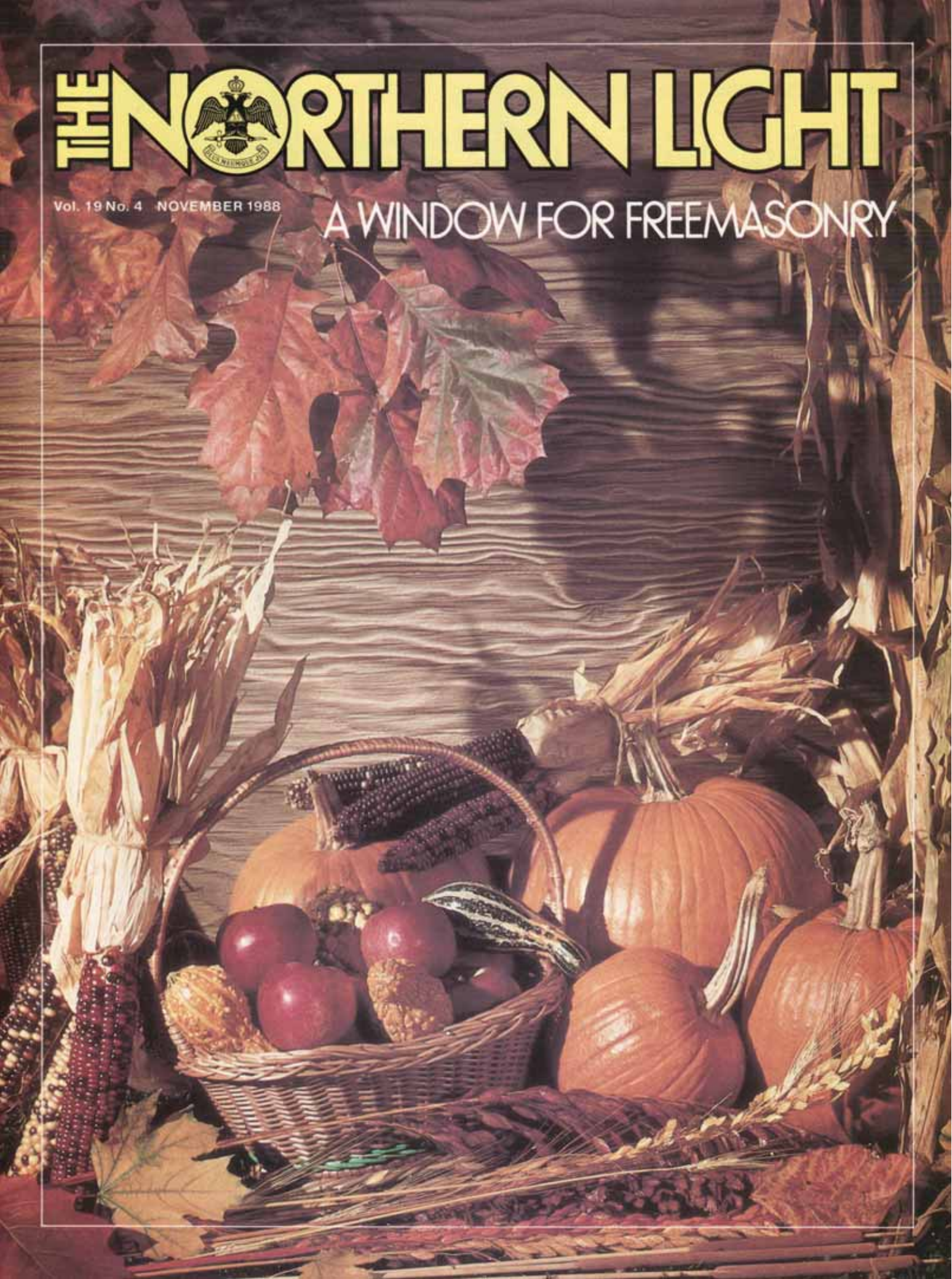


# THE NORTHERN LIGHT



Vol. 19 No. 4 NOVEMBER 1988

A WINDOW FOR FREEMASONRY





## Dealing with Our Masonic Destinations

"Obstacles are those frightful things you see," someone wrote, "when you take your eyes off your goals."

One of the best, most efficient ways to stay where you are or even go backward is to focus on the obstacles. They are the distractions that keep us from becoming the best we can — both personally and as a fraternity.

When you and I take a risk, we test ourselves. When we decide to solve a problem, we face the possibility of failure. When we step out to break new ground, we know the voices of the critics will be raised. Safety is certain, at least for awhile, if we do nothing.

Yet, Masonry teaches us to be dissatisfied — discontent — with the *status quo*. Freemasonry challenges us to reach for the ideals of justice, brotherly love, and improvement — individually and as a fraternity.

In its annual report to the Supreme Council in September, the Committee on the General State of the Rite broke new ground. While applauding our many successes, the committee urges us to set our eyes on our destinations, our goals.

*Race and ethnic groups.* "This committee carefully searched our constitutions and ritual," the report reads, "finding nothing to indicate that we should deprive membership in our fraternity to any man because of race, color or creed." Pointing out that this is indeed a difficult subject, yet it is one "that has been avoided for too many years."

The report continues, "It is the committee's opinion that unadmitted, residual racial bias hurts us, sapping our strength, and depriving us of men with strong leadership ability."

Although long overdue, the Supreme Council has elected the first black member to receive the 33° at our next annual meeting. "In today's society, we can no longer 'stone-wall' this vital issue if we really intend to practice what we preach — brotherly love — in this wonderful nation of people with many and diverse origins," states the committee report.

*Sovereignty of the Grand Lodges.* Noting that the framers of our U.S. Constitution recognized that the survival of the young nation depended on a balance of authority between the individual states and a federal government, the committee indicates that "there is a lesson to be learned" for our fraternity.

The committee has stepped forward with a call for "some central governance group — a policy-setting body with executive power to provide cohesive, coordinated management of the total Masonic fraternity."



FRANCIS G. PAUL, 33°

If we are to grow and if we are to meet the challenges of today and those of the 21st century, we must have a national approach for Freemasonry.

*Penalties of the obligations and balloting.* "It is becoming increasingly apparent that thinking candidates are having trouble giving honest assent to the current penalties contained in the obligations," reports the committee. "Oaths required deal with 'ancient' penalties which are obsolete, unbelievable, unacceptable and simply not relevant in today's society."

Oaths taken anywhere on a Bible are not "symbolic." Our credibility as a fraternity suffers when we attempt to "explain away" our ancient Masonic penalties. As a result, the committee urges all Bodies of Freemasonry to commence an "orderly rewrite and substitution of the onerous penalties in the various obligations of our order."

Finally, the committee addressed the balloting issue. "With our prevailing procedures of admitting new members only by unanimous, favorable ballot, we leave too much room for private pique and spite, all of which serves to deny true liberty and justice." In order to rectify this situation, the committee has called for the Supreme Council to amend its Constitutions to require three negative votes to reject a candidate for all of our degrees, and urges all Masonic Bodies to give this suggestion immediate attention.

For men whose eyes are on the goals, there are no obstacles, just opportunities to lead the way. The committee report received a standing ovation. Evidently, we are ready to move forward.

We may never achieve perfection, but we can find more perfect ways for justice, brotherly love, and improvement to prevail in Freemasonry — and the world. When you think about it, the only frightful obstacle is our unwillingness to act on our Masonic ideals.

A handwritten signature in dark ink, reading "Francis G. Paul". The signature is fluid and cursive, with a large, stylized 'F' and 'P'.

Sovereign Grand Commander



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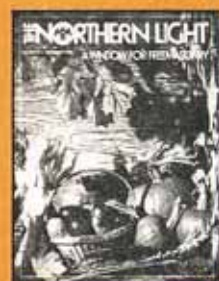
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A WINDOW FOR FREEMASONRY

# THE NORTHERN LIGHT

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# Annual Meeting Highlights

The Supreme Council returned to the Valley of Grand Rapids to conduct its 176th annual meeting for the first time since 1934.

The only major change in the official tableau was the retirement of Ill. Raymond W. Hammell, 33°, as an Active Member, and the election of Ill. William Mattes, 33°, as an Active Member for New Jersey. Ill. Brother Hammell was granted Active Emeritus status.

Ill. Brother Mattes is a retired airline captain. He was Master of Hope Lodge No. 124, Montclair, N.J., in 1975. As a member of the Scottish Rite Valley of Northern New Jersey, he has served as Most Wise Master and Commander-in-chief. He received the 33° in 1977.

Ill. Brother Hammell, a retired banking and investment officer, is a Past Master of Orient Lodge No. 126, Elizabeth, N.J., and now a member of Azure Lodge No. 129, Cranford, N.J. A member of the Valley of Northern New Jersey, he is a Past Most Wise Master and Past Commander-in-chief. He received the 33° in 1963 and was elected an Active Member of the Supreme Council in 1983.

\* \* \*

The following were elected Emeriti Members of Honor of this Supreme Council: Ill. Keith Lawrence, 33°, Sovereign Grand Commander of Aus-

## NEW JERSEY



HAMMELL  
Emeritus



MATTES  
New Active

## ACTION TAKEN AT THE 1988 ANNUAL SESSION

- Conferred the 33° on 169 candidates.
- Elected 159 candidates to receive the 33° at Pittsburgh, Pennsylvania, in 1989.
- Reported 14° membership to be 435,497 as of June 30, 1988.
- Approved the granting of a charter to Traverse City Chapter of Rose Croix, Traverse City, Michigan, following one year of work under dispensation.
- Approved a new tentative 23° ritual, designated as the "Four Chaplains."
- Transferred the present 23° to the Lodge of Perfection as the tentative 5° ritual.
- Elected four new Emeriti Members of Honor.
- Elected Ill. Thomas F. Seay, 33°, to receive the Gourgas Medal.
- Urged Valleys to appoint long-range planning committees.
- Approved continued support of DeMolay and youth activities.
- Approved continuance of the Research in Schizophrenia Program and the Abbott Scottish Rite Scholarships.
- Approved continued support of the Masonic Service Association and the George Washington Masonic National Memorial.

tralia; Ill. George Kint, 33°, Sovereign Grand Commander of Belgium; Ill. John A. Bourne, 33°, Sovereign Grand Commander of Canada; and Ill. Elvio Sciubba, 33°, Sovereign Grand Commander of Italy.

\* \* \*

The exemplar for the 33° class was Ill. Jack French Kemp, 33°, from the Valley of Buffalo, N.Y.

\* \* \*

Ill. Thomas Frank Seay, 33°, a member of the Valley of Chicago, was elected to receive the coveted Gourgas Medal of the Supreme Council. The presentation will be made at a later date.

\* \* \*

The Committee on Rituals and Ritualistic Matter recommended that the proposed new 23° Ritual, designated as the "Four Chaplains," be adopted as the Tentative 23° Ritual of 1988. They further recommended that the present 23°, Chief of the Tabernacle, be trans-

ferred to the Lodge of Perfection as the tentative 5° Ritual of 1988. Both of these recommendations were accepted and adopted.

The committee further reported that they were working on revisions to the present 4° and the 26°, and indicated that these items will probably be available within the next two years.

\* \* \*

Two amendments to the Constitutions received initial approval but must lay over until the next regular session for final approval. The amendments would change the voting requirements to provide for three negative votes to reject a candidate for the Scottish Rite degrees. Currently only one negative vote is required. The proposal has been recommended to eliminate the possibility of individual private spite.

\* \* \*

Ill. and Rev. John G. Fleck, 33°, was presented a certificate of special recognition by the Sovereign Grand



# Constitution Video Available from Museum

A camera-animated, 27-minute videotape production, "To Form a More Perfect Union," is available for loan from the Scottish Rite Masonic Museum of Our National Heritage. Based on the exhibit marking the 200th anniversary of the signing of the U.S. Constitution, the video utilizes the documentary treasures, paintings, photographs, and other memorabilia displayed in the ex-

hibit to show how the Constitution works and how it has changed to meet the needs of a growing nation. It is excellent for showing at Valley and lodge meetings, and for distribution to schools.

For more information, contact: Education Department, Museum of Our National Heritage, P.O. Box 519, Lexington, MA 02173; (617-861-6559).

## AUGUST SESSION PLANNED FOR 1989

Those planning to attend the 1989 Supreme Council session at Pittsburgh are reminded that the meeting will take place on August 25-30, 1989, one month earlier than the customary schedule. This change is for a one-year trial period to determine the desirability of a summer session and to examine the comparative costs of the facilities during a different time period. The 1990 session, scheduled for Milwaukee, will return to the regular schedule of September 23-26, 1990. Other dates tentatively set are for Indianapolis in September 1991 and Chicago in September 1992.

## Credit Card Program Aids Museum

The Scottish Rite-sponsored MasterCard/Visa Card program conducted through the Maryland Bank, N.A., continues to benefit the endowment fund of the Scottish Rite Masonic Museum of Our National Heritage. In his Allocution the Sovereign Grand Commander announced that since the inception of the credit card program the endowment fund has received nearly \$1 million through this source.

The program has continued to expand during the past year. The first nine months of 1988, for instance, have recorded nearly \$350,000.

Grand Commander Francis G. Paul said: "This has been beyond our fondest expectations at the beginning of the credit card solicitation endeavor, and we must continue to work to maintain the numbers of our Scottish Rite members and their families who are participating."

At last count, some 46,000 Visa/Mastercards were in use through the program that benefits the museum.

The museum receives credit for each new cardholder, for each renewal, and for each time the card is used.

More information on the credit card program is available through the Supreme Council headquarters, P.O. Box 519, Lexington, MA 02173.

John Hamilton photo.



Cartoon from the Aug. 2, 1788 issue of *The Massachusetts Centinel* showing that New York, a key state, had voted in favor of the new Constitution. Upright pillars were states that had ratified. Lent by the Massachusetts Historical Society.

Commander for his many years of dedication.

Dr. Fleck served for many years as Grand Prior of the Supreme Council and edited the *News-Letter*, a predecessor of *The Northern Light*. Over the period of his service at the Supreme Council headquarters he directed the operation of the library at the former Boston headquarters and was secretary for the Committee on Rituals and Ritualistic Matter.

The citation mentions: "During his retirement years and confronted with a vision handicap that would discourage many, our Illustrious Brother in his ninth decade of service to his fellows has continued to make a contribution as Grand Prior Emeritus to the activities of the Supreme Council and the Rite."

An ordained minister of the Lutheran Church, Dr. Fleck held pastorates in Baltimore (1915-29) and Buffalo (1930-59). He was raised a Master Mason in Good Samaritan Lodge No. 336, Gettysburg, Pa., in 1915, and received the Scottish Rite degrees in the Valley of Buffalo in 1930. He received the 33° in 1955 and was crowned an Active Member at-large in 1966. Ill. Brother Fleck was appointed Associate Grand Prior and editor of the *News-Letter* in 1959 and became Grand Prior early in 1961. He continued to edit the *News-Letter* through its final issue in 1969 and maintained his role as Grand Prior through the Supreme Council session of 1975. He has continued to maintain a keen interest as an Active Emeritus Member of the Supreme Council.



# A Beacon for the 21st Century

The following is an excerpt from the Allocution delivered by the Sovereign Grand Commander at the Annual Meeting of the Supreme Council at Grand Rapids on September 26.

By FRANCIS G. PAUL, 33°

There was a time for most of us when the 21st century seemed an improbable occurrence. Our only touchstone with the century to come was the fantasy adventures of the comic book character Buck Rogers. These were the dreams of our youth. Yet as we are now on the edge of that new century, those seemingly incredible fantasies have long ago become firm realities. The dashboards of the cars we drive each day glow with flashing lights that even a Buck Rogers would not recognize.

As Masons — and Scottish Rite Masons in particular — we see a new century close at hand. Now is an appropriate time to consider where we are and to think about where we are going as we approach the year 2000.

What assessment can we make of Masonry today? What will our great fraternity be like when the new century begins? How shall those who follow in our steps judge our stewardship? Yes, how shall we be remembered? All these questions — and more — come to mind when we take seriously our responsibilities.

If we look once again at our membership statistics, we cannot avoid a deep sense of distress. The downward trend continues unabated. When we are honest with ourselves, the slide does not appear to have a stopping point in the foreseeable future. Nothing is more painful than to see our membership slip away.

The membership issue should be a primary concern to each of us. It is not

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*We can learn from our Masonic  
Brothers around the globe.  
They are setting an outstanding  
example of what it means to be  
a Mason in the world today.*

---

an issue that we can, in good conscience, merely pass to the next generation.

Over the past year I have traveled to Brazil meeting with the Scottish Rite leaders throughout the Americas and more recently I have been with the Scottish Rite leaders in Europe. In both areas the membership numbers are relatively small even compared to our current figures, although outside the United States, Masonry is actually growing. What impressed me the most was not their membership numbers but the positive and enthusiastic attitude exhibited by these Scottish Rite leaders about the future of Freemasonry. Why do they have such a hopeful outlook and how does overseas Masonry differ from our own?

The fact that fellow Masons are such a small minority in these countries may contribute to a sense of cohesiveness that binds Brother to Brother. In numerous jurisdictions, our fraternity has

never been a "popular" organization but instead has faced ongoing opposition from powerful sources. But, there is no question about the fact that the fraternal ties are indeed strong!

In the same way, they may expect more from their members. Perhaps it is the fact that it takes so many years for a candidate to progress through the Scottish Rite degrees. Those leaders are guided by the belief that it takes time for a man to prove himself worthy to be called a Sublime Prince of the Royal Secret.

There is also a clear emphasis on the philosophy of Freemasonry among all Masonic bodies in other parts of the world. While we talk about our charities and what we do as a fraternity, the Masons of South America and Europe place great import on the ideals and values of Freemasonry. The Masonic heritage, the legacy of the centuries, is very much part of their Masonic lives.



They are not just members of a fraternal order; they are *Masons*, fraternal descendants of earlier figures in their countries' histories who — as in our own — stood for liberty and freedom of thought. And that means something very special to them. Masonry is not to be taken lightly. Everyday living is to be guided by the principles of Freemasonry. To be a Mason is to *think* about Masonry and its implications for your life.

The quality of the membership is also impressive. Prominent educators and businessmen, outstanding jurists, extremely capable civic leaders, and highly regarded professionals in many fields are to be found actively engaged in the fraternity in far greater proportions than in our country. Being a Mason is a distinct honor. It is prestigious to be a member of the fraternity.

What Masonry around the world exhibits is a vitality and a seriousness that gives it a standing well out of proportion to its total membership. Because it is strong, it is influential. Because it is meaningful, it is well-respected. Because it is demanding, it is growing.

All of this should be encouraging — and instructive — for us. We can learn much from our Masonic Brothers around the globe. They are setting an outstanding example of what it means to be a Mason in the world today.

Here are just a few ideas which come from what I have seen in Masonry worldwide:

First, we should be setting our sights higher when it comes to what we expect from our members. Today, it is popular to hear Masonic leaders talking about "diminished proficiency." There is a feeling that by requiring less from new members we will get more of them. But is this really true? The pride that is found in our United States Marines, for example, is an outgrowth of their rigorous training. The more we accomplish the better we feel about ourselves.

Our job is not necessarily to make more members; it is to make more of men! That goal is reached by demanding more of ourselves in terms of what it means to be a Mason. The strength of Freemasonry is founded in the commitment of each and every Mason to improve himself constantly. That only happens when our members recognize the demands which Freemasonry places upon them to reach for the very best in life.

Second, we need to reexamine what we mean by Masonic leadership. Today,

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## *It is time for us to become far more committed to the ideals of Freemasonry and not just to the idea of Freemasonry.*

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many of those who rise to places of prominence in almost every Masonic body or organization are men who have "put in the time." They have waited patiently to "move up the line" until their feet touch the top.

Is this really the best system? And, is it a system that actually serves the best interests of the fraternity? It seems to me that we are less concerned with merit and performance than we are with faithfulness. Now, there is certainly nothing wrong with being loyal and gaining lengthy experience, but are loyalty and experience by themselves an adequate measure of leadership?

What I have seen in Masonry in other parts of the world impresses me. There appears to be concerted effort to encourage the most qualified men to assume leadership positions. Masonic leaders around the world are capable of in-depth discussions of the Masonic philosophy. Brotherhood and Justice are not just words; they have real meaning to Masons in Brazil and Colombia and Germany and Great Britain, and other jurisdictions throughout the world.

At times, it would seem that we are more concerned with our "Masonic regulations" and ancillary activities than we are with making certain our members are growing in a commitment to Freemasonry.

Someone has said that "the speed of the leader determines the rate of the pack." This may be one reason why we are moving so slowly as a fraternity. Some leaders are doing little more than

standing still. Once they reach the top, they stop! At the same time, our members may not be following the leaders because the projected image is far less than compelling!

What does all this mean to Freemasonry and our Scottish Rite today, tomorrow and the year 2000?

First, it is time for us to be much more rigorous in choosing our leaders. Our decisions should be based on respect and the ability to perform effectively. We should be reaching for the best, the most qualified — those who have the ability to move our fraternity forward.

Second, it is time for us to become far more committed to the ideals of Freemasonry and not just to the idea of Masonry. Being a Mason must mean more than merely "belonging to an organization." Our Masonic philosophy must come to "drive" our fraternity. We must become so moved and so inspired by the ideals of what it means to be a Mason that we will keep that uppermost in our minds.

The future of society, the future of our institutions, and the future of our world are all dependent upon the type of ideals found in Freemasonry. Just as those ideals have served our forefathers, so can our fraternity be a guiding light for generations to come. But we must pick up the torch and carry it forward so that when we pass on the light, the flame will continue to shine brightly and be the beacon for the 21st century.



# Importance of the Family

By KENNETH V. KETTLEWELL, 33<sup>rd</sup>

Is there another word in our vocabulary which elicits more fond memories than the word "family?" We are born into a family, and among the earliest words we learn to say are "daddy" and "mommy." We are introduced to brothers and sisters and uncles and aunts and cousins and grandparents. Family: one of the most beautiful words and one of the most significant aspects of life!

For several years now, Scottish Rite Masons have observed the last week of November as Family Week. What an appropriate time, as Thanksgiving comes with its emphasis upon the family and the home!

Masons recognize *the importance of the family*. The family has always been important, back to the beginning of the human race. Each new generation born comes into a family unit and is blessed or disadvantaged by the home environment. It is in the home that every child makes its connection with the past, participates in the present, and lays down roots for the future.

We learn how to give and take, how to cope and survive, how to love and be loved, how to forgive and be forgiven, all this in the family setting. In the home,



REV. KENNETH V. KETTLEWELL, 33<sup>rd</sup>, is a member of the Scottish Rite Valley of Detroit, is pastor of the Trinity United Presbyterian Church, Zanesville, Ohio, and Grand Prior of the Supreme Council.



we are constantly "becoming." That is, we are developing the attitudes which will go with us through life.

Scottish Rite Masons recognize the changes that have come in our time in home and family life. Things aren't the same as they used to be — they never were. Every generation has felt this, but ours has more reason to feel it than any previous generation in history. The changes are all about us. Families are on the move. It is not uncommon for the home to be in the Northeast and then in the Southwest, and on to Florida or Minnesota.

Another change is for mothers to be working outside the home. That makes

a huge difference. Mother is not automatically there when the children come home from school, and the home chores have to be more shared than in earlier years. Also there are far more "one-parent" families as the divorce rate indicates.

We Masons recognize that we can do something to meet the challenge. Here are three suggestions.

1. Plan a family event. There are natural opportunities such as birthdays and holidays. The parents and the children can plan together and work together to carry off a celebration. The decorations and the games and the dinner: have everyone in the act.



2. Do it together, with an emphasis upon "together." Go to the movie together. Go to church together. Go to the park together. Go sled-riding together. Go shopping together. Doing it together reinforces the family unit. It says: "We are a family."

3. Make some memories which will be yours in a unique way. You may do some things a bit differently in your family. That's fine. Children learn that we don't all have to be alike. Opportunities abound within the family for sharing experiences, the little things "we always do at our house."

A Kettlewell family tradition (we don't even know where it came from) is running around the house in your bare feet in the first snow of the season. The whole family does it together, father and mother and all the children. Everyone will think it impossible, but they'll all be filled with glee as they hurry around and back into the house. We did this when the children were home, and last year one of our grown sons reported on the memorable night when he and his wife and three little children took off their shoes and ran all around their house on the hillside in Danville, Pa.

Our Masonic brother, the late Edgar A. Guest of Detroit, wrote a verse a day for half a century. They were published in newspapers across the land. None ever attained higher appreciation than this one.

It takes a heap o' livin'  
in a house to make it home,  
A heap o' sun an' shadder,  
and you sometimes have to roam  
Afore you really 'preciate  
the things you left behind  
And hunger for 'em sometimes  
with 'em always on your mind.  
  
It don't make any difference  
how rich you get to be,  
How much your chairs and tables cost,  
how great your luxury;  
It ain't home to you  
though it be the palace of a king  
Until somehow your soul  
is wrapped round everything.

Every so often we need to stop what we're doing and look around and take stock. Are we emphasizing the right things? Is it worth it? What are we giving up in order to reach that goal? Has our family life suffered? That's what Family Life Week, 1988, is all about. Let's get back to basics. What can we do to strengthen family life?

# 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.

(CALENDAR) + (TESTIMONY) - (MENTION)

+ (PRESENT) - (DRESS) + (INVITED) -

(DELIVER) + (STRIP) - (TRITE)

+ (DEALERS) - (SAINTLY) + (THEIR)

- (THREADS) =

□ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: CATHEDRAL

## IN MEMORIAM

Ill. Waldron Charles Biggs, 33°

Ill. Waldron C. Biggs, 33°, an Active Emeritus Member of this Supreme Council and former Deputy for Vermont died on July 13, 1988.

While Brother Biggs was born in Waverly, Iowa, and at the time of his death was residing in Randolph, New Hampshire, the greater part of his life and activities were centered in Vermont where he received his high school education in Barre and continued on at Norwich University. Ill. Brother Biggs was active in banking circles and also in traditional Vermont industry in the production of granite.

Receiving his degree as a Master Mason at Barre in 1927, Brother Biggs began a long and recognized Masonic career. He followed service to his Lodge as Master by service in the line of the Grand Lodge of Vermont, rising to the post of Grand Master of Masons in the Green Mountain State. He was to serve as the Presiding Officer of all three Scottish Rite Bodies in his "home" Valley of Montpelier and received his 33° in 1954. He was crowned an Active Member in 1963 and joined the ranks of Active Emeriti Members in 1978.

Brother Biggs was also a devoted member of the York Rite and several other branches of our fraternity, and this fact is reflected in his service as Grand Master General of the Convent General, K.Y.C.H. He held office in the York Rite Grand Bodies in his adopted state as well as in such national Bodies as the General Grand Chapter, R.A.M., and as the first Department Commander of the Northeast Department of the Grand Encampment, K.T., in the early 1950's.

During his service as an officer of this Supreme Council and as a consequence of his activities in the Grand Lodge of Vermont, Ill. Brother Biggs was an interested and helpful member of Committees on Fraternal or Foreign Relations both in Grand Lodge and Scottish Rite. In this mission he followed paths set by his father-in-law, the late Ill. Aaron Hinman Grout, 33°, also a highly-respected Past Grand Master of Masons in Vermont and a former Active Member and Deputy in that state. At the time of his death, Ill. Brother Biggs was continuing to serve the Scottish Rite as the Grand Representative of the Supreme Council for Venezuela near the N.M.J.



# One of Man's Oldest Symbols

By ROBERT E. CRAMER, 33<sup>+</sup>

There is a four-letter word which occurs numerous times in the Old Testament. It is an old word, tracing its origin back to more than 3,000 years, perhaps 4,000 years. The origin of this word precedes the era of Moses.

Biblical scholars refer to this four-letter word as the Tetragrammaton, a Hebrew word consisting of the letters — YHWH (sometimes shown as JHVH). An examination of this symbol reveals the thorough biblical scholarship which was employed by our Masonic forebears in writing the 14<sup>th</sup> — one of the so-called ineffable degrees.

To have an understanding of those four letters — YHWH — it must be borne in mind that the ancient Hebrews wrote their language only in consonants. Their alphabet had no vowels. The Canaanite and the Phoenician alphabets likewise were written without vowels. In those ancient days only a small number in a tribe could read. It meant that the individual who read a scroll would of necessity supply the vowel sounds. He would know from the content the appropriate vowel sound which should be supplied. To explain

this in modern terms, if he came to the word *et* he would know from the context whether the word was *cat*, *cot*, or *cut*.

A second fact to be noted is that Hebrew was a living language for only some 500-600 years. It was a dead language during the days of Jesus just as Latin is a dead language today. Jesus spoke Aramaic, the vernacular in his time and place.

The third fact which we should know is that years later Jewish scholars put in the vowel markings. These scholars were called the Masoretes. That word is derived from the Hebrew word for tradition — *Masora*. It was the duty of these scholars to copy carefully the books of the Old Testament. They were not to drop a letter or add a word; to do so would be to alter the Jewish law. They were to preserve the tradition. These copyists wrote on specially prepared parchment. Their ink was a mixture of soot, charcoal, and honey. Sometime around 500 A.D. the Masoretes introduced the practice of inserting the vowel sounds in the manuscripts. By means of dots, strokes, and accents along with the consonants the reader would know how to pronounce the words. He would be pronouncing them in the same way as did his ancient forebears. By 700 A.D. the Masoretic text was completed. All of the English translations of the Old Testament are based on the Masoretic text.

Now let us return to the Tetragrammaton, the four Hebrew letters for the name of their deity. The ancient Hebrews refused to utter the name of the deity. It was taboo. The deity's name was so holy that man dare not speak it. Those four letters constituted the ineffable name of God. That is, the name of the Hebrew deity was unspeakable. To read it aloud was sacrilegious.

The fourth fact to be noted is that modern biblical scholars are persuaded

that the ancient Hebrew name for the deity was *Yahweh*. Since the days of Moses, or perhaps even before, that has been the name the Hebrews gave to their god. Moses may have been introduced to this god by the Kenites because when he fled from Egypt he went to the land of Midian and married a Kenite maiden.

This brings us to the fifth observation. In the Revised Standard Version of the Bible, published in 1951, a project of 32 distinguished scholars, whenever in the Old Testament the word *Lord* appears it is a translation of those four Hebrew consonants — YHWH — *Yahweh*. But note, when the ancient Hebrews read the scriptures — the Old Testament — and they came to that four-letter word they passed over it in silence and instead substituted the word *Adonai*.

This brings us to the final point. Why is the term *Jehovah* used? It is unfortunate that this artificial word came into use about 400 years ago. Scholars mistakenly applied the vowels of *Adonai* to YHWH. The result was the word *Jehovah*. To further confuse the problem the translators of the American Standard Version of 1901 employed the word *Jehovah* wherever the Tetragrammaton appeared. The ancient Hebrews, however, were unfamiliar with the word *Jehovah*; they worshiped the Deity whom they called *Yahweh*.

There are two traditions recorded in the Old Testament as to when the Hebrews began to worship *Yahweh*. In Genesis 4:26 it is suggested that the worship of *Yahweh* goes back to the days of the grandson of Adam. In Exodus 3:13-15 and 6:2-3 it is suggested that it began at the time of Moses' experience at the burning bush in the land of Midian. Whichever view is correct, we know that the Tetragrammaton is one of man's oldest symbols.



III<sup>+</sup>. ROBERT E. CRAMER, 33<sup>+</sup>, a retired college professor, is a member of the Scottish Rite Valley of Indianapolis. He received the 33<sup>rd</sup> in 1984.



## New Columnist Will Debunk Old Tales

With this issue we welcome a new columnist to the pages of *The Northern Light*. Allen E. Roberts, 32°, is no stranger to our readers. His major articles have appeared from time to time in this magazine and many other Masonic publications. He is also no stranger to the fields of Masonic publishing and research. He has written more than 20 books and has written and produced several motion pictures. Brother Roberts is a Fellow of the Philalethes Society, a past president and now its executive

secretary, and has received the Society's Certificate of Literature.

In his column, "Masonic Myths," he will separate fact from fiction. Brother Roberts has said, "Myths can be innocent or dangerous. They can be outright lies or the perpetuation of distortions handed down through the generations. Many of these were invented by Masonic writers and speakers to enhance the image of Freemasonry. Some of these corruptions have caused the craft problems with creditable his-

torians because the stories were outrageous lies."

He points out that Freemasonry requires no exaggeration to magnify its greatness. The simple truth is all that is required to tell its story. This column will attempt to destroy the myths that have been prevalent, often for centuries, by telling the truth.

His series begins with the period of the War for American Independence but will cover a wide range of subjects over the years.



By ALLEN E. ROBERTS, 32°

# Masonic Myths

**Myth:** *Thomas Jefferson and Patrick Henry were Freemasons.*

**Fact:** Neither Thomas Jefferson nor Patrick Henry were members of the craft. An exhaustive search of Masonic records in Virginia, and elsewhere, offer no iota of evidence to make them Freemasons. Jefferson participated in the cornerstone laying of his University at Charlottesville, which was done Masonically. He praised Freemasonry and his own words proved he had never been a member of the craft.

**Myth:** *All of George Washington's generals during the War for American Independence were Masons.*

**Fact:** Thirty-three of the generals serving under Washington were members of the craft, a long way from "all." The late James R. Case and Ronald E. Heaton made comprehensive studies of the Revolutionary period and debunked many of the claims considered here.

**Myth:** *Washington insisted that the Marquis de Lafayette be made a Mason before he would promote him to general, and the same claim has been made about the Baron von Steuben.*

**Fact:** Both Lafayette and von Steuben were Freemasons before they arrived

to help fight the British. This was true of Lafayette even though he wasn't 21 years of age when he arrived in America. It's highly likely that Washington never did know they were Masons. The stories of both of these men are highly interesting, but space prohibits the telling of them here.

**Myth:** *The governors of the 13 original colonies when Washington was inaugurated President of the United States were Freemasons.*

**Fact:** From Lexington until the inauguration 30 different men served as governors. Of these ten were Freemasons. That's one-third! Wouldn't it be wonderful for the country if we could claim the same percentage today?

**Myth:** *The Boston Tea Party was organized in St. Andrew's Lodge in Boston and its members participated in tossing the tea into Boston Harbor.*

**Fact:** So well has the secrecy surrounding the Boston Tea Party been kept that to this day not a single participant can be truthfully named! It's true that St. Andrew's Lodge didn't meet on the night of the "party." This proves nothing. The "T" that has been claimed as part of the min-

utes of the lodge is actually an indistinguishable scroll. By no stretch of the imagination can it be called a "T" or any other letter.

**Myth:** *All, or almost all, Signers of the Articles of Confederation, Signers of the Declaration of Independence, and Signers of the Constitution were Freemasons.*

**Fact:** Ten of the signers of the Articles, nine signers of the Declaration, and 13 signers of the Constitution — and only this number — were, or would become, Freemasons. Even so, this is an excellent percentage of the participants. It should be noted that Edmund Randolph, governor and Grand Master of Virginia, although an important participant in the Constitutional Convention, didn't sign the document. He did, however, fight for its ratification. It should also be noted that four Presidents of the Continental Congresses were Freemasons: Peyton Randolph of Virginia, John Hancock of Massachusetts, Henry Laurens of South Carolina, and Arthur St. Clair of Pennsylvania.) For further study see *Masonic Membership of the Founding Fathers*, Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910, \$2, plus 90¢ postage.)





# New Museum Exhibit Celebrates American Folklore

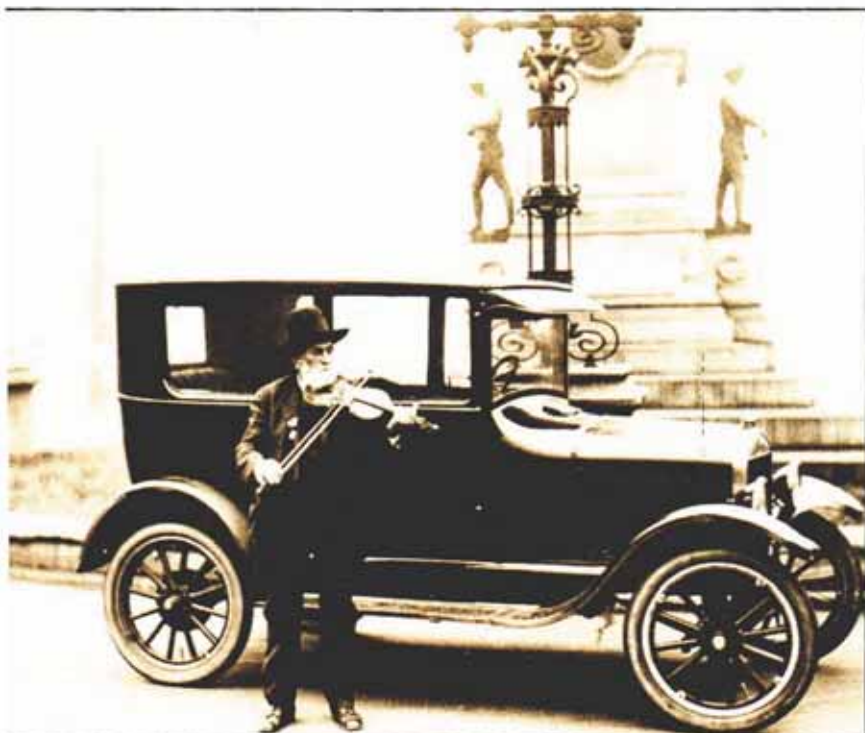
Boy scouts singing cowboy songs round the campfire. The Marlboro Man. Long-haired college kids singing Delta blues. The WPA. Ethnic heritage days. *The Whole Earth Catalog*. Local oral history projects. What do these Americanisms have in common?

Throughout the past century, many of the images and traditions connected with America and with being American have been associated with ideas about "the folk." *Folk Roots, New Roots: Folklore in American Life*, an exhibition at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., will examine Americans' relationships to "the folk" and how folklore has been popularized and incorporated into mainstream culture.

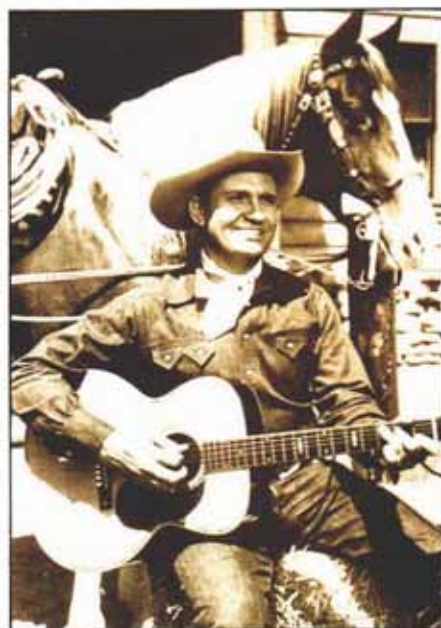
The exhibit, which opened in October and will be at the museum through June 25, 1989, is funded in part by the National Endowment for the Humanities and the Massachusetts Council of the Arts and Humanities. Its opening coincides with the 100th anniversary of the American Folklore Society, founded in 1888 in Cambridge, Mass.

Seven chronological themes in the exhibit illustrate the contexts in which folklore has been thought of and used by the public in the past century. These themes are Romantic Visions, Social and Aesthetic Reform, Cultural Nationalism, The Common Man, Consumerism and Mass Communications, Grass Roots and Folk Revival, and Community Roots.

Objects and photographs from museums and collections throughout the country, and tape recordings and music are included in the show. Among these are 19th-century romantic photographs of western Indians in native costume, baskets made by mountaineers at eastern Kentucky's Hindman Settlement School; costumes and materials from industrialist Henry Ford's old-time string band conventions; and 1880's posters of Buffalo Bill's Wild West Show.



Fiddler Uncle Jimmy Thompson of Martha, Tenn., winner of one of Henry Ford's fiddling conventions, 1926. Courtesy of University of Louisville Photographic Archives, Caulfield and Shook Collection.



Popular cowboy Gene Autry with his horse, Champion, c. 1950s. Courtesy Country Music Foundation, Nashville.





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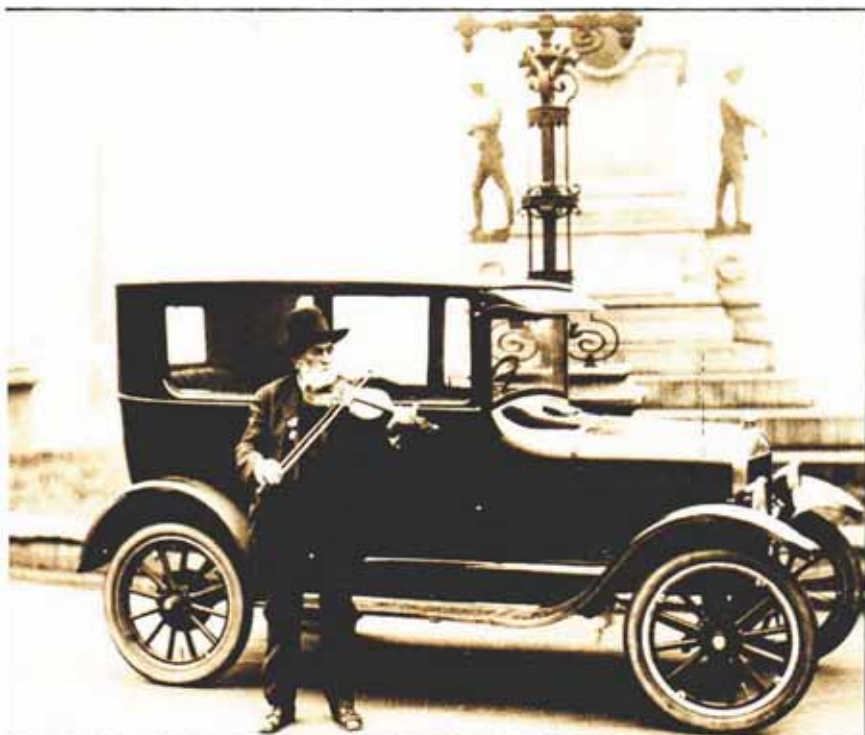
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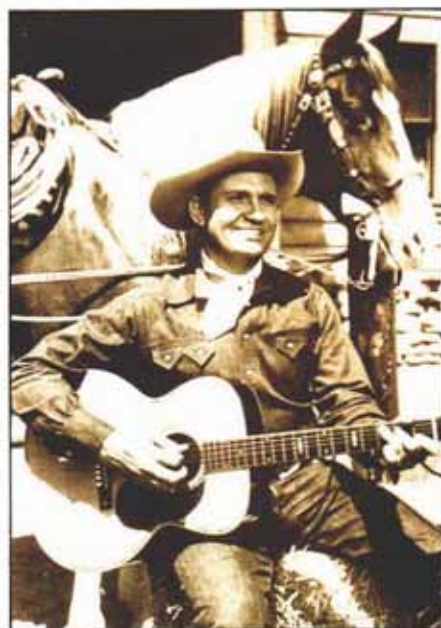
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Popular cowboy Gene Autry with his horse, Champion, c. 1950s. Courtesy Country Music Foundation, Nashville.



# Museum Designer Retires

Addis Marshall Osborne, 32°, retired in September as Assistant Director and Designer at the Scottish Rite Masonic Museum of Our National Heritage. Brother Osborne came to the museum from Chicago in January, 1975, when the institution was newly built and prior to its official public opening. Since then, he has assisted museum director Clement M. Silvestro, 33°, in the development of the museum's exhibitions and its programs, and has played a key role in the institution's growth and development.

Since 1975, Brother Osborne, a professional architect, has been responsible for the design and installation of over 120 major exhibitions, such as: The American War of Independence; The Pilgrim Century, 1620-1720; New World Treasures in an Old World Library; Kachinas; Folk Sculptures of

Gustaf Nyman; Forged in Iron — The American Blacksmith; Indians — American Heritage; The Famous Voyage of Sir Francis Drake; Linen-Making in New England; John Henry Belter and the Rococo Revival; The Glorious Deeds of their Fathers — 100 Years of the Lexington Historical Society; and most recently, Paul Revere, the Man and the Myth, which remains on view until March 9, 1989.

He has also designed many of the museum's traveling exhibitions as well as providing graphic art services, producing many of its publications and special exhibition catalogs.

His background has been particularly suited to these accomplishments. He holds degrees in painting and art history from the school of the Art Institute of Chicago and in architecture from Illinois Institute of Tech-



ADDIS M. OSBORNE

nology, where he studied with the world-renowned architect Ludwig Mies Van Der Rohe.

He later taught and lectured at the Art Institute of Chicago, practiced architecture with two outstanding Chicago architectural firms and designed various exhibitions for Chicago's Historical and Science Museums.

In recent years, along with his work at the museum in Lexington, he has had occasion to design several exhibits for Harvard University's Peabody Museum; the American Museum of Textile History at North Andover, Mass.; the Philbrook Art Center, Tulsa, Oklahoma, and the Connecticut Historical Society.

Brother Osborne plans to continue his interest in museum work as exhibit consultant. He looks forward to developing into travel book forms his many sketch books drawn in Central America, Europe and New England.

He is a member of Simon W. Robinson Lodge in Lexington, Mass., and the Scottish Rite Valley of Boston.

Serena Furman has been appointed to succeed Brother Osborne as exhibit designer at the museum. She was previously an exhibit designer at the New England Aquarium in Boston.

Ms. Furman is a graduate of Middlebury College with a dual degree in art and anthropology. She has taken postgraduate design courses at the Harvard Graduate School of Design, the Boston Architectural Center, and the Massachusetts College of Art.

## 'TEDDY' PORTRAIT DONATED TO MUSEUM



Members of Theodore Roosevelt Lodge, Quincy, Mass., recently presented a portrait of President Theodore Roosevelt to the Scottish Rite Museum of Our National Heritage. Sovereign Grand Commander and museum president Francis G. Paul, 33°, (left) accepted the gift from lodge representatives, Wade Burnhauser, 32°, (center) and Donald Farish, 32°, (right). The portrait was believed to have been painted while Roosevelt was in the White House. It was presented to the Quincy lodge about 1920 by members of the Roosevelt family. The portrait used to hang in the second floor parlor of the Masonic Temple, but it needed extensive restoration, and when the lodge merged with other lodges in Quincy, Brother Burnhauser suggested that the painting be donated to the museum.



# Iranians Reactivate Supreme Council

A Supreme Council for Iran-in-Exile has been organized in the United States. Official ceremonies took place at the Boston Masonic Temple on July 3.

Officers of the Supreme Council for the Northern Jurisdiction of the United States have been working with the Iranians in this effort.

Several years ago, Sovereign Grand Commander Emeritus Stanley F. Maxwell, 33°, a Past Grand Master, worked with the Grand Lodge of Massachusetts to assist in the reestablishment of the Grand Lodge of Iran-in-Exile. Both Iranian Masonic Bodies "in-Exile" will conduct work regularly in Boston but will maintain official postal addresses in Los Angeles.

The Supreme Council for Iran was instituted at Teheran in 1970 with Dr. Mahmoud Houman, 33°, as its first and only Sovereign Grand Commander. Prior to the upheaval in Iran at the end of the last decade, Symbolic Freemasonry and the Scottish Rite had been making steady progress. Many of the Iranian Masons are no longer in their homeland. Supreme Council and Grand Lodge officers relocated throughout Europe, Canada, and the United States. Dr. Houman died in 1980.

Sovereign Grand Commander Francis G. Paul, 33°, convened a special meeting of the Supreme Council on July 3 to announce a proclamation detailing the reactivation of the Iranian Supreme Council and to provide for the installation of newly-elected officers.

Sovereign Grand Commander-elect Parvis Yeganegi, 33°, was installed by Ill. Brother Maxwell. Other installed officers included Ill. Mohamad Hassan Moshiri, 33°, Lt. Grand Commander; Ill. Alaeddin Rouhani, 33°, Grand Minister of State; Ill. Lutfallah Hay, 33°, Grand Treasurer General; Ill. Iraj Hedayat, 33°, Grand Secretary General; Ill. Hossein Daftarian, 33°,

Grand Master of Ceremonies; Ill. Amir Mehdi Khajavi, 33°, Grand Almoner, and Ill. Nematollah Raeen, 33°, Grand Orator.

Ill. Abolhassan Moadel, 33°, elected as Grand Chancellor, was unable to be present and was installed at a later date.

Joining his Iranian brethren for the ceremony was a newly-designated Emeritus Member, Ill. Houshang Zelli, 33°, who was one of the founders of the Supreme Council for Iran in 1970.

The original Supreme Council was organized through the assistance of the Supreme Councils of France, The Netherlands, and Belgium. The current Sovereign Grand Commanders of those jurisdictions approved plans to renew Scottish Rite activity on an exile basis under the banner of the Supreme Council for Iran.

Following the installation ceremony, Ill. Brother Paul closed the special meeting of his Supreme Council and invited Grand Commander Yeganegi

to conduct the first meeting of the Supreme Council for Iran-in-Exile.

Guests attending the meeting included Ill. Henri L. Baranger, 33°, Grand Commander of the Supreme Council for France; Ill. George Kint, 33°, Grand Commander of the Supreme Council for Belgium; Ill. Gordon L. Bennett, 33°, Grand Commander of the Supreme Council for Canada; Ill. David Kruger, 33°, SGIG in Virginia and official representative of Grand Commander C. Fred Kleinknecht, 33°, of the Southern Jurisdiction of the United States.

In addition to Ill. Brothers Paul and Maxwell, the Northern Jurisdiction was also represented by a number of Active Members.

Elected as Emeriti Members of Honor of that Supreme Council were Ill. Brothers Paul and Maxwell of the Northern Jurisdiction.

Grand Commander Paul expressed his appreciation for the help that came from the other Supreme Councils interested in bringing about the accomplishments of a day that brought a note of hope to Iranian Scottish Rite Freemasonry and its members. He credited the work of brethren in many parts of the Scottish Rite world but cited particularly Ill. Brother Maxwell, who, from the beginning, was a force in getting the reactivation of Iranian Symbolic Freemasonry under way and who then followed through on the Scottish Rite aspect of this unique happening.

"It is a magnificent example of how our fraternity reaches across geographical and political boundaries to advance Freemasonry," Commander Paul said.



Sovereign Grand Commanders present for the Iranian session were Ill. Gordon L. Bennett, 33°, Canada; Ill. Francis G. Paul, 33°, N.M.J.; Ill. Stanley F. Maxwell, 33°, Emeritus, N.M.J.; Ill. Parvis Yeganegi, 33°, Iran-in-Exile; Ill. George Kint, 33°, Belgium; and Ill. Henri L. Baranger, 33°, France.



# Are Your Lodge Records Deteriorating?

By JAMES E. TWOMEY

Few institutions endure longer than the physical site and corporate entity of a Masonic lodge. Indeed, most states have lodges older than their respective statehood, and there are dozens of lodges in the East which are older than our country! A lodge that has been blessed with a long, uninterrupted history has compiled an impressive amount of archival material (books, letters, documents, photographs, artifacts, etc.).

Just as it is a goal of every well-governed lodge to serve its present members as well as those yet to be "entered," so it is the nature of archival materials to serve those who possess them and those who will inherit them in the future. Archival materials contain information that sheds light upon subjects which no living human mind now holds. At the same time, this information remains important and unique *indefinitely*; if anything, historical materials gain in their value and importance over time. Thus, archival materials are those which contain information which remain as a vital record now and in the future.

The conservation problem arises from this demand which we place upon historical documentation: we need it to last centuries, but the materials upon which it is recorded can last only decades.



JAMES E. TWOMEY is a book and paper conservator in private practice in Kenosha, Wisconsin. Brother Twomey is a member of Kenosha Lodge No. 47.



Although no material can be expected to last forever (the oldest piece of paper yet discovered dates from 200 A.D.), materials produced in this century have been of such poor quality that they have a useful life of only 50-60 years. The main culprit behind archival deterioration is *acidity*.

Most of the archival materials in a lodge consist of ledgers, photographs, unique documents, antique books, and works of art. Of these, paper is by far the most common base material and therefore the most common problem. Silver-based photographs (black and white) and leather bindings comprise the rest of the problem. We will begin our discussion of deterioration with paper.

Before 1820, most paper used in books, documents, and even newspapers, was composed of linen and cotton fibers derived from old rags; hence, the term "rag content." The paper was sized (stiffened for printing) by hand-dipping

the sheet into a gelatin bath. This method of papermaking is centuries old and produces a very permanent paper, which stays crisp and white even when much used and stored in a harsh environment. Such paper has always been very expensive.

By 1875, the demand for books and paper was increasing at a faster rate than could be met with traditional techniques and materials. Two important changes occurred:

1. The fibers used in the paper were increasingly being derived from wood.
2. The sizing agent was an aluminum-rosinate (called alum-rosin) containing up to 30% free acid.

The base paper was made of inexpensive ground wood pulp containing lignins which form acids, and then had an acidic material added to it during its production. The result is a paper that deteriorates very rapidly. Ground wood pulp is most commonly used in newspapers, while sulfite wood pulp is found in photocopier papers and in most books. Wood based papers that are not especially treated become yellow and brittle in a very short time. Such decayed paper can be damaged even during the most careful handling.

Since documents, photographs, and books are composed almost entirely of paper, the effects of acidity are prevalent in these formats.

Single sheets such as those used for letters and documents do not tend to undergo the kinds of stress books are subject to, so our attention will now focus upon this complex format wherein most knowledge, even the first Great Light in Masonry, is stored.

The book (or codex) can be traced from Egypt to Rome to Western Europe, adapting to the various usages and customs of the ages. Its basic format, however, has changed very little. A book is composed of 10 to 50 pamphlets



(Top) A ledger which has been "caught" in time. The text has broken down into its gatherings. This book will require re-sewing.

(Middle) The gatherings (groups of folded pages) have broken down to single sheets. The brittle paper has cracked at the fold and requires hours to mend — one page at a time!

(Bottom) A ledger which has been de-acidified and re-sewn. A "clam-shell" conservation box houses the restored ledger to reduce the possibility of future damage.

(called gatherings). These pamphlets are sewn together to create a text. The text is placed into a hardcover case made of rigid board covered by cloth or leather.

As the reader might suspect, the Industrial Revolution turned bookmaking away from craft toward mass production — with the resulting decrease in both cost and quality.

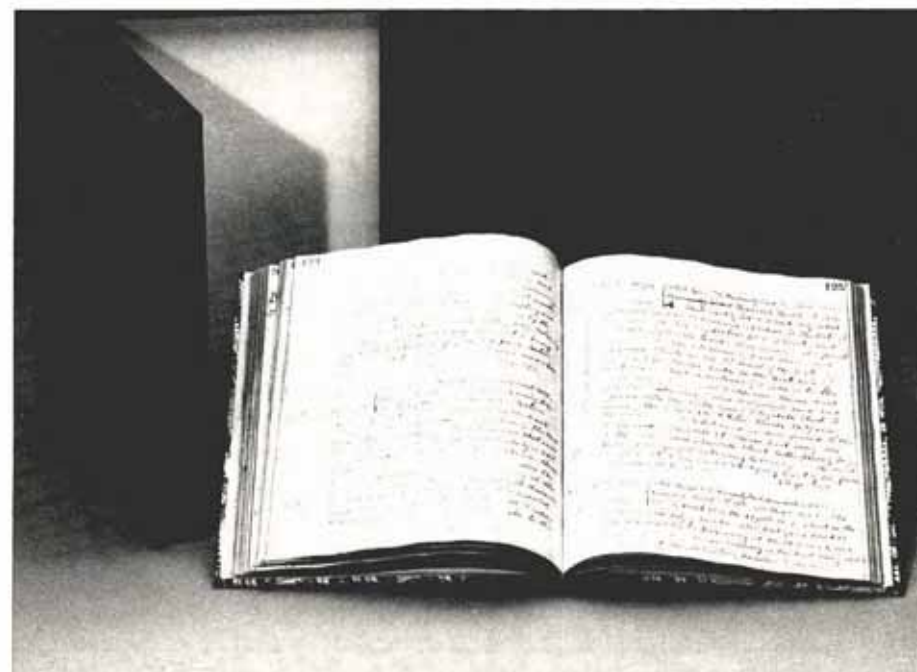
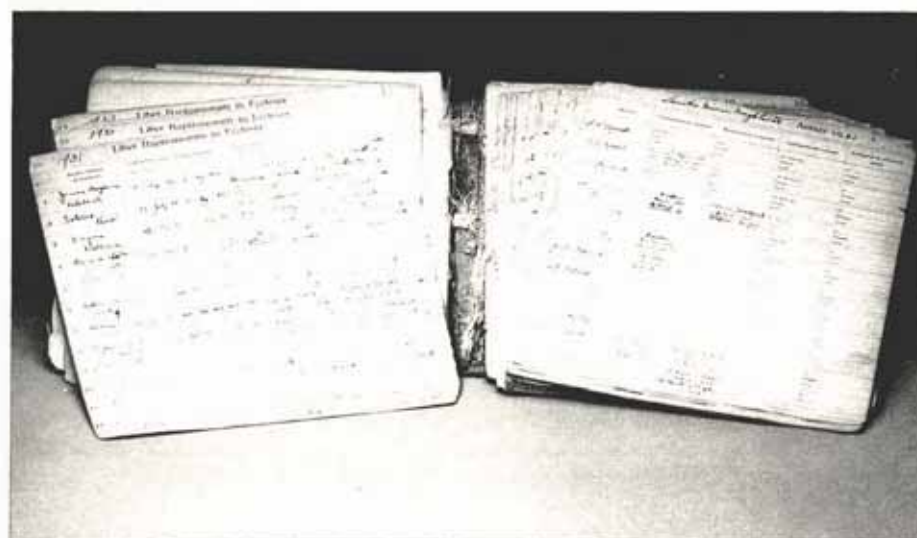
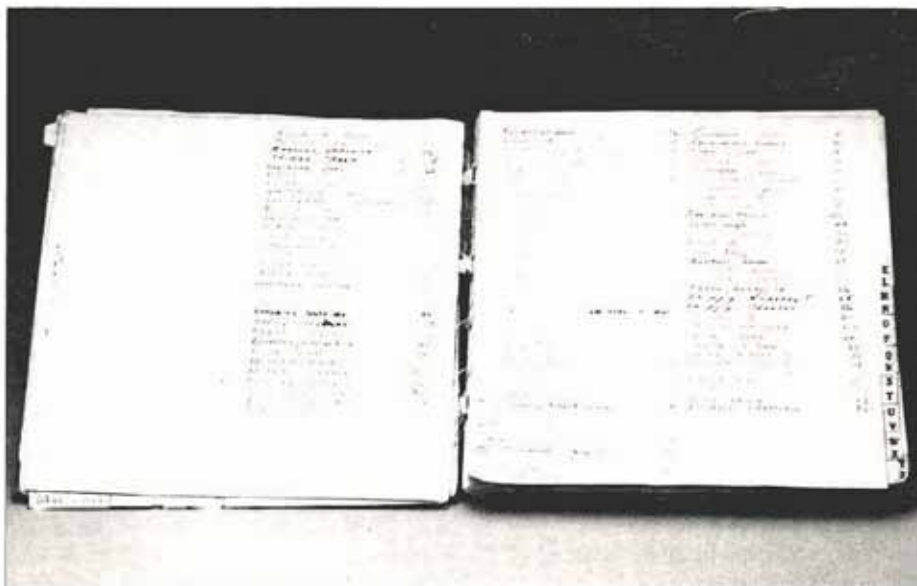
Acidity affects books in three ways:

1. The folds of the gatherings crack and break, allowing single sheets to pull forward.

2. The acidity of the paper migrates to the linen thread which cracks and allows whole gatherings to pull forward.

3. Acidity in the binder's board and covering materials cause decay and embrittlement in the hinge area.

*Continued on next page*



For catalogues on archival storage materials write to:

1. University Products, Inc., P.O. Box 101, South Canal St., Holyoke, MA 01041. (1-800-628-1912 or 1-413-532-9431). Acid-free papers and UV-filtering materials.

2. Light Impressions Corp., 439 Monroe Ave., Rochester, NY 14607. (1-800-828-6216) (In NY, 1-800-828-9629). Misc. archival supplies.

3. Conservation Resources International, Inc., 8000-H Forbes Place, Springfield, VA 22151. (1-703-321-0193). Archival storage boxes.

4. Archivart Products, 301 Veterans Blvd., Rutherford, NJ 07070. (1-800-631-0193 or 1-210-935-2900). Matting/framing materials.

5. ATD-American Co., Mary E. Brickman, 135 Greenwood Ave., Wyncote, PA 19095. (1-800-523-2300 or 1-215-576-1000). Fireproof files.



## PRESERVING MASONIC HERITAGE

*Continued from previous page*

A glance at any used book from 1880-1930 will show evidence of these factors at work.

Lodge archivists, librarians, and history "buffs" should all be concerned with the problems of acidity and the resulting deterioration of historic records.

Although concern is important, every Brother knows that *action* is the hallmark of our fraternity. The author puts forth the following recommendations based upon published authorities and personal experience.

1. Every lodge and Grand Lodge should have an individual designated as a curator of historical materials.

2. The curator should seek light in conservation by writing the Preservation Office of the Library of Congress asking for the many free pamphlets and leaflets offered on the subject.

3. Every curator should request free catalogues from suppliers offering archival storage materials.

4. Every curator should have a professional resource person in their area located to provide answers or service. The American Institute for Conservation (3545 Williamsburg Lane, NW,



Restoration is labor-intensive and requires years of training to master. It combines old world craftsmanship and modern conservation science.

Washington, DC 20008) can help you find a local member.

Although a professional will be able to assist you in encapsulating your documents, washing and deacidifying your cotton-based books, and restoring the cloth and leather bindings, financial restrictions will probably allow for the treatment of only a few precious items. The vast majority of a collection should

be divided into four parts:

1. Those items of little value. These should be placed into acid-free storage boxes without treatment.

2. Those items of modest value. These should be placed onto microfiche. The originals can be stored in acid-free boxes.

3. Those items of historical importance. These should be photocopied onto acid-free and buffered paper. The originals should be placed between sheets of "barrier paper" and boxed.

4. Those items which are unique and irreplaceable. These should receive professional treatment and should be stored in a safe, fire-proof area.

Throughout this article, the author has avoided many interesting and important topics in the field of conservation science. Moreover, the simplification and condensation itself can generate omissions. The complexities of treatment, environmental controls, and historical changes are important, but the first step is the one taken here: Become aware of the problem, increase your knowledge of the problem and its solution, and locate a professional to assist you in service and advice.

Consider how much of our history (Masonic, American, regional, and local) has been lost! Consider the light that historians, genealogists, and students seek — only to learn that fire, neglect, theft, and deterioration have *censored* their search. Preservation is not something that can be "left to the experts." Rather, it requires participation from all who care about heritage and its continuation from one generation to another.



"Here are those files you wanted on other lodge members."





## IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33<sup>rd</sup>



## 'Seekers of Truth'

SEEKERS OF TRUTH by Allen E. Roberts, 32<sup>nd</sup>. Published in 1988 by The Philalethes Society. Available through Anchor Communications, Drawer 70, Highland Springs, VA 23075. 225 pp. Hardbound. \$17.95.

Brother Allen E. Roberts is acknowledged as one of the most prolific of Masonic authors. His efforts in seeking the truth have made him a meticulous historian, as he sifts "the chaff from the wheat," the fact from the myth. Among the more than 20 volumes he has authored are several that can be considered as classics. *House Undivided* was the story of Freemasonry in the War Between the States; *Key to Freemasonry's Growth* is considered by many to be a textbook for anyone aspiring to a Masonic leadership position; *Freemasonry's Servant* was the historical account of the first 50 years of the Masonic Service Association of the U.S.; *The Craft and Its Symbols* is an illustrated primer used to instruct and inform; *G. Washington: Master Mason* approaches the subject from a human interest standpoint. *The Search for Leadership* identifies the challenges of leadership and offers logical solutions. The common denom-

inator in most of Roberts' writings is that he has allowed men of integrity to speak for themselves.

In *Seekers of Truth*, Brother Roberts carefully chronicles the history of The Philalethes Society by using extensive quotes of those actually involved in the evolution of The Philalethes Society, which proclaims itself to be "an international society of Freemasons who seek more Light and Freemasons who have more Light to impart." He has produced another gem of Masonic literature.

This reviewer freely admits to being a fan of Allen E. Roberts and of The Philalethes Society. His association with both goes back more than a quarter of a century, which made this volume of even greater personal interest as it recounted the activities of individuals, many of whom were barely remembered. The value of this book is greatly enhanced by the 17 pages of the complete index.

In the Foreword, Brother Wallace McLeod describes Al Roberts as "out-spoken and thin-skinned." But he also says that "he writes with clarity in down-to-earth straight-forward American English." To which this reviewer adds his "Amen!"

## 'Masonology'

MASONOLOGY — AN ANTHOLOGY by George H. T. French. Published by Texas Lodge of Research, P.O. Box 1850, Dallas, TX 75221. 285 pp. Hardbound. \$10 postpaid.

Most of us are satisfied to have one career in our lifetime. Brother and Doctor French has had several distinguished careers during his 84 years. As a Doctor of Medicine and a Doctor of Dental Surgery, he practiced those skills in his native Argentina for more than 25 years, where he was raised to the Sublime Degree of Master Mason in King Edward VII Lodge No. 3504 under the Scottish Registry. Then for more than 20 years he taught dentistry at the University of Texas, where he was a professor, and where he became very active in Texas Masonry.

With such a background, it is not surprising that he had to dig deeper into Masonic lore, exploring the hidden meanings of why Masonry has been such a moving force in the world. A prolific writer, Brother French's articles and writings appeared in many Masonic publications stimulating hundreds of us to "look beyond the ritual." While the French Mason, Brother Alec Mellor, is credited with coining the word, "Masonology," to define the study of "Masonry beyond the ritual," George French not only made the term popular, he created a desire in

Masons to explore it.

This book is a collection of some of his many published writings, covering such topics as Masonic history, Masonic precepts, ritual and procedures; Masonic education; conviviality in Masonry and various biographical sketches. It is one of those books that you find difficult to put aside. Every page is a new and challenging experience. Yet, it is a book that you will find useful as a reference work. It is well-written, well-organized, beautifully printed and well-illustrated. The Texas Lodge of Research has again made a great contribution to Masonic literature in sponsoring this work and making it available to the craft.

\* \* \*

The Southern California Research Lodge, one of the largest and fastest growing research lodges in the U.S., for many years restricted its membership to California Masons. It now accepts members of any lodge recognized by the Grand Lodge of California. Their publications and newsletters are outstanding. Contact Ralph Herbold, Box 6587, Buena Park, CA 90622, for more details.



# OUR READERS RESPOND

## Revere's Ride

The story of Paul Revere's ride ("Revere Exhibit Opens," May 1988) made a beautiful story and a great poem, but it's not true.

The patriots feared that their rider may be intercepted by the British, so they "saddled up" two riders, Paul Revere and a man named Dawes.

Rever was captured before he left Boston but Dawes was not caught.

Longfellow used the name Revere because it rhymed with hear.

"Listen folks and you shall hear of the midnight ride of Paul Revere." As Al Smith used to say, "Let's look at the record."

Denham A. Stiers, 33°  
Dayton, Ohio

**Editor's note:** The story did not attempt to portray Longfellow's poem as a factual account. Actually, the material in May and August issues pointed out that the purpose of the exhibit is to separate fact from fiction. "Let's look at the record." Both Revere and Dawes made it to Lexington, but both were captured on their next leg to Concord. A third rider, Prescott, was able to escape to alert the people of Concord.

## Puzzle solved?

I was simply amazed when reading ("Our Readers Respond," August 1988) that the officers' jewels were a puzzle to so many! The jewels of Amicable Lodge (1805) were made by Paul Revere and are exactly the same as those in the picture. They are as follows: (Top row) Master, Senior and Junior Wardens; (2nd row) Treasurer, Secretary; (3rd row) Senior Deacon, Chaplain, Junior Deacon; (4th row) Senior Steward, Marshal, Junior Steward; (Last row) Inside sentinel.

Not shown are the Tyler's jewel (single sword) and the Organist's jewel (a lyre in a circle).

William Paterson, 32°, Secretary  
Amicable Lodge  
Cambridge, Mass.

In the absence of a truncheon, I'd suggest the square (or diamond as you refer to it) belongs to the marshal. The

marshal on his first tour around the lodge (before the lodge opens) must include reaching all four corners of the lodge.

Sid Weinberg, 32°  
Pompano Beach, Florida

I am a Past Master of Rising Virtue Lodge #10 of Bangor, Maine. In our archives we have our original jewels of silver, also said to be from Paul Revere.

Rising Virtue (1802) was constituted under the Massachusetts Grand Lodge. In 1820 Maine became a state and so the Grand Lodge of Maine was organized to include all the lodges then in existence in the state at that time.

In the listing of the jewels, the circle was probably the Chaplain as it is an old symbol for eternity or universality. In our lodge we use Deacons' rods with the square and compasses at the tops with no "G's" in the centers. The jewels seem to have books. I cannot understand that significance. Now we are left with the square or diamond. That I would attribute to the Marshal.

Mason D. Shaw, 32°  
East Holden, Maine

The jewels are as follows: Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Chaplain, Junior Deacon, Senior Steward, Marshal, Junior Steward and Tyler.

The Senior and Junior Deacons' jewels are usually more easily distinguished by full and half moon symbols on the collars which are worn with them. The circle for the Chaplain, sometimes made with an open Bible in the center, is representative of our first degree lecture, a point within a circle.

David F. MacKinnon, Sr., 32°  
Haverhill, Mass.

After seeing the photo, I believe I can shed some light. (1st row) Master and Wardens; (2nd row) Treasurer and Secretary; (3rd row) Sr. Deacon, Chaplain, and Jr. Deacon; (4th row) Jr. Steward, Marshal, and Sr. Steward. The last one is the Tyler's jewel.

I see one is missing, the Inside Sentinel's jewel, which has one sword perpendicular within a circle.

Wayne R. Gebhardt, 32°  
Lawrence, Mass.

I am amazed that the research done has not discovered the Paul Revere puzzling jewels. They are: (1st row)

Master and Wardens; (2nd row) Treasurer and Secretary; (3rd row) Senior Deacon, Jr. P.M., Junior Deacon; (4th row) S.M.C., Chaplain, J.M.C.; (last row) Pursuivant.

Frank A. Kehm, Sr., 32°, Secretary  
Dallas Lodge No. 396  
Easton, Pa.

The circle, an emblem of eternal life, is the Chaplain. The diamond is the jewel for the Inside Sentinel.

Lawrence P. Clews, 32°  
Washington, N.H.

Our lodge has all handmade jewels from the early 1900's handcrafted here in town.

Our Deacons' jewels are like those pictured except no circle around them. The Stewards' jewels are only the diamond shape with no circle. They are not like those pictured, as is so common. The Chaplain's jewel has the open bible within the circle. In our area we have several old lodges with slightly different jewels — probably made from old Massachusetts or English lodge types.

Robert Eastman, 32°, Secretary  
Pythagorean Lodge No. 11  
Fryeburg, Maine

The Great Light of Masonry requires a jewel as well as the Chaplain. These are the only two stations that represent the Great Light of Masonry — the Holy Bible.

Your questions are right but you have traveled too far from the beginning. The large round jewel is indeed the jewel of the Senior Deacon.

Billy A. DeHoff, 32°  
Portland, Indiana

Is Brother Roman so far removed from the first three degrees that he does not recognize the jewels or are different ones used in different parts of the world?

Your use of certain words in your Editor's note I assume were meant to encourage response and not to show that many people had lost their way. Of course the center was the most important. That's why Paul Revere put it there.

The circle throughout the ages in all religious thoughts has stood for God, thus for the Chaplain.

The four-pointed star (diamond) would be worn by visiting dignitaries, such as the Deputy of the Grand Lodge.

Harold F. Reynolds, 32°  
Chicago, Ill.



## Judging the senator

Senator Leahy's questions to Bro. Sentelle ("Can a Judge Be a Mason?" August 1988) were appropriate to the Senator's duty of preventing someone who harbors racial prejudices from sitting on the federal bench. That is one of the things we elect and pay him to do. If Sen. Leahy was under the impression that Freemasonry is a racist organization, it points to a need for us to be more energetic in educating the public about our true ideals and purposes. I am not the first to point out that this is an area where we can do better.

Sen. Leahy is not an enemy of Masonry. He is an enemy of racial bigotry, and in this particular belief, at least, deserves the support of every Mason. Masonry is not a racist organization. It is true that there are black Masons. It is also true that there are Masons who are racial bigots.

This is not an occasion for complacency and self-congratulation. It is a time for a serious, soul-searching look at Masonic philosophy and practice. Public officials, the general public, and the candidates we hope to attract will judge us by our actions.

John Bollard, 32°  
Montpelier, Vt.

## Morgan Incident

Your articles ("Morgan Incident" and "Anti-Masonic Party," August 1988) were very interesting.

Aside from the Morgan incident, why was the general public so anti-Masonic? What were the members of those days doing that so many people objected to? Are we doing the same things today?

I have read many articles on the subject, but no answers to my questions have appeared.

Ralph T. Carlson, 32°  
Woodstock, Conn.

What, if anything, happened to Colonel David Miller, the publisher in the Morgan incident? It would seem he was equally culpable. Or was he used to "set up" Morgan?

Elwood P. Schollenberger, 32°  
Springfield, Pa.

If Morgan was not a Mason, how and by what means did he gain admission and become active in the Masonic lodge of Batavia, N.Y.?

If he was a true and lawful Mason, how did such an alleged character pass

the examining committee when and where he applied for membership.

If Morgan was not a Mason and was permitted to be active in the Batavia, N.Y. lodge by the members, I can see their dismay and extreme concern when Morgan announced that he was going to publish an exposé on Masonic ritual. The question which remains unanswered is by what means did Morgan really meet his death?

For no good reason Masonry has always been in a very vulnerable position and defenseless against unsavory characters, who have no conscience and will resort to any tactics to get what they call even.

I. David Sankey, 32°  
Punxsutawney, Pa.

Your article states that in 1928 the New York Anti-Masons elected Martin Van Buren as their governor. The year "1928" is apparently a misprint since Martin Van Buren was born December 5, 1782 and was President of the United States from 1837-1841.

Also it was stated that in "1928" the National Republicans chose Richard Rush to be Adams' running mate.

Ray E. Sells, 32°  
Brownsburg, Ind.

**Editor's note:** Ooops! Misprints in both articles attempted to push the incidents into the 20th century.

## Oblong square

As an engineer, I always enjoy articles which highlight the scientific aspects of Masonry. ("Geometrical Oblong Square," August 1988.)

The article asks the question: "What is the ratio of length to base?" The answer can easily be determined by using the Pythagorean Theorem. If we assume that the square has the length of 1, the triangle formed by points BCD form one of the classical types of triangles having the sides 1, 1, square root of 2 (1.414). If we rotate the diagonal of the square (BD) along the dotted line, the new side now takes on the value of the diagonal: 1.414. If we construct a new triangle with these dimensions, the figure now has the ratio of 1:1.414.

A variation of the oblong square which also can be constructed using the ancient implements is the Golden Rectangle.

Rather than using the diagonal of a unit square to form the new side of the rectangle, one side of the square is bisected (points E and F). The line EF is then drawn forming a rectangle having

sides of  $\frac{1}{2}$  and 1. A diagonal CF is struck forming a triangle having sides of  $\frac{1}{2}$ , 1, 1.11 (using the Pythagorean Theorem again). Intuitively we know the diagonal will have a value less than 1.414 because the square is divided in half. If we swing this diagonal CF down and form the line FG, the rectangle thus formed takes on the length  $1.11 + \frac{1}{2} = 1.618$  (AG). Thus the Golden Rectangle has the ratio of 1:1.618. This figure, which was adapted architecturally by the Greeks, uses a ratio which occurs frequently in nature.

H. Robert Schroeder, 32°  
Trenton, N.J.

The article by the late James R. Case refers to a formula given to him by Charles R. Underhill, who seems to have stumbled on the system of international paper sizes. This German DIN system goes back to the 1920's, later accepted by the International Standards Organization, then much later by the British Standards Institution.

The ratio of the two sides is 1 to the square root of 2 or  $y = \text{the square root of } 2x$ , but the advantage is that a sheet cut to this formula can be folded whilst retaining the same ratio. It starts with a square metre of 841 x 1189mm called "A" followed by "O" which means no fold. Each fold adds a number and this letter is written on a sheet of A4 paper which has been folded four times.

It all began with the Egyptians and Greeks, with the 3-4-5 triangle and the theorem of Pythagoras but Europe was slow to catch on. I wonder when the USA will recognize the benefits of these international sizes.

As to the so-called "geometrical oblong square," I doubt if such a figure ever existed. The word "oblong" from Middle English taken from Latin means longer than broad, not necessarily confined to rectangles.

B. P. Hutton, Editor  
Masonic Square  
Surrey, England

I am not going to speak to the viability of "Oblong", rather to some possible meanings of the word.

While I am not a mathematician, rather a practicing engineer, it seems to me that three interpretations of the word bear mentioning. First of all Brother Underhill's description will not work as I understand him. If we "Erect those diagonals coincident with lines AB and DC..." we will have to either do it at

*Continued on next page*



## OUR READERS RESPOND

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the same time or in the same place as AB and DC. If he means start at B and C with diagonals the same length as AB and DC, that won't do either as the diagonals will then be the same length as BC. I am not sure what he means.

Case 1: The Bible. In Kings, the description of Solomon's Temple would tend to indicate that the ratio of length to base should be 2:1.

Case 2: Mathematics defines an oblong square as one in which the sides differ in length by an integer; such as 2:1, 5:4, 244:243.

Case 3: This case is the so called Golden Rectangle. Here the ratio is approximately 1.618034 and is formed by taking the quotient of any two adjacent members of the Fibonacci Series (see Leonardo of Pisa; 12th century). That series runs 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, etc., where the next member of the series is the sum of the previous two members. The larger the numbers involved in the quotient, the closer one will approach the actual

Golden Rectangle ratio. This can also be expressed as the Extreme and Mean Ratio.

Using Bro. Underhill's drawing: if one makes AD = 21 inches, then AB = 21 inches, and AB extended becomes 34 inches, and the ratio is 34:21.

Philip B. Shuman, 32°  
Kingshill, Virgin Islands

### Presidential honors

I believe that the actions of the Grand Lodge of the District of Columbia and both jurisdictions of the Scottish Rite ("President Honored by Masonic Leaders," May 1988) came very near breaching the ancient Masonic proscription against political activity by Masonic institutions. I feel that it would have been better to have undertaken such action, assuming it should have been done at all, after he had left office and returned to private life. President Reagan is not a constitutional monarch who is separated from political activity; indeed, he is the supreme political figure in his own party, if not the nation, and for Masonic institutions such as Grand

Lodges and the Scottish Rite to endorse him by making him a member without benefit of the time-honored procedures of petitioning and degree work, is to make what is implicitly a political judgment. The fact that the word "honorary" is appended to the grant of membership does not lessen the enormity of what is, to my mind, a dangerous precedent!

Are Scottish Rite Masons henceforth to understand that this high honor is reserved only for conservative Republican Presidents, or can we expect it to be also extended to future liberal Democrats who might be elected to the White House? Perhaps the Scottish Rite can extend the same honor to former President Jimmy Carter sometime in the near future in order to show even-handedness in this matter of honoring political figures. Can we expect this gesture of Masonic esteem to flow to a future President Dukakis or to a future President Jesse Jackson (a Prince Hall Mason)? Perhaps it is time for this ill-considered action to be reexamined by the supreme Masonic authorities who conceived it.

John M. Hilliard, 32°  
Astoria, N.Y.

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# Footnotes\*

**\*Fumigation.** If you have ever (*cough! cough!*) sat next to a cigar smoker (*cough! cough!*) and wished you had a bucket of water (*cough! cough!*) to douse the fire, (*cough! cough!*) then you should make sure you are not passing through the town of (*cough! cough!*) South Woodstock, Ct., when Putnam Lodge No. 46 is holding its annual (*cough! cough!*) "fumigation." (*gasp!*)

The 187-year-old tradition dates back to the founding of the lodge in 1801. Some say the annual "smoke-out" was designed to kill any bugs living in the rugs or curtains within the Masonic Temple.

The annual meeting takes place on a Saturday beginning with a business meeting in the morning and a traditional luncheon fare of oyster stew. A free-will offering at the luncheon is donated to a Masonic charity.

The afternoon session is where the "real" work begins. As the lodge proceeds to the election of officers, the gathering of anywhere from 50 to 100 hearty souls light up their cigars. According to an article by Carl G. Ek, 32°, in the *Connecticut Square and Compasses* magazine, the attendance seems to improve each year. "Today, a back door, properly tyled, is left open to allow the smoke to escape (the local fire department is warned in advance should this be reported by passerby). Initially, however, the lodge was only declared properly fumigated when the Worshipful Master in the East could no longer discern the features of the Senior Warden in the West..."

The 1988 fumigation is set for December 17. Non-smokers beware!

**\*Florida gatherings.** For many years Florida has been a winter retreat for quite a number of 33° members from the Northern Jurisdiction. There have been several attempts to form 33° fellowship groups for lun-

cheons. Currently the most active group meets in the Bradenton area. The contact is Ill.° Walter C. (Bud) Fisher, 33°, 6815 7th Ave., W, Village Green Villas, Bradenton, FL 34209. (813-794-1729). The group is interested in reaching 33° members sojourning or permanently residing in that area.

**\*Hanged or hung?** We get many invitations and announcements in the office during the course of a year, but one that crossed our desk recently aroused our curiosity. It was an invitation to a hanging! We've heard of roasts, but a "hanging" sounded a bit severe. The victim was Stanton L. Kurzman, 32°, a member of the Valley of Boston and president of Garden City Travel Services, Inc. Brother Kurzman arranges many of the Supreme Council-sponsored travel programs for Scottish Rite members and their families.

The site was the Boston campus of the University of Massachusetts, where Brother Kurzman had served on the board of trustees and had received an honorary doctorate.

The dignitaries at the gathering provided the "roast" but forgot to bring the rope, so the only thing to be hung was a portrait.

**\*Flying eagle.** Another hanging took place recently. This one, however, was a bronze double-headed eagle. The hefty metal emblem had been in storage for many, many years prior to the Supreme Council headquarters move from the Statler Office Building in Boston to the Lexington location. It had not been on display at either location. It now has a home at the Scottish Rite building of the Valley of South Bend, Ind., and was dedicated during the Valley's Spring Reunion.

**\*Aging research.** In 1968, the Scottish Rite Valley of Indianapolis initiated

a program to develop studies in aging and particularly to support studies in osteoporosis. The research program is conducted through the Indiana University Medical Center.

The Valley began by giving \$25,000 in the name of all Master Masons in Indiana to further this type of study. Each year the amount has been increased so that the total now exceeds \$750,000.

The first studies were initiated to learn about patterns of bone loss with aging. The Scottish Rite grant helped purchase equipment to measure bone mass. Studies were then initiated on the role of the natural menopause and its effect on bone loss. Additional studies have been undertaken to determine the genetic role played in determination of bone mass.

New studies are being developed at the Indiana Masonic Home which will focus on the pathogenesis of hip fractures. According to Dr. C. Conrad Johnston, Jr., Professor of Medicine at Indiana University, the goal in this study is to develop data that will allow an intervention to reduce the frequency of falls and fractures. "Over the last 20 years, the contributions from the Scottish Rite to Indiana University School of Medicine have been most valuable in developing research in an important disease that effects many elderly individuals," Dr. Johnston said. "The grant from the Scottish Rite has been particularly important as seed money to establish initial preliminary data which can then be used to support applications to the National Institute of Health for ongoing support."

We commend the Valley of Indianapolis for taking the initiative to pursue a major charitable endeavor.



RICHARD H. CURTIS, 33°  
Editor



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