

THE NORTHERN LIGHT

Vol. 20 No. 1 FEBRUARY 1989

A WINDOW FOR FREEMASONRY



Attempt the Impossible

Philosopher Mortimer Adler noted these words scribbled on the wall of the Sorbonne in Paris: "Be realistic. Attempt the impossible."

It is this optimistic spirit that has always allowed our nation to answer its challenges — from Valley Forge to the far reaches of space. And it is this same spirit that motivates Freemasonry. In spite of divisions, we believe men can be brothers. In spite of greed around us, we live by the code of honor. In spite of the widespread display of injustice, we believe in justice.

Even more to the point, it is our Masonic affirmation that men can live by reason, although there is abundant evidence that the lives of many are ruled by passion and self-indulgence. We are not willing to give in when it comes to the fundamentals of life. No matter what others may do or what happens in society, we are determined to be ruled by the highest and the best.

Attempting the impossible is our Scottish Rite heritage. Here's just one example. We made a commitment in 1934 to use our resources to unlock the riddle of schizophrenia, the most devastating form of mental illness. Over half a century later, there is still no final key to unlock the deeply hidden mysteries of schizophrenia. Even so, the commitment still stands! Over the years, our schizophrenia research program has moved science closer and closer to the final destination. And, along the way, we have also made inestimable contributions to improving the quality of life of the mentally ill. Attempting the impossible is *most* realistic.

Now, take a closer look where you and I live. We are surrounded by problems that seem to grow bigger each year. It is easy to be discouraged. That's why now is the time for us to put our Masonry to work in our own communities.

What suffering requires relief? What can we do as Masons to help the mentally ill in our community? What can we do to help solve the drug problem where we live? What needs to be done to help prepare young men and women for adulthood



FRANCIS G. PAUL, 33°

in the 21st century? What steps should be taken to aid the homeless and the hungry in our midst? How can we bring friendship to a growing number of the lonely older people in our community?

We once thought the problems nearest home were the easiest to solve, while the national and global issues were almost beyond understanding — let alone resolution. Now just the opposite is true. This is the time for us as Masons to be realistic by once again attempting the impossible. Community service is no longer an option. It is obligatory.

Here is my challenge: Let each of our Valleys decide upon one — just one — local community service project. Investigate the needs. Set your sights high by making a commitment to tackle a tough problem — perhaps one that others see as too difficult to deal with. Develop a plan to involve as many members as possible — and go to work.

Can we do it? I can't imagine even one member shrinking from the opportunity to put Masonry to work in his community. In fact, I am confident that our members will be enthusiastic about the possibilities of doing something important.

Long before Professor Adler saw the words on the university wall, Masons have known that attempting the impossible is the only realistic way to live. Just stop and think about it for a moment. This may be the only way for us to test the truth of Freemasonry.

A handwritten signature in cursive script that reads "Francis G. Paul".

Sovereign Grand Commander

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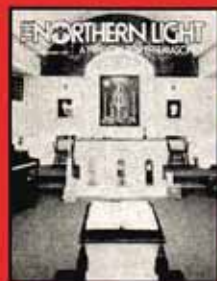
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the
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Cover

The Scipio Lodge room at Aurora, N.Y., remains today very much like it did when it was first used in 1820 and is the subject of a new exhibit at the Museum of Our National Heritage. For details, see page 4. Cover photo by John Miller.

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Scipio Lodge Reflects Time Capsule of Early-19th Century

By BARBARA FRANCO

A time capsule contains historical records and objects that represent a current culture which are deposited for preservation until discovery by some future age.

Scipio Lodge in Aurora, New York, represents such a time capsule of the early-19th century. The building and its contents, unchanged since 1820, preserve the history of a Masonic lodge and its members within the context of a newly established community. As an architectural and cultural example, Scipio Lodge provides unexpected insights into what it meant to live in a frontier settlement in upstate New York in the years following the American Revolution.

A new exhibition organized by the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., in cooperation with Scipio Lodge No. 110, Aurora, N.Y., features documentary photographs of the lodge by John Miller along with artifacts relating to Scipio Lodge and early-19th-century Freemasonry. The exhibit is scheduled to open on March 5.

Aurora, or Scipio as it was first called, was one of 11 towns settled in the Military Tract of midwestern New York. Over one and one half million acres, purchased by the State of New York for



Minutes of lodge meetings from the early days provide accounts of the planning process for a lodge building in the early 1800's.

— John Miller Documents

the Cayugas and Onondagas, were divided and given as payment for bounties to soldiers who had served in the Revolution.

Other towns in the tract were also given classical names — Homer, Pompey, Manlius, Lysander, Marcellus, Ulysses, Ovid, Aurelius, and Romulus — reflecting the kinship Americans of the period felt to the earlier republics of Greece and Rome.

First settled in 1789, by 1813 the town of Aurora boasted a Post Office (1795), a school (Cayuga Academy founded 1798), a small library (c. 1806), a church (1800), and a Masonic lodge (Scipio Lodge No. 58, 1795).

Along with churches and schools, Masonic lodges were among the first institutions established in new settlements in the early years of the new republic. Freemasonry's teachings of equality, uprightness, charity, and education were compatible with the republican virtues espoused in the new American democracy.

In 1795, 13 Masons petitioned the Grand Lodge of New York to charter a Masonic lodge in Aurora. On March 22, 1797, Scipio Lodge No. 58 received

its charter and the following year reported 48 members. In 1800 they met in a room at Cayuga Academy and in 1806, after fire destroyed the school building, they built a new structure with a meeting room for the lodge on the second floor. The first floor housed a small library.

In 1819, 10 Royal Arch Masons petitioned the Grand Chapter of New York for permission to organize a Royal Arch Chapter. Aurora Chapter No. 64 was chartered in February 1819, and in August of the same year DeWitt Clinton, governor of New York State and Grand Master of Masons in New York State, helped lay the cornerstone for a lodge building for the new chapter. When building costs exceeded original expectations, Scipio Lodge was invited and agreed to share the new lodge building. On July 3, 1819, three officers of Aurora Chapter, Jedediah Morgan, Christopher Morgan, and Jonathan Richmond, signed a contract with architect Jacobs Hovey of Phelps, N.Y., to build a Chapter Hall. Hovey designed many churches in Central New York and may have been responsible for Aurora's Presbyterian Church, begun in 1818.



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Completed in 1820, the building remains virtually unchanged as an important document of early Freemasonry in the new nation.

The windows of the lodge room are covered with 19th-century window shades painted with the Masonic square and compasses. These interior windows face a passageway with another set of exterior windows. The window shades have probably survived in such a good state of preservation because they are not exposed directly to damaging sunlight.

The classically inspired designs of the plaster work in Scipio Lodge are similar to architectural and furniture details of the Federal period. Stylish swags, garlands, columns, and portrait busts were all part of the design vocabulary of the day. From the original accounts, a Mr. Bettell did the "stucco work" for \$71.50.

Many early Masonic lodges were decorated with stenciled or painted murals. The murals for Scipio Lodge were painted on canvas and mounted in specific architectural spaces. Although the artist is unidentified, the tradition that a painter named Palmer painted them suggests that they may have been painted by Randall Palmer, a portrait and decorative painter working in the area. Their subjects, based on Biblical allegory and Masonic symbolism, would have been familiar to lodge members.

Continued on next page

He was also a member of Aurora Chapter.

The contract states that the building is to be erected "according to the understanding of the said Jacops and the contracting party who have that confidence in Jacops Hovey as Mason and as mechanic as to believe that he will not slite or turn off any unnecessary work that ought to be done to render the building reasonably ornamental or useful." Completed in 1820, the building remains virtually unchanged as an important document of early Freemasonry in the new nation.

Early Masonic lodges in the 18th century met in taverns or homes with only subtle suggestions of symbolism in lodge furnishings, wall murals, or painted ceilings. Scipio Lodge is among the earliest buildings specifically designed for lodge use. Like many lodge rooms Scipio Lodge's meeting room is positioned on the second floor for greater secrecy, and was built as a room within a room for complete privacy.

Scipio Lodge's classical proportions and Masonic symbolism created an environment that evoked both the republics

of antiquity and the Masonic virtues represented by the tools and other symbols of Freemasonry. In the sanctuary of the lodge room, members met regularly to perform business, enact ritual, and induct new members into the Masonic degrees.



The interior documents how Masonic lodges were furnished and decorated in the early-19th century.

SCIPIO LODGE

Continued from previous page

Freemasonry uses the simple tools of the ancient stonemasons and other familiar objects as symbols to teach moral and social values to its members. The Masonic symbols integrated into the structure of the building and the large three-dimensional symbols hanging from the ceiling served as concrete reminders of the fraternity's philosophy. The original account of the building expenses includes \$10 paid to a Mr. Bettell for "Ark, Anchor, Eagle, Bible, Ladder, etc." The same craftsman was paid for the decorative "stucco work."

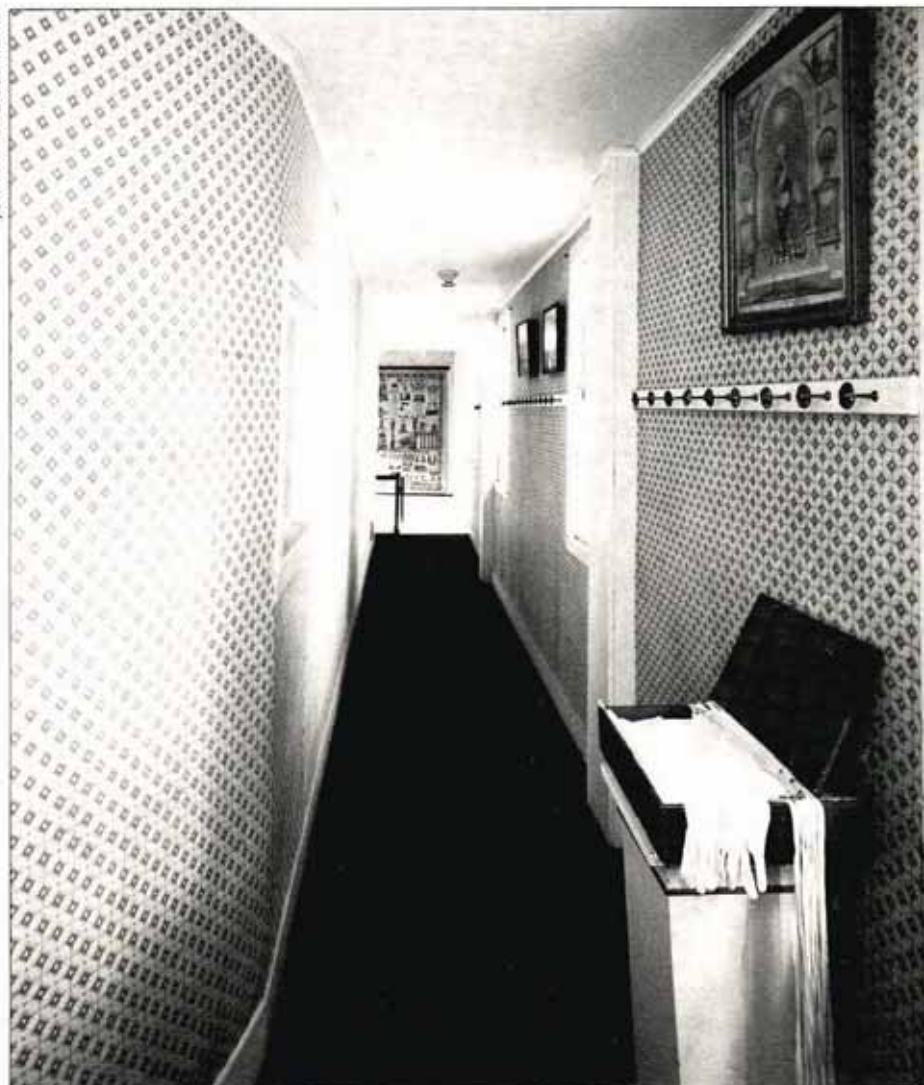
Soon after Scipio Lodge was built, Freemasonry in New York State became involved in a controversy over the disappearance of William Morgan. In 1826, Morgan, a Mason in nearby Batavia, N.Y., threatened to publish the fraternity's secrets. For details of this episode and its consequences, see the August 1988 issue of *The Northern Light*.

Many lodges went underground or disbanded during this period. Scipio Lodge No. 58 met last on December 17, 1828, and its charter was surrendered in 1832. It was renewed in 1846 and given the number 110. Aurora Chapter held its last meeting on February 3, 1830, was reactivated in 1849, and then surrendered its charter in 1899, leaving Scipio Lodge No. 110 as the building's only occupant.

The Scipio Lodge building became directly involved in the Morgan controversy during an incident reported by a resident of the town, Samuel D. Mandel.

"About 1835, during the cessation of meetings, the members received word that a raid would be made on the Lodge by a party of Anti-Masons. Fearing trouble or damage to the Lodge-Room or building a number of the Craft were quietly summoned to the Lodge for the emergency, providing themselves with sufficient arms for the defence. The Raiders came as expected, looking much like a company of Fusiliers, armed with Squares, Spades, and Picks, representing the emblems of the Craft, and other grotesque instruments, burlesquing our order. They formed in line facing the entrance to the Lodge, where was posted the Tiler with drawn sword on guard duty ready to give the alarm to the assembled numbers, but the cavalcade perceiving that the Temple was

John Miller Documents



The lodge room was positioned on the second floor for greater secrecy and was built as a room within a room for complete privacy. A hallway surrounds the lodge room on all four sides.

fortified, became convinced that it was not prudent to make any demonstration and after holding a consultation left the building."

Along with the preservation of the lodge as an architectural landmark, the ritual objects and records have also been saved. Masonic aprons worn as part of the ritual regalia, officers' jewels denoting rank and responsibility, lodge minutes and other written records provide information about Freemasonry in the early-19th century.

What makes Scipio Lodge so important? The fact that it has remained unchanged since it was built in 1819 makes it an excellent example of classical design used in architecture of the period. More specifically, it documents how Masonic lodges were furnished and decorated in the early-19th century. Masonic lodges have continued to be designed in styles

that were popular at the time they were built. Other lodge buildings in Central New York and throughout the country reflect a range of architectural styles and varied states of preservation.

SCIPIO WILL TRAVEL

When the Scipio Lodge exhibition closes at the Lexington Museum on October 15, the photographs and text panels will be available to travel. For information about scheduling the traveling exhibit for your Masonic Temple or Scottish Rite Cathedral, contact Barbara Franco at the Museum of Our National Heritage, P.O. Box 519, Lexington, MA 02173.

New York Masonic Bible At Bush Inaugural

The Bible used by George Washington for the first Presidential inaugural in 1789 was used once again at the most recent inaugural ceremony on January 20. President George Bush took the oath of office on the Bible that is the property of St. John's Lodge in New York City.

In early January the Bible was removed from the vault at the New York City Masonic Hall and transported by a special honor guard to the White House in Washington, D.C., where it was placed on exhibit under the watchful eye of Rex Scouten, curator of the White House. On January 20, the Bible was escorted by a special honor guard to the inaugural stage for the induction of George Bush as the 41st President of the United States.

The Bible of St. John's Lodge was used on April 30, 1789, when Robert R. Livingston, then Chancellor of New York State and Grand Master of Masons, administered the oath of office to George Washington, the first President. New York City was the capitol of the United States in 1789 and the seat of government was Federal Hall on Wall Street.

This famous Bible has been carefully treasured by St. John's Lodge and made available for special occasions. Among the important ceremonial events where the Washington Bible was used were the inauguration of George Washington, dedication of the Masonic Temples in Philadelphia, Boston, and New York, the dedication of the Washington Monument, and the Presidential inaugurations of Warren G. Harding, Dwight D. Eisenhower, and Jimmy Carter.

Clifford E. Green, Master of St. John's Lodge, responded to a special request from Wendell H. Ford, U.S. Senator from Kentucky and Chairman of the Joint Congressional Committee on Inaugural Ceremonies, that "the

UPI/Bettmann Newsphoto



Barbara Bush held the Bible for her husband as the new President was sworn in by Chief Justice William Rehnquist.

altar Bible of the lodge upon which George Washington took the first presidential oath of office be used for the inauguration of George Bush as President of the United States, the 200th Anniversary of the First Presidential Inauguration."

The George Washington inaugural Bible is a King James version printed in London in 1767. It is complete with Apocrypha and elaborately supplemented with historical, astronomical, and legal data of that period, containing 103 steel engravings, including two fold out maps and a portrait of King George II. The Bible was presented to the lodge by Jonathan Hampton on November 28, 1770, the night Hampton was elected Master of the lodge, and has

been used by the lodge ever since.

Following the Bush inauguration, the Bible was escorted back to the White House, where it will remain on exhibit until early April. It will then be returned to New York City and placed on display in the Federal Hall National Monument at 26 Wall Street as a centerpiece for the ceremonies commemorating the bicentennial of the first inauguration on April 30.

For many years the Grand Lodge of New York has observed the anniversary of the first inaugural by reenacting the event on the front steps of Federal Hall. This year the Grand Lodge is coordinating its ceremony with the state and federal Commissions on the Bicentennial of the U.S. Constitution.

The New Government Starts to Work

The late Ill. Alphonse Cerza, 33°, a frequent contributor, prepared a series of historical articles for the bicentennial of the U.S. Constitution prior to his death in April, 1987. This is the final piece he had submitted for The Northern Light.

By ALPHONSE CERZA, 33°

The year 1789 was important in our history because it was during this year that the new United States Government was established on a working basis as the provisions of the Constitution of the United States were implemented. The process had started the preceding year and continued into this year.

By January 7, 1789, eleven states had ratified the Constitution and all the states, except New York, had chosen the electors who were to select the person to serve as President. The electors were selected either by the legislature of the state or by the citizens eligible to vote.

For example, in Massachusetts eight electors were appointed by the legislature from 24 candidates and two were chosen by the election of the people.

On February 4, the electors met and cast their ballots, but they were not counted until April 6. In the meantime the representatives in Congress and the Senators were being elected in the states.

On March 4 the first Congress under the Constitution met in New York City with eight Senators and 13 Representatives present. But no work could be done because there was no quorum present. The balance of the members were on their way to New York. By the first of April, 30 Representatives had arrived, out of a total of 59, and with a quorum present, work was started. Frederick Augustus Muhlenberg, a Pennsylvania Mason, was chosen Speaker of the House. On April 6 nine of the 22 Senators were present and that body began to work. John Langdon, of New Hampshire, was selected the temporary presiding officer. The ballots cast for the office of President were counted and

George Washington was the unanimous choice of the Electors with 69 votes. John Adams with 34 votes was elected Vice President. Messengers were immediately sent to inform these two officers of the result. On April 8, the Congress proceeded to consider the first item on its agenda, the raising of revenue for the newly formed government. On April 14, Charles Thomson, the Secretary of the new Congress, arrived at Mount Vernon, and informed George Washington of his election as President. Two days later he left for New York and arrived there after a journey of eight days. On April 21, John Adams arrived in New York, took the oath of office, and took his seat as the presiding officer of the Senate.

On April 30, on the balcony of Federal Hall in New York City, it was planned to inaugurate George Washington as the first President of the United States. Before the start of the ceremony it was discovered that no one had brought a Holy Bible to the place to be used in administering the oath of office. Jacob Morton, who was to serve as the marshal of the parade, had been the Worshipful Master of New York City's St. John's Lodge No. 1 the preceeding year. He went to the lodge hall, secured the Bible, and brought it to the balcony where it was used to administer the oath of office. This volume has been used on many additional occasions for the same purpose and is considered a valuable asset of St. John's Lodge.

Morton had been an officer in the War of Independence, was active in the New York Militia for many years, and was instrumental in establishing the first free school in the city. In 1788 he had been appointed Grand Secretary of the Grand Lodge of New York, and he served as Grand Master of the Grand Lodge of New York in 1805.

Robert Livingston, a Mason and Chancellor of the State of New York, administered the oath of office. Washington then went to the Senate Chamber, where he presented his inaugural

address on the theme of preserving the sacred fire of liberty. The festivities lasted until May 7, ending with an inaugural ball.

On June 1, the Congress passed its first law, providing the procedure for administering the oath of public office. On July 4, the Congress passed a Tariff Act to raise revenue. On July 27 the Department of Foreign Affairs was organized; later it was to be called the Department of State. Thomas Jefferson was appointed head of this Department on September 16. He was in France at the time and until his return in March, 1790, John Jay performed the duties of the office.

On August 7, Henry Knox, a Mason, was named Secretary of War. On September 2, the Congress established the Treasury Department; and on September 11, Alexander Hamilton was named to the post. On September 22, the Congress established the office of Postmaster General under the Treasury Department; and on September 26 Samuel Osgood became Postmaster General.

On September 24, the Congress passed the Federal Judiciary Act creating the Supreme Court with a Chief Justice and five associate Justices. It also provided for the appointment of an Attorney General and a judicial system for the entire country. On September 25 the Congress formally submitted to the states for ratification 12 amendments to the Constitution; the first ten were to be ratified and became part of the Constitution known as the Bill of Rights. On November 21 New Jersey was the first state to ratify the first ten amendments.

On September 26 the Congress named Edmund Randolph, a Mason, Attorney General, and John Jay Chief Justice.

In December Virginia ceded a tract of land to the federal government for a proposed federal district, which eventually became the District of Columbia.

The status of the western lands presented many problems for years. During this year the interest in the subject was intensified. On December 18 the Virginia legislature released the counties of Kentucky Territory from her jurisdiction. Three land companies in Georgia purchased over 25 million acres of land in the west; most of this land was claimed by Spain. On December 22 North Carolina passed a second law ceding its western land to the new government.

A new nation was on its way to greatness.

The Human Side Of a Great Mason

By CARL SWANSON, 32°

George Washington, our first President, also had the frailties common to all men. He knew ambition, greed, frustration, disappointments, and suffered from grief and the pangs of unrequited love.

Washington's formal education came to an end when he was 14. Only on the mathematical basis needed for surveying and engineering had it carried him beyond what today would be considered the elementary school level. All other knowledge that he absorbed he taught himself from experience, conversation, or from the printed page.

Upon leaving school and while living at Ferry Farm he received a letter from Lawrence, his half-brother, stating that Captain Green of the British Royal Navy, stationed in Virginia, had need of a midshipman. The appointment could be his if he wanted it. Lawrence had also prepared a letter for George's mother advising her of the commission. She first agreed, then emphatically refused to give consent.

At age 16, he received his first surveying job, he journeyed west to survey land owned by Thomas, Sixth Lord Fairfax.

Attending a Burgesses meeting at Williamsburg in 1748-49, Lawrence returned home prematurely in the spring of 1749 with a disturbing cough. Trips to Warm Springs, West Virginia, and Bermuda gave him no relief. In the month of July 1752 he died of tuber-

culosis. With his death went the first great masculine affection of Washington's youth, and his most steadying influence. George was successful in concealing his true feelings, as Lawrence's influence remained an inspiration.

It is probable that the winter of 1754-55 was the beginning of the actual "thousand tender passages" with Sally Fairfax, wife of his good friend George Fairfax. For certainly he was in a mood for consolation after his debacle with Robert Dinwiddie, Governor of Virginia. His mother was not approachable on the subject, and it was after this winter that his letters to Sally began.

It is safe to assume these were Washington's thoughts as he lay ill in Mount Vernon and considered his public life after being demoted from Colonel by Governor Dinwiddie. Even though Dinwiddie had been recalled to London, in disgrace because of this improper action, it did nothing to soothe the feelings of Washington.

His private life he also reviewed, and it is assumed this impelled him to some definite action and decision with regard to Sally Fairfax. Obviously something did, for hitherto he had spent his days and nights dreaming of two mirages, both unattainable. One, a king's commission; the other, the wife of his good friend.

Henceforth, he was to consider neither. Instead, he himself was to marry another woman and renounce efforts to win the king's favor. He would follow the dictates of a self which believed that "there is a destiny which has control of our actions, not to be resisted by the strongest efforts of human nature."

On January 6, 1759, Washington married Martha Custis Parke, a widow with two children. Small pox, which he contracted on a voyage with Lawrence, seeking a cure for his tuberculosis, denied him children of his own. As he was born to be a father, he transferred this love to Jack and Patsy, Martha's two children.

When Lafayette was a prisoner in Austria, Washington sent money to Madame Lafayette, representing it as repayment of a loan and welcomed Lafayette's son named George Washington by Lafayette, in his honor, into his own family as his ward.

While Washington on June 20, 1773, held Patsy in his arms, she died. Martha found him an hour later in tears, seated at her bedside.

This illustrious American was a firm supporter of the family as the basic institution of our society. He had a strong conviction that every family and every individual is responsible for his own economic welfare and for his own moral conduct. He didn't have the slightest notion that the federal government should feed, clothe, and shelter the people from the cradle to the grave. This is the responsibility of the family and the individual. He didn't approve of government regimentation and regulation of the individual.

On September 17, 1780, General Benedict Arnold was informed that Washington and his staff would arrive in Peekskill, N. Y., on their way to Hartford to meet French Admiral Ternay. British General Clinton was therefore advised by Benedict Arnold that West Point, the Acropolis of the Hudson, all its artillery, and 3,000 men, would be turned over to the British, as agreed upon.

On September 27, 1780, everything would be ready for the British to take over. Since his Commander, General Washington, and his staff, would be guests of West Point on this date, he would include them in the bargain. So for 20,000 British pounds, Benedict Arnold sold his honor, his integrity, and would have sacrificed George Washington and his country.

That great heart of Washington could not understand turning traitor, could not understand treason. "Whom can we trust", he sadly stated. That night his aide heard him walking the floor above, sobbing in an agony of grief.

There has probably never been a president of the United States whose detractors didn't want him removed from office. Even George Washington was bitterly assailed during his second term. There were public demands for his impeachment, some by people of prominence.

George Washington, hero of the Revolution, and unanimously elected first president, was finally forced by public clamor to issue, as president, a

Continued on page 22



CARL SWANSON, 32°, is a Past Master of Meridian Lodge No. 610, Cleveland, Ohio, and a member of the Scottish Rite Valley of Cleveland.



Full Circle: The Story of an Acquisition

By CLEMENT M. SILVESTRO, 33°

The entire transaction only took a few minutes, but it was a spirited bidding match from start to finish. By sheer coincidence one competitor was sitting next to me; another was up in front. Christie's auctioneer looked directly at me and said in a warning tone, "The bid is against you, sir." Without hesitating I again nodded my head affirmatively. "I have \$3,800," he announced, "Do I hear \$3,900?" His eyes scanned the room quickly. Hearing no further bid, he brought down his hammer. The Museum of Our National Heritage thus came to own Benjamin Franklin's *The Constitutions of the Free-Masons* (Philadelphia, 1734), the first American Masonic imprint.

The Franklin Reprint, as the publication is commonly called, was one of many rare books owned by the renowned New York antiquarian bookman and dealer John F. Fleming, who died in 1987. His entire collection was being sold at two auctions in New York City in late 1988, one at Christie's and the remainder at Swann's.

Franklin's *Constitutions* is a reprint of Dr. James Anderson's *The Constitutions of the Free-Masons*, first published in London in 1723, popularly known as Anderson's *Constitutions*.



ILL. CLEMENT M. SILVESTRO, 33°, is the director of the Scottish Rite Masonic Museum of Our National Heritage.

British Masonic scholars are critical of the work (see Lionel Vibert, "Anderson's Constitutions of 1723," *Ars Quatuor Coronatorum*, Vol. 26, 1923, pp. 36-85), but all agree the book was of monumental importance in the development of Freemasonry, and is a basic source of information about the development of the craft in the early 18th century. Copies of Anderson's *Constitutions* are rather scarce (the Library owns two), but not as rare as the Franklin Reprint.

The story of the Franklin Reprint is well known among Masonic scholars. Benjamin Franklin became a Mason in 1731 when he was initiated into St. John's Lodge in Philadelphia. Still in his 20's he was well on his way toward making his mark in the community. In the previous year he became the sole owner of the *Pennsylvania Gazette*. Within three years he was Provincial Grand Master for Pennsylvania. At the time, Freemasonry was spreading rapidly, both in England and the American colonies. The first edition of Anderson's *Constitutions* (1723) was out-of-print and thus unavailable. Seeing a need for copies of the Masonic Constitutions (and before another edition of Anderson's *Constitutions* could be published in London), Franklin proceeded to reprint the Anderson book. On the title page he noted: "... by special Order, for the Use of the Brethren in North-America." Precisely who gave Franklin the "special order" to reprint the *Constitutions* has never been determined. As the project had no connection with St. John's Lodge, it must be assumed that it was an independent venture.

Franklin advertised the availability of his reprint in the *Pennsylvania Gazette*, No. 284, May 9 to 16, 1734, even though copies would not be ready for distribution until August.

Just Published

The Constitutions of the Free-masons: Containing the History, Charges, Regulations, etc. of that most ancient and Right Worshipful Fraternity, London printed. Reprinted by B. Franklin, in the year of Masonry 5734. Price Stitch's 2s 6, bound 4s.

Keenly aware that his native Boston was a major center for Masonic development, Franklin dispatched 70 copies there. Always the supersalesman, he wrote to Henry Price, Provincial Grand Master of New England, "If more of the Constitutions are wanted, among you, please hint it to me." He also sent 30 copies to Charleston, S.C., another region burgeoning with Masonic activity.

Notwithstanding his marketing efforts, it is doubtful that Franklin's publishing project was a financial success. Had it been the case, more copies might have survived, and the reprint would not be the rare publication it has come to be. Furthermore, the unstitched copies were far more susceptible to damage and deterioration, still another reason why so few copies have survived.

Nearly 200 years after it was published, Masonic scholar Harold V. B. Voorhis (1894-1983) made an effort to locate all the existing copies of the Franklin Reprint. He published the initial results of his search in the *Masonic Outlook*, Dec. 1931. Some 24 years later he updated his study and published his findings in the *Transactions of the American Lodge of Research*, Vol. VI, No. 2, 1955. From studying Franklin's Journals, Voorhis concluded that Franklin had published and sold a total of 127 copies, 5 bound, and 122 stitched (lacking a hard cover), but he speculated there must have been more actually sold. According to Voorhis, in 1955 there were 16 known copies extant (10 bound, and 6 stitched). Voor-



The museum acquired recently a copy of Ben Franklin's reprint of Anderson's Constitutions. In 1981, the museum purchased an important 18th-century Lewis Evans map also printed by Franklin.

one of the most important maps of 18th-century America: "A General Map of the Middle British Colonies in America" Evans had traveled extensively throughout the middle colonies, and was thoroughly familiar with the terrain and roads over which the great migrations from Pennsylvania crossed into Virginia and the Carolinas. His map was regarded as the best and most accurate of the region. It was used by British General Edward Braddock in his disastrous 1755 campaign against the French and their Indian allies — a campaign in which the young George Washington nearly lost his life. It subsequently became a source for settling boundary disputes. Although Evans' map was pirated by both British and American map-makers, the 1755 edition, bound together with the descriptive pamphlet titled, "Geographical, Historical, Political, Philosophical and Mechanical Essays: The First, Containing and Analysis of a General Map of the Middle British Colonies in America . . . Printed by B. Franklin and D. Hall," is exceedingly rare. The Museum and Library is fortunate to own this rare treasure, which it acquired by purchase in 1981.

The 1734 Franklin imprint containing Lewis Evans' signature, and the 1755 map of the Middle British Colonies in America bound with the essays published by Franklin together constitute an associational significance that enhances the value of both imprints for the Museum and Library. Franklin knew Evans and published for him the essays bound with the 1755 map. Evans owned a copy of Franklin's *Constitutions of the Free-Masons* and in all probability was a Mason. It seems rather curious and even ominous that after all these years the two early American imprints should come together in a library sponsored and supported by Scottish Rite Masons in the Northern Masonic Jurisdiction of the United States.

There remains yet another interesting fact about this acquisition. In the upper left-hand corner of the slip-case enclosing the Reprint, as is customary among book dealers, Fleming entered the price he expected to fetch for this Franklin treasure. The price noted was \$3,800, the exact amount knocked down at the auction.

his overlooked a copy owned by the John Carter Brown Library in Providence, R.I. Unless other unrecorded copies turn up, currently there are only 17 original copies of Franklin's Reprint extant. However, because of its rarity, the Reprint has been itself reprinted on several occasions. The most recent is the 1971 limited edition published by the Masonic Book Club, Bloomington, Ill.

The Museum and Library's recently acquired Franklin Reprint is number 14 on Voorhis' list (as published in the *Transactions of the American Lodge of Research*). He designates it the Academy-Borneman copy. The copy was once owned by the Academy Bookshop in New York, which had purchased it with a Long Island library collection.

The bookshop subsequently sold this copy to Henry S. Borneman, a prominent and distinguished Mason of the Grand Lodge of Pennsylvania, for \$500. After Borneman's death the copy was sold at auction at Park-Bernet Galleries in 1955 to an unknown bidder also for \$500. The buyer could have been John Fleming, but we do not know this for certain. However, on the slip-cover case housing his copy of the Reprint, Fleming made this interesting notation: "Dr.

R. sold a copy to William S. Mason in 1913 for \$2,500. See p. 83 R. biography."

Several significant facts can be gleaned from this simple notation. It documents quite clearly that the price of rare books, like everything else, does fluctuate. "Dr. R." refers to A. S. W. Rosenbach, the internationally celebrated Philadelphia antiquarian book collector and dealer for whom Fleming worked for many years before starting his own business in New York. William Smith Mason, of Evanston, Ill., was an important Benjamin Franklin collector. He presented his copy of the Franklin Reprint to the American Philosophical Society in 1925. All the information tracing history of ownership is known as the book's provenance. This record of vital information is an important aspect of collecting, whether it be books, *objets d'art*, or other memorabilia.

Of far greater significance the Franklin Reprint now owned by the Museum of Our National Heritage carries on page 31 the signature of Lewis Evans, a map-maker who had collaborated with Franklin on a project of considerable importance. Pennsylvania-born Evans (c. 1700-1756), a geographer and surveyor, published what was to become

— John Miller Documents

Members Respond to Annual Appeal for Supreme Council Charities

"There's only one way to describe our Scottish Rite members," reports Sovereign Grand Commander Francis G. Paul, 33°. "They're very generous!

For the past several months, thousands of gifts to the Supreme Council's annual "blue envelope" appeal have been arriving by mail at the Lexington, Mass., headquarters. "This is our busiest time of year," comments Catherine Assortato, who heads the three-member team which processes the "blue envelope" returns.

"Even though many of our Scottish Rite members have already sent gifts for the 1988-89 year," adds Commander Paul, "We want to be sure that those who may have put aside or mislaid the initial appeal material have this opportunity to participate by using the reminder envelope."

Supreme Council Charities express the Scottish Rite's major commitment



Processing contributions to the Supreme Council Charities at the Scottish Rite headquarters in Lexington, Mass., are Marion LeBlanc, department manager Catherine Assortato, and Nancy Maxwell.

REMINDER:

**You can still give
to the 1988-89
"blue envelope" appeal**

Now's the time to mail your 1988-89 "blue envelope" contribution if you haven't already sent a gift.

A postage-free reminder envelope has been inserted in this issue of *The Northern Light* to make it easy for you to have a part in aiding Supreme Council Charities.

Please take a moment to remove the envelope. Write your check and mail your contribution today.

Thank you.

to patriotism, mental health, and education.

"Blue envelope" gifts are a major source of support for the annual operating budget of the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass. "Contributions to the annual "blue envelope" appeal make it possible for us to communicate the meaning of freedom and many other things that have contributed to the growth and development of our country through exhibits at the Museum and Library," states Commander Paul.

For over half a century, the Scottish Rite's Schizophrenia Research Program has fostered studies into the underlying causes of the most difficult form of mental illness. Yes, much progress has been made. "Researchers tell us that our Scottish Rite grants are viewed as the most prestigious in the field," reports the Commander. "Many of the

major strides forward in the treatment of mental illness can be traced to the work of researchers who have received our grants."

In the field of education, the Scottish Rite continues to step up its efforts to provide university scholarships for young people from Scottish Rite families and Masonically-related youth organizations. "We want to do more and more in the scholarship field," relates Commander Paul, "As "blue envelope" contributions increase, there will be additional assistance for our fine, deserving young people."

New York Mason Saves Life of Pennsylvania Brother

A Rochester, N.Y., Mason has earned the highest American Red Cross award for administering cardio-pulmonary resuscitation (CPR) to save a man's life.

Michael E. Pollock of suburban Brighton, N.Y., received the American Red Cross Certificate of Merit at the Red Cross Board of Directors meeting in November. The American Red Cross Certificate of Merit is given to an individual who uses a Red Cross-learned skill to save someone's life. It is the highest award presented by the Red Cross.

Pollock, a state correction officer at Groveland Correctional Facility, Sonoma, Livingston County, learned his Red Cross lifesaving skills during his training to become a correction officer, and has been recertified annually. He is also a volunteer with Brighton Volunteer Ambulance.

On August 3, 1987, Brother Pollock was at his home in Brighton when his neighbor's father, Joseph Maholtz, 68, electrocuted himself while using a power drill on his daughter's patio. Maholtz called out and then fell unconscious. Pollock ran over and tried to dislodge the drill from Maholtz's clenched hand with a wooden board. When the drill wouldn't dislodge, he ran into the apartment to unplug it. Pollock then called 911 and returned to Maholtz who was blue, had no pulse, and wasn't breathing. Pollock began CPR and restored Maholtz's pulse and breathing. Emergency help arrived shortly after and transported Maholtz to the hospital, where he fully recovered.

"I feel very strongly that employers should teach CPR to their employees," says Pollock. "Employees can use CPR in the workplace and at home, and perhaps save the life of a co-worker, family member or friend."

Pollock also suggested that Masonic Lodges and Scottish Rite Valleys should

offer to host a CPR course in their Temples. It would provide a great community service, he said, as well as being a benefit to the members.

Brother Pollock had met his neighbor's father the day before the accident and discovered at that time that they had something in common. Pollock is a member of Phoenicia-Waverly Lodge No. 527, Detroit, Mich., and the Scottish Rite Valley of Rochester, N.Y. Maholtz is a member of Marion Lodge No. 562, Scottsdale, Pa., and the Scottish Rite Valley of Coudersport, Pa.



Michael E. Pollock, 32°, (left) used quick action with his CPR training to resuscitate Joseph Maholtz, 32°, (right) following an accident with a power drill. Brother Pollock was later honored by the American Red Cross with its certificate of merit.

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.

(MEDITATION) + (WHISTLING) - (NOW) +
(CLOCKS) - (LISTEN) + (MARITIME) -
(STAGECOACH) + (SALUTATORY) - (TIMIDLY)
+ (CANDIDATES) - (CLIMATE) + (CONTROLLER)
- (INTERIOR) - (TRAIT) - (COOL) - (DUST) =

□ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: APPRENTICE

Newfoundland Masons Build Tribute After Tragedy

By TONEY R. SCOTT

It took the sea a thousand years,
A thousand years to trace,
The granite features of this cliff,
In crag and scarp and base;
It took the sea an hour one night,
An hour of storm to place,
The sculpture of those granite seams,
Upon a woman's face.

So wrote a much loved and renowned Newfoundland poet, E. J. Pratt, who captured the words in his poem "Erosion."

On December 12, 1985, in the early morning hours, arriving with beauty and grace of a homebound angel, a large DC-8 settled down and taxied slowly to the terminal. On board were 248 young soldiers and the crew of eight, vibrant and happy to be returning on friendly Canadian soil. These young soldiers were the members of the Third Battalion, 502nd Infantry Regiment of the 101st Airborne Division of the U.S. Army. The division known as the "Screaming Eagles" was home based at Fort Campbell, Ky.

For the past six months, they had been serving in the Sinai between Egypt and Israel as a part of a 2,500-member, ten-nation peacekeeping force which was overseeing the 1979 Camp David Peace Accord.



TONEY R. SCOTT is an officer in Fieldon (Ill.) Lodge No. 592, and broadcasts a monthly radio program on Masonic subjects over WJBM, Jerseyville, Ill.



Victims of the tragic 1985 plane crash were remembered as residents of Gander, Newfoundland, gathered for a memorial service on Dec. 12, 1988, the third anniversary of the accident. Masters of two lodges laid wreaths at the site.

For their six-month tour of duty with all the potential danger, it had been an uneventful watch. They were on their last leg home to their loved ones. After a short turn-around, while waiting for the ground crew to service the DC-8, gifts were being purchased for their loved ones and legs were being stretched from the previous flight from Cologne, West Germany.

The soldiers were anxious to reboard for the final leg home where their families were making last minute preparations for their gala "welcome home."

As the four powerful jet engines whined with power, the 248 "peacekeepers" settled back for the final 3½ hours before they would see their flag waving over Fort Campbell, Ky., and their awaiting loved ones.

Little did they know, that final 3½-hour flight would terminate in one minute and 36 seconds. When an airport employee heard that loud crash and sickening explosion, realizing something very terrible had occurred, the airport sprung into action. That tight knot of men, highly skilled and efficiently trained to go where the hearts of the stoutest of

men would recoil in fear, set about their grim task of rescue and recovery. In the face of an unrelenting conflagration, all the expediency and professionalism of manpower was of no avail.

What had taken thousands of years for nature to etch into the beautiful country overlooking a lake, stretching out for over 18 miles in length, that DC-8 would leave its mark in that short one minute and 36 seconds. For that small community of Gander, Newfoundland, the faces of its 12,000 men, women and children were etched with sorrow in only one minute and 36 seconds in what would have taken nature eons. Death overshadowed this peaceful community. Their strength was split. They were thrown to the ground, helpless, uncertain and afraid.

During this past year many worthy members of the Masonic fraternity in Gander, Newfoundland, have labored in the development of a memorial that would pay tribute to the 248 "peacekeepers." Not being satisfied with a marker of some sort, they wanted a living memorial in honor of these young



Artist's rendering of the proposed "Samaritan Place" overlooking Gander Lake. The preliminary estimate for the ambitious project is \$25 million in Canadian funds.

men of our country. Out of these many hours of labor, the Samaritan Place became their goal.

For the more practical mind, the embodiment of a memorial which will be capable of maintaining itself in its splendor and magnificence would be a more fitting tribute. The Samaritan Place is a complex for seniors and is dedicated to those who were denied the benefit of retirement. In a most worthy manner, it will perpetrate the memory of the significant contribution to society by the members of the 101st Airborne Division.

Gary Pinsent, a Past Master of Gander Lodge, is spearheading the project as president of the Gander Masonic Memorial Complex, Inc.

The main memorial block of the Samaritan Place will be flanked by two wings which will contain 200 apartment units for seniors capable of caring for themselves and 50 beds for those of whom the ravages of time and calamities of life have left less fortunate. The memorial will be located on a pleasant 9-hole golf course overlooking the scenic 18-mile expanse of Gander Lake.

The cost of this memorial is great and the vision is a most ambitious nonprofit motivated effort. The preliminary estimate indicated that a sum of \$25 million will be required. This task is tremendous but not daunting. The town of Gander has a population of only 12,000 and the entire Province of Newfoundland, only 590,000. Fellow Newfoundlanders are rallying to the cause but a much broader appeal is necessary.

As we reflect on the awful subject of "death," there is one thing which can be said of it. It tends to bring people closer together.

This comparison knows no geographical boundaries. Geography for some reason does not understand the limits

and proportions of the lines which separate man. At the same time it does not take into consideration that which brings mankind together. But for a fleeting moment of tragedy in the course of time, the people of Newfoundland share with the people of the United States the agony of its grief.

If from this quintessential tragedy has come redemption and salvation, then maybe we are entitled to hope that death which brings us together may save us all from our own self-centeredness and help us to rise to become the best we can be.

For further information about the Samaritan Place contact: Gary Pinsent, Gander Masonic Memorial Complex, Inc., P.O. Box 136, Gander, Newfoundland, Canada A1V 1W5. Brother Pinsent is a Past Master of Gander Lodge No. 6860.



THE MEMORIAL MILE

In the atrium of the main memorial block of Samaritan Place, there will be a "memorial mile" or walk of "ashlars" made up of 12-inch-square granite floor tiles cut from local stone. The total number to be laid will be 5,280, hence the memorial mile. Since the stones will each be 12" x 12", they will be referred to as "Masonic Mile Stones." Each donation of \$5,280 will be recognized by the installation of a stone bearing the name and logo or insignia of a company or organization or an individual's name. A duplicate stone will be presented to the donor.



Keeping Our Program on Track

By STEVEN MATTHYSSE

Recently I heard a Scottish Rite speaker compare our generation to passengers on a train. It is not enough to know the station where we have stopped, he said; we want to know where we have come from, and where we are going. That is the question I would like to raise in reporting to you this year — Where has our research program come from, and where is it going?

Large expanses of time are difficult to grasp. When the science writer Nigel Calder tried to convey the sense of geological time, he asked the reader to think of the earth as a lady 46 years old, each year standing for a million centuries.

"The dinosaurs passed away eight months ago . . . In the middle of last week, in Africa, some man-like apes turned into ape-like men . . . Just over four hours have elapsed since a new species calling itself *Homo sapiens* started chasing the other animals and in the last hour it has invented agriculture and settled down. A quarter of an hour ago, Moses led his people to safety . . . and about five minutes later Jesus was preaching on a hill . . . Just one minute has passed since man began his industrial revolution . . ."

What is so remarkable is how recent in history are the triumphs of medicine.



STEVEN MATTHYSSE, Ph.D., is Director of the Scottish Rite Schizophrenia Research Program. He is also Associate Psychobiologist at Mailman Research Center, McLean Hospital, Belmont, Mass., and Associate Professor of Psychobiology at Harvard Medical School.

By community work to raise awareness about schizophrenia and by contributing to our benevolence program, each of us can help our "train" get to its destination.

Vaccination against smallpox began in 1796, when Edward Jenner inoculated a boy with lymph from cowpox vesicles on a dairymaid's finger. Anaesthesia in surgery was unknown until the famous operation (in the room now known as the Ether Dome) at Massachusetts General Hospital in 1846. Lister introduced antiseptic procedures in surgery (his first method was to spray dilute carbolic acid into the wound) in 1870. It is hard to imagine the terror of undergoing surgery in the days before anaesthesia and antisepsis. When Lister died, it was said that "by his work he had saved more lives than all the wars of history had thrown away."

Ironically it was during a war, the conflict between the United States and Spain, that decisive advances were first made against yellow fever. The Cuban physician Finlay had proposed that yellow fever was transmitted by a mosquito. Several brave doctors offered themselves as subjects for experiments to test his theory. In September 1900 a mosquito alighted on the hand of Dr. Jesse William Lazear, while he was making rounds on his ward. Lazear allowed it to bite. Five days later he fell ill with yellow fever and died. He was only 34, but his life was not wasted, because the cause of yellow fever had finally become known. Through heroic

efforts at sanitation, the disease was nearly eradicated.

The list could go on indefinitely. These advances are so much part of our culture that we forget how recently they took place. On Christmas night, 1891, a child in Berlin was injected with Diphtheria antitoxin. That was the first trial ever in a human subject. The first effective treatment for syphilis, Salvarsan, was introduced in 1911; and penicillin, the drug that is used today, was not discovered until 1928. Streptomycin, the first effective medication against tuberculosis, entered the picture as late as 1944.

I remember being very touched by a conference that took place a few years ago at the Middlesex Hospital in Waltham, Mass. This large hospital on spacious grounds was once a sanatorium housing hundreds of tuberculosis patients, along with the nurses and doctors that took care of them. Now, thanks to modern medication and hygiene, there were only five patients left. The problem before our committee was what to do with this large building now that the disease it was built for no longer existed. I also recall that when I was a child, polio was still a threat and we were often not permitted to go to the beaches in the summertime. Now it is gone.

There is a common thread in this history which sets our own program on the mind and schizophrenia in a special light. Almost all these historical examples deal with infection and immunity. Once the principles of infection by bacteria and viruses became known, and once immune processes within the organism were understood, progress was astoundingly rapid. But when Sovereign Grand Commander Melvin Johnson and his colleagues started the schizophrenia program, they knew they were entering into a different dimension, into something even more unknown than infection and immunity, because to understand schizophrenia means no less than to understand the mystery of the mind and brain.

The more I study schizophrenia, the more I realize the problem is not: How do abnormal thoughts come about? The problem is: Why is thinking so easy for normal people? Here I am writing down my thoughts, and an incredible amount of work is being done in my brain unconsciously — choosing words, forming sentences, trying to put myself in the reader's place. On your side, you are reading, thinking, judging. We don't have to spend energy suppressing erroneous thoughts or illogical ideas, because it is easier for normal people to express a normal idea than it is to express an abnormal idea. For schizophrenics, it's just the opposite. For them to express normal thoughts and to understand normal communication requires tremendous effort, and eventually many of them fail. So it must be the case that in the brain there are modules — circuits of an unknown type — which help us carry out, in nearly automatic fashion, all these processes in talking and reading and thinking, and in schizophrenia these modules must not be correctly formed.

The other important fact we know about schizophrenia is that it is inherited. There are genes for it. This fact was demonstrated by Seymour Kety, who has served for many years as chairman of our scientific advisory committee. Genes contain instructions for the development of the embryo. The big question is: how can genes control the wiring of the brain? There are at least a hundred thousand times as many nerve cells as there are genes, so there is no way that these rules can be complete, specifying what every cell is to become and where it is to go. Somehow the process must be statistical. Each nerve cell in the embryo can only know what is going

The more I study schizophrenia, the more I realize the problem is not: How do abnormal thoughts come about? The problem is: Why is thinking so easy for normal people?

on in its immediate surroundings. It responds to signals from its neighbors, its little growth cone gets information about where to go, and it finds its way. The situation is very different from an engineering project, where the designer of an electronic circuit is able to maintain the whole blueprint in mind. The genes can't do that because there are a hundred thousand times too few of them. Religions teach that there is a Divine plan for the architecture of the mind, and indeed there may be; but whatever that plan is, it has to be carried out by these thousands of encounters in the dark. So you can see that we are faced with a profound mystery.

Our mandate in the schizophrenia program is not only to understand how genes control wiring, but to do something about it. We want to know how the circuitry can be re-wired if it is wrong. One thing you can't do: You can't reach in and resolder connections, not in a tissue as compactly and elegantly constructed as the brain. How can we rebuild what has not been built right in the first place? We have to start a step earlier, and change the genes themselves. This may sound like science fiction, but it will happen, and it will happen incredibly swiftly on the time scale of human progress — when vaccination for smallpox was discovered only a "minute" ago.

Even at this moment experiments to transform genes are being carried out in distinguished laboratories around the world. I will give you one example, based on the work of Dr. Richard Sidman at Harvard Medical School and his colleagues. These scientists work with "shiverer" mice. These unfortunate creatures suffer from tremors and convulsions, and they die prematurely. They are called "shiverer" because of their tremor. The reason for their illness is that they do not make sufficient myelin. Myelin is like the in-

sulation on electrical wires; nerve cells make myelin to keep the electrical signals from getting crossed as they are transmitted. Since the problem these animals have is that they do not make enough myelin, the scientists injected the gene for myelin into fertilized mouse eggs. One out of 150 eggs developed into a "transgenic" mouse. The transgenic mice did not shiver, did not have convulsions and lived a normal lifespan. The myelin was made in the correct places in the brain and at the right times during development. Not only that, the mice passed the myelin gene on to their own offspring.

From a medical point of view, one out of 150 successful implants is too low to be useful in human gene therapy. The reason that so few mice get transformed is that injecting the genetic material directly into the egg is too crude a technique. Most scientists think it will be more successful to use viruses. Viruses are just about the cleverest organisms alive, except possibly for man. A virus reprograms the cell — it fools the cell into making more virus instead of more cell. This is true of viruses that cause the common cold as well as of cancer viruses. Man, with luck, can outsmart the virus by inserting into it the gene he wants to transplant. When the virus infects the cell, it will introduce the genetic material that is needed.

Genetically speaking, there are sins of commission as well as sins of omission. It is not enough to put in a gene that needs to be there; it may also be necessary to turn off a gene that needs to be stopped. Just this summer, some fascinating ways to turn off malfunctioning genes were discovered. The new technique uses what is called "anti-sense DNA." The DNA which makes up our genes is composed of two strands twisted together. The strands are nearly mirror images of each other. You might

Continued on next page

think of your right hand as representing ordinary genetic material, your left hand as the antisense gene. Or think of the gene and anti-gene as the two halves of a "Velcro" fastening, one part sticking onto the other. Returning to the case of the shiverer mouse, scientists this summer put the mirror image, "Velcro"-like DNA for myelin into normal mouse egg cells, and they found that the anti-gene was able to wrap itself around the cell's own gene and prevent that gene from being expressed. The normal mouse was turned into a shiverer, just as it had been possible to cure the shiverer mouse by injecting the normal gene. Genes can be turned on, genes can be turned off. We are fumbling around with gene therapy in the same way that our ancestors fumbled around with vaccination. Subsequent generations will perfect these new techniques and make them safe and effective for clinical use. Remember that 200 years ago no one knew that water was H₂O.

Let us now discuss some practical questions. Where do we begin? What is step one? Step one for our program is to find a gene for schizophrenia. After you find it, you can isolate it and learn how it obstructs normal brain development. At the present time we are supporting five projects: one in Sweden,

one in Norway, one in Prince Edward Island, one in Utah, and one in Pennsylvania. The reason for selecting these five places is that scientists there have found families that are very large and cooperative, and have schizophrenia among many members. These five projects are each trying to find the location of a schizophrenia gene.

I would like to close by quoting, not a psychiatrist, but an economist, John Maynard Keynes, who was instrumental in world recovery from the depression of the 1930's. Keynes had something very interesting to say about the long-range future in his own field. "The economic problem is not," he said, "the permanent problem of the human race." I think this prediction is also true of medicine. In ancient times, plagues and chronic disease were inevitable. All man could do was resign himself and try to accept fate. In the future, our successors will control genetic diseases just as our predecessors learned to control infectious diseases, and schizophrenia will be one of them. The "medical problem" will not be "the permanent problem of the human race." We can foresee its end, as we can recall its beginning. Then mankind's quest for meaning and fulfillment will turn to other values and other goals. Because our

time on earth lies between these two eras, we have a special role to play in history. When Scottish Rite Masonry chose schizophrenia as its special benevolence, it helped to ease the burden of human suffering; but it did even more than that. It helped to raise the curtain on man's knowledge of his own mind: the mystery of its formation in the embryo, its relation to the genetic blueprint, how it can go wrong, and how it can be fixed. We have the privilege, not only of seeing this happen, but of participating in the dawning of that knowledge. Moreover, by community work to raise awareness about schizophrenia, and by contributing to our benevolence program, each of us can help our "train" get to its destination.

Bibliographical Note. The quotation about earth history is from Nigel Calder's engrossing book, *The Restless Earth: A Report on the New Geology* (Viking Press, New York, 1972). The reader who would like to pursue the history of medicine further will enjoy the brilliant study by Charles Singer and K. A. Underwood, *A Short History of Medicine* (Second Edition, Oxford University Press, New York, 1962).

Consultant Named for Membership Development

The Sovereign Grand Commander has announced the appointment of Arthur H. Sharp, 32°, of Weymouth, Mass., as a consultant on membership development matters. Brother Sharp will work closely with the Supreme Council's membership development team to coordinate efforts in developing Valley programs. He will be available to meet with Valley leaders to discuss ways to improve membership results.

Brother Sharp has directed a membership program for the Valley of Boston and is currently an officer of Mount Olivet Chapter of Rose Croix. He is a Past Master of Orphan's Hope Lodge, Weymouth, and a Past Deputy Grand Master in Massachusetts.

He is a recently retired executive of Boston Edison Company with expertise in corporate planning, public relations and marketing, and now serves his community as first vice president of the board of directors of South Shore Hospital and on the board of investment of South Weymouth Savings Bank.



"I want you to know your smile is having a real impact on my day."



IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33°

THE NEWSLETTER of the Committee on Masonic Education, Grand Lodge, AF & AM, of Canada in the Province of Ontario. Published quarterly. Contact: Robert A. Barnett, Editor, P.O. Box 4217, London, Ontario, N5W 5J1, Canada. Usually about 44 pp. Softbound. \$8.50 (U.S.) per year.

Our brethren north of the border place a great deal of emphasis on informing, educating and stimulating the thinking of their membership through the written word. The quarterly *Newsletter* provides a variety of short, well-written articles dealing with many aspects of craft Masonry, with a special Canadian flavor. It also includes relative material from throughout the Masonic world.

(Hardbound editions containing four issues in one volume are also available at \$10 (U.S.).

* * *

MASONIC HOMES, HOSPITALS, AND CHARITY FOUNDATIONS of 49 Grand Jurisdictions of the United States, 8th edition, October 1988. Published by the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910. 39 pp. Softbound. \$1.50.

Keeping pace with the ever-changing charity and caring efforts of the U.S. Grand Lodges is a monstrous job. The Masonic Service Association has once again capsulated those efforts in this Digest giving the locations and descriptions of the facilities in each Grand Lodge, admission procedures, restrictions, and administrative details.

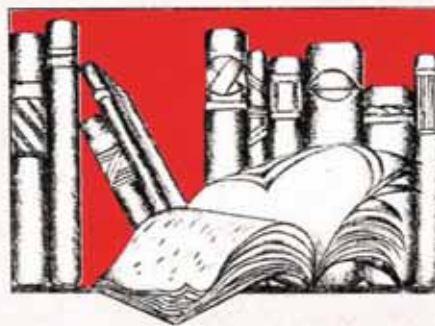
A separate section deals with the administration of the Charity Funds of those Grand Lodges having no Masonic Homes or Hospitals.

Although this booklet is designed to serve as a reference work, it also makes fascinating reading, illustrating the different approaches which Grand Lodges have in dealing with the basic Masonic tenet of brotherly love.

* * *

THE HOUSE OF THE TEMPLE of the Supreme Council. Published by The Supreme Council, 33°, Southern Jurisdiction, USA, 1733 Sixteenth St., NW, Washington, DC 20009. 32 pp. \$2.

One of the great architectural wonders of Freemasonry is the headquarters of the Supreme Council, 33°, of the Southern Jurisdiction of the Scottish Rite, in Washington, D.C., known as the House of the Temple. This beautifully prepared booklet contains more than 50 full-color illustrations of this impressive structure which has been embellished by dedicated brethren with rare artifacts from around the world.



The narrative, written by Ill. James T. Tresner, 33°, gives the history and description of the House of the Temple in clear, easy-to-read language and illustrates the diversity of uses of this magnificent edifice. It is a library, a museum, a tomb, a functional and modern administrative office system, a meeting place, a depository of valuable archives, and is a real "joy to behold."

The House of the Temple is a great source of pride for the Scottish Rite Masons of the Southern Jurisdiction, which they willingly share with us all. Reading this booklet will whet your desire to visit and feel the grandeur of the House of the Temple.

* * *

YOUR MASONIC CAPITAL CITY. Published by the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910. 59 pp. Softbound. 1988. \$2.

In 1950, responding to a need to describe the contributions made by the Masonic fraternity to the fabric of our nation's Capital City, Ill. Carl H. Claudy, 33°, a Past Grand Master in the District of Columbia and Executive Secretary of the Masonic Service Association, prepared the *Masonic Digest, Your Masonic Capital City*. This served as a popular and valuable reference for Masonic visitors to the District of Columbia for many years but was allowed to go out of print.

At the request of the Masonic Service Association, Ill. Elmer Stein, 33°, Past Grand Master and currently Grand Historian of the Grand Lodge of the District of Columbia, has brought this Digest up-to-date and made excellent additions to it.

Covering such points of interest as the five cornerstones of the U.S. Capitol, the Washington Monument, the George Washington Masonic National Memorial, the House of the Temple, the Washington Cathedral of St. Peter and St. Paul, the Conferences of Grand Masters and Grand Secretaries, the Masonic Service Association, and an overview of Masonry in the District of Columbia, this Digest serves to instill a feeling of pride in American Masons who are a part of American history.

* * *

On behalf of the Grand Lodge of Maine, the Maine Lodge of Research recently published a classified listing of the books, periodicals, proceedings, histories, manuals, codes, etc., contained in the Library of the Grand Lodge of Maine. This 38-page pamphlet was distributed as a "bonus book" to the members of the Maine Lodge of Research.



Masonic Myths

George Washington has been the source of many Masonic myths and exaggerations for more than two centuries. This is unfortunate. Of all the Freemasons we can eulogize he requires no embellishment. From his childhood to his death his extraordinary wisdom, industry and patriotism predominated. Let's try to set the record straight.

Myth: *George Washington was Grand Master of Masons in Virginia.*

Fact: Washington never was a Grand Master. American Union Lodge, on December 15, 1779, proposed Washington become General Grand Master of the United States! This proposal speaks volumes for the character of the Commander-in-Chief. The Grand Lodge of Pennsylvania agreed five days later! Too many others were frightened by the concept of a National Grand Lodge. It is highly doubtful that Washington would have accepted such an office.

Washington was appointed Master of Alexandria Lodge No. 22 in Virginia by Grand Master Edmund Randolph when that Pennsylvania Lodge (No. 39) requested a charter from the Grand Lodge of Virginia. The new charter was dated April 28, 1788. In December of the same year he was elected Master, but there is no record of his installation into this office, nor is there any record of him actually presiding over this or any Lodge.

Myth: *Washington acted as Grand Master when the cornerstone of the Federal Capitol was laid on September 18, 1793.*

Fact: It was the Grand Lodge of Maryland that was called on to lay the cornerstone. Alexandria Lodge, of which Washington was a Past Master, held a place of honor. It was Joseph Clark, the Junior Grand

Warden of the Grand Lodge of Maryland, who acted as Grand Master, *pro tem*. Clark placed the President between himself and the Master of Alexandria Lodge. The newspaper article reporting the event mentioned Clark as the Grand Master, *pro tem* on several occasions. So did the Maryland historian in 1885. Washington didn't act as Grand Master, but without question he was the most honored and influential Freemason participating in the event.

Myth: *George Washington never was interested in Freemasonry. He rarely, if ever attended lodge meetings.*

Fact: To keep the record straight, there is much evidence of his respect and even love for Freemasonry. True, he seldom attended Masonic meetings. This is understandable when it is realized that from the day he was made a Master Mason until shortly before his death he worked for his country. Did he love and respect the craft? The ultimate proof — he was buried with Masonic rites! And this even before the Congress knew of his death.

Myth: *There are many aprons owned or worn by George Washington floating around.*

Fact: The only documented apron owned by Washington was one presented by the firm of Watson and Cassoul. It had been made by nuns at Nantes. It was the only apron listed in Washington's inventory that was released after his death. The "Lafayette" apron, purportedly made by the wife of the Marquis, may be a fact as many authorities claim.

Myth: *George Washington renounced Freemasonry.*

Fact: On the contrary, he remained a member of the craft from the moment he was initiated into the Lodge at Fredericksburg, Virginia (No. 4) until

the day he died. Even then his wife Martha asked the Freemasons of Alexandria, Virginia, to hold and conduct his funeral.

In 1837, at state expense, Joseph Ritner, Governor of Pennsylvania, endeavored to "save" the reputation of the first President. He had published a tract "proving" Washington had never participated in Masonic events. Earlier the Blanchards, father and son and heads of a so-called "Christian" anti-Masonic organization, were among the first "Christians" to "prove" Washington wasn't a Freemason. Much of the anti-Masonic diatribe they promulgated has been carried to the present day by crusading "saints" against "secret" societies.

Myth: *Washington was uneducated.*

Fact: Uneducated — no; unschooled — yes. As far as we can determine Washington never attended any school. Through his father's vast library Washington learned the fundamentals of mathematics, surveying and many other subjects. At the age of 17 he earned a substantial wage as a surveyor. In 1749 he was appointed surveyor of Culpeper County, Virginia, having produced a certificate "from the President and Masters of William and Mary College, appointing him to be surveyor of this county." From the many military visitors to Mount Vernon he learned the principles of warfare. From the intellectuals he learned how to study and use his common sense. The history of his life proves he became one of the most knowledgeable men of his, or any, day.

(Editor's Note: For further study of George Washington and a complete account of his Masonic activities see Allen Roberts' George Washington: Master Mason, Macoy Publishing and Masonic Supply Co., Richmond, Va.)

OUR READERS RESPOND

Lighting the way

I read with interest your recent report ("A Beacon for the 21st Century," Nov. 1988). Your stress on the importance of leadership struck me as a complete common sense point of view which would help stop the erosion of Masonic bodies everywhere. That and an improvement in the new member policy at the Blue Lodge level.

As a minister, I know that if you did not aggressively build up membership, the church would not grow. Masonry is too important to allow policies of the past, when competition for the interest of young men were less, to apply in this modern era.

*Rev. Norman Vincent Peale, 33°
New York, N.Y.*

Masonic Destinations

One of several members of my staff who are Masons showed me your column ("Dealing with Our Masonic Destinations," Nov. 1988). I commend you for your leadership.

I'm going to be inserting that column in the Congressional Record. I believe that will help in reducing misunderstandings that have arisen in the past.

*Sen. Paul Simon
Washington, D.C.*

The Sovereign Grand Commander's message was outstanding and spoke of issues long overdue. I personally commend him on his bold statements concerning all the issues mentioned.

*Rev. James E. Parrott, 32°
Mt. Vernon, Ohio*

My heart began pounding and my eyes welled up with tears. This is the only way to express my reaction to the Sovereign Grand Commander's message. How long I have waited to see our fraternity move in this direction.

The Committee on the General State of the Rite has opened the door to a new life for our fraternity, one in which we

can demonstrate through service and conduct what it means to be a Mason.

Our ritual is important. It contains the basic tenets of our fraternity. The committee has raised an issue long overdue for discussion. Is it not more important to demonstrate clearly to a new Mason, the lessons of our fraternity than to maintain the grandiose elocution of a bygone era?

The committee has renewed the hope that Freemasonry will not die. It has shown that the torch is to be passed to a new generation who has learned well from those who have gone before. I am not a Grand Lodge officer or in the line in my local lodge or Valley, but in many ways, I am and men like me are the most important individuals in Freemasonry. We support our fraternity and try to apply the lessons of Freemasonry in our daily lives. Things will not change overnight, but a conscious effort by each of us will make it happen and will make Freemasonry deserving of respect and commitment. Never have I been as proud to be a Mason as today.

*Joseph H. Eby, 32°
Springfield, Ill.*

It was highly gratifying to see Masonry "let down its hair" and level with "run of the mill" concerning a realistic facing up to centuries of denial, in practice, of our written ideals — equal opportunity!

*Leonard Lehman
Goshen, Ind.*

The proposed detailed changes and thinking in an effort to possibly increase membership could very well be counter-productive. Making membership almost as simple as submitting an application would take much from the exclusiveness and desire to advance in Masonry.

*K. L. Watson, 32°
Wheeling, Ill.*

I am outraged at the Sovereign Grand Commander's message. His and the committee's comments were appalling and scary. All nationwide organizations are experiencing membership problems. The cure is not to run out and relax the standards for membership or voting or to change the obligation.

When we start to whittle away at our standards, where do we stop? It is being proposed that we change the penalties in the obligation and the voting procedures. This is just a quick fix for getting members. When the novelty of this wears off and the members begin to

drop, what then?

The way our fraternity is structured, it draws many good people, in fact, far more good people than bad. Men are drawn to Masonry because of certain things and to change them because we want members is not right. We must remember that the long-term effects of what may be done will have a profound impact upon many people.

The trouble with our organization is not in what members we accept or how we vote on them or even the words in the obligation, because none of these things are known to a candidate until he is initiated. The trouble is in ourselves. We need to become more visual, more appealing to the public. That will draw members and participation. When we talk of having the courage and vision to change, let's deal with the real and "difficult problems." Change for the sake of change is a dangerous thing if it fails.

*Leonard J. Heisner, Jr., 32°
Pinckneyville, Ill.*

Response to response

I wish to concur with everything that John Hilliard said ("Our Readers Respond," Nov. 1988). I was disappointed when President Reagan was given honorary awards. I am writing to you that I may be counted among those who do not concur in the action. I realize the Rite's intentions were honorable and that it felt Mr. Reagan was deserving of such an honor, but this could be setting a dangerous precedent.

*Richard H. Cartwright, 32°
Toledo, Ohio*

Early Days

Cyril Batham ("Our Readers Respond," Nov. 1986) responded to my article (June 1986) about the origin of organized Freemasonry in France. I do not agree with him on all his critical remarks.

1. There certainly was operative Freemasonry in France before 1700. Among Scottish and Irish regiments in France that were in the service of the French Kings, there were operative lodges.

2. The first speculative lodge in Paris was founded in 1725 and recognized by the English Grand Lodge on June 12, 1726.

3. In 1735, seven lodges in Paris and some elsewhere in France asked the permission of the English Grand Lodge

Continued on next page

OUR READERS RESPOND

Continued from previous page

to form a French Provincial Grand Lodge. At first this was refused for political reasons, but in 1741 they got permission to found the "Grande Loge Anglaise de France," which declared itself independent in 1755. So 1735 may in fact be considered the origin of French organization which we may call Grand Lodge.

4. Philip Duke of Warton could not have been the first French Grand Master from 1728-32. He was in Spain already in 1726. He was converted to Roman Catholicism and became a member of the Franciscan Order. He died in 1731, aged 33, in a monastery in very poor condition. The first Grand Master, (1735-36) was Bart James Hector Maclean, a Scot who was born in exile at Calais (France). He was succeeded by Charles Radcliff, Earl of Derwentwater, who lived in Paris in exile. He was an illegitimate descendant of King Charles I (who was born in Scotland). So although he was not born in Scotland himself, there certainly was some Scottish blood running through his veins. He was Grand Master from 1736-38 and then was succeeded by the first Grand Master of French descent, the Duc d'Antin, who held this post until his death in 1743.

5. The English Grand Master of England during Morin's visit indeed was Washington, 5th Earl of Ferrers. In this respect Bro. Batham's criticism was correct.

Fop I. Brouwer, 33°

Haren, Netherlands

SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1987—JULY 31, 1988

Principal and Income Assets

Cash in banks & short-term investments 7/31/87	990,042
Investments (at book value) 7/31/87	24,207,714
(Market value of investments 7/31/87: \$35,576,035)	\$25,197,756
Contributions (including legacies)	620,437
Gain on sale of securities	1,479,775
Interest	1,334
	2,101,546
	\$27,299,302
Receipts over Disbursements*	481,052
	\$27,780,354

Cash in banks & short-term investments 7/31/88	\$ 2,291,464
Investments (at book value) 7/31/88	25,488,890
(Market value of investments 7/31/88: \$31,751,628)	\$27,780,354

Receipts and Disbursements

Receipts	
Investment income	\$ 1,582,195
Interest income	113,730
Total receipts	\$ 1,695,925

Disbursements	
Grants to researchers	\$1,007,751
Fellowships	12,000
Research committee expenses	10,343
Salaries (Research director and support)	83,627
	\$ 1,113,721
Fund-raising and data processing costs:	
Printing, mailing services, etc.	\$ 89,253
Data Processing	8,819
General expense items	3,080
	\$ 101,152
Total disbursements	1,214,873

*Receipts over disbursements \$ 481,052

GEORGE WASHINGTON

Continued from page 9

personal financial statement. Enraged and mortified, exclaiming that it was like "corresponding with the devil," he nevertheless sanctioned the release in October 1795 of a personal accounting, along with an explanation. This only added fire to the allegations because it proved he had taken from the public till \$6,250 more than his \$25,000 yearly salary.

His chief tormentor was Ben Bache, a grandson of Benjamin Franklin who had inherited the old print shop of Philadelphia in 1790. The tempest gathered momentum until Alexander Hamilton wrote an explanation, and gave proof that President Washington was unaware

of the treasury advancing him money beyond his salary. The issue soon fizzled out after this explanation.

In 1773, George William and Sally Fairfax sailed for England, never to return. Belvoir, their estate was sold by Washington, and he stated, "the happiest years of my life are over."

Washington had no real liking for the presidency. "I go to the chair of government," he wrote to Henry Knox, "with feelings unlike those of a culprit who is going to the place of his execution."

First President for nearly eight years, he took office from a sense of duty, not from a desire for power. The burden made him actually sick again and again.

He aged perceptibly during the years 1789-97, and there is no doubt he was unhappy.

Gilbert Stuart, the famous portrait painter, who was an experienced judge of character, remarked, "Washington's features were indicative of the strongest and most ungovernable passions. Had he been born in the forests, he would have been the fiercest man among the savages."

He was raised a Master Mason on August 4, 1753 in Fredericksburg Lodge No. 4, Fredericksburg, Virginia. He believed in the principles of Freemasonry and kept his apron in a Japan box in the Mount Vernon Library.

Footnotes*

***Reaching a milestone.** With this issue we begin our 20th year of publication. That's a short period of time when you consider the age of Masonry. But we hope we have made a contribution to the fraternity during the past two decades.

We continue to look at new ways to improve the magazine and welcome your comments and suggestions.

In 1979 we introduced the Masonic Word Math and have had fun putting it together. An occasional misplaced letter or missing box has "increased the level of difficulty," as one reader put it.

In 1981 we began to print letters from our readers, and as space permits we will continue to do so. Since the volume of mail has substantially increased in recent years, we have found it impossible to print all correspondence. We provide you with a sampling of letters on a variety of subjects relating to articles that have appeared in *The Northern Light*. Letters must be signed, should be brief, and are subject to editing. As we mentioned in 1981, our limited space will not allow us to print letters requesting genealogical information, nor will we be able to publish the many requests from readers who have items to sell or swap.

In 1987 we introduced the cartoons of Keith Larson of Carlsbad, Calif., and have found them to be well-received.

With the last issue we welcomed Allen E. Roberts, 32°, with a new column that separates Masonic myths from facts. Perhaps you have some questionable "facts" you'd like to see clarified. Feel free to send them along directly to Brother Roberts, Drawer 70, Highland Springs, VA 23075.

Our book reviews, for many years prepared by the late Ill. Alphonse Cerza, 33°, and now done by Ill. Stewart M. L. Pollard, 33°, have been a mainstay since the first issue.

These features, combined with stories about Masonry's past and present, come to you quarterly. What would you like to see in the future? We welcome your thoughts.

***Collums.** Masonic support for the public schools received some attention recently when the *National Enquirer* published a photo of a street banner in El Centro, Calif. Flanking the message were a Masonic emblem on one end and a sketch of a flag and schoolhouse on the other. The message read: "Support your public schools, pillars of our future." The news photo pointed out: "The schools in this town really could use some support — especially from someone who knows how to spell! The folks who hung this sign obviously forgot to look up the word 'pillars' in the dictionary."

***Awareness.** The Grand Lodge of Minnesota has been conducting an extensive public relations program in recent years. Spot radio announcements about Masonry have appeared during broadcasts of the Minnesota Twins baseball and Vikings football games, and a series of newspaper ads are running at the rate of one per month in every Sunday newspaper in the state. Plenty of cars now display a new bumper sticker: "2B1—Ask 1." The latest effort is the distribution of Masonic seals for use on envelopes.

In a letter sent to all Minnesota Masons, Grand Master David S. Bouschor urged the membership to make themselves known as Masons. "You are an extremely important part of our public relations program, as you are someone's impression of Masonry." The campaign is geared to inform the public that if they want more information, all they need to do is "ask a Mason."

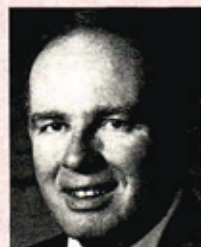
***Who knows who we are?** Speaking of awareness, the commentators on the ABC telecast of the Rose Bowl parade were discussing a float submitted by another fraternal organization and referred to that organization as "the oldest and largest fraternal organization in the world." Hmmm. That's strange. That group didn't come into existence until well over a century after Freemasonry and the statistics don't come out right. It shows that we are not as well known as we think we are.

***Inauguration cantata.** As part of its celebration of the 200th anniversary of George Washington's first inauguration on April 30, the Grand Lodge of New York has assisted in a project of one of its members, Capt. Kenneth R. Force, Director of Music at the U.S. Merchant Marine Academy, King Point, N.Y. Brother Force has collected and arranged music of the inaugural period into "Inauguration Cantata 1789." The paperback edition contains music arranged for symphonic band and chorus as well as historical material and photographs surrounding the first inauguration. The booklet is being distributed through Savoy Music House, 77 Elm St., Schenectady, NY 12304.

***Winning float.** Montgomery Lodge, Millford, Mass., is proud of its contribution to the bicentennial of the U.S. Constitution. Entering a float in that town's Freedom Parade in May, the lodge won the grand prize for the best all-round and most original float. The float has since appeared in several other events including the Grand Master's Country Fair at the Charlton Masonic Home and the Fourth of July parade in nearby Natick.

The float, 28 feet long and 13 feet tall, was designed by Brothers Todd E. Smith, 32°, and Paul Brogioli. A sign carried the message, "Masons Helping to Build America — Yesterday and Today." On the float were a seven-foot Masonic emblem, a group reenacting the signing of the Constitution in front of a facade of Independence Hall. Behind the facade was a replica of the reverse side of the Great Seal of the United States. Participating in the reenactment were costumed members of the Colonial Craftsmen Club.

Montgomery Lodge dates back to 1797 and holds a charter signed by Grand Master Paul Revere. At the moment, the document is on loan to the Museum of Our National Heritage in Lexington for the Revere exhibit.



RICHARD H. CURTIS, 33°
Editor

FABULOUS SAVINGS ON 1989 CRUISES TO

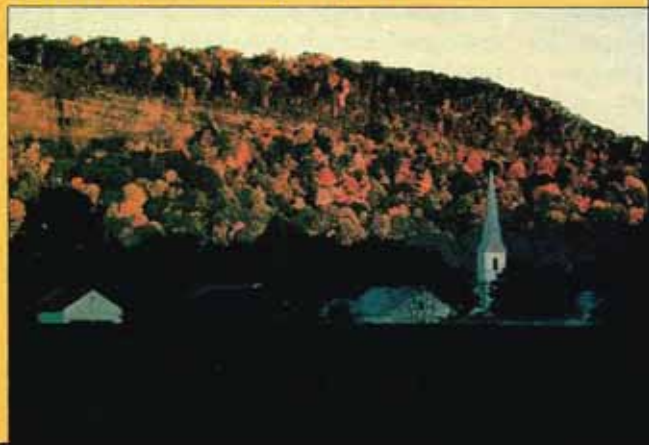
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