masonry* remained in print for almost a century after its first appearance in 1772. Preston's book undoubtedly helped to reassure ordinary Masons that the principles of the craft were more important than the petty squabbles in which their hierarchy indulged. But for all their feuding, the two Grand Lodges still offered notable examples of tolerance and harmony. In an overwhelmingly Protestant country that still proscribed Catholicism, it was a salutary example, both to the craft and to the nation as a whole, to see Freemasonry ruled by Roman Catholic Grand Masters — Thomas Mathew for the 'Antients' in 1767 and, five years later, Lord Petre for the 'Moderns'.

As the 1800's drew to its close Freemasonry was increasingly seen as an institution dedicated to the benevolence and the moral good of mankind; the image of the carousing Freemason established in the 1740's by the satirical engravings of William Hogarth (himself a Mason and Grand Steward) had become a thing of the past. The craft was avowedly non-political, and the political repercussions of the American Revolution had very little effect on the institution as a whole. The effects of the French Revolution, however, were to be very different.

Initially, the events of 1789 were greeted in England with a degree of sympathy. Many saw the removal of an absolutist tyranny and its replacement by a constitutional monarchy and elected government as a desirable political end. But with the coming of the "Terror" sympathy was replaced by revulsion and hostility toward those who professed "Liberty, Equality and Fraternity." The superficial similarity between the revolutionary slogan and the basic principles of Freemasonry was seized upon by detractors who hysterically blamed the craft for unleashing the violence of the Revolution. Luckily, common sense prevailed and it was generally recognized that English Freemasonry — which, from 1782 onward, could point to a succession of royal Grand Masters — was in no way a subversive organization; in fact when the Unlawful Societies Act

(for the suppression of seditious organizations) was passed in 1799, Freemasonry was specifically exempted.

The trauma of the French Revolution and its aftermath led to a general desire to heal national and social divisions, and within the craft a new generation of Freemasons sought to close up the rift in their own ranks. The first move came from the 'Moderns' in 1798, and slowly, in 1813, the 21 Articles of Union were drawn up and agreed upon, and the United Grand Lodge of England was born.

The year 1813 was a watershed in English Freemasonry. On December 27 the rival "Modern" and Antient Grand Lodges came together to form the United Grand Lodge of England under the Grand Mastership of Augustus Frederick, Duke of Sussex, a son of King George III. The Duke was a student of theology and Hebrew, and to scholarship he united unusual religious and political tolerance. In an age when religious bigotry was still rife in public affairs, the Duke of Sussex was an outspoken supporter of Catholic emancipation and went out of his way to associate himself with a number of Jewish causes.

In reorganizing the craft after the union, the Duke was determined to make the Antient Charge "Of God and Religion" the centerpiece of the reconciled fellowship. It was intended that the craft should become truly universal and open to men of all faiths. And so when the craft ritual was being revised in 1814-16, the process of de-Christianization that had been steadily occurring since the late 18th century was accelerated, resulting in the removal of all overt Christian references from both sets of rituals.

As a result non-Christians could now participate in Freemasonry without compromising their principles, while Freemasonry itself could demonstrate that, although it supported religion in general, it was not attempting to replace or challenge any particular denomination. In short, the revisions made clear that while Freemasonry had an archaic religious basis, it was not in any sense a religion in itself.

The revisions of the English craft rituals also had a profound effect on the nature of English Freemasonry itself. In the 18th century the rituals, while attempting to instill in members a simple moral code, had been basi-

cally a means of gaining admission into what was essentially a social society. The new rituals, which exemplified the three great Masonic principles of brotherly love, relief and truth, and emphasized the centrality of God in human existence, became the whole basis of Freemasonry, not simply entrance ceremonies for a club whose main purpose was social.

The Grand Lodges of Ireland and Scotland had carefully observed the negotiations that led to the formation of the United Grand Lodge of England. The three British Grand Lodges, while retaining their individual sovereignty and developing differences in practice, maintained a close rapport that has continued to the present day. In all three jurisdictions, Freemasonry was becoming part of the fabric of social life. As Britain was rapidly transformed into a major industrial power, Freemasonry grew on an unprecedented scale. With this social upheaval went an explosion of new ideas, especially in the field of science. What had been regarded as fundamental, inviolate truths now began to be questioned. In the midst of such social and intellectual ferment Freemasonry appeared to many to offer a haven of calm and certainty with its core of unchanging principles, and within the Masonic lodge men from all sections of society, who might be separated by class and political ideology in their daily lives, came together as equals.



The Duke of Kent was installed as Grand Master of the United Grand Lodge of England on June 27, 1967, during the 250th anniversary celebration held in the Royal Albert Hall.

Dinner an important feature of family life

Getting the family together at the same time for dinner isn't easy. Schedules are busy, kids don't admit it's important, and it's hard to find a menu that pleases everyone. Still, the experts agree that family meals are an essential part of parenting.

Children who spend time eating family meals even do better in school. Their higher marks, according to studies at the University of Illinois, are the result of emotional support and skills learned at meals.

The family meal is even more important for teens. They have the opportunity to keep in touch with the family, its values and opinions.

Use ingenuity to get everyone together. Sometimes the family meal could be breakfast because that's the only time everyone will be together on that day.

The medium grill

To determine when your charcoal grill is at the medium temperature desired for such foods as veal chops, hold your hand about 4 inches above the coals. Count the number of seconds you can hold it there before heat forces you to pull it away: 4 seconds for medium coals.

Use old golf shoes for yard work

Jerry Baker, host of the radio show "On the Garden Line," advises that golf shoes should be worn whenever you walk on your lawn. The spikes create small holes that aerate the soil instead of packing it down as other shoes do.

When grown-up kids come home to live

A trend toward later marriage, coupled with tight economic times is prompting more young people to live with their parents. Many who have been on their own for some time have decided to move back home and stay with mom and dad.

In some cases it works out well. To avoid misunderstandings, how-



ever, it's best to make some decisions in advance. The American Association of Retired Persons suggests that parents:

- Establish the grown child's bedroom on a different level of the house if possible. Consider the downstairs recreation room, for example.
- Set up a monthly payment plan for rent and food. When grown kids are employed and live with you, they should pay even if you could afford to keep them free of charge.
- Agree on the rules of the house. These might include whether dates can visit and what time the music is turned off.
- Have the adult child install his or her own telephone if that's affordable. If not, be sure the cost of any long-distance calls on your line will be reimbursed.
- Decide who will do his or her laundry and how much help you want with cooking, cleaning and yard work.

Always remember that it's your home, and you are the one who should set up the rules of the house. If the young person doesn't agree, other lodgings should be found.



"You're not at your lodge, Fred! You know very well mother doesn't need a password or handshake when she visits us."

Hot weather and swimming a dangerous duo

On a hot summer day, nothing is as refreshing as plunging into the nearest body of water. To do it safely, be knowledgeable about the dangers. The National Safety Council makes these recommendations:

- **Educate your children:** Parents should explain the dangers water presents, teach children to swim, and teach them when and where they should not swim.
- **Check before you dive in:** Divers should enter the water with arms extended firmly overhead and hands together to protect the head. If you are not certain of the depth, jump in feet first.
- **Know your own level of skill:** Be sensible and don't swim to a raft, boat or island if you just "think you can make it."
- **Avoid fast-moving water.** If you do get caught in a current, swim in the same direction, try to angle toward shore until you reach it.
- **Watch the weather:** When thunder rumbles or lightning flashes even in the distance, get out of the water.

How to find yourself in an amusement park

The thought of becoming separated from your children in a crowded place has crossed the mind of every parent. Here's one suggestion on how to prevent chaos if it ever happens to you.

Pin a note inside the pocket of each child. On it, write the name and telephone number of someone you know will be at home that day. Or give the phone number of your home police department.

If family members become separated, tell small children to stay where they are instead of going to look for you. You can probably find them yourself.

If not, have the child tell a uniformed park employee he is lost. Both you and the child can call the number you have provided and make arrangements to get back together.

The call-back point is not just for kids. Lots of adults get separated in crowded places too.



Reviewed by THOMAS W. JACKSON, 33°

Book Nook



Freemasonry A Celebration of the Craft, edited by John Hamill and Robert Gilbert. Published in June 1992 by MacKenzie Publishing, 17 Verulam Road, St. Albans, Herts AL3 4DA, United Kingdom. Now available directly from the Supreme Council, NMJ, USA, P.O. Box 519, Lexington, MA 02173. \$50 plus \$3.50 (postage and handling).

Certainly one of the most beautiful volumes ever prepared on Freemasonry. It was released at a time to correlate with the 275th anniversary of the establishment of the United Grand Lodge of England — the beginning of organized Freemasonry as we know it.

Although its general editors are John Hamill, one of the most acknowledged authorities on English Freemasonry, and Robert Gilbert, a well-known Masonic author, its concept and design, and indeed its inspiration, originated from an interest generated by Terry Allen, a British non-Mason now living in France. I was privileged to meet with him for a short time in Brother Hamill's office in Freemasons' Hall in London and was much impressed with him. His stimulus to study and write on Freemasonry resulted from his listening to an editorialized program on the craft after hearing the original — the editorialized version being much more negative. A lasting comment he made to me was that "Freemasonry has no reason to apologize to anyone for what it is."

This volume is a very high-quality publication filled with numerous plates, most in full color illustrating and emphasizing the written word. It is a large tabletop book, 10½" by 12½", and deserves a place in every Freemason's home.

Chapter 1 discusses the theories of origin and Chapter 2, the history of the craft. Chapter 3 follows with Masonic ideals: wisdom, strength and beauty. Chapter 4 discusses the "five virtues," and Chapter 5 is composed of a "gallery" of 275 famous Masons.

Chapter 1, "Origins," presents the theories of Freemasonry's beginnings in a way that everyone should be able to read and comprehend. It reaches no judgmental conclusions nor does it attempt to give greater credence to one theory over another.

Chapter 2, "History of the craft," traces Freemasonry through its evolution and expansion to all corners of the earth along with the development of the "Appendant and Concordant Bodies." This chapter again offers the reader a readily understandable review of the development of Freemasonry.

It is to the credit of those producing the book

that a considerable effort was made to deal with Freemasonry in total, including organizations not normally recognized by the United Grand Lodge of England. Prince Hall Freemasonry and its influence upon the lives of its members are included. Organizations not existing in the United Kingdom, i.e., the ladies organizations and the youth organizations, as well as the Ancient Arabic Order Nobles of the Mystic Shrine and the Tall Cedars of Lebanon, etc., are presented. This presentation, in all fairness, tends to include the full historical significance of Freemasonry.

Chapter 3, "Masonic ideals," is a great presentation dealing with the subjects of wisdom, strength and beauty, qualities so important to the Masonic fraternity. In each of these categories, the authors have traced the significance of these qualities in Freemasonry and related them to the influence they have created on the character and quality of well-known Freemasons. They have specifically emphasized the diversity of occupations and professions of the famous Freemasons involved to show the total influence of the craft upon the minds of men, an influence so significant in Freemasonry. This quality, as we have always known, is one of the great attributes of the craft because of its affecting in a positive way all men regardless of who or what they are.

I must say that Chapter 4, "The five virtues," causes some confusion with me. The five virtues listed are tolerance, achievements, charity, integrity and fidelity. I do not understand the inclusion of achievements with the other four. Certainly, noteworthy achievements are desirable, and Freemasonry has great reason to be proud of the achievements of its members. I would, however, look at achievements by Freemasons as resulting from and being guided by the display of tolerance, the practice of charity, the manifestation of integrity, and the exemplification of fidelity. I have, however, never looked at achievements as being a virtue in itself. Notwithstanding, the presentation and discussion of this chapter reveals much of the character of Freemasonry.

Chapter 5, "Gallery of 275 famous Masons," presents the names, a brief justification for their inclusion and their Masonic affiliation. A special effort has been made to cover the greatest diversity of fields of endeavor possible, and some of the names

included would not be familiar to all Freemasons because of the specialization in their fields.

The number 275 was chosen in honor of the 275th anniversary of organized Freemasonry. There were a few names in the listing I am not sure I would have included since their choice for inclusion was not as a result of achievement. This is especially so when I consider how many great names could not be included. However, all of us, if asked to list those whom we would consider for inclusion, would have listed different ones based upon their impressions.

I feel that it is one of, or perhaps, the finest book I have read for the Freemason as well as the non-Mason to obtain a general understanding of the craft. It is well-written in a way to explain Freemasonry in all of its facets. It will make a member proud to be a Mason. It should stimulate a non-member to become interested in the craft.

It is a book which all Freemasons should read. It is a book that I wish all non-Masons would read.



Freemasonry — A Journey through Ritual and Symbol, by W. Kirk MacNulty. 1991. Published by Thames and Hudson Ltd., London, England. 8"x11" softcover. \$14.95.

This publication is a scholarly examination of Freemasonry as a discipline of psychology. The approach, as the title implies, is to explain Freemasonry as a psychology through ritual and symbol. The craft and its ritual is traced from the physical through the psyche, through the spirit to the Divine.

The author presents for consideration a concept that there existed within the precursors to Freemasonry a nucleus of those who had an ingrained interest in mystical teaching. It also recognizes an origin of the craft by renaissance scholars. This "core" of the guild might have provided a deep intellectual foundation for speculative Freemasonry.

I frankly found the publication to be intriguing yet disturbing and difficult to review. In order to totally understand some of the text, it was necessary to re-read the passages a number of times. I also found myself becoming somewhat discouraged when acknowledging that if the author was correct in this proposition, then I have failed to understand Freemasonry for my 30 years as a Mason. It caused me to question whether this psychological interpretation formed the core of intellectual thought which became Freemasonry or whether it was an interpretation applied to the craft following its origin.

The volume does present answers for what I had heretofore failed to question in my own mind, e.g., why must one ask to become a Mason, and why is there a requirement in the belief of the existence of a Supreme Being.

The illustrations and plates, some of which are purported to be published for the first time, are excellent. The inclusion of these plates, of which there are 133, some in full color, makes the publication worth adding to a library. The interpretations of the symbols of Freemasonry are well presented. The psychological evaluation of the three degrees was thought provoking.

It is a book that challenged me to think and from which I learned, and, for that reason, I would recommend it to those who wish to be challenged to think and to learn.

Disregarding my inability to understand everything that was written, coupled with my frustration in being forced to consider how little I might understand about the craft, I found it to be a very stimulating book. It is one that I expect to re-read. I recommend it to those with the academic background to understand it or to those who are willing to either accept the frustration of not understanding or the challenge to learn its meaning.



Masonic Lifeline: Leadership, by Allen E. Roberts. Copyright 1992. Published for the Masonic Service Association by Anchor Communications, P.O. Box 70, Highland Springs, VA 23075. Also available from the Masonic Service Association, 8120 Fenton Street, Silver Spring, MD 20910. \$5.50.

Masonic Lifeline: Leadership is an educational book designed to expand the knowledge and capabilities of Freemasons. It is published for the Masonic Service Association and has been written by Brother Allen E. Roberts who has done extensive writing in the field of Masonic Education. Many of the initial thoughts can be traced back originally to Brother "Connie" Hahn (to whom Brother Roberts gives credit) who was, at that time, Executive Secretary of the Masonic Service Association.

The book is designed to serve as a teaching guide to those using it. It is divided into ten sections, each covering a specific subject relative to Masonic Education. Following the ten presentations there are ten sections containing questions relating to the ten original subjects.

It could serve as a valuable guide to anyone in the craft who not only wishes to become better educated in the craft but who aspires to improve as a Masonic leader. It would provide a value to any Freemason willing to make the effort to use it. It could also serve as a definite stimulus to any of our officers going through the line. I recommend it as a good training book to be presented to each new officer when beginning this journey.

Views from the Past

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

Practice makes perfect

Some one has said that the best way to teach a virtue is to practice it. I know of no better way of teaching the principles of Masonry than by practicing them. No matter how impressively the lecture on the tenets of our profession is delivered to the candidate, the moment the new member discovers that the officers who conferred the degree upon him, or the older members of the lodge, are not living in accordance with those principles, that moment the lecture loses any effect it may have had upon him.

So let us remember that our duty to the new member is not ended when he has received the third degree. There are yet many lessons to be taught by the example of our own conduct.

The fundamental principle upon which Masonry rests is the doctrine of universal brotherhood, and your respective lodges can go on teaching and preaching and living that doctrine whether your membership is increasing or not. Masonry has been teaching it for hundreds of years, but it has had a rough and rugged road to travel, beset with ignorance, prejudice, and conflicting doctrines. The way is getting easier now, but we have a long road to travel yet before we shall have so taught the lesson to ourselves and the balance of humanity that our whole conduct will be in harmony with that doctrine.

Your lodge and its membership can teach and practice charity even though you are not growing in numbers, and even though you haven't a surplus dollar in the treasury. The giving of alms is one of the many expressions, but not the essence of this virtue. In the language of Addison, "Charity is a virtue of the heart, and not of the hands." If it were not so, none but

the wealthy could be charitable to any great extent.

Masonic charity is of that quiet, unostentatious type practiced without any demonstration or publicity. Even the giving of alms is usually done by a Masonic lodge without even the knowledge of the public, and sometimes the recipient does not know who his or her benefactor is. As a commendable virtue compare this sort of charity, if you please, with the immense gifts or endowments by wealthy men to public institutions, heralded abroad in the newspapers through the press agents of the donor — gifts induced sometimes, I fear, by the anticipations of this publicity.

—From an address delivered in 1908 by Spencer M. Marsh, Grand Master of the Grand Lodge of Wisconsin.

The importance of attending lodge

It is a common error to suppose that Lodge meetings are held for no other purpose than to increase its numbers and its funds by initiating, passing and raising candidates, and that to attend only when work is to be done, is a fulfillment of the whole duty of a Mason. And it is no less error to imagine that a knowledge of its ritual alone, is a knowledge of Masonry. A Mason may become perfectly acquainted with the ritual, and able to perform satisfactorily the work, but if he knows nothing else, what to him are the mysteries of those deep recesses that pertain to Masonry? "If therefore the light that is in thee be darkness, how great is that darkness!"

Can the mere manual labor of the workman compare with the intelligence and skill of the Master-

Room for improvement

There is a saying which I am very fond of quoting, and to which I have given a certain amount of publicity. It is a saying of an American Grand Master, Most Worshipful Bro. Dr. Charles Johnson, Past Grand Master of the Grand Lodge of New York: "Our object is not so much to get more men into Masonry, as to get more Masonry into men." Well, what a splendid, pithy saying: what a magnificent working maxim.

Surely none will disagree that there is room for improvement in this respect. We cannot but admit that there are a great many Masons who do not know half enough about Masonry. That is where there is room for improvement, and if every Mason knew as much about Masonry as he ought to do, there is no limit to the power for good which we could exercise for our country, and the peace of the world. That is something to strive after, and each and everyone can do his bit, just as every soldier can do his bit, when it comes to warfare, for the honour of his regiment.

—From remarks in 1934 by Lord Amptill, Pro Grand Master of the United Grand Lodge of England.

Builder? Are there no hidden beauties in the Order to be sought out and brought to light? No Masonic authors to be studied, or Masonic subjects investigated? Where is the history, the antiquity, the jurisprudence, and the literature of Masonry? And what are its uses, aims, principles, philosophy, and power?

In order therefore to understand and appreciate the real mysteries of Maonry, they must be diligently and thoroughly studied, and the proper place in which to prosecute this study is the lodge. How important and necessary then becomes a regular and faithful attendance upon its communications!

—From an address on June 27, 1859, by John R. McFee, Grand Master of the Grand Lodge of Delaware

The three H's and Masonry

The *heart* is only a muscle that pumps blood through the system. It is often confused with the soul, which is really what we are speaking of in the phrase, "stout-hearted men." We need stout-hearted men today in this world, men who have the courage and strength of soul to stand up for what they believe is right, men who are not ashamed to recognize their own faith in God

A society of sitters?

After centuries, during which democracy was almost extinct, the Freemasonry of the 18th century was the most potent single factor in bringing democracy to the fore as a basis of government. However, our fraternity has no justification for boasting of that achievement unless we, ourselves, now in the 20th century, awake into activity to recognize, disseminate and vindicate those fundamental principles of human relationships upon which rest liberty, justice, neighborliness and peace. Otherwise, we shall degenerate into a society of spectators who sit by the side of the road and watch the world go by. Is Freemasonry a society of sitters?

There seems to be in Freemasonry a present impression that the English Grand Lodge Constitutions of two and a quarter centuries ago forbade and still forbid the consideration of and participation by our fraternity in public affairs. Such was not true then and is not now.

Then our brethren made it a vital part of their Masonry, as well as of their citizenship, to do what we have made official in our "Declaration of Principles."

We renounce the use of pressure and even discussion where there are honest differences of opinion as to the best form of particular legislation to make principle effective. However, that should not be interpreted so as to silence our voice, to prevent or lessen our efforts to make virile those principles which promote, and to defeat those which tend to destroy, the happiness and welfare of mankind.

—From the 1947 Allocation of Sovereign Grand Commander Melvin M. Johnson, 33°.

and who are glad to practice it, men who in their communities have the courage to stand up for what is right, and not compromise; to exert the right kind of leadership, each in his own way.

Then there is the *head*, another part of the body. We talk about the brain. Are we really using our brains? When we go to vote, do we use our brains in selecting those who are going to give us the right kind of leadership? Do we weigh the issues? If we get the wrong leadership, the responsibility is ours. We must use our heads.

Let us think. Some doctors have said that the average man uses only 25% of the capacity of his brain. Let us put the brain to work.

Then there is the *hand*, the hand that produces, that is extended to the brother in the clasp of fellowship or sympathy. I like to think of the old days when the crops had to be gathered on the farms, and everybody gave a helping hand to bring in the harvest. The neighbor women brought food. As I travel around the state, I am amazed at the comfort the grasp of the hand can bring to some of our brethren, sick in mind and body.

Let us stop being selfish. Let us use our hearts, heads and hands for the betterment of our fellowmen.

—From remarks by Richard A. Rowlands, Grand Master of New York, at the annual divine service of Nassau and Suffolk Masonic Districts, Garden City, N.Y., in 1951.



"Well, it had to happen. After all the talk about declining membership, we've been put on the endangered species list."

'Quick Quotes'

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher.

—Henry Van Dyke

One robin does not a springtime make;

One swallow no summer at all.

But a point one can make

Without fear of mistake:

One lark has brought many a fall.

—Charles Osgood

We have committed the Golden Rule to memory; let us now commit it to life.

—Edwin Markham

There can be no friendship without confidence, and no confidence without integrity.

—Samuel Johnson

The things which matter most must never be at the mercy of things which matter least.

—Goethe

Keep busy. The worried person must lose himself in action, lest he wither in despair.

—Dale Carnegie

It's what you learn after you know it all that counts.

—John Wooden

The starting point of all achievement is desire. Weak desires bring weak results, just as a small amount of fire makes a small amount of heat.

—Napoleon Hill

We are not primarily put on this earth to see through one another, but to see one another through.

—Peter DeVries

The great thing in this world is not so much where we are, but in what direction we are moving.

—Oliver W. Holmes

The most rewarding things you do in life are often the ones that look like they cannot be done.

—Arnold Palmer

HealthWise

A guide to good health & fitness

Hay fever season

Although hay fever is often thought of as a minor inconvenience, it's anything but a minor problem to people who have it. The itchy eyes, runny noses and sneezing can leave them miserable and fatigued.

If you're a hay fever victim, consider this advice from the Allergy Research Foundation:

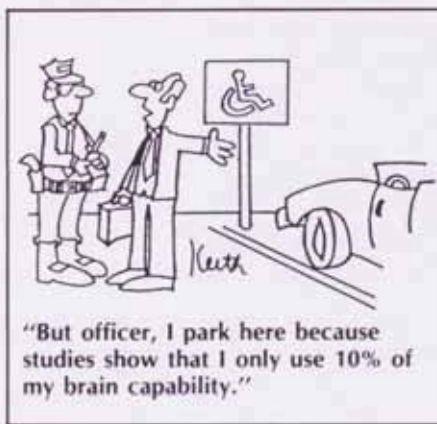
- See an allergist and get a recommendation for an over-the-counter or prescription medication. Antihistamines have a bad reputation for causing drowsiness, but new drugs work with no side effects.
- Skip the outdoor activities. For exercise use an exercise bike or join a health club. Water sports may be O.K. for you. At least you won't be surrounded by plants.
- If you really want to be outside, try being active in the afternoon. Plants tend to emit pollen between 5 a.m. and 10 a.m.
- Avoid alcohol, especially wine, which tends to exacerbate hay fever.
- Avoid being outdoors on very windy days when pollen is whipped up. If you are, wash your hair and hands and rinse your eyes afterward.

Take your migraine to the shower

At the first twinges of migraine headache pain, dive into a cool swimming pool or lake if you're lucky enough to be near one.

Dr. Augustus Rose of the UCLA School of Medicine says cold water shocks blood vessels into constricting. They will exert less pressure on adjacent nerves, which is what causes the migraine.

Taking a migraine to the shower can work too. First use hot water (which may intensify pain momentarily), then shock the blood vessels



with cold water. You may need to repeat the process a couple of times, but at the very least, says the doctor, the pain will be much less if it doesn't disappear entirely.

Early hearing loss from high vibes

Citizens of industrialized countries usually suffer some loss of hearing in their later years. By age 65 about a third of us suffer hearing loss that is serious enough to interfere with communication, according to a recent article in *In Health* magazine.

Today, however, audiologists are finding an uncommon number of young people with hearing loss that should not occur until much later in

life. One study of incoming freshmen at the University of Tennessee found that in 18-year-olds entering the University, almost a third showed at least some signs of hearing loss. And audiologists are finding a great many people with late-life hearing loss occurring in their 30's and 40's.

Doctors suspect loud rock music is to blame above 120 decibels, louder than a jackhammer. If ears are exposed very long or very often to such sound, permanent damage occurs.

One survey of walkers wearing tape-player headsets showed sound levels were often as high as 115 decibels, pouring directly into sensitive ears.

Customized car stereos can be even worse with sound levels that are capable of reaching 130 decibels. It's that kind of exposure that gives young people the type of hearing loss which is commonly found in retirees.

Home cholesterol test coming soon

A Pennsylvania company will soon market a home cholesterol test, expected to go on sale in drugstores by the end of 1993.

Enzymatics, Inc. says its pinprick blood tester kit was tested in trials earlier this year with the FDA. In the tests, the company took blood from 400 patients and tested part of each sample with conventional methods and part with the home test kit. The results were virtually identical.

Pending FDA clearance, the Total Cholesterol Test will be sold from between \$8 and \$12.

Calories burned in summer activities (per hour)

Activity	Your weight:	135 lb.	145 lb.	175 lb.	185 lb.	195 plus
Bicycling, 13 mph		585	655	725	760	780
Canoeing, 4 mph		525	595	660	695	730
Fishing, wading		270	300	355	360	365
Golf, 9 holes, carrying clubs		340	380	420	444	460
Horseback riding		370	415	460	475	505
Rowing, 4 mph		585	655	725	750	795
Swimming 30 yd. min.		375	420	460	480	510
Tennis, singles		380	425	470	495	520
Volleyball		310	350	385	405	425
Walking, 4 mph		310	345	385	405	420

From *Diet Free!* by Charles Kuntzleman, Rodale Press.

OUR READERS RESPOND

Add Tampa

When you listed the Shriners Hospitals and Burns Institutes ("Red Fez," May 92), why did you slight us here in Florida? For your information, we broke ground for the 20th orthopedic hospital in 1982 at Tampa, and it has been in operation for almost ten years.

Edward C. Baumgardner, 32°
Sebring, FL

Editor's note: There are currently 22 Shriners hospitals in North America, as we mentioned in the article. When we compiled the list, however, we failed to remove Winnipeg (which closed a number of years ago) and add Tampa. Apparently we picked up our list from an old publication.

Solar noon

Whoever put together the piece about avoiding midday ultraviolet ("Health-Wise," May 92) forgot about the effect of Daylight Saving Time on Solar Noon. The hours of maximum radiation given in the article are correct for safer sunning during our winter trips to Florida and the Islands when Standard Time is in effect.

But when we advance our clocks in April they read 1:00 p.m. at Solar Noon. Thus the dangerous hours for summer sunning on our beaches fall

between 10:00 a.m. and 4:00 p.m., and the most dangerous hours between noon and 2:00 p.m.

Franklin N. Cunningham, 32°
Boston, MA

Masonic team

I read Joseph Bennett's article ("Play Ball, Brother!," May 92) with interest and can agree with his selections. However, who is the manager for each team?

Carroll S. Arnold, 32°
Birdsboro, PA

Editor's note: Had Ill. Brother Bennett chosen to name a manager he would have had a wide selection of Masons to choose from.

As the public relations chairman and a past president of the Holloway Old Timers Baseball Club, I found Brother Bennett's selection quite interesting. But how could he possibly omit Cy Young, the greatest pitcher of all time? Brother Young was a member of Mystic Tie Lodge No. 194, Uhrichsville, Ohio, and the Scottish Rite Valley of Columbus.

Jason E. Webster, 32°
Barnesville, OH

As an "older" native of Detroit, I seem to remember that Carl Hubbell once played for the Detroit Tigers. Brother Bennett's article states that Hubbell played his entire career with the New York Giants. As I remember, it was the owner of the Tigers who "gave" Hubbell to New York.

Stewart H. Marchant
Boynton Beach, FL

If ever you targeted the Bull's Eye, you surely did with the May issue. Permit me to congratulate Brother Bennett for a realistic "Dream Team" article.

I have been a Pirates fan since 1909. I attended the 1927 World Series against the Yankees in New York City, where the Pirates lost four straight games. In my opinion, that Yankee team was the best Yankee club ever in humbling my Pirates.

Your reference to players such as Christy Matthewson, Carl Hubbell, Frankie Frisch, Red Ruffing, Rogers Hornsby, Hans Wagner, and the Waner brothers reminded me that I saw them in action either at the Polo Grounds or at Yankee Stadium since I have resided in the New York metropolitan area.

Milton Goldsmith, 32°
Hackensack, NJ

Reviewing a critique

Congratulations to Ill. Thomas W. Jackson, 33°, on his reply ("Book Nook," May 92) to those who criticized his review of the book, *Born in Blood*. I have not read the book, but whatever its merits or shortcomings, the reaction to his review tells us much about ourselves. Freemasonry's greatest problem today, perhaps the root of all its problems, is its tendency to allow itself to be dominated by those of a fixed-form mindset who look upon any further evolving as the secular equivalent of heresy. Are we in that final formalism stage which history abhors?

William H. Kashner, 32°
Lafayette, IN

I agree with Brother Jackson's comments on John Robinson and his book, *Born in Blood*. I have spoken with Mr. Robinson on two occasions and was present for his address at the meeting of Allied Masonic Degrees at Washington in February. He does well in his defense of Freemasonry.

John A. Habel, Jr., 32°
Belle Vernon, PA

HIRAM™



By WALLY MILLER

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Footnotes*

* **Maine talks.** The Grand Lodge of Maine has recently let the state know that Masonry is alive and well. A Masonic parade in Bangor on May 30 brought together all the Masonic-affiliated groups throughout the state as well as representation from 82 lodges. During the day, live musical entertainment performed at Haymarket Square, and the Masonic Hall and Shrine Mosque were open for public tours. A lobster feast was held at noon and a steak barbeque in the evening. And for those who still had energy after all that, there were two dances scheduled. One featured country western music and the other was "oldies & goodies."

Several days prior to the event, a newspaper supplement was inserted into eight daily newspapers to reach 300,000 households. The impressive eight-page tabloid provided answers to the question, "What Do Masons Do?"

The entire program was a great way for M.W. George P. Pulkkinen to begin his term as Maine's Grand Master.

* **Another supplement.** When M.W. Max L. Carpenter was installed Grand Master of Indiana recently, a 16-page supplement appeared in his hometown newspapers, the *Muncie Star* and the *Evening Press*, in honor of his elevation. Titled "The 1992 Muncie Masonic Review," the special section featured sketches of Masonic activity in the area.

* **License plates.** The Grand Lodge of Indiana has arranged with the Indiana Bureau of Motor Vehicles to allow its members to purchase special auto license plates with an insignia of the square and compasses beside the plate number. This program follows a pattern adopted in recent years by several other states.

* **Promoting the family.** Special kits for the 1992 Family Life Week have been mailed to the Valleys, and Valley officers are urged to appoint a committee to prepare a program for the fall.

Last year the superior achievement award for an outstanding program went to the Valley of Moline, Ill. Awards in recognition of notable accomplishment went to the Valleys of Augusta, Maine; Bloomington, Ill.; Chicago, Ill.; Cincinnati, Ohio; Cleveland, Ohio; Danville, Ill.; Fort Wayne, Ind.; Peoria, Ill.; Quincy, Ill.; Southern Illinois, and Utica, N.Y. There are definitely some active committees working in the state of Illinois.

The 1992 awards will be divided into three categories based on the size of the Valley, so that smaller Valleys will not be competing with larger ones. A top award will be presented in each category.

* **Blueprint 2000.** The Masonic Renewal Committee of North America continues to work at a busy pace. The second video in the initial kit has been completed and has been shipped to those who ordered the package. The kit includes a planning guide to be used by lodge officers to develop a plan specifically applicable to the needs of the lodge, its members and leadership in their quest for relevance.

A third video is now being produced and should be available soon.

The committee continues to meet on a regular basis to produce a "Blueprint for the Future."

For more information on the kits, contact the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910.

* **Raising a son.** Sovereign Grand Commander Francis G. Paul, 33°, had the distinct honor in April of witnessing the raising of his son James to the degree of Master Ma-

son. The ceremony took place in Lafayette Lodge No. 91, Lafayette, Colorado. Much of the work was done by officers of the Grand Lodge of Colorado and Past Grand Masters. The Commander was proud to greet his son as a brother.

* **Supporting renewal.** The recent mailing of address labels to the membership has met with overwhelming success. The voluntary contributions received from the program have been earmarked for Masonic renewal. Although the label program will not be repeated until 1994, additional address labels for members will be available upon request at any time.

* **Back copies.** Frequently we receive requests for back issues of *The Northern Light*, and we have attempted to fill the requests so long as copies are available. After 23 years of publishing the magazine, we have reached a point where we are beginning to run out of storage space and must unload many back issues.

Rather than disposing of them, we are now making the limited supply available in bundles of five-year lots for \$6 per bundle. A five-year index will be included with each bundle. Here is how they can be ordered by the bundle: 1970-74, 1975-79, 1980-84, and 1985-89.

We will continue to fill orders for single copies; however, the cost will be \$1 per issue, or 50¢ per issue when ordering three or more issues. These charges will apply to requests for copies of issues since 1989 as well as selected numbers from 1970-89.

And if you are looking for a convenient way to store your back copies, special magazine slip cases can be ordered for \$6 per case. Each case will conveniently store a five-year supply of the publication. Copies of five-year indexes will be sent on request at no charge.

Orders for back copies, indexes and slip cases should be sent to *The Northern Light*, P.O. Box 519, Lexington, MA 02173.



RICHARD H. CURTIS, 33°
Editor

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