

THE NORTHERN LIGHT

Vol. 22 No. 4 NOVEMBER 1991

A WINDOW FOR FREEMASONRY



We Must Be Thinking Men

One of our members asked me to explain the mission of the Scottish Rite. He wanted to know why we exist. "What's our job? What should we be accomplishing?"

Some suggest that the task of the Scottish Rite is to reaffirm, enhance and amplify the great teachings and lessons of Freemasonry. Without question, our degrees fulfill this goal.

So, too, many members are motivated by our Scottish Rite charitable commitments. Indeed, we can be proud of our record of service to others.

At the same time, there's another side of the Scottish Rite that is somewhat forgotten today. All of us need to be reminded that over the decades the Scottish Rite has been Freemasonry's principal source for thought and ideas.

Here's a revealing question: Have you ever wondered why our Scottish Rite degrees take the form of dramas? Why was this particular form of communication chosen by our founders?

At its heart, Freemasonry is essentially educational. The three symbolic degrees are a learning experience in helping us gain an understanding and appreciation of the rules for the good life.

The Scottish Rite takes Freemasonry another step. It adds a new dimension to a man's Masonic walk by urging upon him the necessity of developing his own Masonic philosophy of life.

In other words, the mission of the Scottish Rite is to create a stimulating, thoughtful, and supportive environment so that our members can grow in Freemasonry.

With this background, it is easier to understand why we take the dramatic portrayal of the degrees so seriously. A Masonic lecture conveys basic information, the essential elements of the philosophy, and the body of essential knowledge.

A drama is very different. It demands the listener's involvement. It doesn't allow him to sit passively and remain an inactive spectator, because the lessons require analysis. The play is designed to stimulate thought about our human situation. In other words, the purpose of a Scottish Rite degree is to stimulate us to further thought about what it means to be a Mason!

Masonry isn't to be accepted without reflection and analysis. Every Mason builds a Masonic philosophy of life that is uniquely his own.

The mission of the Scottish Rite is to encourage Masons to grow intellectually and morally. Our dramas take place in particular historic periods, but the issues raised are timeless. A member should



FRANCIS G. PAUL, 33°

come away from a Scottish Rite degree asking: "What does this mean for my life?" "What does it have to do with how I make my decisions?" "How should my thinking change?" "What are my responsibilities?" These are the questions the degrees are designed to stimulate within us.

In Masonic terms, the Scottish Rite exists for the *pursuit* of light in much the same way that our Declaration of Independence sets forth "the pursuit of happiness." The Masonic goal is the *pursuit*, not the attainment, of light.

Speaking of Freemasonry, the late Ill.° Roscoe Pound, 33°, one of the great legal and Masonic thinkers of the century, wrote, "We hold that the individual is to construct a moral and spiritual edifice within himself by earnest labor, not to receive one ready-made by a referendum to the judgment of society."

As Scottish Rite Masons, we have a responsibility to wrestle with life's serious questions: "What is demanded of us?" "Where are we going?" "How can society be improved?" "What does it mean to be a moral and ethical person today?"

As Scottish Rite Masons, we are here to remind ourselves and the community that it is not always easy to see the road ahead. Our task is to make it clear that learning is life-long, that the best answers come from serious thought, and that the pursuit of light never ends.

Implied in all this are issues vital to the health of the Scottish Rite today. We should be engaged in serious self-analysis. Are we being given opportunities to grow Masonically? Are our minds being stimulated or are we just being entertained? In what ways is the Scottish Rite enhancing the Masonic philosophy of life? Are we respectful of various viewpoints? In what ways do our personal prejudices keep us from gaining more light?

In order to be better men, *we must be thinking men*. This is the legacy, the message, and the mission of the Scottish Rite of Freemasonry.

Francis G. Paul
Sovereign Grand Commander

SOVEREIGN GRAND COMMANDER
Francis G. Paul, 33°

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About the Front Cover



Ill.: Joseph E. Bennett, 33°, designed the front cover to complement his story on the Big Band era. In this issue he discusses Orville Knapp and Edith Caldwell. Knapp also had a fascination for flying. See the story on page 4.

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Reliving the Big Band Era

The Caldwell Girl and Orville Knapp

By JOSEPH E. BENNETT, 33°

George Porter Caldwell struggled mightily against the calamity of the Big Depression in Birmingham, Alabama, in the early 1930's. Life was infinitely more difficult as a result of the tragic illness of his young son, George, Jr., who at two years contracted meningitis, an affliction that would cause his premature death at 18.

During those years, George Caldwell, a devoted member of Birmingham Lodge No. 757, and the Scottish Rite Valley of Birmingham, worked two jobs to earn enough money to support his wife, two daughters, young George, and keep abreast of the monumental medical bills. The struggle led to his early death from a coronary attack in 1935 at the age of 53.

His legacy to the world was a talented daughter who carved a prominent niche in the history of the Big Band Era, and reflected great credit on the name of Caldwell.

Edith Caldwell, born April 1, 1911, was the second daughter of the family. Her musical ability surfaced in her early years, and she became half of a vocal duet with her sister, Evelyn. Their talent earned considerable radio time over station WAPI in Birmingham, continuing when Edith became a soloist following Evelyn's marriage. High school was followed by a year at Howard College, during which time she continued her singing activity. During this period, Edith became a

Joseph Bennett's new book, "Music, Mason, Music," has just been published by the Missouri Lodge of Research. A full review of his book on band leaders of the early 20th-century will appear in the February issue of *The Northern Light*.

member of a vocal trio called "The Blue Shadows," a move that added to her professional stature.

Before long, Edith won a singing contest in Birmingham, with the prize being a one-week stay at the Governor Clinton Hotel in New York City. Homesick and frightened in the huge, inhospitable city, she prospected for a singing job with one of the New York orchestras. Edith landed a vocal spot with the Ernie Holtz Society Orchestra at the Lexington Hotel, but it was short-lived.

In a few months, Holtz moved to Palm Beach for the season while Edith remained in New York. Almost immediately, she connected with another prominent band, that of Teddy Black, a Lombardo-type orchestra enjoying great popularity at the time.

During this period, Edith met Charles Marshall "Chick" Floyd, pianist and arranger for the band, and one who would assume a prominent role in her life. By the time 1934 had rolled around, both Edith and Chick received the break of their respective

careers when they were offered positions with the Orville Knapp Orchestra, about to open at the prestigious Beverly-Wilshire Hotel in Beverly Hills, California.

Orville Delos Knapp skyrocketed to national popularity during his stay of nearly a year at the opulent Beverly-Wilshire. This period also brought well-deserved recognition for Edith and Chick, who were essential elements in the band's success. The bulk of the band's recording production is lasting testimony to their excellence, and it was produced primarily on the West Coast.

Orville Knapp was an extremely talented young musician. Born in Kansas City on January 1, 1904, he was named after Orville Wright, one of the famous brothers who made their historic flight at Kitty Hawk just a short time prior to his birth. Young Orville also had a talented sister, Evalyn, who rose to prominence in Hollywood during the 1930's as a movie actress.

Knapp was virtually a self-taught musician. He played the saxophone, taking up the instrument while a student at Central High School in Kansas City. He continued his intensive musical preparation during two years at Mexico, Missouri, as a student at the Missouri Military Institute. In 1923, Orville was firmly ensconced in the reed section of the famous Coon-Sanders Orchestra of Kansas City. Later, he joined the Paul Specht Orchestra, a well-known New York aggregation. In addition, Knapp is reported to have worked for several other prominent bands, among them Vincent Lopez, Paul Whiteman, and Leo Reisman. Whatever the facts, he received a well-rounded education and was able to conceive a musical style that would vault him into national prominence in



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

1934. His innovative style was equaled by only a few bands, among them Hal Kemp, Jan Garber, and Guy Lombardo.

Knapp formed his band and opened at the Silver Palm Room in Santa Monica in May, 1934. He closed there on September 14 and went on the road, ending with an engagement at the Club Victor in Seattle which terminated on November 1.

Orville and his new band opened in the Gold Room of the Beverly-Wilshire Hotel on November 6, 1934, with Edith Caldwell as his female vocalist, and Chick Floyd as a pianist. They joined a group of gifted sidemen which included lead trumpeter George Mayes, tenor saxophonists Jess Randall, Wally Rutan, and Walter Greene, plus bassist Don Swihart. Later, an organ would be added to the all-tenor band, with Chick Floyd at the console, adding an impressive new dimension to the Knapp style, along with the steel guitar of Jack Miller.

Around this powerful collection of musical artists, Knapp wove a style that was simply unique among the bands of that day. He emphasized passages by the dramatic use of musical dynamics. Sudden sforzandos were followed by passages that dropped to a whisper. Knapp's use of a 6/8 shuffle rhythm, along with frequently sustaining a note for an extra four beats, added to the musical excitement. The embellishment of the organ and guitar, supporting the brass section doubling on French horn and mellophone, completed the innovative style of the Knapp Orchestra.

Chick Floyd soon became the principal arranger for the band, and his talents helped their recorded offerings to improve drastically. Edith Caldwell, without doubt, one of the most hard-working vocalists in the business, sang up-tempo tunes, was a voice in the Knapp Trio, and finally, the novelty obligato behind the male vocalist.

Edith developed a trick of humming into a Shastock Solotone mute, producing a sound that resembled a high-register trombone. The obligato added an effective and dramatic accent to the music.

A great example of Edith's touch is heard behind vocalist Norman Ruvell in the band's very successful number, "Accent on Youth."

Orville Knapp was an expert with all the saxophones, but he preferred



ORVILLE KNAPP

the soprano sax, an instrument rarely used any more. It is a straight instrument, with an appearance of an oversized clarinet. He used the soprano to add his particular flavor to many up-tempo numbers.

Orville was an exceedingly handsome man, blonde and dimpled, and his bandstand appearance was outstanding. He sometimes punctuated his enthusiasm with a little dance step while leading the band.

Knapp was a dedicated worker, striving for perfection. The band rehearsed constantly, and Orville demanded a degree of musical perfection that eliminated all but the most gifted musicians. Among those who did not survive auditions were drummer Spike Jones, and pianist Stan Kenton. They simply did not relate to the Knapp music, which was known by the tag line, the "Music of Tomorrow."

In recognition of Knapp's unique needs to showcase the band properly in their frequent network broadcasts, the Beverly-Wilshire management constructed a sound booth adjacent to the bandstand with a sound engineer to take full advantage of the musical dynamics.

The abundance of air time made Knapp a national personality, and his music universally popular.

When he concluded his long run at the Beverly-Wilshire on September

15, 1935, he began an extended tour toward the East Coast, starting with an engagement at the famous Aragon Ballroom in Chicago. Leighton Noble was the new male vocalist with the band when they left Los Angeles, adding a fine singing talent to that of Edith Caldwell.

The Aragon appearance was a disaster, the only unsuccessful engagement the band ever had. The cavernous hall was totally unadapted to Knapp's style. Their music was crafted for the intimacy of the small dining room, and the Aragon destroyed the effectiveness of the arrangements.

Their stay was brief, but they recovered their confidence with resounding successes in Denver, Dallas, and Houston.

Then, on February 29, 1936, the band opened at the mecca of all orchestras of the day, the Empire Room of the Waldorf-Astoria Hotel in New York, with nightly broadcasts over WOR Radio.

The Waldorf-Astoria engagement was a storybook time for everyone in the band. Their music was a sensation in the Big Apple, and Orville Knapp, escort of the Hollywood stars Alice Faye, Joan Crawford, and the like, was the darling of the musical world.

Knapp was smitten by the love bug and took a bride on May 10, 1936. She was Gloria Grafton, starring at the time in Billy Rose's Broadway production "Jumbo."

At this point in time, the band had recorded most of their surviving numbers. Among the best was "You're A Heavenly Thing," with Edith delivering the vocal, which was accorded high critical acclaim. Actually, the band recorded a total of 34 numbers in their brief existence, 32 of which were released.

Their popularity was at an all-time high when they were booked into the Roof Garden of the Ritz-Carlton Hotel in Boston, opening on June 18, 1936. They were scheduled to return to the Waldorf-Astoria following their Boston stay.

Cruel fate was to insert a tragic twist into the lives of the Orville Knapp group on July 16, 1936. Knapp had learned to fly an airplane the year before in Los Angeles, and soon became an aviation enthusiast. He was in the air every chance he had.

Continued on next page

BIG BAND ERA

Continued from previous page

Shortly before coming to Boston, Orville purchased a Wasp Stearman, a high-powered sport plane, a tricky handful for a novice pilot with limited air time. Knapp particularly enjoyed simulated forced landings, and that was his intention on the fateful afternoon when he took off from the airport in Boston. His destination was the airport at Beverly, Mass., a few miles north of Boston.

Orville received permission to practice forced landings at the Beverly Airport, but was admonished not to close the throttle until he had an altitude of 500 feet when simulating a "dead stick" approach.

After chatting briefly with airport personnel, Knapp made a perfect take-off on that sunny July afternoon. The flashy yellow and brown Stearman had climbed to barely 100 feet when the engine stopped abruptly.

Startled airport employees saw the Stearman start into a left turn from its climbing attitude, followed almost immediately by the loud roar of the 450 h.p. Pratt-Whitney Wasp engine responding to full throttle. It was too late to recover. The nose-heavy plane stalled in the left turn and started into a tailspin. The engine, at full power, accelerated the plunge to the ground.

The Stearman struck with a grinding crash, burying the engine in the ground, with the balance of the fuselage collapsing around it. Orville was propelled like a projectile from the rear cockpit, through the bulkhead and instrument panel, into the front cockpit. He never knew when he struck the ground. Death came instantly with massive internal injuries. Knapp was never aware of the broken bones, or that he may have been strangled by the speaking tube entwined about his neck. In the twinkling of an eye, one of the brightest stars of the musical world was gone, and a dozen other lives were inalterably changed forever.

Edith Caldwell and Chick Floyd had been spending the afternoon on the beach with Orville's new bride, Gloria. They were all shocked into numbed silence by the grim news.

Eventually, arrangements had to be made, and the threads of life picked up again. Gloria arranged for a Christian Science memorial service, followed by cremation of the remains.

The service was private, attended only by the band members, the widow, and two representatives of their booking company, MCA.

The remains were shipped to Kansas City to Orville's grieving parents, Samuel and Ida Knapp. Aghast at learning their son had been cremated, they arranged for a memorial service at the First Baptist Church on Linwood Avenue where Orville and his family had attended.

Today the mortal remains of the brilliant musician repose beside his mother in the venerable Forest Hill Cemetery on Troost Avenue in Kansas City. They were interred there when she passed away in 1946, and are identified with a modest flat marker that carries the cryptic message: Orville D. Knapp, 1904-1936. Over the years, his name has become one of a list of hundreds of fine big band leaders who have faded from public memory — recalled occasionally by some former musical fan. For the most part, they are forgotten.

The Ritz-Carlton engagement was canceled and the band members went on a few weeks leave to recover from the shock of losing their leader. They reassembled at the William Penn Hotel in Pittsburgh for a brief engagement, under the temporary leadership of singer Leighton Noble, followed by a booking at the Gibson Hotel in Cincinnati. When the band opened at Cincinnati, it was under the baton of George Olsen, an arrangement engineered by MCA.

Olsen had been a top leader in the 1920's, with a national reputation. By 1936, his brand of music was badly outdated and his popularity had waned.

Desperate to regain popularity for Olsen's musical offerings, MCA seized upon the idea of turning the band over to George, who professed a strong admiration for the "Music of Tomorrow."

The experiment was a dismal failure. Many of the former Knapp musicians, disillusioned and unhappy, left Olsen's band. Among them were Leighton Noble, Chick Floyd, and his new wife, Edith Caldwell. Chick and

*'I have never
been aggressive
or a fighter.
I'm a survivor.'*

— Edith Caldwell

Edith were married in 1937, while members of the Olsen band.

Noble and Floyd organized their own orchestra, with Leighton acting as leader. It was a good musical group that immediately secured choice bookings at leading rooms on the East Coast, among them the Essex House in New York and the Arcadia in Philadelphia.

The band remained intact until 1940, with Edith handling the female vocals and Leighton the male efforts. Difference between Noble and Floyd led to a dissolution of the partnership. Leighton took the band to the West Coast, while Chick and Edith started rehearsing a new group under his leadership.

After weeks of rehearsal, the Chick Floyd Orchestra embarked on a tour of one-nighters, readying the boys for their first hotel engagement in Detroit. The attack on Pearl Harbor on December 7, 1941, wiped out most of the band, as over half of the musicians rushed to enlist in the armed services. Chick and Edith were forced to reorganize and establish a new headquarters in Youngstown, Ohio, undertaking a long winter of one-nighters to whip the new band into shape. The long hours and grueling schedule of travel during the harsh Ohio winter exhausted Edith. She was emotionally and physically devastated, and lost her voice.



When Chick and the band accepted an engagement at the Copley Plaza in Boston in the spring of 1942, Edith and Chick simply went their separate ways. Floyd launched a successful career that led him to Hawaii for many years, where he passed away in

1981. Edith took a job as assistant manager of a news-reel theater in New York City for a year or so, before she went to New Orleans to care for her ailing sister, Evelyn. New Orleans became her home for 14 years when she took a position with a travel agency. Mrs. Nellie Caldwell, Edith's mother, suffered a stroke in 1967, prompting her return to Ashville, Alabama, to minister to her remaining parent. When Mrs. Caldwell died in 1970, Edith stayed on, working until her retirement for a local telephone company.

Edith Caldwell resides today in her parent's home in Ashville, near where both were born. She never remarried, nor were there any children from her marriage to Chick Floyd. Edith has always retained her maiden name. She is the only survivor of her immediate family.

An important part of her golden recollections are those of her singing days when she was one of the most talented vocalists in big band circles.

She has endured considerable tragedy and grief, and has suffered numerous heart-wrenching disappointments over the years. Through it all she has remained upbeat and optimistic — a credit to the honorable Mason who was her father, George Porter Caldwell. Her long membership in the First Baptist Church of Ashville has fortified her for anything life has to offer, and her faith will surely sustain her the rest of the way.

Edith sums up her life in a few words, "I have never been aggressive or a fighter. I'm a survivor!"

Leighton Noble went on to become a big success as a band leader and enjoyed much popularity following the end of the Big Band Era, both in TV on the West Coast and at Las Vegas. Today, in his 70's, he still leads an orchestra occasionally at his home in Vancouver, B.C. He and Edith Caldwell are still dear friends, sharing the common bond of having been members of the Orville Knapp Orchestra and the "Music of Tomorrow."

Much imitated, but never duplicated, the Knapp brand of dance music, in which Edith Caldwell was an essential ingredient, will live a long time through its fine recordings — revered by a few admirers.

An update of 'Masonic Philanthropies'

Just released is an update of the 1987 book, *Masonic Charities*. The new edition, renamed *Masonic Philanthropies*, is published jointly by the Northern and Southern Supreme Councils of the Scottish Rite. Using 1990 figures, the book provides new information on the philanthropic work of Masonic organizations.

The book was prepared by Ill.° S. Brent Morris, 33°, whose interest in Masonic research and fascination with statistical data was a perfect blend for this project.

The 1987 edition, written by Ill.° John H. VanGorden, 33°, with assistance from Ill.° Stewart M. L. Pollard, 33°, was published by the Supreme Council for the Northern Masonic Jurisdiction.

The results from Ill.° Brother Morris' study shows that in 1990

American Masonic philanthropy was \$525 million or \$1.4 million per day, of which over 58% went to the American public. The author points out that his summary has been limited to "nationally

organized activities, which results in an undercount of as much as 5%."

In the foreword to the new edition, the two Sovereign Grand Commanders state: "The intention is not to engage in idle bragging or pointless tallying of dollars. Rather, this work should serve as an inspiration to all Masons, and it should provide factual information for those who may ask, 'But what do Masons DO?'"

The books are being distributed through both Supreme Councils as well as the Masonic Service Association. Copies are available for \$2. When ordered in quantity of 50 or more, the cost is \$1.50 per copy. Orders can be sent to Supreme Council, NMJ, P.O. Box 519, Lexington, MA 02173.



Annual Meeting Highlights

The Scottish Rite Valley of Indianapolis hosted the 179th Annual Meeting of the Supreme Council in September. The Session had not been held in Indianapolis since 1932.



Three new Deputies were elected. Ill. Arthur J. Kurtz, 33°, succeeds retiring Pennsylvania Deputy John L. McCain, 33°, and Ill. John W. McNaughton, 33°, replaces Ill. Robert J. Moore, 33°, as Deputy for Indiana. Ill. Brothers McCain and Moore reached the age limit for Active Membership and were granted Active Emeritus status.

Ill. J. Philip Berquist, 33°, was elected Deputy for Massachusetts. Earlier in the year, he had been appointed to fill that position following the vacancy created by the death of Ill. Roland E. Mosley, 33°.

Elected Grand Captain General was Ill. Frederick H. Lorensen, 33°, Active Member for Connecticut.

The Supreme Council recognized the retirement of two other Active Members who were granted Active Emeritus status. They were Ill. Carl C. Worfel, 33°, of Michigan, and Ill. James F. Niehoff, 33°, of New York.

A new category was established to

recognize Active Members who find it necessary to resign after shorter periods of service. Since their service does not qualify for Emeritus status, the new category is to be known as "Past Active." Three members who resigned at this or earlier sessions have been granted this recognition: Ill. Joseph Savage, 33°, of New York; Ill. John N. Fortner, 33°, of Delaware; and Ill. William Mattes, III, 33°, of New Jersey.



The six newly elected Active Members are Ill. and Rev. Richard H. Welkley, 33°, New York; Ill. Erwin W. O'Dell, Michigan; Ill. Thurman C. Pace, Jr., 33°, New Jersey; Ill. Roger R. Mosser, 33°, Indiana; Ill. Ira B. Coldren, Jr., 33°, Pennsylvania; and Ill. Robert L. Steadman, 33°, Massachusetts.

Ill. Brother Welkley, 54, of Troy, N.Y., is a social service specialist, a Grand Chaplain of the Grand Lodge of New York, and a past presiding officer in the Valley of Troy.

Ill. Brother O'Dell, 55, of Marshall, Mich., is a chiropractor and the present Commander-in-Chief in the Valley of Grand Rapids. He has also been active in the York Rite.

Ill. Brother Pace, 67, of Westfield, N.J., is a retired executive of Amstar Corporation. He is an officer for the Northern New Jersey Scottish Rite bodies, a past presiding officer of all York Rite bodies, and past national head of the Red Cross of Constantine.

Ill. Brother Mosser, 60, of Plainfield, Ind., is a retired engineering and legal specialist of General Motors Allison Division, a past presiding officer of the Scottish Rite Valley of Indianapolis, and current Potentate of Murat Shrine Temple.

Ill. Brother Coldren, 67, of Uniontown, Pa., is a past president of the Pennsylvania Bar Association and

ACTIVE EMERITI MEMBERS



McCain
Pennsylvania



MOORE
Indiana



WORFEL
Michigan



NIEHOFF
New York

past presiding officer in the Scottish Rite Valley of Pittsburgh.

Ill. Brother Steadman, 65, of Hanover, Mass., is Chief Justice of the Massachusetts Superior Court, prominent in state and area Masonic circles and a member of the Scottish Rite Valley of Boston.



Elected Emeriti Members of Honor of this Supreme Council were Ill. John V. Lawer, 33°, Sovereign Grand Commander of Canada; Ill. Frank Gamblen, 33°, Sovereign Grand Commander of Australia; and M. W. O. Knutrud, Grand Master of Norway.



In other action, two Valleys relinquished charters. The Valley of Abing-

NEW ACTIVE MEMBERS



WELKLEY
New York



O'DELL
Michigan



PACE
New Jersey



MOSSER
Indiana



COLDREN
Pennsylvania



STEADMAN
Massachusetts

Two Active Emeriti Members were recognized for having celebrated their 100th birthdays within a month of the Supreme Council Session. (Seated) Rev. John G. Fleck, 33°, and Ill. L. Todd McKinney, 33°, were honored not only for their longevity but also their contribution to Freemasonry. Posing with the two centenarians are (standing) Grand Commander Francis G. Paul, 33°, and 94-year-old Active Emeritus Member Raymond C. Ellis, 33°, who made a presentation to the two guests.

ton, Pa., had voted to return its charters for all four bodies, and the action was approved by the Supreme Council. Members of the Valley of Abington are transferring their membership to the Valley of Reading, Pa.

The Valley of Olean, N.Y., returned charters for the Council of Princes of Jerusalem and the Chapter of Rose Croix but will maintain a charter for the Lodge of Perfection. Members in the upper bodies will transfer membership to the Valley of Jamestown, N.Y.



Active Emeritus Member Raymond C. Ellis, 33°, represented the Supreme Council in paying a special



tribute to two fellow Active Emeriti Members who had become centenarians. Ill. L. Todd McKinney, 33°, celebrated his 100th birthday on August 19. Ill. John G. Fleck reached the 100-year mark on October 3. Ill.

Brother McKinney, a former Deputy for Ohio, had been elected an Active Member in 1950. Ill. Brother Fleck, a former Grand Prior of the Supreme Council, was elected an Active Member in 1966.

NEW POSITIONS



KURTZ
Deputy for
Pennsylvania



McNAUGHTON
Deputy for
Indiana



BERQUIST
Deputy for
Massachusetts



LORENSON
Grand Captain
General

Brother Franklin Awards Honor Valley Publications

Nine Valleys were cited for outstanding Valley publications in the second annual Brother Franklin awards program announced at the Supreme Council Annual Session in Indianapolis. All Valleys were invited to submit publications for review, and the entries were critiqued by a panel of judges with journalistic experience.

The Valleys were rated according to the size of the membership. For Valleys with less than 2,000 members, first place was again awarded to the Valley of **Lewiston-Auburn**, Maine; George Pulkkinen, 32°, editor. Valleys receiving honorable mention in this category were **Jamestown**, New York, Robert W. Boenig, 32°, editor, and **Binghamton**, New York, John I. Druchak, 33°, editor.

For Valleys with memberships between 2,000-5,000, first place honors went to the Valley of **Buffalo**, New

York, Donald M. Kroeger, 32°, editor. Recognized for honorable mention were **Erie**, Pennsylvania, Wesley C. Herbol, 32°, editor, and **Madison**, Wisconsin, Robert Tottingham, 32°, editor.

The most difficult decision for the judges was in the third category (Valleys with more than 5,000 members). Top honors were awarded to the Valley of **Toledo**, Ohio, George O. Braatz, 33°, editor. Cited for honorable mention were **Chicago**, Illinois, Harold A. Shanafield, 32°, editor, and **Cincinnati**, Ohio, Harry C. Carpenter, 32°, editor.

Judges reviewing this year's publications were Ill. Robert C. Singer, 33°, of the Valley of Rockville Centre, N.Y.; Ill. William N. Woodland, 33°, of the Valley of Boston; and Ill. Richard H. Curtis, 33°, editor of *The Northern Light*.

A Time of Masonic Opportunity

*Freemasonry in the United States
is seeing a growing sense of renewal*

The following is an excerpt from the Allocution delivered by the Sovereign Grand Commander at the Annual Meeting of the Supreme Council at Indianapolis on September 23.

By FRANCIS G. PAUL, 33°

When it comes to the way we look at life and the issues of the day, we all draw upon our experience. As many of you may know, I spent my working career with IBM, certainly one of this nation's greatest corporations. As remarkable as is the size of International Business Machines Corporation, that is not what really sets IBM in a class by itself. More than anything else, IBM has changed the way we live and do business both in this country and around the world.

You may have heard recently that John F. Akers, the man who is now running IBM, is something less than pleased with the company's current performance. On May 29, 1991, the *Wall St. Journal* has reported that John Akers is "fed up" with the fact that IBM has been steadily losing market share to its competitors in the computer field.

"I'm sick and tired of visiting plants," he said, "to hear nothing but great things about quality and cycle time — and then to visit customers who tell me of problems . . . The tension level is not high enough in the business — everyone is too damn comfortable when the business is in crisis."

I'm sure you will agree that it does not take too much imagination to make a comparison between the way John Akers describes his company and what is happening in Freemasonry at every level across this nation today.

And it doesn't take too much imagination to realize that the problem

faced by John Akers, IBM and hundreds of other companies in the United States is exactly the same for the Masonic fraternity. Although we are steadily losing members, there are still far too many among us who believe that everything is great and there are yet others who are unconcerned about our future.

Frankly, I think it might be a very good idea to paraphrase John Akers' words about IBM and etch them in stone on every Masonic building in America. Perhaps we should go a step further and sink them deep into the minds of all Masons. Here is the message: "The tension level is not high enough in Freemasonry — everyone is too damn comfortable when the fraternity is in crisis."

Perhaps it was my IBM training and long experience that sounded the alarm in my head when reading our "State of the Rite" annual report five years ago. I recognized that our Scottish Rite could not long endure if the downward membership trend continued.

At the same time, I knew that the Scottish Rite could not grow and fulfill its mission if Symbolic Masonry were in trouble. Too often, I am afraid that we fail to realize just how closely linked is the family of Freemasonry. There is absolutely no way for one to succeed if the other is failing. This is simply a Masonic fact of life.

As a step toward change, the highly effective "Masonic Renewal Task Force" was established in 1988. I am pleased to report that in a relatively short period of time, major steps have been taken to help our fraternity turn itself around and reach toward the next century. We all know that there are no miracles, no easy answers. There is no magic formula which can

be applied instantly to make the necessary changes.

Yet, thanks to several important studies we have had commissioned, we have a much better understanding of our fraternity, our members, and those who may well be our Masonic constituency in the years ahead. We are not operating in the dark. We can test our assumptions against facts. We are on solid ground when it comes to fashioning the future of Freemasonry.

Today, we know the direction we must travel and how very hard we must all work if we want Freemasonry to thrive long after we have gone.

Looking back over these past four years of Masonic Renewal, it is clear to me that immense progress has been made. The fine way the Southern and Northern Jurisdictions of the Scottish Rite, the York Rite, the Shrine, and the Grand Lodge leadership are cooperating, sharing ideas, and working together should make us all proud. But the issue is more important than a feeling of pride in our accomplishments. Together, we are making a difference for our entire fraternity. We are setting an example for Masons everywhere.

At the same time, we all realize that it is Symbolic Masonry that is of utmost importance. The real future of Freemasonry is the local lodge. This is where it all begins. If it doesn't happen with the officers and members of the lodge, it doesn't happen. What we decide makes little difference in the long run unless Symbolic Lodges across this nation are vital and alive.

As we all know, the future of our lodges rests with the Grand Lodges. I am pleased to report that more and more of our Grand Lodges are seeing the light. They are catching a vision of what our fraternity can become if

we make the commitment to work together — and work hard!

Because we are making significant progress toward Masonic renewal, let me share with you several examples of how we are moving forward.

Two years ago, I spoke with a Past Grand Master, a friend of mine from a Rocky Mountain state. I asked him to meet with a young man in his state I felt should have the opportunity to consider becoming a Mason.

Not long ago, this same Past Grand Master let me know that he had recently met with the young man. "What took so long?" I asked him. Until the laws of the Grand Lodge could be changed so that a Mason was permitted to talk to a non-Mason about the fraternity, the Past Grand Master was prohibited from making the contact with the young man.

The good news is that as a result of my request, the Past Grand Master started the process which now opens the way for Masons to discuss the fraternity with non-Masons. But that was not all. It is now possible in this particular Grand Lodge to have a Mason from another jurisdiction be a second-line signer on a Petition. It's true. We are making progress!

There are other examples, but one more will make the point clear. Today, there are eight or nine Grand Lodges which have recognized Prince Hall as a legitimate Masonic body. This is a step in the right direction and I hope that all our Grand Lodges will eventually grant recognition.

At the same time, we should not be satisfied until all men of worthy character be welcomed equally into our fraternity.

There will be some who say that we are not moving fast or far enough, that our vision is too limited. Perhaps they are right. Yet, there is a new spirit in Freemasonry today. Everywhere I go, I feel it. We are feeling good about ourselves for the first time in years.

There are positive indications everywhere we turn today. Signs of hope can be found in every Masonic body. Just look around and you will see them.

It is clear to me that we are attracting more and more bright, younger men to Freemasonry. And they are not sitting on the sidelines, either. They want to be involved. They are ready to go to work and put their talents and skills to good use on behalf of Ma-

*'The real future
of Freemasonry
is the local lodge.
If it doesn't
happen there,
it doesn't happen.'*

sonry. They have ideas and see possibilities. They are eager to make things happen! All this is exciting because it is like giving Masonry just what it has needed so badly — a new lease on life. I'm sure you are as thrilled about all this as I am.

A word of caution needs to be spoken at this point, however. Unless we allow the new members to participate fully in the life of our fraternity, we will lose them quickly. They won't stay with us. If we say, "Just wait awhile and it will be your turn" or "We've tried all that before," they may remain members, but we will never see them again.

We must not just make room for new members whether it is in a lodge, in a Valley of the Scottish Rite, in the York Rite, or in the Shrine. We must open the organization to their active participation.

There are other signs of hope, too. It absolutely thrills me to hear and read about the growing number of family-oriented activities within the fraternity. It's happening across the country and in virtually every level of Masonry.

No longer are we just talking about supporting the family and family values, we are now putting our words into action throughout the fraternity.

I've always believed that Masons can become an even mightier force for the improvement of life than we are now. It is my firm conviction that we can be the means of building a better America and a finer world. How will it happen? We all know the answer — by living our Masonic principles.

This is what we are doing through our charities where our Masonic ac-

complishments are nothing less than outstanding, truly second-to-none.

We are also discovering the importance and value of community service and community relations. This is exactly what's taking place with hundreds and hundreds of Masonic groups. We are out in the community more than ever. This is where we belong. We're helping kids. We're helping the elderly. We're helping the sick. We're raising money. It is fair to say that we're putting our Masonry to work in the lives of people.

When it comes to Masonic renewal, we are starting to make progress. It pleases me so much to see that we are beginning to think longer term, to look forward and to plan for the decades to come. Where this is happening, Masonry is doing something very important when it comes to making sure that the fraternity will be strong and healthy in the years ahead.

The steps we are taking are exciting. We are looking at our financial resources and evaluating our options. We are making decisions that will help ensure that the fraternity has proper funding ten, twenty and even fifty years from now.

When it comes to looking ahead, we are developing plans to attract the right men to our fraternity. We are no longer leaving everything to chance. We are beginning to control our destiny.

In short, we are doing many of the right things to make certain Freemasonry enters the 21st century strong and vital. I could not have made such a statement five years ago — no one in Masonry would have dared to do so. But today we can. Today, we can see the difference. Today, we can actually see and feel Masonry moving forward. We are no longer just holding our own. It is accurate to say that Freemasonry in the United States — Freemasonry at every level — is experiencing a growing sense of renewal.

At the same time, of course, there are those realists among us who say that we are far from being out of the woods. They are right, certainly! There's no question about how far we have to go. As an example, the fact that Masonry has all but disappeared in many of the great cities of this country is a cause for deep concern!

But rather than wring our hands in despair, let's turn our attention to

Continued on page 13

John Fleck, at 99, Competes for the Gold

When he showed up at the U.S. National Senior Sports Classic in Syracuse, N.Y., this summer, Ill. and Rev. John G. Fleck, 99, was prepared to face the competition. But Dr. Fleck found himself without any opponents.

As the oldest participant in the Senior Classic, he was also the only entrant in the 94-99 age bracket. For the 1,500 meter race walk, he finished four laps with a time of 19:39:4 to pick up a gold medal.

According to one source, he is the oldest person ever to qualify for the national games.

He also participated in the 50-meter and 100-meter swim competitions and picked up two more gold medals.

"I wouldn't call it competition," says Dr. Fleck. "No one else from my

age group was participating. All I had to do was show up."

He not only showed up, but he put on a display that dazzled the spectators.

"'Father' John is an amazing person," said Dr. Bruce W. Widger, 33, Ill. Brother Widger, a Supreme Council Active Member for New York, served as host for his fellow Supreme Council Member during his Syracuse visit.

Dr. Fleck, a retired Lutheran minister, was pastor of churches in Baltimore, Md., and Buffalo, N.Y. Following his retirement, he accepted a position as Grand Prior of the Supreme Council. At that time, one of the duties of the office was to edit a four-page monthly newsletter, the front page of which usually contained

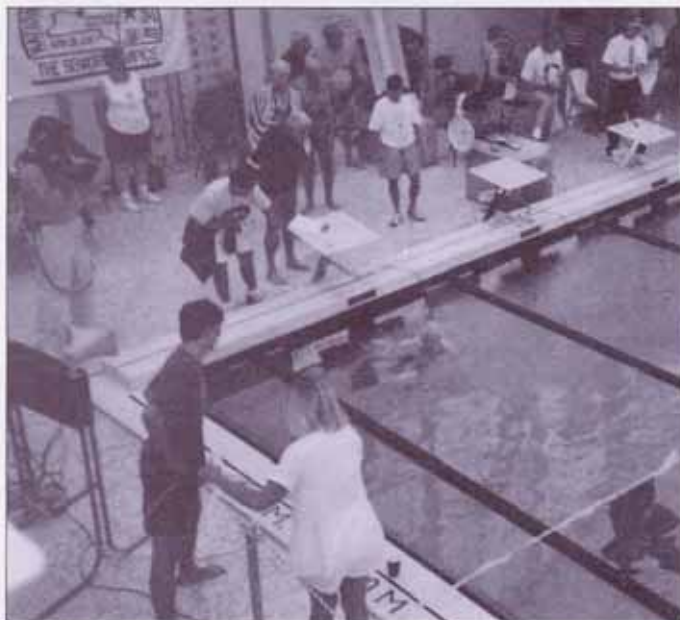


Ill. Bruce W. Widger, 33, served as Dr. Fleck's host during the Senior Classic at Syracuse.

an inspirational message. An excerpt from one of his messages is reprinted on page 21 of this issue. He retired from his full-time duties in 1969, as the Newsletter was being replaced by *The Northern Light*, but remained as Grand Prior until 1975.

He now resides at the Twining Village Retirement Center in Holland, Pa., but continues to maintain an active lifestyle. He celebrated his 100th birthday on Oct. 3.

Rev. John G. Fleck's participation in the U.S. National Senior Classic netted him three gold medals — two for the swim meets and one for the race walk. He was the oldest entrant in the competition.



OUR READERS RESPOND

Bring it back

I have enjoyed reading "Masonic Myths" and was disappointed that it has been discontinued. I request Brother Allen Roberts reconsider his decision to retire the column. It may be that a significant reason for Masonry's decline has been a shift from the profound to the ordinary, and Brother Roberts' contributions have always worked in favor of approaching the craft from the highest possible plane.

Say it isn't so, Allen!

Charles Hartwell, 32°
Marion, OH

Army Air Corps

I see by the information from Camillo G. Severini ("Our Readers Respond," Aug. 91) that I served during WWII in a clandestine outfit! Would you believe that I took basic training at BTC No. 10 in Greensboro, N.C., where they thought we were in the Army Air Corps! We were short on weapons training, but we marched in close-order drill all the time and always sang the Army Air Corps song! We wore the Army Air Corps patch and our papers said we were in the Army Air Corps. In fact, it was not until I went into the reserves after WWII that this unit of the Army became the Army Air Force and then the U.S. Air Force, an independent arm of the military service.

Gen. Wayne C. Temple, 33°
Chief Deputy Director
Illinois State Archives

Goals of Solomon II

In response to Brother Robert Howell's letter ("Our Readers Respond," Aug. 91), we need to set the record straight. The goals of Project Solomon II were few in number and direct in purpose. If you read Section I-107 of the Solo-

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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.

(TREMENDOUS) + (REMAIN) - (READ) +

(DETERMINATION) - (MINUTE) + (SOLD)

- (NOISE) - (NOD) + (RACKS) -

(RECOMMEND) - (SKIRTS) =

□ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: ASSISTANCE

A TIME OF OPPORTUNITY _____ Continued from page 11

the problem. How can we create a strong Masonic presence in the most highly populated centers of America? How can we bring Masonry *back* to the workplace? If you listened carefully, you heard me say — *back* to the workplace. For so many decades, this is precisely where Masonry grew, developed and flourished. What can we do to make it happen again?

These are tough questions, of course. There are no easy or simple answers. Yet, we are already demonstrating that we can meet the challenges and come up with ideas to make Masonry stronger, brighter and more exciting than it has been in the recent past.

At the same time that we see all the wonderful signs of hope, we should not forget John Akers' admonition. Even though we are now doing better as a fraternity than we have for the past 20 years, we must not allow ourselves to become complacent.

Even though we may deserve applause for our many important accomplishments, there is still so much more for us to do.

Even though turning around the membership decline is now within our grasp, we have only really just begun to travel down the road to meaningful recovery.

Now, more than ever, we must keep our eyes on our newer members and make sure our great fraternity always lives up to their expectations and forever fulfills their needs. We must always remember that we are here for only one reason: to make it possible for men to put their Masonry into practice.

In the final analysis, we must never forget that Freemasonry stands — or Freemasonry falls — on the difference it makes in the *character* of a man.

Each time we think we have done well for our Brethren; each time we are pleased because we have upheld the honor of Masonry; each time we believe our decisions have advanced the cause of our fraternity; each and every time, let us be very, very sure our actions are reflected in the lives of the men who call themselves Freemasons. For if it is ever otherwise, our efforts will have been to no avail!

Washington's Masonic Regalia

After years of controversy, new evidence comes to light

By STEPHEN E. PATRICK

An exciting development has recently surfaced with the examination of a previously unexplored document. Though many Masonic scholars and historians have scoured Washington's inventories and letters for information about his Masonic objects and books, apparently no one ever looked at the sale of artifacts to family members following Martha's death in May of 1802, two and a half years after George's death.

From the document titled "Private sales which took place up stairs among the Legatees, to be settled on the final adjustment without interest — July 22, 1802," and preserved at the Library of Congress, we find several of the "missing links" in the picture of Washington's Masonic regalia. With the inventory of Washington's estate from the winter of 1799-1800, the nature of Washington's Masonic regalia comes into focus.

More than anything else, the issue of Washington's Masonic jewel has long plagued researchers. Although Washington was Master of Alexandria (Va.) Lodge No. 22, the question of a Past Master's jewel has never fully been answered.

In the lodge's collection is an early Master's jewel; this was not the sole property of Washington, but rather was part of the lodge furniture.

In the William Williams portrait of Washington executed in Philadelphia



George Washington's silver Masonic jewel with paste gemstones, late 18th century. Photograph courtesy of the Kenmore Association, Inc., Fredericksburg, Virginia.

in 1794, Williams depicted Washington in a Masonic apron, sash and Past Master's jewel unlike anything surviving today known to have been associated with President Washington.

The assumption has been, and should remain so, that until a documented matching set is located, the regalia and jewel are not to be confused with known surviving pieces, and may have been other regalia owned by Washington, or even perhaps had been borrowed from a local Philadelphia lodge.

Many lodges and private individuals over time have come forward with early Masonic jewels having a family history that these pieces had belonged to Washington, however the burden of documented proof has always remained upon these owners.

Still, the possibility that such a jewel exists has remained a strong one, especially given that the inventory following Washington's death listed "1 Gold (or other metal) antient medal" valued at two dollars, and "3 other metal medals" totaling a dollar. Naturally, the misspelling of "ancient" raises a flag as to whether it was an intentional use of the word to denote the "Antient" Masonic bodies, at odds with their rival brothers, the "Moderns" from the 1750's until the early years of the 19th century.

In the private sale of Martha Washington's possessions in 1802, the records indicate that her husband's nephew, Howell Lewis (1771-1822), the son of Fielding (1725-81) and Betty Washington Lewis (1733-97), purchased a "silver medal" for \$25, as well as a sash for \$20. This is not nearly descriptive enough to certify that it was a Masonic medal; however, descending directly through Howell Lewis's family, a silver Past Master's jewel with paste gemstones intended to look like diamonds became one of the treasures of the family and may be traced in its journey through the family to Howell Lewis's great, great grandson. Howell's daughter Betty Washington Lewis Lovell passed this jewel to her son, Howell Lewis Lovell, who in turn gave it to his daughter, Virginia Lovell Hodge, who likewise presented it to her son, Lovell Hodge. Hodge's widow made a gift of the jewel to Kenmore, the restored home of Fielding and Betty Washington Lewis in Fredericksburg, Va. in 1952.

Though Washington's mother lodge, Fredericksburg Lodge No. 4, gave credence to the story, it has apparently gained no other attention by the Masonic community. This is very much a shame, because no other jewel



STEPHEN E. PATRICK is curator for the George Washington Masonic National Memorial at Alexandria, Va.

can have its authenticity argued as effectively as this one.

The other exciting evidence to emerge from the record of the sale of Martha Washington's personal effects to the family is the evidence, at long last, that indeed there were not one but two Masonic aprons in the Washington household!

Though virtually every history of Washington's Masonic career mentions two aprons, the veracity of the Washington-Lafayette apron in the collection of the Masonic Library and Museum of Pennsylvania in Philadelphia has recently come under renewed examination.

The questions raised about its authenticity have been well-placed, for indeed its connection to Washington and Lafayette has been an oft repeated and well-loved piece of Masonic lore, and most Masonic scholars have accepted the story without questioning the documented evidence for such a claim.

The associated history of the apron states that Madame Lafayette fashioned a hand-embroidered silk apron of exquisite silk and gold and silver thread on a white silk satin ground, and that Brother and General Lafayette presented this apron to Washington during a visit to the United States in the summer of 1784, a year after the Treaty of Paris.

This apron became the property of the Washington family, the so-called "legatees," following the General's death, and they in turn presented it to the Washington Benevolent Society in Philadelphia in 1816.

When that society folded in 1829, the apron was presented to the Grand Lodge of Pennsylvania for safekeeping, and in recognition of the fine spaces in the lodge hall which the Benevolent Society had rented for many years.

Painful as it has been, once the issue of proper documentation arose, the evidence was found wanting.

This apron was not as fortunate as the Watson-Cassoul apron, in the col-

lection of Alexandria-Washington Lodge No. 22 at the George Washington Masonic National Memorial in Alexandria, Va. Presented to Washington by Brother Elkanah Watson, the Watson-Cassoul apron has documents verifying its authenticity from several sources, including Washington's letter of thanks in the collection of the Chancellor Livingston Library at the Grand Lodge of New York. The earliest evidence known is the engrossed memorial which accompanies the apron in which the legatees praised the Wash-



George Washington's Apron, displayed at the Masonic Library and Museum of Pennsylvania at the Philadelphia Masonic Temple, continues to plague researchers about its association with Lafayette. Photograph courtesy of the Masonic Library and Museum of Pennsylvania.

ington Benevolent Society, and thereby presented "this perishable memento of a Hero whose Fame is more durable than Brass" on October 26, 1816. Neither it nor the record of the Grand Lodge accepting the gift on July 3, 1829, from the Washington Benevolent Society, as entered into the

Proceedings for December 7, 1829, mentions the name of Lafayette.

When exactly the association with Lafayette begins, and where it comes from, is somewhat obscured by time, but apparently the story arose about the time of Lafayette's visit to the United States in 1824-25. While visiting Alexandria Lodge, Lafayette wore the Watson-Cassoul apron, and through a quirk of reporting, the fact that the apron had belonged to Washington became associated with the notion that Lafayette had given it to him in the first place.

In the Masonic magazine, *The Ashlar*, for June 1860, the author emphatically stated that the Lafayette apron resided in Alexandria.

Six years later, Sidney Hayden wrote in his book, *Washington and his Masonic Compeers*, that this was a mistake, because Elkanah Watson described the apron he had presented to Washington in his memoirs, and that description matched the apron in Alexandria. Quite simply, Hayden deduced that the Lafayette apron therefore had to be the one in Philadelphia. Without checking exactly where the story had begun, he stated that Madame Lafayette "had wrought with her own hands in France" this apron "brought to Washington on this occasion as a present by Lafayette." Hayden cited no sources for this assertion.

Because of the lack of documentation, some recent writers have concluded that, dear as the apron and its story may be, until more conclusive documentation could be presented, the facts remain: Washington acknowledged only a single apron, and that is the Watson-Cassoul apron of 1782.

The inventory of his personal estate in 1799 recorded only one apron with an entry reading "1 Japan box containing a masons apron" valued at \$40.

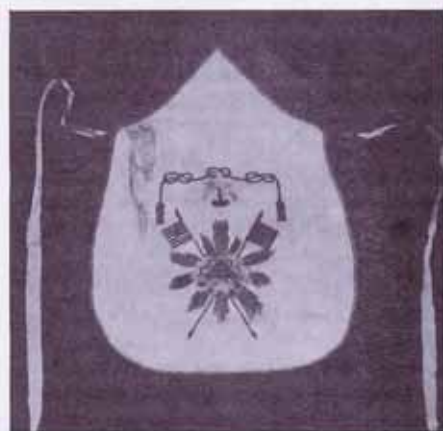
The association of Lafayette's name does not appear in conjunction with the apron until the middle of the 19th century, and no correspondence

Continued on next page

from either Washington or Lafayette mentions any such exchange.

Therefore, until further documentation could be assembled, the Pennsylvania apron had to be held in suspicion.

Fortunately, the record of the 1802 sale lists the purchase of "one free mason's apron" by Burdett Ashton (1847-1914) and "one ditto" to Thomas Hammond (1770-1820). Ashton had married Washington's niece, Ann, the daughter of his half-brother Augustine, and Hammond was the husband of another niece, Mildred, the daughter of Washington's younger brother, Charles. Both of these men were members of the family who were styled the "legatees of Washington."



The Watson-Cassoul apron, now the property of Alexandria-Washington Lodge No. 22 at the George Washington Masonic National Memorial, has documents verifying its authenticity.

By all appearances, there was some switching and swapping of family heirlooms in the decade following Washington's death, because it was the cousin of the wives of these two men, Lawrence Lewis, brother of Howell Lewis (who purchased the silver Past Master's jewel), who presented the Watson-Cassoul apron to Alexandria-Washington Lodge on June 2, 1812. Only four years later, the unspecified "legatees" presented the second apron to the Benevolent Society.

Most interestingly, however, is the fact that the "Japan box" which contained the apron listed in the 1799 inventory is in the collection of the Alexandria Lodge, and upon it is a bee-

hive and Chapter insignia, identical to that on the apron at the Grand Lodge of Pennsylvania! By this alone, a connection seems highly likely for the authenticity of the Pennsylvania apron.

As for the Lafayette connection, the matter must continue to be researched. The story remains plausible but not yet proven.

Several recent authors have claimed that a woman of Madame Lafayette's class and position would never have troubled herself with such a mundane task. On the contrary, it is the very type of work that only the aristocratic and leisure class women would have done.

Susan Swan observes in *A Winterthur Guide to American Needlework* that there were three distinct classifications of sewing: plain sewing, laundry marking, and fancy work, and that "Fancy needlework, however, was usually reserved for the more privileged, those girls whose parents could afford to send them to embroidery school." In another of her books, *Plain and Fancy*, she writes, "The prosperous women who lived in the prominent cities . . . usually had the most time to pursue fancy needlework. Affluent enough to rely on the products and services of bakers, brewers, candle-makers, soap makers, fabric merchants, launderers, ironers, dry cleaners, and dressmakers, they had far less of a burden in caring for their homes and families."

Queen Mary of England was famous for her fancy needlework and Madame de Pompadour was painted doing her needlework.

Thomas Jefferson wrote to his daughter, Martha, "The needle is then a valuable resource. Besides, without knowing how to use it herself, how can the mistress of a family direct the work of her servants?"

Thus the story of Madame Lafayette remains highly likely, but more research is needed.

Sometimes the subject of Washington's Masonry seems exhausted and repetitive, but clearly this new discovery reveals that we have not examined all the remaining documents, and that more survives yet to be discovered.

Only through a continuing vigilance will Masonic historians find new and exciting evidence which may clarify or even shake up our existing understanding of our Masonic past.

Scottish Rite Credit Cards Support Museum

If someone told you there was a simple way you could help support the Scottish Rite Masonic Museum of Our National Heritage, and that you could do so by donating neither time nor money, you'd probably think it was too good to be true. But the fact is 40,000 Scottish Rite members have been doing just that, thanks to the Scottish Rite MasterCard/VISA credit cards issued by MBNA America.

Through an agreement between the Scottish Rite and MBNA, a percentage of every purchase made with a Scottish Rite MasterCard/VISA or Gold MasterCard goes directly to the museum. These funds are a main source of support for the museum, and just one of the practical and creative ways that has been developed to maintain the museum.

The Scottish Rite credit cards provide a host of great benefits, from travel insurance to one-hour response time on credit line increase requests. And MBNA America, the bank that sponsors the Scottish Rite credit card program, is one of the nation's largest credit card companies, and the world's leading issuer of the Gold MasterCard.

In order for the museum to continue to maintain and increase its resident collections and prepare quality exhibits (some of which later travel to other museums), it needs the support of the Scottish Rite community. One of the most effective ways to provide that support is by using the Scottish Rite MasterCard/VISA credit cards.

For more information about the credit cards contact MBNA directly at 1-800-847-7378, extension 5000. Be sure to mention "Scottish Rite" and the special priority code "TPOK" when calling.

Is Santa a Mason?

Yes, Virginia, he belongs to a lodge in Indiana

Dear Editor:

I am nine years old. My daddy is a Mason and he says that Santa Claus belongs to his Masonic lodge. My friends say he couldn't be a Mason. I don't know who to believe. Can you help me? Please print your answer in *The Northern Light*. If I see it there, I will know it is true.

Signed,
Virginia

Dear Virginia:

Your father is correct. Santa Claus is a member of Garrett City Lodge No. 537, Garrett, Indiana. Lodge Secretary David R. Miller has confirmed it. Here's the story, according to Brother Miller:



"Several years ago a strange thought ran through my mind from seemingly out of nowhere. I suddenly wondered if Santa Claus was a Mason. After pondering this question for some time, I decided to ask my long-time mentor, Rev. Lorin Harrison, who decided that if Santa were not a Mason he certainly should be. Our discussion ended and all thoughts about the matter left my mind.

"The following day, while busily trying to get caught up on my work, a kindly looking and ageless person walked into the room. He greeted me like a brother, and I was immediately put at ease because of the soothing quality of his voice and the twinkle in his eye. When he asked me if I had time to spare, I told him that my time was his time. I had no doubt that he was a Mason. After a few handshakes and words of recognition, he really got down to business.

"He said that he was very concerned about the future of Masonry and what affect the declining membership would have on the Masonic Homes in the next century. Assuring him that not enough Masons shared his concern, I asked him if he had any ideas.

"He told me that he would like to apply for dual membership in our lodge if the membership could manage to pay his dues each year. This would include the amount due for the assessment to the Masonic Home. He insisted that any attempt to remit his dues would result in no toys for those members who would propose such an idea to save the lodge a few bucks.

"He expected to be issued card #1 each year with his full name printed on it. At the stated meeting for annual elections, the members present would elect a member to receive the card. This would not relieve the member of the



Lodge Secretary David R. Miller, 32°, conceived the idea for "Santa's dual membership" to support the Masonic Home and honor a Member of the lodge.

responsibility to pay his own dues. A recipient of the card would not be eligible for it in future years. It would be a once-in-a-lifetime honor.

"I said I would look into the matter, and with a mighty 'Ho, Ho, Ho,' the jolly old gentleman departed.

"My next step was to approach the Grand Secretary, hoping that he would not think that I had gone off the deep end. Approval was granted so long as the proper fees were paid.

"Santa was elected to dual membership in the lodge by unanimous vote. I understand he may be requesting dual membership in other lodges soon. A Masonic widow paid Santa's 1990 dues in memory of her late husband. The concept has led to the establishment of a Mason of the Year program in this small Indiana lodge."

Yes, Virginia, Santa Claus is a Mason. He belongs to Garrett City Lodge No. 537. He also lives in the heart of every Mason who practices the tenets of our institution.

Sincerely,
Editor



Into The Storm

*An exhibit examining the debate
over press coverage of the Persian Gulf Conflict*

From humorous to disturbing to hauntingly beautiful, the work of the photojournalists on assignment in the Persian Gulf during Operation Desert Storm depicts a pivotal event in American history. *Into the Storm: Photographs from the Persian Gulf*, a new exhibit at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., examines the impact Department of Defense restrictions had on photojournalists assigned to cover the conflict. Over 60 photographs chronicle the work of some of our nation's most acclaimed news photographers at work within — and often beyond — the limits of the Department of De-

fense pool. Some of the images in *Into the Storm* are controversial, and many will be seen in this country for the first time. In addition, the exhibit presents the comments and feelings of the photographers toward their profession and the issue of censorship. Opening on November 10, *Into the Storm: Photographs from the Persian Gulf* will remain on view through April 26.

Images in the exhibit include Kenneth Jarecke's gripping and powerful photograph of an Iraqi soldier who died while trying to escape a burning truck. Published only recently in the United States, images from Jarecke's "highway of death" series were used

in Europe but remain virtually unseen in this country. John McCutchen's photograph of a tomahawk launch from the USS Wisconsin on the first night of the air war, and David Turnley's well-known documentation of a MASH unit working Saudi Arabia are among the images on view.

Also included are pictures by Colleen Combes, one of the few female photographers working in the pool, and photographs from the Paris-based Sygma Photo News whose photographers worked independently from American government restrictions. Photographers whose work is represented in *Into the Storm* include: Den-

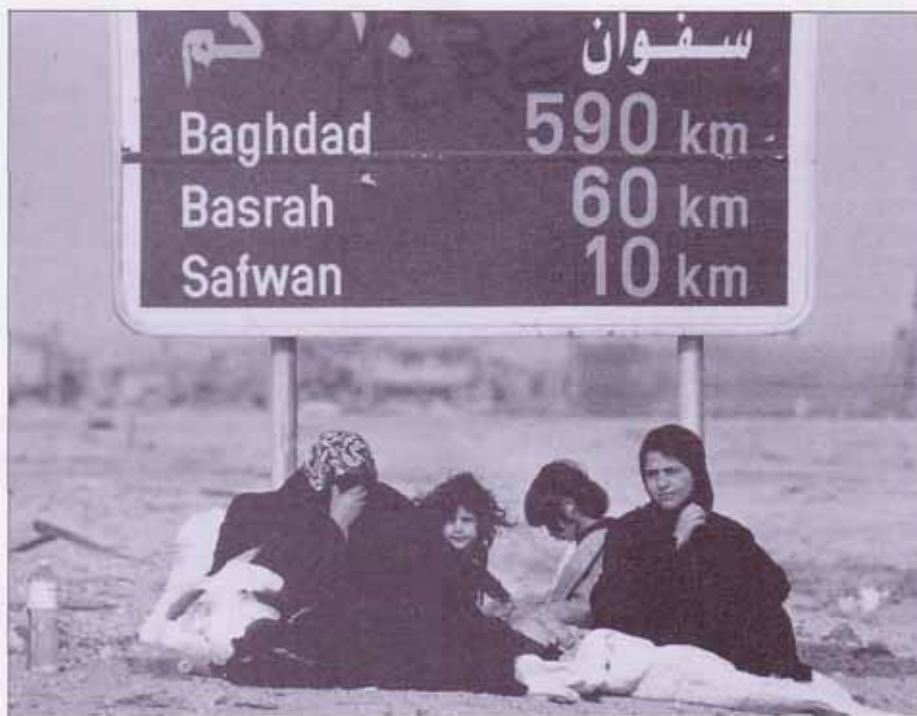


Anna, a canine member of the U.S. airforce, sniffs for bombs in the fuselage of an AWAC plane at King Khalid International Airport near Riyadh as handler Christiana McHugh urges her on. Colleen Combes photo, Reuters/Washington Bureau.

Soldier eating MRE (meal ready to eat) in the desert prior to start of the ground war.



Kuwaitis trying to leave Iraq rest by the side of the road. Photo by Lucian Perkins, Washington Post.



nis Brack (Time Magazine), Todd Buchanan (Philadelphia Inquirer), Colleen Combes (Reuters), Joe De Vera (Detroit News Agency), Derrick Hudson (Sygma), Kenneth Jarecke (Contact), Jacques Langevin (Sygma), David Leeson (Dallas Morning News), John McCutchen (San Diego Union), Tony O'Brien (JB Pictures), Thierry Orban (Sygma), Andrew Popper (US News & World Report), and David C. Turnley (Detroit Free Press).

"We are required to be responsible, not popular," wrote columnist Sydney H. Schanberg on the raging debate over press coverage of the Persian Gulf conflict. The Department of

Defense pool system and the inherent geographic restrictions of the landscape allowed for restricting the actions of the working press. Contends Kenneth Jarecke in a recent interview with *American Photo* magazine, "I think people should see this . . . If we're big

enough to fight a war, we should be big enough to look at it."

On February 22 at 3:00 p.m. at the Museum of Our National Heritage, several of the exhibit's photographers will join in a panel discussion on these issues.

Virginia's Children

A major exhibition on view at the Museum of Our National Heritage presents an intriguing glimpse into the lives of the children of Virginia's landed gentry and merchant class in the 18th and 19th centuries.

Combining a series of appealing portraits, together with a variety of children's artifacts, *Virginia's Children* dramatizes what life was like for the families of this state.

The exhibition also illuminates the attitudes surrounding the care and training of children, and how adult perceptions of childhood evolved in 18th- and 19th-century America.

Virginia's Children is on view at the Scottish Rite Museum through March 15.

Virginia's Children features 17 outstanding portraits on loan from The Virginia Historical So-

ciety, complemented by renderings of children in pastel, silhouette, and miniature.

Cradles, nursing bottles, baby walkers, hand-made christening gowns and caps, miniature furniture, and toys are among the other engag-



ing objects presented in the exhibition.

Viewed together with the portraits, these charming accessories reveal that then, as now, parents were concerned with their youngster's physical comfort and psychological well being. The exhibition explores the importance that prominent southern families placed on education and training for their young sons and daughters. Boys were instructed in the classics, geography, mathematics and other subjects suitable for a commercial or professional career.

On the other hand, ornamental embroidery ranked foremost as a female art.

A number of exquisite decorative samplers, on loan from The Valentine Museum in Richmond, provide fine examples of girls' handiwork.

City Masonry vs. Country Masonry

We have seen and experienced a demonstration of what might be termed city Masonry and country Masonry. In whatever view we may consider it, the verdict must be in favor of country Masonry.

In the cities the principles of Masonry become contracted; in the country they are expanded and normal.

In the country hamlet with its lodge of 20 members, up to our country towns of 10,000 inhabitants, do we find a spirit of Masonry in marked contrast to that in our metropolitan cities. In the former, when distress or death lays its hands upon a member, there is a free and ready response; in the latter such calamities may receive a passing notice. The country member considers it a duty, and responds with pleasure to any call made upon him. The city Mason responds with an excuse and regret. The country member will labor hard all day and then go and sit beside the sick bed of a brother all night, and do it without hesitancy and as if a labor of love were a pleasure; the city members always have plenty of excuses in stock when a sick call comes, and a labor of love appears as a grievance.

In the country, when death invades their ranks, the farmer, the merchant, the laborer, the professional man lays down his duties and assembles in a lodge of sorrow. Seventy-five percent of the membership are in the ranks.

When death comes into a city lodge only five to ten percent of the members gather together, and the question of a quorum must be overlooked. The merchant has his busy day, the lawyer an important case, the real estate agent a deal to close, the doctor a patient at death's door, and so on the cases might be multiplied *ad nauseam*. The attendance of the city members at a funeral is a disgrace to the fraternity. Selfishness seems to have supplanted duty, and caste takes the place of brotherhood.

— From "Masonic Review" published in Cincinnati, Ohio, June 1898.

Views from the Past

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

Why Membership Losses?

Whether we like it or not the world at present is passing through an industrial and social revolution and men as individuals or organizations will do well to recognize the changed status and take steps to adapt themselves to it.

Painful evidence lies about of changes that have shaken what were apparently impregnable institutions to their very foundations. Fundamental changes have occurred everywhere.

Freemasonry, in common with other institutions, has not escaped the ravages of recent times. It has had a rude shock. Its finances have been subjected to strain.

Notwithstanding all this, the principles of the fraternity remain firm and fixed.

Men of sense, recognizing its fundamental virtues, realize that here is something of a substantial nature to tie up to.

Naturally, there has been loss of membership. The proportion of these losses, however, has been relatively small. While many men have doubtless been obliged to drop their Masonry for reasons quite beyond their control, there yet remains a vast number of upright men of integrity whose devotion to the craft is sincere and whose influence in the community will in large measure determine its final stability.

Following a line of argument which we have consistently followed, it is our belief that many of the men who have dropped from the rolls of Freemasonry never should have been members. Indifferent work on the part of investigating committees in years gone by resulted in a large accretion of undesirable material — men whose motives were largely selfish, who sought to get rather than to give.

To the extent that these men are no longer members of the Craft, the

Craft is better off. To those others who through force of circumstances have been obliged to drop what was a very valuable privilege, all sympathy is due.

If Freemasonry, passing through these momentous days emerges purged from unhealthy excrescences, her labor will not have been in vain, and in the lengthening days ahead the organization will prove itself to be what it is — an instrument for good and of great solace to a changing world.

— From an editorial by Alfred H. Moorhouse, editor of the "New England Masonic Craftsman," August 1933.

Charting the course

The question "Whence came you and whither are you traveling?" clearly implies that as mariners on the sea of life we need not be as helpless and hopeless voyagers on a drifting derelict at the mercy of wind and wave. Rather we can, if we will, be as masters of a sturdy ship whose course and destination are in our hands. The way we go from here can be a way of our deliberate choice — a way we will chart and plan.

Freemasonry has played an important, though generally an inconspicuous, role in the evolution and development of Western civilization and Western culture. It still has a great role to play in their continuing evolution and development. However, if it is to play that role effectively, we, as individual Freemasons, must make our influence felt.

— From an Allocution delivered by Ill. George A. Newbury, 33° at the 1966 Annual Meeting of the Supreme Council.

Scottish Rite — New Kid on the Block

If the writer of the following words regarding the influence of the Scottish Rite of Masonry is still among the residents of this mundane sphere, and is observing the remarkable growth of the bodies of that rite, he must conclude that his prophecy has not been verified. Capitular Masonry and the Templar Order have been prosperous in a marked degree in spite of the pessimistic outlook.

A venerable brother, whose Masonic experience reaches back to the day when the article was written, cautions us not to be too jubilant regarding the permanent lead of the Scottish Rite, and says wait until the end of another fifty years and then tell me what Scottish Rite Masonry has accomplished. We shall be pleased to accommodate the brother if we are here, but fear both of us will be beyond the jurisdiction of both rites.

Boston Herald, May 10, 1863

During the last week not much has occurred in the Masonic world which it would be proper to publish. There is much animation in

one department of Masonry which has no connection with Blue Masonry, Royal Arch, or Templar Masonry.

This animation is not healthy, neither will it be productive of any good to the fraternity. It is one of those spasmodic movements which infect all civil organizations, going up like a rocket and coming down like a stick.

Ineffable Masonry, which branches off from the Master Mason up to the thirty-second degree, is too elaborate ever to be worked to any great advantage, and too complicated to be understood by the fraternity generally — besides the expense attending the conferring of these degrees is enormous — and will forever prevent them from being popular like the Blue Lodge, the Chapter and the Encampment.

The introduction of this rite will only work to the injury of the Chapters and the Encampments. It may build up a large and powerful organization in large cities like Boston and New York, but it will be at the expense of the Chapters and Encampments in the country, and weakens the local institutions which

are now so firmly and thoroughly established.

It is a delicate matter to touch, and should be approached with great caution by the Brethren unless they desire to see their long cherished institutions destroyed for something not in the least suited to our time or country. It is a matter, however, which will in time regulate itself and do no harm. At any rate, the Brethren should not allow any harm to grow out of it, and they will not, we are satisfied.

— From "New England Craftsman," July 1911, with opening comment preceding a reprint of a story from the Boston Herald, May 10, 1863.

Antiquated Geography

How would we fare if we started out on a journey through our country with a map of the New World drawn by Captain John Smith in 1611?

Our world is changing so rapidly that new maps must be drawn — maps that are more true to the situation.

Change is inevitable. It may be immediate. It could be final. But, disturbing as it may be, it is an invaluable discipline of life if we have faith, character, philosophy and technique to handle it. We may not want to change, but we must.

In Scottish Rite our geography may be seriously antiquated. Our horizons of thought and interest can be too pitifully near. To some Masons the Rite is an agreeable fellowship wherein their prejudices are supported and confirmed.

It was reported by the Associated Press that during the excavation for the beautiful new Firestone Library at Princeton University some fossils were dug up 175 million years old. To a bigoted man from Yale or Harvard, it might seem natural to find fossils on the Princeton campus! The trouble is that in the world today the fossils are not all underground. They are on top of the world everywhere, many of them in places of power. Wherever they are they block the fashioning of a fitting design for living in an interdependent world. The 20th century cannot afford an antiquated geography.

— From an article by Ill.°, and Rev. John G. Fleck, 33°, Grand Prior and Editor of the Supreme Council Newsletter, January 1964.

'Quick Quotes'

Character is much easier kept than recovered.

—Thomas Paine

We find comfort in those who agree with us — growth among those who don't.

—Frank A. Clark

We have to learn to be our own best friends, because we fall too easily into the trap of being our own worst enemies.

—Roderick Thorp

One of the nicest things about problems is that a good many of them do not exist except in our imaginations.

—Steve Allen

Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing.

—Abraham Lincoln

People who never have time are always afraid of losing or missing something. For this reason they lose or miss the only thing that counts — namely time. Great men always have time.

—Dr. E. Johnson

Living without TV

If you want to swear off television for awhile, take some tips on what to do from a group who routinely shuns the tube.

The Amish people, who use no electricity and modern devices, rise with the sun, work hard physically all day and retire earlier than most. Most have never watched television and never will. Instead they spend many hours in play and conversation together in the evenings.

According to *Country* magazine, Amish families fill the evening hours with games and crafts. Among the favorite activities are card games like UNO and Crazy 8s. Large puzzles and ping pong bring families together for fun and conversation.

The key to entertainment without television is a little creativity and camaraderie!

Understanding kids' lies

How do you teach children honesty?

Child psychologists have grappled with that question for generations. Their conclusions are varied, but at least part of the answer comes from understanding a child's motivation.

According to Psychologist Paul Ekman, author of *Why Kids Lie*, very young children often have to explore the difficulties resulting from telling the truth and lying.



"I messed up on question 13. I thought B.C. meant 'Before Computers'."



Harsh punishment to discourage lying may actually increase it, Ekman says, because the focus becomes punishment and not a belief in moral behavior. He says younger children may instead benefit from understanding the damage of a lie. Tales like "The Boy Who Cried Wolf" can help.

As children grow, family discussions of news events involving people whose basic dishonesty ruined their lives can be instructive.

With adolescents, lying can be terrifying to parents, but teen lies can also be an assertion of independence and a recognition of the inequality in the privileges of parents and children.

Home maintenance explained

Keeping a home in top condition takes an ability to spot problems early. Help is available in a new book by the American Society of Home Inspectors and the editors of Consumer Reports Books. *Preventive Home Maintenance* (Consumers Union, \$15.95) tells all you need to know.

Get into your video picture

Camcorder owners spend so much time shooting other people that they rarely get into the picture themselves. Now *Video* magazine says there is a solution. Visionary Products' In-the-Picture unit is mounted between a tripod and a camcorder. It electronically follows the movements of anyone wearing its transmitter and swivels the camcorder to keep it trained on that person. Cost is under \$300.

New phone number for financial aid info

Publications relating to college financial aid in the U.S. carry a toll-free telephone number for more information. The 800 number has now been changed. To get the facts on Pell Grants and other forms of financial aid, call: (800) 433-3243. The number can also be used to follow up on an application for financial aid.

Bowling: A bang-up good time for families



Bored? Why not go hang out in an alley and throw heavy objects around. It's a very traditional activity, and again becoming a very popular pastime.

It's bowling, and these days yuppies and their guppies, boomers and their boomlets are flocking to the alleys to strike up some fun.

Bowling alleys offer more family fare and kids' leagues than ever before. According to the National Bowling Council, the effort has resulted in an increase in the number of bowlers by 10 percent over the last five years, bringing the number of bowlers to 54 million.

The sport actually offers a lot to families. The bowling palaces offer nursery service, smoke-free lanes, and special kids' services such as no-gutter bumper bowling.

Did you ever notice?

A clean basement is a sure sign of a cluttered garage.

A neighbor will talk for 20 minutes standing at the front door because there isn't time to come in.

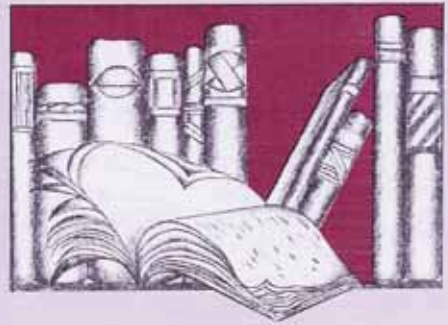
You feel very humble when a repairman discovers you tried to "do it yourself."

When you buy a house the only thing that will last 30 years for certain is the mortgage.



Reviewed by THOMAS W. JACKSON, 33°

Book Nook



The Grand Design by Wallace McLeod. Published by Anchor Communications, Drawer 70, Highland Springs, VA 23075. (\$17.95)

This volume is composed of a collection of addresses Wallace McLeod has presented to various Masonic bodies as well as several articles he has written. It is a highly informative, easy-to-read book about Freemasonry and Freemasons.

Brother McLeod, a well-known author on Masonically-related subjects, is currently Professor of Classics at Victoria College in the University of Toronto. He is the only North American to have served as Master of Quatuor Coronati Lodge No. 2076, the premier research lodge of England.

The author provides the most easily understandable explanation of the origin of the "Antients and Moderns" that I have read. In addition, he has presented a very good discussion of the Ancient Charges. This book has caused me to feel more comfortable with my understanding of these two subjects than at any time in the past.

Brother McLeod has also supported his belief in the operative to speculative transition theory of Freemasonry and defended it quite well. Many chapters deal with Masonic history or events which affected Masonic history. The chapter "Anti-Masonry in the Eighties" covers this subject in the 1980's, and brings current anti-Masonry into perspective. "The Causes of Ritual Divergence" is a chapter of interest to all Freemasons. These all provide a background for anyone interested in an education on Freemasonry.

Other chapters relate the lives of notable men and Freemasons who have contributed either significantly to the craft or to society. There are names with which I was not familiar but names worthy to be remembered. These chapters provided very interesting reading.

Had I judged the book on the first three chapters I would have been disappointed. They seem out of place, however, along with the last 2½ pages which is a revised monologue by Frederick John Cooper. The first three chapters are "how to" chapters and, although beneficial, do not fit appropriately with the academic quality of the rest of the book.

Many authors with the academic background and profession of the author have difficulty writing for the layman — not so Brother McLeod. I respect his ability to make what could well be "dry" reading interesting to all, regardless of their background.

I heartily recommend this volume to all who enjoy reading and wish to learn.



Secret Ritual and Manhood in Victorian America by Mark C. Carnes. 1989. Printed by Vail-Ballou Press, Binghamton, NY. \$27.50.

Although this book purports to be an analytical review of fraternal organizations of Victorian America with a diagnostic evaluation concerning why they existed, I had difficulty in recognizing it as such. After reading the entire volume once, and portions of it a number of times, and contemplating what was written, I concluded that it was the writings of an "anti-fraternity" author who sought to justify his opinions by quoting from or referring to works of many other authors. Some 159 pages of text is supported by 47 pages of notes referencing other authors. It seemed to me to be more of a superficial expose of fraternities coupled with an attempt at ridicule than an honest attempt to analyze them.

Even though I found little redeemable value through most of this book, I suppose we can read nothing without learning something, and it did cause me to change tack in some of my thinking. I was stimulated toward the end of my reading to think more about the context and, for the first time, caused me even to comprehend some of the motivation for the writing of Albert Pike.

Although Carnes refers to most of the fraternities existing in this period of history, major concentration is placed upon the Masonic fraternity and the Order of Odd Fellows. A considerable number of the 159 pages of text is used for quoting ritual from the various organizations, and writings of many extremists are utilized to justify much of his conclusion.

A large portion of the book is dedicated to the same old accusations which have been around since Freemasonry's inception as a speculative fraternity, including its supposed threat to Christianity. The author did speculate on some points I had not heard before, such as the rise of fraternities as a means of rebellion against "Feminized Protestantism," and the implication that fraternities functioned as an "undirect assault upon women and women's role in the Church." The text traces the

Continued on next page

New Videos Describe Fraternity to Non-Masons

Two Grand Lodges have developed videotape productions to help Masons explain the complexity of the Masonic fraternity to non-Masons.

During the summer the Grand Lodge of Illinois released "Unseen Journey," a 60-minute feature film. The Grand Lodge of Massachusetts has produced a 15-minute film, "What It Means to Be a Mason."

The Illinois video, "Unseen Journey," was produced and directed by Craig Parsons and I. Michael Toth. Brother Parsons felt that "Masons take a lot for granted. We don't realize that most non-Masons don't have a clue about the organization."

With this thought as the basic approach, the Parsons-Toth team brought together two researchers who, during the course of the film, give their views of Masonry's past. Jerry Marsengill, editor of *Royal Arch Mason* and *Philalethes*, and John Robinson, author of the recent book, *Born in Blood*, are featured throughout the film. Although not a Mason, Robinson has become a staunch defender of the fraternity since research for his book led him to take a close look at Masonry.

Also interwoven are brief scenes from Mozart's "The Magic Flute," Kipling's "The Man Who Would Be King," and Tolstoy's "War and Peace."

Since its release, the video has been in demand from coast to coast. One viewer commented, "We often get stereotyped into being like the 'Raccoon Lodge.' We now have a documentary to show what we are about." A Past Master had shown the film to his 21-year-old son and found that the son had taken an interest in Masonry. An Illinois Mason who had not been to a lodge meeting in years wrote to the producers after viewing the film that it was about time he got back into active membership.

The video seems to be gaining acceptance from both Masons and non-Masons.

Brothers Parsons and Toth have both had many years of professional experience in film and commercial production. They formed a partnership in 1989 to open a film production company.

Copies of the VHS videotape are available through *The Northern Light*, P.O. Box 519, Lexington, MA 02173, for \$34.95.

The video released by the Grand Lodge of Massachusetts was an outgrowth of the Masonic Awareness Committee in that state. The committee, under the chairmanship of Joel Peterson, 32°, has established a kit containing a sample Masonic awareness program. The kit contains easy directions for conducting an awareness event for non-Masons and their families.

The videotape is designed to be part of a program that could be a reception, breakfast, luncheon, dinner or other event. The directions emphasize the importance of limiting the program to 30 minutes. The 15-minute film fits conveniently between a brief opening talk and an equally brief general talk on Masonry. Sample talks are included in the kit, which has been sent to each lodge in Massachusetts.

The video, produced by Target Communications, covers briefly a look at Masonry's past and its symbols but also provides testimony from Masons who explain what it means to them to be a Mason. Answering the question, "Why Masonry?" are a series of one-liners: "... sharing the tradition of our founding fathers," "... improving yourself and those around you," "... having friends wherever you go," "... committing yourself to a code of moral ethics," "... giving freely of yourself and asking nothing in return."

Extra copies of the video, "What It Means to Be a Mason," were produced and are now available through the Grand Lodge of Massachusetts, 186 Tremont St., Boston, MA 02111, for \$15.

BOOK NOOK

Continued from previous page

evolution of fraternities from a male-dominated society through a supposed female-dominated society through rebellion against women to a restoration of the love of motherhood.

I found it interesting that Carnes ties all this in with the plots of major novelists of the day with variable styles of writing, including those in such novels as *Tom Sawyer*, *Ben Hur*, and *The Red Badge of Courage*.

Many statements in the book imply a lack of knowledge of the internal structure at least of Freemasonry. It was my feeling that much of which Carnes did write on his own was conjecture. Conclusions reached are very hypothetical and based upon suppositions that imply a specific need being

supplied by a diverse array of ritualists. The conclusions by the author perhaps give more credit to goal-oriented capabilities of the ritualists than they might deserve.

The author ignores that the origin, development and evolution of some major fraternities was not unique to America. He also ignores the resurgence of fraternalism in America in the 1940's, 1950's and 1960's. In fact, his conclusions imply that the fraternal movement died in the 1930's.

I see little value in recommending the book to most readers. If one chooses to read it he should be prepared to think much beyond the written word, to see through the facade of bias of the author, and use it to add to a foundation for reasoning.

HealthWise

A guide to good health & fitness

One-second stress breaker

What can you do for yourself in one second that will be relaxing and break up a tense situation?

Psychologist Robert Cooper describes an Instant Calming Sequence in his book *The Performance Edge*. Here's how it works:

1. Breathe deeply and evenly without holding your breath.
2. Smile. Scientists believe smiling increases blood flow to the brain and helps to reset the nervous system to a positive mode.
3. Straighten up. Lift your head, square your shoulders, straighten your back.
4. Relax. Do a scan of your muscles from head to toe for tension.
5. Get positive. Wipe away all guilt, self-pity, and anger. Now focus on solving the problem at hand.

New law for 'living will'

Beginning in December, adult patients entering a hospital, nursing home, or health maintenance organization must be told how to prepare a legally binding "living will." The document directs doctors not to use heroic measures in cases where a positive medical outcome is hopeless.

Congress passed the Patient Self-Determination Act after the Supreme Court ruled against the parents of Nancy Beth Cruzan, a Missouri woman who was comatose, and whose parents wanted to disconnect life support systems.

Weight training for mature people

Think fast. What does a weight lifter look like? A young man with

bulging muscles like Mr. America?

Forget that image. Studies show older people respond just as well to strenuous muscle training as younger ones.

As people get older, they often lose muscle fiber. The less active they are, the more muscles shrink and weaken.

Here is some advice on getting started on a program by University of Texas professor Jack Wilmore, author of *Sensible Fitness*:

- Check with your doctor, especially if you have high blood pressure, heart disease, or arthritis.
- Get an experienced trainer. Some professional trainers make home visits.
- Try "weightless" weight-training equipment at a health club. They use hydraulic fluid or air instead of weight.
- Always warm up and cool down. Do about 10 minutes of light exercise to increase blood flow and circulation to warm the muscles. After your lifting routine, stretch for another 10 minutes to prevent muscle stiffness and soreness.



Aneurysm: Significant risk

Aneurysm is the 10th leading cause of death in men over age 55. It produces no symptoms and has the same risk factors as hardening of the arteries. Professors at the University of Washington School of Medicine say an aneurysm is your most significant risk, no matter what other health condition you may have.

There is hope. An aneurysm is repairable if found in time. Ultrasound tests can spot it. Surgery can correct it, and it won't come back.

Who should have an ultrasound test? Males over 50 who have a history of smoking, high blood pressure or other vascular problems, and those with a close relative who has had an aneurysm.

Is driving a pain in the back?

A University of Michigan researcher has found that lumbar supports (car seat cushions designed to fit the small of the back) may actually increase back pain on a long drive. Matthew P. Reed says the lumbar supports are designed for the way drivers should sit: Upright. Most drivers, however, slide down and forward, so that the lumbar support hits the middle of the back. So what to do if you have a sensitive back? If you choose to use a lumbar support, sit up straight so the cushion is correctly situated.

High blood pressure? Get off the couch

Just mild exercise might be enough to normalize slightly elevated blood pressure, a study suggests. Published in the May issue of the American Heart Association's journal *Circulation*, the study showed that very mild exercise for sedentary men ranging in age from 30 to 54 with slightly elevated blood pressure produced dramatic reductions after just two days of exercise.

Interestingly, the control group of men with normal blood pressure experienced no such drop.

OUR READERS RESPOND

Continued from page 13

mon II Manual, the goals are stated: (1) to bring the membership back to the lodge (2) attend to the problem of suspension of members for non-payment of dues (3) develop interesting programs in the lodge and (4) secure new members for the fraternity.

Efforts to strengthen Freemasonry are often misunderstood by men within and without the fraternity. This is especially sad when Masonry needs the best efforts of dynamic members, both young and older, to enable the lodges to meet the challenges of our times. Good men within the communities of our jurisdiction need to know about Freemasonry so they can seek admission. The Public Awareness Program in Pennsylvania has been functioning to bring the message of Masonry to members and new members alike.

It is the duty of each Mason to support his fraternity and to guarantee that each succeeding generation will have a strong lodge.

W. Scott Stoner, 33°

Grand Master

Grand Lodge of Pennsylvania

Whither The Caps?

A "lodge" is a building in the woods or mountains. It is also a home built by beavers. A "Lodge" is where Masons meet, whether it's in the country or city.

A "mason" is a worker with stone and bricks and may be a member of a union. A "Mason" is a member of the finest fraternal organization in the world.



Uh, oh! One of your new ideas must have been published in your lodge magazine.

IN MEMORIAM

Ill.: Raymond Walkley Williamson, 33°

Ill.: Raymond Walkley Williamson, 33°, an Active Member for Massachusetts, died unexpectedly at his home in Agawam, Mass., on October 9 at the age of 72.

He was educated in the public schools of Bristol, Conn., received a Bachelor of Arts degree in history and government from Trinity College in 1941, and earned a Masters degree in school administration at the University of Massachusetts in 1950.

Ill.: Brother Williamson's professional career was in the field of education. He was a teacher, coach, secondary school vice principal, and system-wide K-12 supervisor. He taught in a rural community, a large city, and a suburb for more than 31 years before retiring in 1982.

In 1942, he married Mavis Louise Ricker, who survives him along with their two sons, a daughter and five grandchildren.

His involvement in the Boy Scouts of America started as a youth when he became one of the first Cub Scouts in the country in 1932. He progressed through the ranks earning the Eagle Scout in 1940. As an adult he was a cub-

master, scoutmaster, council advancement committee member, and served on the committee that wrote the history of Pioneer Valley Council, Massachusetts, one of the oldest Councils in the United States.

Ill.: Brother Williamson was raised a Master Mason in Elm Lodge, West Springfield, Mass., in 1952, and was Master in 1959-60 and again in 1976-77. He was also a District Deputy Grand Master in 1979-80. He was a member of the York Rite bodies in Springfield and West Springfield.

A member of the Scottish Rite Valley of Springfield since 1953, he served as Thrice Potent Master in 1974-76, and Commander-in-Chief in 1983.

He received the 33° in 1979 and was elected an Active Member of the Supreme Council in 1983. He made his lifelong career experience in educational activities available as a consultant to the operations of the Northern Masonic Jurisdiction's Abbott Scottish Rite Scholarship Program. He also participated as a member of the Masonic Education and Program Development Committee and the Editorial Board of *The Northern Light*.

A mason can meet a brother in a lodge to go hunting and fishing but he cannot meet a brother in a Lodge unless he himself is a Brother. Although Masons are eager beavers, they do not meet in lodges, but in Lodges.

Much has been said and written about Masons recognizing each other by wearing rings, pins or belt buckles and by using decals on their cars. Let's recognize our association

with the Fraternity in the written word by emphasizing the distinction of these words.

Thomas Bilak, Jr., 32°

Cayuga, NY

Editor's note: See "Footnotes" on page 27.

Financial formula

The Consumer Credit Counseling Service showed a formula for financial planning ("Life Is a Family Affair," Aug. 91). Please ask them what percentage we should allow for church and Masonic dues.

Mrs. Harry Rudolph

Geneva, OH

Charity, the great Masonic tenet has been excluded from the formula. The exercise of charity should be a part of every financial plan.

Someone once said, "Charity begins at home, and generally dies from lack of outdoor exercise."

F. Richard Carlson, 32°

New Berlin, IL

Footnotes

* **Cap-it-all.** One of our readers has questioned our use or lack of use of capitalization for terms related to Masonry. He's not the first one to call us on the carpet, and we're certain he won't be the last. He would prefer to see every word associated with the fraternity begin with a capital letter.

Apparently he has failed to observe the way in which the printed word has been changing. Decades Ago It Was Quite Common To Get Carried Away With Capital Letters. Then Some Letters began to get Lower-Cased.

Recent studies have shown that capital letters tend to slow down the reading process. FOR INSTANCE, A SENTENCE WITH ALL CAPITALS IS SLOW, BUT AN ENTIRE PARAGRAPH BECOMES VERY TEDIOUS. The Same Is True With Initial Caps.

So we determined several years ago to make the transition. Here is our policy.

The following words will appear in lower case type: craft, fraternity, and lodge (unless preceded by the name of a particular lodge).

Still maintaining initial caps will be: Mason, Masonry, Freemasonry, and Masonic (although this adjective is destined to undergo a change soon).

There was a time when the word "flag" always appeared with an initial cap whenever it was used. You would be hard-pressed to find it printed that way today.

We don't lower case certain words with the intent of being derogatory. We're merely going with the flow and, at the same time, making the magazine easier for you to read.

Now, as soon as we find the horse to pull the wheel to drive the type block over the paper, we'll get this issue out to you.

* **Medical aid.** The Scottish Rite Valley of Southern Illinois has set up a permanent medical unit at its Cathedral in Belleville. The unit is

designed to provide temporary medical aid to anyone in need while the building is in use.

In addition to a busy Masonic program, the Cathedral also hosts many community activities.

The medical committee, under the direction of a board certified emergency care physician, is ready to respond at a moment's notice. Complementing a professional staff are paraprofessional EMT's.

Equipment has been donated or purchased at cost from various area hospitals and medical supply firms.

* **Hooked.** Oklahoma Masonry has a new program. It's called, "I'm Hooked on Blue Lodge." Ill. Paul T. Million, Jr., 33°, who heads the Scottish Rite in the state, has endorsed the program, which is designed to promote Masonic unity. Ill. Brother Million has encouraged Scottish Rite Masons to get actively involved in their home lodges. The program recognizes all Oklahoma Masons who actively participate in programs designed to revitalize Blue Lodge Masonry in the state. The end result is to encourage Masonic leaders to develop Blue Lodges that can create and sustain an atmosphere of integrity, brotherhood, charity, visibility, and relevancy for its members.

* **Honored.** At a recent communication of the Grand Lodge of Connecticut, Ill. Frederick H. Lorenson, 33°, an Active Member of our Supreme Council, was presented the Pierpont Edwards medal in silver for eminent Masonic service. Ill. Brother Lorenson is a Past Grand Master of the Grand Lodge of Connecticut. We congratulate him for receiving the highest award offered by his Grand Lodge. At the same communication, the Pierpont Edwards medal in bronze was presented to Past District Deputy Beecher D. Gould, Jr., and M.W. Richard C. Curtiss, Grand Master of Vermont. The latter, incidentally, is no relation to the editor

of this publication, although the similarity of names has caused confusion on more than one occasion.

* **Easy storage.** A new supply of slip cases have arrived. The maroon cases have been offered in the past as a way of storing back copies of *The Northern Light*, and will conveniently handle at least five years of the magazine. The slip cases can be ordered for \$6 directly from *The Northern Light*, P.O. Box 519, Lexington, MA 02173.

* **Florida.** Any 33° members living in or visiting Florida may be interested in knowing that the 33° club of Tampa meets at noon on the first Tuesday of each month from November through April. Luncheons are held at Tampa's Egypt Shrine Temple. If you would like more information, contact Ill. Walter C. Fisher, 6815 7th Ave. West, Village Green, Bradenton, FL 34209.

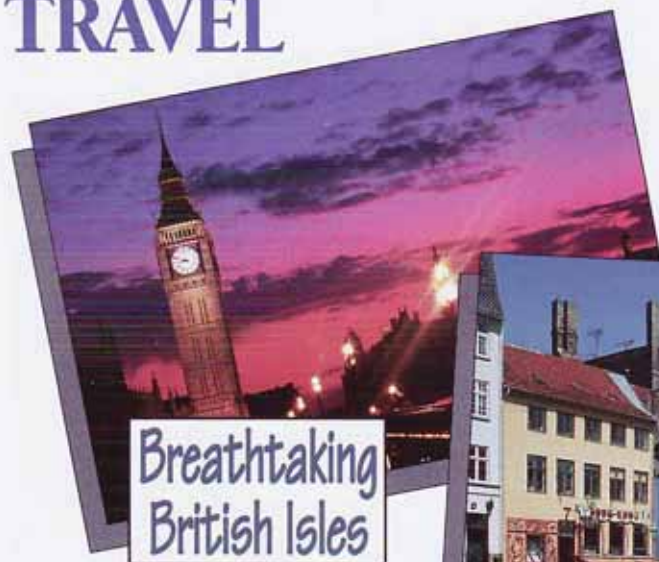
* **44 years later.** If you were a merchant seaman who carried war supplies during WWII to the armed forces through hazardous submarine infested waters or manned the ship's guns, you should know that veterans status has finally been granted by the Department of Defense. Benefits and an honorable discharge from the U.S. Armed Forces await you. For further information, contact: Combat Merchant Mariners WWII, 14 Castle Drive, Chestnut Ridge, NY 10977. Enclose a stamped, self-addressed envelope to obtain an application form and benefits list.

* **Charities.** Look in the mail for your "blue envelope" appeal, a program of voluntary contributions for the support of Scottish Rite's three main charities. Your donation helps to support the Abbott Scottish Rite Scholarships, schizophrenia research, and the Scottish Rite Masonic Museum of Our National Heritage.

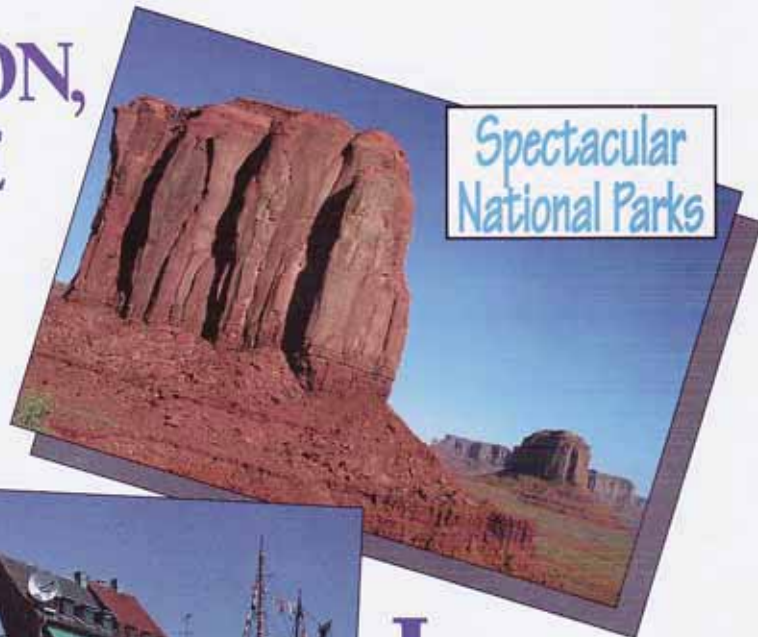


RICHARD H. CURTIS, 33°
Editor

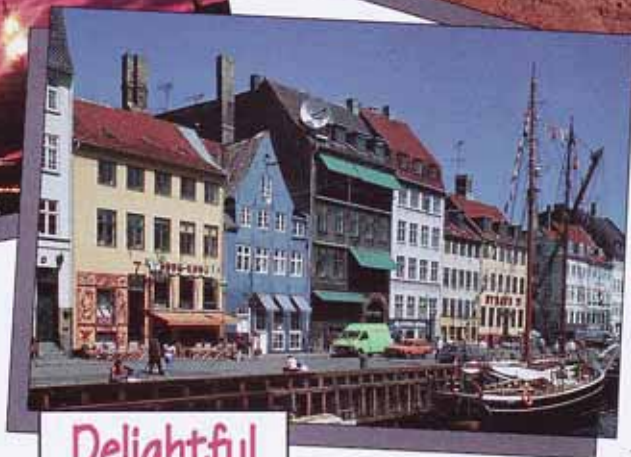
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