

# THE NORTHERN LIGHT

Vol. 16 No. 3 JUNE 1985

A WINDOW FOR FREEMASONRY



## In the Thick of the Action



STANLEY F. MAXWELL, 33<sup>rd</sup>

As Freemasons, it is easy for us to take our fraternity for granted. All of us take pride in our Masonic heritage because many of our nation's leaders have been among our members.

But we can't continually look to the past. Of course, we derive a certain amount of confidence and strength from the knowledge of the role the fraternity has played in the lives of those who have contributed so much to the growth and development of our country. It is a mistake, however, to simply take refuge in the past. At some point, we have to look at both the present and the future.

During World War II, the British Ambassador to Greece sent a cable to Prime Minister Winston Churchill—"I feel like I'm sitting on the top of a volcano," said the Ambassador. And Churchill stingingly wired back, "And where did you expect to be sitting in times like these?"

Now is no time for us to be talking about "the good old days" or the way things used to be. We're in the thick of the action and that's exactly where we belong as Masons.

We talk about "Symbolic Freemasonry" because we use symbols to remind us of our duties and obligations. But there's more to it than that.

Each and every one of us as Masons are symbols ourselves. We stand for something important. If you have ever wondered why you are a Mason, let me suggest what being a Mason symbolizes:

- *Being a Mason means you believe in possibilities.* A man has the potential of becoming more than he is at any one moment. There are no "lids" on a man's life.

- *Being a Mason means there is nothing more important than character.* No matter who we are, we have to make some fundamental

choices in life. Masons stand for the fact that a man's character is his most prized possession.

- *Being a Mason means you are the glue that helps to hold society together.* Freedom is only possible where there is integrity, honesty, and trust. Without these qualities, society falls into turmoil and disruption. By fostering the principles of Freemasonry, we are making a significant contribution to the American society.

- *Being a Mason means you have a commitment to be concerned.* It is time we recognize that in order to be a Mason you must be involved. We are problem solvers. Just look at our charitable efforts. We're right in the center of the action. We take it upon ourselves to bring a helping hand to those in need.

- *Finally, being a Mason means that you and I are advocates of patriotism.* There's no question about our personal patriotism. But, as Masons, we have greater responsibility. We are *actively* patriotic. We want to make certain our nation's heritage is known and respected by all our citizens. That is why our Scottish Rite Masonic Museum of Our National Heritage is such an important project.

This is the time for us all to join in the "American Freedom Award" program to "turn the tide" in favor of the Scottish Rite Masonic Museum of Our National Heritage by providing for an adequate Endowment Fund.

As Masons, we are more than mere members of a great and grand fraternity. We make a difference in our world. We are symbols of what it means to be a man today. We are right where we belong—in the thick of the action.

*Stanley F. Maxwell*  
Sovereign Grand Commander

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Front  
Cover

The Scottish Rite Masonic Museum of Our National Heritage marked its 10th anniversary with a special program in the museum's auditorium. For highlights of the celebration and details of the huge anniversary cake that greeted the visitors, see the back cover. Cover design by Carolyn Rotondi.

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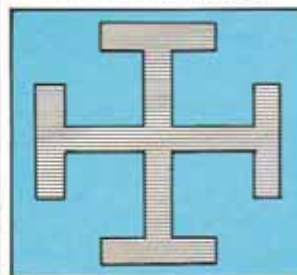
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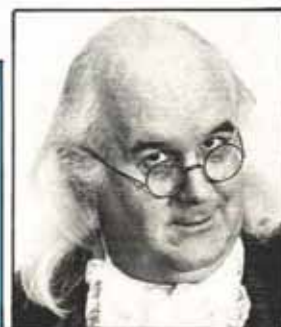


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# Looking at the World Through a Camera's Eye

By RICHARD H. CURTIS, 33°

New York cinematographer Irving Heitzner, 32°, has recorded on film some great moments of history, but his experiences in gathering clippings of those events are monumental when compared with what the average viewer sees on the screen.

Brother Heitzner, a member of the Scottish Rite Valley of New York City, has so many anecdotes relating to his decades of filming the news that he could fill several written volumes. In fact, he is currently in the process of putting his thoughts on paper with the hope of publishing a biographical record of his encounters with famous personalities throughout the world.

His fascination with the screen began in elementary school in the 1920's when he convinced the manager of a local motion picture theatre in New York City that he needed an errand boy. With his foot in the door, he learned to operate the projector, rewind film reels, inspect for broken sprockets, and repair the film.

Within a few years, he changed jobs to assist a professional portrait photographer. Here he learned to develop film.

After high school graduation he followed up a newspaper ad from a motion picture studio looking for a photographer with film processing experience, something he had already acquired. Heitzner was a younger man than they had intended to find, but they agreed to hire him for \$18 per week. Since the job was not very demanding, he would spend his spare time wandering around the studio offering help in any department. His enthusiasm and ambition was rewarded when he was promoted to an assistant cameraman.

The studio produced short subject feature films for Hollywood's Metro



Brother Heitzner traveled with Bob Hope from London to New York filming Mr. Hope watching a film in which he starred. The film was being shown for the first time as an in-flight movie.

Pictures and Goldwyn Pictures, which soon thereafter merged with Loew's Theatres to become Metro-Goldwyn-Mayer.

An opportunity to shift to Fox Film Corporation allowed him to learn more about camera angles, lighting, lenses, and filming techniques. Fox was happy with his progress and offered him an opportunity to relocate to the Hollywood studios. His father, an immigrant tailor, would not let his 19-year-old son loose, so he agreed to stay in New York.

He managed to find work at both Fox Movietone News and Paramount News. These companies would ship newsreels twice a week to movie theatres. Heitzner did mostly lab work, but occasionally he would rent a camera for \$10 and cover stories on speculation, filming such things as the reenactment of the Battle of Trenton or city parades.

During World War II, Heitzner worked with the U.S. Air Force as a civilian aerial cameraman. He recalls that despite his official credentials he

would frequently have to call on his boss, General Hap Arnold, to bail him out whenever he was locked up for filming things of a highly classified nature. Military police were only following orders that no filming be permitted even though Heitzner was authorized to do so. General Arnold finally took him to the FBI headquarters to clear up the matter once and for all.

Following the war he worked briefly for Warner Brothers before accepting an assignment as a newsreel cameraman for NBC News filming news events for John Cameron Swayze's Camel Caravan News show. After a month in the New York office, he was transferred to Washington, D.C., to cover the White House.

"I will never forget my first day at the White House," says Brother Heitzner. After receiving temporary credentials he was accompanied by an NBC news correspondent into the Oval Office to meet President Harry S. Truman.

"I never dreamed I would ever be in the Oval Office," he said. "Conse-

On a camera boom crane in a Warner Brothers studio, Heitzner shoots a feature film with Count Basie and his orchestra.



quently, I was so nervous after the introduction that my tongue wouldn't move and I was at a loss for words."

Noticing his nervous reaction, the President told him, "Calm down, young fella. I was more nervous than you when I first stepped into this room."

I thought he was a stand in, says Heitzner. "I couldn't believe he was the President."

A few months later when he was photographing Truman, the President noticed Heitzner's Masonic ring. Truman questioned him to find out how far he had progressed. When Heitzner told him he belonged only to the blue lodge, Truman insisted that he "go to college to get a few more degrees" and had an aide procure a Scottish Rite application.

Some time passed before Heitzner joined the Scottish Rite, but the President had not forgotten his initial comment. Later, noting Heitzner with a 32° ring, Truman remarked, "I see you've graduated."

One day Heitzner was sent by his NBC boss, Julian Goodman, to the Russian Embassy on 16th St., because word had been received that Joseph Stalin had died. Reporters and cameramen were gathering in front of the building awaiting news, but no one from the Embassy would come to the door. Reporters were becoming impatient. Many left, but Heitzner was told to remain. Among the anxious reporters remaining on the scene was the young Jacqueline Bouvier (later to become Mrs. John F. Kennedy), who was working for the *Washington Star* as an Enquirer Photographer.

Miss Bouvier's job was to get brief quotes or interviews and accompanying photos of reactions to the news. When nothing developed, she convinced Heitzner to let her take his picture standing in front of the building to prove to her boss that she was there that day to cover the event.

NBC policy did not allow its staff to be photographed or interviewed to avoid any statement that might reflect discredit on the company. Jackie assured Heitzner that it would not appear in print. He reluctantly consented.

As she was setting her camera she casually asked him what he thought about Stalin's death. Being weary from standing around all day, he commented jokingly, "He should have dropped dead long ago."

White House correspondent Merriam Smith met Heitzner the next morning, and in one of his rare moments of speaking to a cameraman, he told Heitzner, "You're a popular fellow today," and proceeded to show him the newspaper. There was the photo and the remark identifying him as a staff newsreel cameraman for NBC.

*Continued on page 7*



While on the staff for NBC-TV News, Heitzner covered the activities of the President at the White House. During the 1952 Presidential campaign he was assigned to the campaign of Dwight D. Eisenhower. To get a close-up of the candidate, he is shown here on the rear platform of the campaign train.

# Is Our World Coming to Its Senses?

By WILLIAM D. BROWN, 32<sup>nd</sup>

Ralph Waldo Emerson notes in his essay, "Spiritual Laws":

A little consideration of what takes place around us every day would show us that a higher law than our will regulates events; that your painful labors are unnecessary and fruitless; that only in our easy, simple, spontaneous action are we strong. Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right, and a perfect contentment.

Yet, we are left to wonder, how many people accept or act upon this advice in our day?

"Not many," would conclude the mother who sat in my office wondering if something were wrong with her in that she finds it so difficult to accept what appears to her to be the prevailing teenagers' and young adults' sexual and moral behavior of today. "Everybody's doing it," she quoted her own teen. Alas, ads do depict sensuous females cozying up to freshly shaven males. A hard-rock group's recent hit is "I Want a New Drug." How does this square with Emerson's noble thought?

It doesn't, but with the passing of each day, this hedonistic philosophy is

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## *Masonry finds itself on the cutting edge of this renewal*

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receding, with the world awash with what can only be termed a sign that it is coming to its senses.

For example, recent research suggests a shift back toward marriage as opposed to live-in arrangements. The move is away from drug and other substance abuses and in favor of natural highs brought on as a result of chemicals released by the brain following strenuous exercise. The 1984 Summer Olympics was but one more thrust in this direction, with its positive image and invitation to identity with participants so appealing to Americans of all ages.

But the new revolution with a clarion call to uplift values we might have thought would become relics as recent as only a decade ago, is being spawned on campuses. Do you recall in the 1970's when a fad of open dorm visitation was embraced by students who may not have known better and by administrators who should? Gone were days of controlled access at many colleges, with men and women free to visit in one another's rooms overnight. Embracing this credo proved you "were with it," satisfying a need not restricted to exuberant youth, but one applying to many adults, as well. There was nothing "old" about adults

who condoned such activity and initiative, was there?

Today on many of these same campuses, the demand is for a return to restricting open hours. And by whom? By the students themselves, who have rediscovered that sex is not a condiment to be sprinkled liberally on every course in life. Is this trend but further evidence of the truism, "The more things change, the more they stay the same"?

Just a few years ago, many were ready to write off marriage as a relic of the past. Chic and urbane young adults, it was argued, felt no need to make commitments to lifetime partners. This view was even encouraged by many authorities who felt such change contained lasting, if not ultimate, truth.

Today we repeatedly find disturbed single males and females in their mid-30's wondering where they were when the parade changed direction? The search is on for those they can relate to, who will accept them in bad, as well as good, times. More than one such adult has lamented while in therapy that he or she feels betrayed by past emphasis on self-gratification. With marital possibilities less promising each year, these adults approaching middle age turn to singles' bars, cruises, or any activity that offers the most vague promise of introducing them to other eligibles.

The problem? The harder they work at it the more elusive becomes their goal. Isn't this realization harmonious with Emerson's observation in "Spiritual Laws"? Doesn't it apply to so many of our self-inflicted problems of today?

A bright note concerning drug abuse is the abundant evidence that drug involvement is not being pursued by early adolescents as it once was. Peer pressure to use drugs is diminishing, probably due to education and the examples of teen models emphasizing the merits of remaining drug free. Michael Jack-



DR. WILLIAM D. BROWN, 32<sup>nd</sup>, is a member of the Scottish Rite Valley of the District of Columbia. A clinical psychologist, he is also a syndicated columnist (Families Under Stress) who writes frequently for Masonic publications.

son has had an impact here, especially with younger teens. This portends the pleasant probability of even less of a future problem with drugs in our culture.

It is true that much of today's advertising remains far removed from the cutting edge of these changes. Popular rock songs continue to extol the virtues of drugs. Manufacturers push products using ads devoid of good taste. Yet, even here, there are promising signs of our coming to our senses, notably in decisions such as that of William Coors, board chairman of the Adolf Coors Co. A proposed ad for college publications carried the words, "The best of the Rockies is yours," depicting a lissome

female in swimsuit with her bottom between two enlarged Coors bottlecaps. In killing the ad, Coors found it "tasteless," complementing his role as an industry leader who bemoaned the lack of ethics shown by his fellow brewers' advertising in collegiate publications.

There is evidence of a return to what is good and decent in society, and Masonry finds itself on the cutting edge of this renewal and change with our high expectations for virtuous living among men and women. Now we need to bind together with the support of others who hold similar views, realizing our numbers are far greater than we may have

been led to believe.

Let manufacturers know how you feel about tasteless ads. Talk to broadcast stations about bringing public pressure to bear, if they continue running objectionable material.

Above all, don't make the mistake of appearing to condone that which you do not. Remember at all times in your life and in your conversation, that you should give evidence of the excellence of your high calling as a member of the craft, of both its doctrines and of the institution of Masonry itself.

For what is good for society *is* good for the fraternity *and* good for you and me as well.

## IRVING HEITZNER

*Continued from page 5*

Heitzner nearly lost his job, yet that incident worked to his advantage during Jackie's years as First Lady. He would merely remind her of the Stalin episode, and she would dispense with protocol so that he could get a pictorial story.

Heitzner has had some great experiences with a number of Presidents and Presidential hopefuls. Most of them feared the motion picture filming, but they eventually learned to live with it, he says. With NBC, and later with ABC and CBS, he filmed Presidents Tru-

man, Eisenhower, Kennedy, Johnson, and Nixon.

While he was with CBS in 1961, he was recognized by the University of Missouri School of Journalism and the National Press Photographers Association in the annual newsfilm of the year competition for "outstanding and unusual motion picture film reporting" as a cameraman. He won second place for spot news and the special "sound on film" award for coverage of pro-Lumumba demonstrations in New York.

Now in his semiretirement he is involved as a producer, director, and cameraman for documentaries and movies of the week. Recently he has been asked by a foreign television station to organize a TV video news gathering agency to supply film coverage of news events. One assignment will include coverage of the 40th anniversary of the founding of the United Nations this fall.

In addition to his Scottish Rite membership he is also a member of Clermont-McKinley Lodge No. 840, New York City, and Kismet Shrine Temple. As a Shrine clown he dresses as "Chicken Little" to entertain children during parades and at parties. He says that watching kids react to Chicken Little antics is as thrilling to him as his moments of filming the stars.



Brother Heitzner, a member of the clown unit for Kismet Shrine Temple in New York City, finds great enjoyment today entertaining children in his "Chicken Little" costume.



## From Auto Racing . . .



Barney Oldfield, right, with cigar, congratulates driver Jimmy Murphy after Murphy won the international sweepstakes race that inaugurated the opening of the San Carlos Speedway in San Francisco, December 11, 1921. Murphy drove a Duesenberg. From the Charles E. Lemaître photo collection.

Start of the New York to Paris race, 1908, in New York City. The American entry, a Thomas "Flyer," was declared the winner. Shown is Monty Roberts, driver for the trans-United States leg of the race, and navigator Hans Hansen, noted Norwegian Arctic explorer. George Schuster became captain-driver at San Francisco and finished the race 136 days later. From the Lemaître photo collection.

America's love affair with the automobile is nearly a century old. After the first American auto race in 1895 over a snowbound 52-mile course in Chicago, interest in the automobile was phenomenal. Autos combined a new concept of human mobility with the spectacle of competition, speed, and roaring through great open spaces.

"In Search of Barney Oldfield: Auto Racing in America, 1895-1985," an exhibit of American racing auto art, cars, and memorabilia, opened in mid-May at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., and will remain on view through November 17.

"In Search of Barney Oldfield" offers a glimpse of the history of auto racing in America, utilizing historical and contemporary cars, paintings by noted automotive artists, photographs, sculptures, and other artifacts. Highlighting, through

art, the careers of early speed demons Barney Oldfield, Ralph DePalma, Eddie Rickenbacker, Ralph Mulford, Ray Harroun, Sig Haugdahl, Louis Chevrolet, and others, the exhibition recreates a sense of the early races, and the men and the cars that became part of the legends.

Berner Eli "Barney" Oldfield (d. 1946) participated in many facets of auto racing. Known for his track showmanship, he was suspended from racing almost as many times as he broke a record, valid or otherwise.

Paintings by automobile artists John Burgess, Peter Helck, Sandra Leitzinger, Robert Mittenmaier, and Randy Owens illustrate classic autos and scenes, and races such as the Vanderbilt Challenge Cup, the American Grand Prize, Indianapolis 500, Watkins Glen, and Sebring. Oldfield appears with other famous drivers in many of the paintings.

Another feature of the exhibit will be the seldom-seen Vanderbilt Challenge Cup, the 30-pound silver trophy created by Tiffany, on loan from the Smithsonian Institution. The Vanderbilt Challenge Cup race was organized in 1904 by socialite sportsman William K. Vanderbilt, Jr., as an international team event to stimulate development of the American auto industry. An annual race under the auspices of the American Automobile Association, it soon became a major social as well as automotive event.

Cars on display will include a 1911 Simplex "speed car"; a one-sixth scale miniature working model of a 1911 Simplex II Indianapolis racer; a Penske PC-9 Indy racer driven by Mario Andretti; and an Indy roadster driven by Don Davis in 1961, Bob Grimm in 1962 and 1963, and Bob Wente in 1964.

Dirt track race, Rockingham Park, Salem, N.H. (c. 1923). Ralph DePalma in car #8 about to pass Peter DePaolo. The grandstands were filled to capacity to witness two of America's most famous race drivers compete. From the Lemaitre photo collection.



Indianapolis race car, Penske PC-9 Cosworth Ford PFX, built by Roger Penske. A state-of-the-art Indy-type race car, driven by Mario Andretti in 1980 and by Bill Alsup in 1981. Andretti drove the car to victory in the 1980 Michigan Gould Grand Prix at an average speed of 167.5 mph. This car, lent by The Collings Foundation, is one of three at the exhibit.

## ... To Historic Wallpapers

"The first impression of a room depends upon the walls," wrote Candace Wheeler in 1903 *Principles of Home Decoration*. Today, wallpaper is again becoming fashionable after years of stark, painted white walls. *Off the Walls*, an exhibition of historic wallpaper made and used from 1700-1920, appears at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., through October 13.

Organized by the Society for the Preservation of New England Antiquities (SPNEA) in honor of its 75th anniversary and the museum's 10th, the exhibition chronicles the history of wallpaper in New England from the early block-printed designs on handmade paper imported by wealthy colonists to mass-produced, roller-printed papers available to the majority of Americans.

More than 150 samples from SPNEA's wallpaper collection provide an index to changing taste and technology from the colonial era to the early 20th century. Case studies show how wallpapers were chosen and used.

During the colonial period, block-printed designs on handmade papers

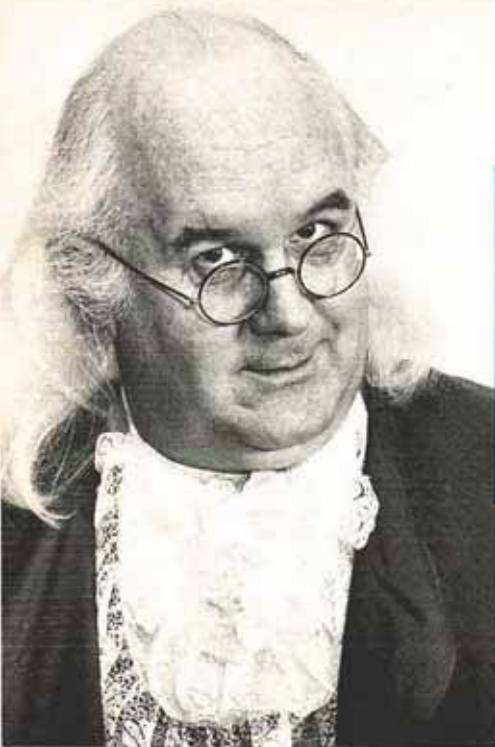
were expensive status symbols for the few wealthy colonists who could afford to import them from England. After the American Revolution, English papers remained popular, but new trade opportunities meant that French and Chinese wallpapers could also be imported.

Architectural evidence indicates that many American rooms were papered for the first time during the period 1780-1840. The introduction of machine-made continuous rolls of paper and roller printing during the 19th century affected the quality, design, and use of wallpapers. French designs continued to set the style during this period, but less expensive papers in a wide variety of designs became available for a growing consumer market.

During the 1870s and 1880s, wallpaper was an essential part of interior decoration.

A catalogue will be available in early autumn, including essays on wallpaper manufacturing in New England and entries on more than 250 wallpapers from SPNEA's collection, many of which are displayed in the exhibition.





BILL MEIKLE

## Ben Franklin Returns To 20th Century

By RICHARD H. CURTIS, 33\*

When Bill Meikle enters a classroom dressed in his 18th century Benjamin Franklin garb, students frequently treat him like "one of the boys."

"Hi, Benjie," they might say.

This shocked Bill when he first started on his Franklin tour. He found that students had an incredible familiarity with Franklin and did not regard him as one of the heroes of the American Revolution.

Meikle is on assignment at the Scottish Rite Masonic Museum of Our National Heritage as a resident actor portraying Franklin as an elder statesman. His role complements the current Franklin exhibit. He appears frequently at the museum and has been visiting Massachusetts schools through a state grant.

In the classroom, he first introduces himself as Bill Meikle and asks the class to join him in making a play. He tells them to close their eyes and when

they open them they will find themselves living in the year 1789. From that point on, he ignores the present and becomes only Franklin. "Some kids try to bring me into the 20th century," he says, "but I don't budge."

If a student asks him what he thinks about the fluorescent lights in the room, he merely responds by telling the student that the room is only lit by the sunlight coming through the windows. When they ask, "When did you die?" he tells them, "I'm not dead. Pinch me. Does that feel like a dead man?"

Most people remember Franklin only for his kite flying and printing press. Few realize the scope of Franklin's knowledge and the effect he had on the people of the 18th century.

In 1789, Franklin was a renowned senior citizen who was highly respect-

ed, says Meikle. "Unfortunately he was almost forgotten by the 19th century myth makers who wrote most of the heroic tales that are still with us today."

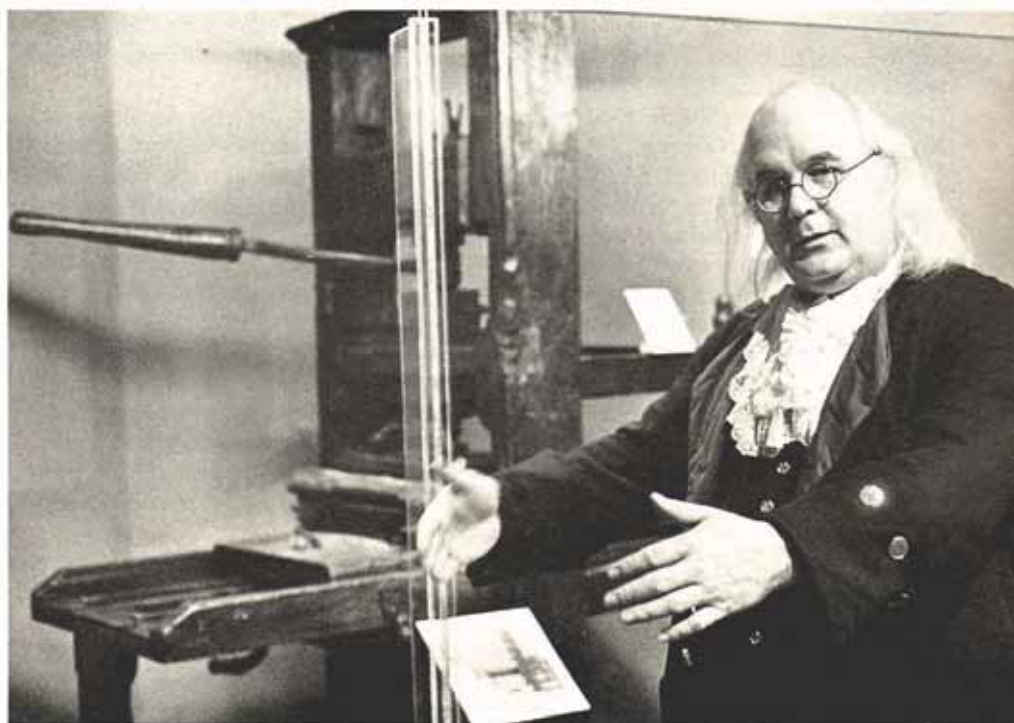
Bill treats his character like a puppet. "I can use him as a remarkable teaching tool, which is much more effective than giving a lecture."

He likes to see a class respond with questions. Sometimes high school students are slow to react. When he finds a slow audience he is known to switch to a dozing Franklin until he gets a response. It works, he says. They wake him up and pump him with questions.

Some of the questions are simple ones. Do you have toothbrushes? Why do you wear those long stockings? Where's your kite?

Before long he is leading the students

Ben Franklin's printing press on display in the Franklin gallery becomes a subject of discussion for Bill Meikle.



into a discussion on the reason for the revolution. The class comes up with answers such as the stamp act. He points to the period of enlightenment that developed in the 18th century.

Earlier generations had asked only "who?", he tells them. "If you were born a slave, you lived your life as a slave and you died as a slave. Nothing changed."

"As we get to the 18th century people begin to ask 'why?', and we see the world beginning to change. Meikle then goes into a discussion of the dynamics of change.

"Do you think the constitution is a new idea?" he asks.

"Of course it is," says the class in their 18th century role-playing.

"I'll let you in on a secret," says Franklin, and then proceeds to explain how the founding fathers borrowed some of the ideas from the indians.

The class listens intently as a child would listen to a grandfather telling stories of the good old days, and students gain an understanding of Franklin's world as history comes alive for them.

Meikle's fascination with Franklin is relatively new, yet his theatrical ambitions go back a number of years. Following high school he had thought about the ministry and entered seminary for a few years. It was rewarding, he says, but it left him with too many unanswered questions. After three years of military service in Korea, he went off to Antioch College as a theatre major. At college he took part in the productions because he was asked to, but he really preferred working back stage.

From 1963-74 he went about the country working with community theatres that wanted to professionalize. He was the first to win an internship in

community theatre development and management. Eventually he returned to New England.

Four years ago an agent sent him to do a film, "Fire in America," for the National Fire Prevention Association. The brief segment called for him to play Franklin talking about the first volunteer fire company. He hadn't thought much about his appearance until he saw the finished film. "That was me?" he asked.

This episode sparked his interest in Franklin. As he read more about the character, he collected some interesting facts.

For his local church he recreated an 18th-century church service. For the sermon he used Franklin's own words. Franklin would not have preached a sermon from a pulpit, says Meikle, because he was not a public speaker. But he was a religious man. In fact, he wrote his own version of the Book of Common Prayer using words he could understand.

As the Franklin exhibit at the museum was going through the planning stages, Meikle became a natural. Working with the museum staff he prepared a videotape for viewing in the gallery. In the tape, Meikle appears as Franklin using only Franklin's words. Since March he has been performing for adult groups as well as classrooms.

Meikle has been working on a one-man play that will be "word specific." It will take quite a bit of research, he says, but I hope to use the words and expressions as Franklin would have said it.

"Franklin was a very witty man. *Poor Richard's Almanack* is a great source for much of it."

That project at the moment, however, is temporarily on hold. His current schedule has him visiting classrooms five days a week, and that is equivalent, he says, to performing two full length plays a day.

Meikle finds that Ben Franklin does not seem to garner the same respect that his fellow patriot seems to have today.



# Valleys Urged to Plan Family Life Week Programs

Program kits for the 1985 Family Life Week celebration were mailed to all Scottish Rite Valleys in May to prepare for the fifth annual observance on Nov. 24-30.

There are two important parts to Family Life Week. Many of the activities will, of course, be directed to Scottish Rite Masons and their families, but a special effort should be made to make the general public aware of Family Life Week.

Sovereign Grand Commander Stanley F. Maxwell has urged Valley officers to prepare now by appointing a full committee. One person cannot handle the program effectively.



The planning kits sent to Valleys include sample proclamations appropriate for use by mayors, governors,

and other public officials; sample news stories; pre-recorded tapes with three 30-second announcement slides, and drop-in ads for local newspapers.

Also included in the kit is a list of program ideas, many of which have been extremely successful in Valleys throughout the Jurisdiction. Some Valleys have selected a "Masonic Family of the Year." Others have run poster contests and essay contests for students. Church services, pancake breakfasts, family night dinners, and family entertainment programs have been used by many Valleys.

Encourage your Valley to plan now for a successful 1985 observance.



In 1901 the M.G. Lilley Company of Columbus, Ohio, distributed a print, "The Light of Masonry." The artist's name is not known today, but the colorful print shows the artist's knowledge of Masonic symbolism.

The Lilley Company was formed in 1865 to publish Odd Fellows papers and later added a Masonic publication. When readers requested sources for lodge paraphernalia, the company expanded in scope to include fraternal regalia. The business grew rapidly, and at one point employed more than 1,000 people. During the depression in the 1930's, the company merged with Henderson-Ames of Kalamazoo, Mich., to become known as Lilley-Ames. The once bustling company eventually faded from the scene.

It is not known how many of the 1901 prints are still in existence, but one copy is in the hands of Brother W.C. Doyle of Louisville, Ky. He inherited it from his grandfather, William E. Doyle of Noxubee County, Mississippi. Many of his friends enjoyed the print and asked where copies could be obtained. To answer the demand, W.C. Doyle had a replica made. As president and general manager of Cablescan Publications, Inc., Louisville, he had a ready source for printing the 19" x 26" Masonic charts.

The print shown at the right can be personalized with a Mason's Masonic record. Also available is a collector's edition without the personalized lines.

The cost of the color prints are \$30 each, plus a shipping and handling charge of \$3. Orders should be sent directly to Cablescan Publications, Larchmont Bldg., 1512 Crums Lane, Louisville, Ky. 40216. The Scottish Rite Masonic Museum of Our National Heritage will benefit from each order that mentions *The Northern Light*.



IN A NOOK WITH A BOOK

# 'Freemasonry In American History'

Reviewed by ALPHONSE CERZA, 33°

FREEMASONRY IN AMERICAN HISTORY, by Allen E. Roberts. Published in 1985 by Macoy Publishing & Masonic Supply Co., Inc., P.O. Box 9759, Richmond, Va. 23228. 448 pp. \$21.50.

Most general history books rarely mention Freemasonry and the Masonic membership of the men described, and Masonic history books rarely mention matters of general history. As a result, both types of books do not tell a unified story of what is taking place. Although this matter has been recognized for years by Masonic students, no one took the time to remedy the situation until Brother Allen E. Roberts, 32°, some years ago decided to undertake the enormous job of gathering the information needed for such a book and organizing it. This book is the result of his work which has resulted into 30 chapters and 17 illustrations telling the story of the old world, how Freemasons came to America, how lodges were formed, and ending with the formation of the Grand Lodge of Alaska as well as the formation of the Grand Lodge of Spain. Americans located at the military bases in Spain for years had met informally as clubs and may have had some influence of what took place around the year 1882.

This book starts with observation that the beginning of Freemasonry is hidden in the mists of time because of poor record keeping and inadequate preservation of records by members of the craft. It is stated that this may have been partly due to the fact that Masons erroneously believe that the craft is a "secret society." Brief mention is made of the numerous theories advanced on this subject in general terms and there is no mention that it is generally believed today that Freemasonry evolved from the building lodges of the Middle Ages. The oldest extant Masonic literary item, the Regius Poem, is described briefly, as is the first exposure of the Masonic ritual, Prichard's *Masonry Dissected*, and Anderson's *Constitutions*. The second chapter brings us to the start of the Craft in America by a brief presentation of the known facts about some of the early Masons.

The third chapter presents the start of organized Freemasonry in America with the appointment of Daniel Coxe as a Provincial Grand Master but who did nothing to form lodges. The fourth chapter presents the work of Boston's Henry Price, after he was appointed a Provincial Grand Master. From this point on, step by step, we are presented with a brief description of what is taking place Masonically in the Colonies and later in the states. The period leading to and during the War of Independence is covered in detail and many of the patriots who



were Masons are described. Many readers may be disappointed with the absence of the "fairy tales" about the Boston Tea Party being planned in a Masonic lodge and executed by its members, that all of Washington's Generals were Masons, and similar unwarranted exaggerations. It would have been well if he had mentioned the fact that these items were not stated because they are not true.

Chapter 21 is devoted to the anti-Masonic period resulting from the disappearance of William Morgan, and the decline of the movement after the defeat of the Anti-Masonic Party in the election of 1832. With the westward movement in full swing Freemasonry spread everywhere as new areas in the country were settled. Briefly covered is the War of the 1860's and the period of reconstruction. World War I was to change many things, and it had its influence on Freemasonry. The economic depression of the 1930's is also covered. One chapter is devoted to World War II and the valiant effort of Freemasonry in maintaining Centers everywhere to serve the members of the armed forces. It is explained how title to Masonic property in Panama was assured when the Panama Treaty was being considered by the American Congress.

This book has many interesting tidbits such as how Washington, D.C., was planned and how Masons worked at it. It is noted that Lincoln defeated two Masons in his quest for the office of President. Included here and there are biographical sketches of Masons making valuable contributions to American history.

## OTHER MASONIC BOOKS OF INTEREST

*Stonehenge: An Ancient Masonic Temple*, by Russell A. Hermer. There are about two dozen theories on how Freemasonry originated. One of the obscure theories is that it originated at Stonehenge, the mysterious stone formations in England. This book represents a great deal of work by the author as well as considerable imagination and ingenuity linking the stones to the craft, but is a good presentation of the theory. There is no evidence advanced to support the theory except claimed similarities. Available at \$17.45 a copy from Macoy Masonic Publishing Co., P.O. Box 9759, Richmond, Va. 23228.

*Masonic Trials and Privileged Communications*, by Judge Newell A. Lamb, 33°. An excellent explanation of an important subject by a Past Master of Indiana. Available at \$1.54 a copy from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

# Variations of the Cross As Masonic Symbols

By RUSSELL H. ANTHONY, 32<sup>nd</sup>

Man's roots can be traced back through the ancient cliff dwellers and beyond. From that distant past, up to and including today, the cross has always been a symbol of life. Just how and why it became such a symbol has never been explained.

The swastika, the logo of the National Socialist (Nazi) Party of Germany prior to and during World War II, was a symbol of terrorism, anarchy, and oppression in the eyes of the rest of the world. The Nazi party was completely responsible for the suppression of all of Masonry in Germany during that dreadful era. Certainly no such logo as the swastika could have any symbolic Masonic meaning today.

Such has not always been the case, however, according to Masonic writer Thomas Carr. In his essay, "The Swastika," found in the *Lodge of Research* No. 2429, Transactions, 1911-12, Carr shows that the swastika was once the symbol of the Supreme Architect of the Universe among Operative Masons. Such Masonic rhetoric may have been accepted in the early 1900's, but it is doubtful that it would be accepted today.

Just how any form of the cross came into being is a subject for debate. Many

and varied reasons have been given as to why early man concluded it to be a symbol of life and, more recently, of eternal life. Perhaps the four points of the cross represent the earth, air, fire, and water, or the earth, sun, moon, and stars, etc.

Regardless of why or where early man got it or what it meant to him, the cross has been life's symbol to all of mankind from its earliest beginnings.



PASSION

The cross upon which Jesus suffered crucifixion is the most common form used symbolically in Masonry today. It is often referred to as the Passion or Christian Cross. The Passion Cross is sometimes modified by having rays emanating from the point of intersection of the limbs. The rays issuing from the Passion Cross in this manner are called *rayonnant*. The logo or insignia denoting the Commander of a Commandery of Knights Templar of the American York Rite is such a cross.

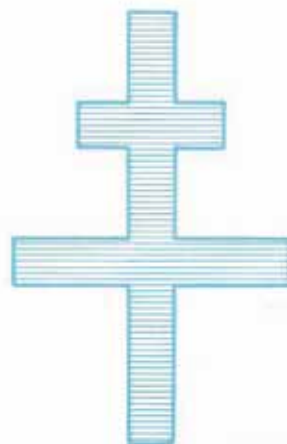
The Cross of Salem (more commonly called the Triple Cross) is one that is formed by an upright piece crossed by three other pieces with the upper and lower being equal in length but both being shorter than the middle cross piece. This is the cross of the Pope and is referred to as the Pontifical Cross when used in this manner. A variation of the Salem Cross is used as



SALEM

the logo or insignia of the Sovereign Grand Commander of the Scottish Rite Supreme Councils as well as for the Grand Master and the Past Grand Masters of the Grand Encampment of Knight Templars of the York Rite.

The Patriarchal Cross is made of an upright piece crossed twice, with the upper cross piece being shorter than the lower. Symbolically like the Salem Cross, it is used by both the Roman Catholic Church and the Masonic fraternity. It is so named because it is borne by the Patriarch of the Roman Catholic Church. In York Rite Masonry



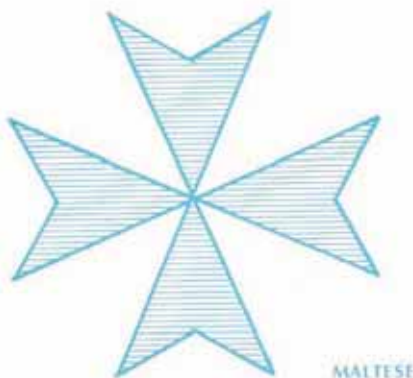
PATRIARCHAL



DR. RUSSELL H. ANTHONY, 32<sup>nd</sup>, is a member of the Scottish Rite Valley of Cedar Rapids, Iowa.

the Patriarchal Cross is the badge of office of the officers of the Grand Encampment of Knights Templars. In Scottish Rite Masonry it identifies all brothers who are possessors of the 33°.

The Maltese Cross is one of the most beautiful. It is a cross with the cross pieces having eight points in a perfect geometrical arrangement in that each extremity is notched with deep equal angles. Dating back to the Crusades, it was worn by the Knights of Malta. In York Rite Masonry it is symbolically worn by bearers of that degree and the eight points refer symbolically to the eight beatitudes.



MALTESE

As was mentioned earlier, the Swastika is considered by many to be a cross or precursor of a cross. It is a form of the ancient Greek Cross with the ends of the arms bent at right angles, all in the same direction. The swastika has no place in symbolic Masonry today.



TAU

The Tau Cross is simply a cross in the form of the letter "T". The "T" was the last letter of the ancient Hebrew alphabet and its figure was "x" or "+" and eventually it became the Roman "T", which is the form we see the Tau Cross in today. Masonically it has very little symbolic significance except as a badge of Royal Arch Masonry.



ANK

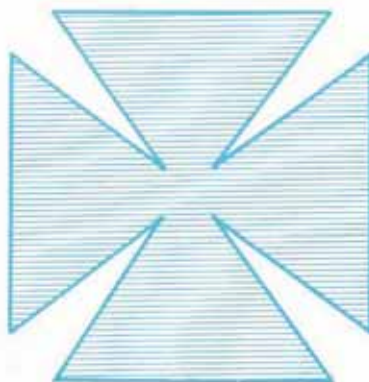
The Ank Cross of Egypt is called the "Crux Ansata" in Latin and signifies a cross with a handle. This is formed by placing an oval shape on a Tau Cross. The Ank Cross is used in some degrees of Masonry to a limited extent. It was most significant to the ancient Egyptians and is found in many places on tombs and monuments in the hands of their deities. It was used as a scepter by these ancients and as a symbol of life. It was supposed to symbolize the Lord of the Dead that never die.



ST. ANDREW'S

St. Andrew's Cross is in the form of the letter "X" and is said to be the form of the cross that St. Andrew suffered martyrdom upon. It is an emblem of the 29°, "Knight of St. Andrew."

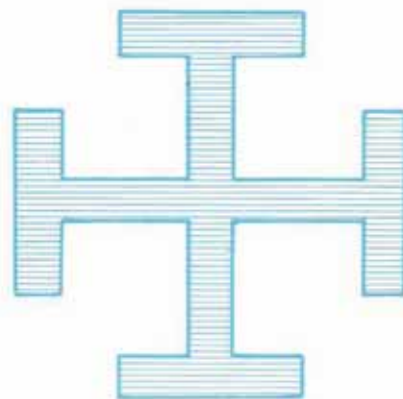
The Templar Cross differs from the Maltese Cross in that it doesn't have the deep angles in its limbs. In 1146, Pope Eugenius III requested that the



TEMPLAR

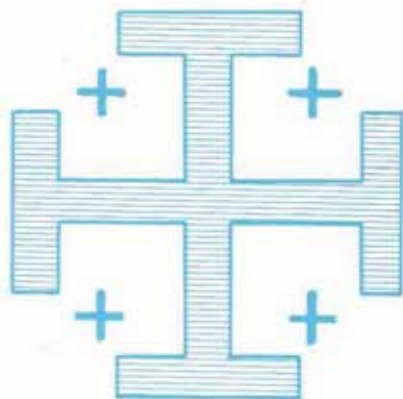
Templars and Hospitalers wear this cross on their breast during the Crusades. Masonically, the Templar Cross is that depicted in the Charter of Transmission of the Order of the Temple.

The Teutonic Cross is so named because it was worn by the Teutonic Knights. It is a simple cross with cross pieces at the ends of each of the four limbs. It identifies a 32° Mason and appears as part of an insignia of the Scottish Rite.



TEUTONIC

The Jerusalem Cross is a Greek or Teutonic Cross between four small crosslets. It was adopted as a coat of arms by the kingdom of Jerusalem and is considered a symbol of the Holy Land. The four small crosslets symbolize the four nail wounds of Jesus in His hands and feet. The large cross depicts His death for the world to which the four limbs point. Masonically this cross is the jewel of the Knights of the Holy Sepulchre.



JERUSALEM

With the many beautiful forms that the cross takes, it seems only natural that so many are used as symbols, jewels or badges in Masonry. It is one of the oldest symbols of life, eternal life, and humanity; therefore it is fitting that the Masonic fraternity make use of it in its teachings and ritual.

# Research Society's Light Continues to Glow Brightly

By ALLEN E. ROBERTS, 32°

Research concerning Freemasonry has always been a neglected subject. Attempts had been made early in this century to bring together men interested in exploring the vast depths of the craft. Most were doomed to be short-lived.

On October 1, 1928, a handful of Masonic writers and researchers met to try to determine why research organizations such as the National Masonic Research Society of Anamosa, Iowa, failed. It had been an excellent organization. It was founded by George L. Schoonover of Iowa, who would become "The Father of The Masonic Service Association." It brought into prominence such immortals as Dr. Joseph Fort Newton, Newton R. Parvin (Iowa's Grand Secretary), Louis Block, Roscoe Pound, Robert I. Clegg, and Harry L. Haywood. And there were many others.

That Society was the topic of discussion among the handful of writers who met in 1928. Although thousands of Masons throughout the country found *The Builder* extremely interesting and informative, the Society was on the way out. It was able to struggle along for two more years before its great work came to an abrupt end. Why?



The reasons were many and varied. But it was evident that Masonic writers had to band together if they were to be useful to the craft. There had to be a unity of purpose, protection, and a means of sharing their knowledge if the Freemasons of the country were to be the beneficiaries. So, the Philalethes Society was born.

After much deliberation the founders selected "The Philalethes Society" as the name. This is pronounced *fill a* (as in a-bate) *lay thees*, with the accent on the third syllable. They reasoned that from the moment a man is initiated into Freemasonry he is charged to seek more and more light—and with light comes truth. In Greek, they believed, *Philo* and *alethes*, freely interpreted, stood for "love of truth." Isn't that what all Freemasons want—truth?

The members of The Philalethes Society were few during its first 50 years. Until 1946 its publications consisted of newsletters and informal correspondence. In 1946 *The Philalethes* magazine began publication. Gradually

the membership grew, but it wasn't until after its 50th year that its numbers began to increase dramatically. Although the growth has remained steady its membership is nowhere nearly as large as it should be. The main reason for this lack of growth was the reluctance of its leaders to "advertise."

The sole purpose of this Research Society for a number of years was to act as a clearing house for Masonic knowledge. It exchanged ideas, researched problems confronting Freemasonry, and passed these along to the Masonic world. It still does. But about 25 years ago it added to its purpose for existence. It met in Washington, D.C., each February and conducted a Masonic workshop for all who attended the meetings of the Allied Masonic Bodies. For many these workshops were the highlight of the weekend meetings.

Six years ago the workshop was replaced with an Assembly and Feast bringing the Society in line with our ancient Brethren. This has proven successful, but the workshops have been missed. Beginning in February 1986, the workshop will be back, along with the Assembly and Feast.

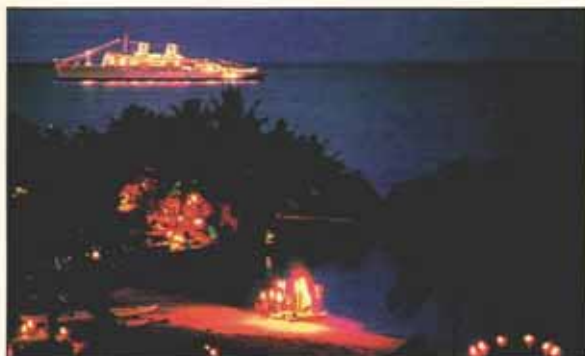
Membership in The Philalethes Society consists of Master Masons belonging to lodges whose Grand Lodges are recognized by every regular Grand Lodge in the world. It is international in scope and always has been. A maximum of 40 Fellows are elected from the membership. It is governed by a Board of Directors. In addition to the annual meeting others may be held at the call of the president. This year, for the first time, a semiannual meeting of the society will be held outside of Washington. It will take place in Dallas, Texas, on October 5.

Chapters of the Society are now an important part of the whole. The chap-

*Continued on page 18*



ALLEN E. ROBERTS, 32°, is president of the Philalethes Society. He is also a noted speaker, film producer, management consultant and author of many Masonic books.



## Our 7 Night Itinerary — OCTOBER 12-19, 1985

DAY	PORT OF CALL	ARRIVE	DEPART
Sat	Honolulu, Oahu		9:15 pm
Sun	Molokai Lanai, Kahoolawe	—Cruising—	
Mon	Kahului, Maui	7:00 am	6:00 pm
Tue	Hilo, Hawaii	8:00 am	11:00 pm
Wed	Kona, Hawaii	12:30 pm	7:30 pm
Thu	Nawiliwili, Kauai	9:45 am	
Fri	Nawiliwili, Kauai		5:00 pm
Sat	Honolulu, Oahu	7:00 am	

CAT. E — Deluxe Outside Cabin:	\$2499	per person
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## PHILALETHERS

Continued from page 16

ters now in existence have proven they have been needed. They are doing an excellent job for Freemasonry in their localities. Their members are producing valuable research papers. The Society's goal is to have chapters in every state and every province in Canada, as well as in many countries.

*The Philalethes* magazine, edited by Jerry Marsengill who also edits *The Royal Arch Mason*, is one of the best in the Masonic world. It, like *The Northern Light*, has been the recipient of a Freedom's Foundation award for excellence. It is published six times a year and is filled with timeless Masonic material. This material is being continually indexed by one of its Fellows. Its contributors consist of well-known Masonic writers, but it also encourages the talented beginner.

A scholarship fund is being created to assist students of journalism. Medals of excellence in civic and Masonic activities will be awarded to those deserving of recognition.

Among the membership advantages in The Philalethes Society are these:

- Six editions yearly of *The Philalethes* magazine
- Fellowship in a Chapter of The Philalethes Society
- An opportunity to win the Certificate of Literature or Honorary Mention
- Participation in the Annual Assembly and Feast
- Correspond with like-minded Master Masons throughout the world
- Find an open door to more light in Masonry
- Help select recipients for scholarships
- Eligible for Medal of Excellence
- Development of leadership abilities to the fullest
- Up-to-date information about what is happening in the Masonic world
- Association with dedicated Freemasons internationally

Perhaps the most important feature to come from membership is the opportunity for self-expression. This covers many areas, not the least of which is in speaking and writing. Getting involved

with a local chapter can bring out latent leadership qualities. In reality, there is no limit to the heights a Member of the Philalethes Society can reach. And this will benefit every other branch of Freemasonry.

The Philalethes Society has become a vital force within the broad arena of Freemasonry. It extends an invitation to every Master Mason to join its march in the search for more light, truth and justice.

## Here's How You Can Join The Philalethes Society

Membership in the Philalethes Society is open to all Master Masons who are interested in broadening their knowledge of the fraternity. Life membership is available for \$150. Regular membership (including the joining fee) is \$15. After January 1, the life membership will increase to \$200, and the annual dues will increase to \$15 (plus the \$5 joining fee).

In addition to your name and address, you should supply your date of birth, the name and location of your blue lodge, and the date you were raised a Master Mason.

Send this information, along with your check, to: Executive Secretary, The Philalethes Society, Drawer 70, Highland Springs, VA 23075.

## 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.

(GERMANY) + (LOCAL) - (LONGER)

+ (ENTERING) - (GRANITE) + (BUTTER)

- (RENT) + (ARMOR) - (CAMEL) +

(NEGLECTFUL) - (RETURN) + (LEMON)

- (FOG) - (COUNTY) - (ALL) =

□ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: CONSISTORY

# Footnotes\*

**\*Presidential salute.** President Ronald Reagan sent greetings from the White House in recognition of the 10th anniversary of the Museum of Our National Heritage. The letter was read at the anniversary program in April. President Reagan commended the Scottish Rite Masons of the Northern Masonic Jurisdiction for their efforts in preserving the American Heritage.

**\*Special Olympics.** Once again the Grand Lodge of Ohio is encouraging its members to sponsor participants in the Special Olympics. Last year Masonic contributions of more than \$30,000 allowed 1,075 people to participate. In addition to individual support, blue lodges and Scottish Rite Valleys are also contributing.

The Special Olympics is a worldwide program of athletic training and competition for the mentally handicapped. Masonic support helps to finance the young athlete's travels to Columbus for the Ohio Summer Games.

**\*One family.** The Scottish Rite Valley of Bangor, Maine, got a boost in its membership in the recent class when the Dorman family presented itself for the degrees. Brent, Jeffrey, Gary, Roland, and John are all blood brothers from Corinna, Maine, and chose to join together in the Scottish Rite.

**\*Scout leader.** Elwood M. McAllister, 32°, a member of the Valley of Williamsport, Pa., has been named to head the international division of the Boy Scouts of America.

Formerly assistant national director of operations for the BSA, he now will act as liaison to the World Organization of the Scout Movement and the 118 Scout associations around the world.

Brother McAllister was active in Scouting as a youth in Northumberland, Pa., and in adult volunteer capacities before joining the organization's professional

staff in 1949. He was employed by Scout councils in Pennsylvania and Virginia and was an area director responsible for supervising 24 local Scout councils in upstate New York.

He joined the national staff in 1974, serving successively as national director of the membership/relationships division, director of the council services division, and assistant national director for operations.

**\*20-gallon donor.** The members of the Scottish Rite Valley of Eau Claire, Wisconsin, are proud of their Sovereign Prince. Herbert L. Sering, 32°, has donated more than 20 gallons of blood during the past 40 years and now at the age of 60 hopes to reach his goal of 25 gallons during the next six years.

Brother Sering received several pints of blood during World War II and decided to return the favor. His 20-gallon contribution translates into 160 pints of blood.

"If I can give seven pints during each of the next six years, I will reach my goal of 25 gallons," says Sering, "and I won't stop then if I don't have to." After age 66, blood donors need a doctor's permission.

**\*Fraternal collecting.** For ten years the Scottish Rite Museum at Lexington

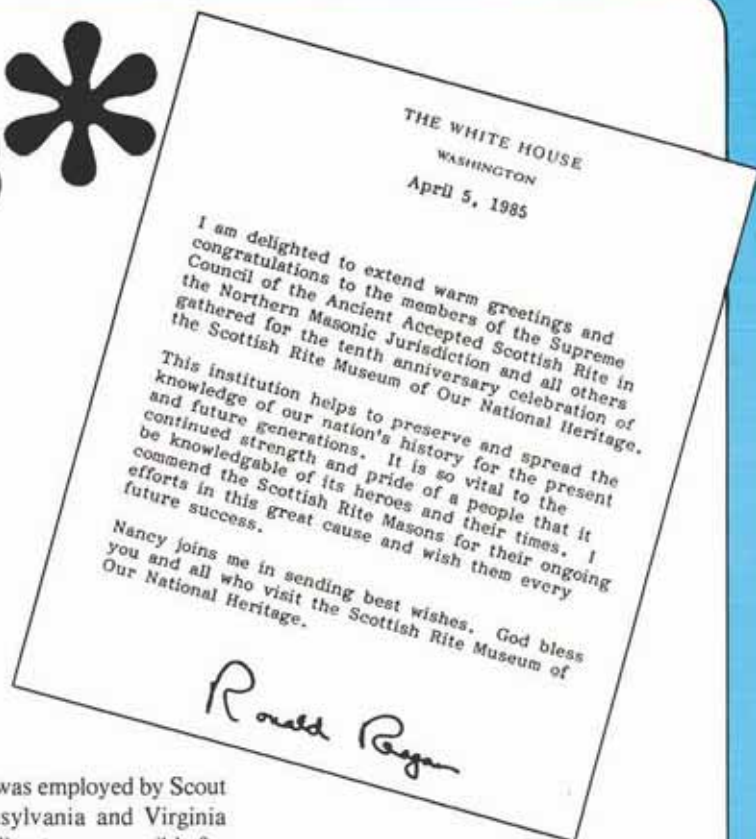
has been actively collecting material associated with Masonry. What has developed is an expanded collection that includes a wide range of fraternal societies. The museum's growing collection has become a unique resource and is the subject of a 10th anniversary exhibit, "Fraternally Yours: A Decade of Collecting."

The exhibition opens on June 23 and will run through January 12. The museum's collection documents the history of many organizations, both thriving and defunct, and attempts to place each group in its historical context.

Museum curator Barbara Franco will begin a two-part series in the September issue of *The Northern Light* charting the development of the various organizations and showing their relationship to Masonry. She will also prepare a catalogue later this year to accompany the exhibit.



RICHARD H. CURTIS, 33°  
Editor



THE WHITE HOUSE  
WASHINGTON  
April 5, 1985

I am delighted to extend warm greetings and congratulations to the members of the Supreme Council of the Ancient Accepted Scottish Rite in the Northern Masonic Jurisdiction and all others gathered for the tenth anniversary celebration of the Scottish Rite Museum of Our National Heritage.

This institution helps to preserve and spread the knowledge of our nation's history for the present and future generations. It is so vital to the continued strength and pride of a people that it be knowledgeable of its heroes and their times. I commend the Scottish Rite Masons for their ongoing efforts in this great cause and wish them every future success.

Nancy joins me in sending best wishes. God bless you and all who visit the Scottish Rite Museum of Our National Heritage.

Ronald Reagan

## Museum Celebrates

The Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass., celebrated its 10th anniversary in April with a special program to commemorate the event. The Lexington Bicentennial Band provided the music. The major address was delivered by U.S. Representative Samuel S. Stratton, 33°, Congressman from the 23rd district in New York. He was introduced by Ill.° Francis G. Paul, 33°, Lieutenant Grand Commander of The Supreme Council. Other remarks were delivered by Dr. James Morton Smith, Senior Fellow of the Institute of Early American History and Culture, and Dr. Clement M. Silvestro, 33°, museum director, Ill.°. Brother Paul announced the recipients of the Legion of Freedom awards for major contributions to the growth of the museum. Details of the awards and a list of the recipients will appear in the next issue. At the conclusion of the ceremony visitors and guests shared in the cutting of a large 40" x 30" cake depicting the museum. The cake was baked by Montilio's of Quincy, Mass., a baker who has supplied cakes for all Presidents since John F. Kennedy as well as Queen Elizabeth on her visit to Boston.



(Top) U.S. Rep. Samuel S. Stratton, 33°, Congressman from New York, addressed the gathering for the 10th anniversary program. (Right) Ben Franklin cut the anniversary cake under the watchful eye of Dr. Clement M. Silvestro, 33°, and Ill.° Francis G. Paul, 33°.

