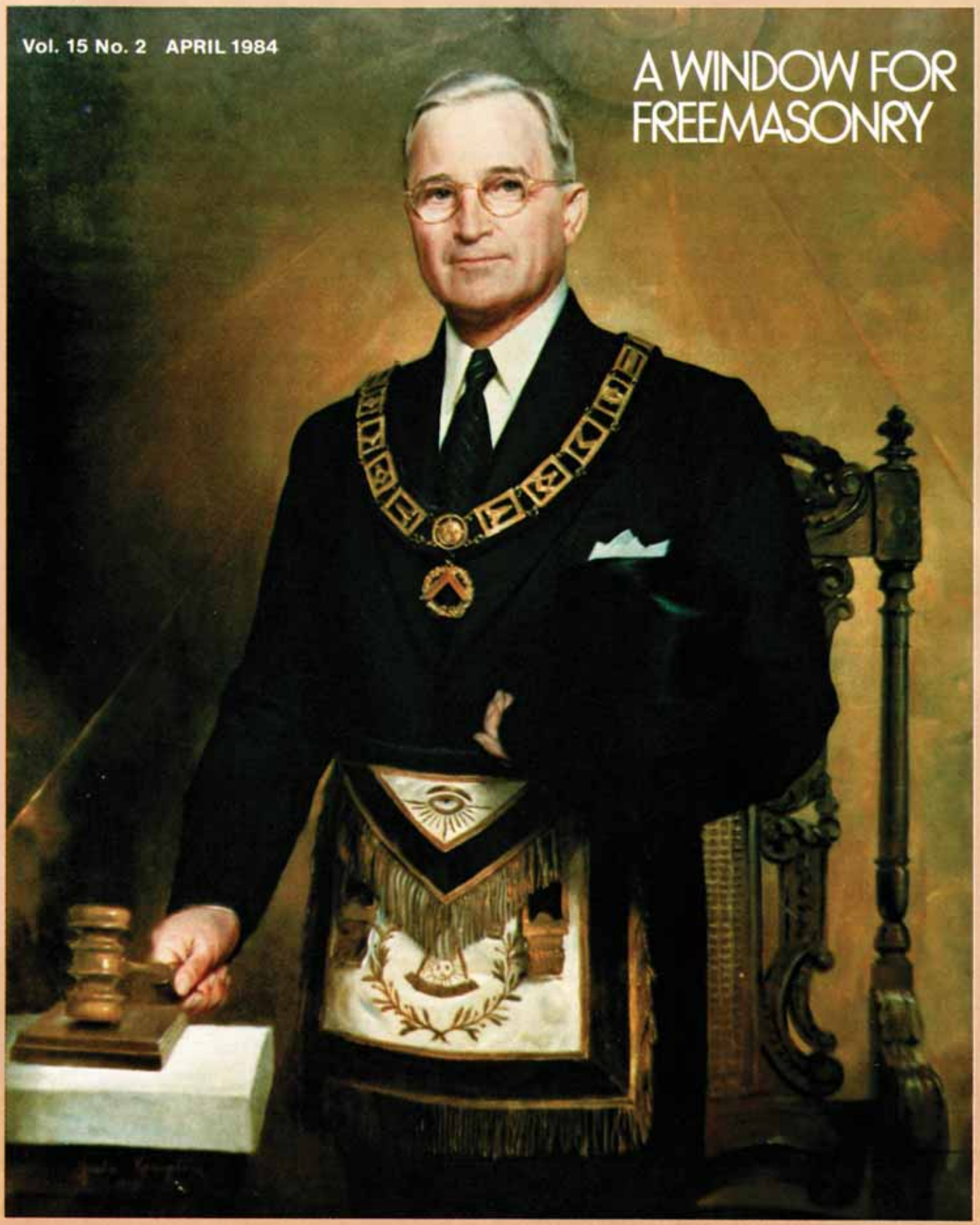
THE NORTHERN LIGHT

Vol. 15 No. 2 APRIL 1984

A WINDOW FOR FREEMASONRY



FROM THE SOVEREIGN GRAND COMMANDER

Are You Ready To Take the Test?

STANLEY F. MAXWELL, 33°

There was a time when going to school meant taking tests. Some of us can still remember the daily spelling tests. Then, there were penmanship tests. And, who can forget the geography tests. I think I can still do a pretty good job on state capitals.

Who was the seventh President of the United States? The nineteenth? I guess all of us have to admit that over the years some facts seem to fade from memory.

At the same time, the idea of being tested seems to have disappeared, too. And, that's too bad. In order to reach our potential, we need to discover just where we stand. That's the purpose of taking tests.

I have a feeling that many of the problems in our society today are the direct result of people never having to really test themselves. Youngsters seem to slide through school and adults move through life never really knowing if they measure up.

Not long ago, the president of a successful company was asked what it took to get to the top. His answer is interesting *and* right on target. "The same thing it took to get started—a sense of urgency about getting things done."

Some people seem to think that luck plays a major role in the lives of successful people. Others think that it's necessary to be smarter than the other fellow.

Not so.

Whether it is on the job, serving on a committee, or helping with a project, the real test is having a sense of *urgency*—getting things done.

As Masons, we could use a little more of that "do-it-now" attitude. It is Prof. John K. Galbraith who says, "Meetings are indispensable when you don't want to do anything.

Too often it seems that we go through life with our foot on the brake. If we are to meet the challenges of today, it's time we regain a sense of urgency and not be afraid to move forward.

I can still remember a young man saying that he was glad to have finished school because he would not have to face all the tests. Well, the biggest test of life is laid down in front of us every morning: Are you going to make things move today?

That's the real test.

Stanley F. Maxwell

Sovereign Grand Commander

THE NORTHERN LIGHT is published five times a year in January, April, June, September, and November, as the official publication of the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, United States of America. Printed in U.S.A.

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Non-member subscription rate:
$2 for 1 year, $5 for 3 years
Additional $1 per year outside U.S. domestic mail limits.

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Northern Masonic Jurisdiction, U.S.A.

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Of the 14 Presidents of the United States who have been Masons, Harry S. Truman was perhaps the most active member of the craft. As we mark the 100th anniversary of his birth on May 8, let's take a look at his Masonic record. See page 10.

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He Sowed the Seeds So All May Reap the Harvest

Past Sovereign Grand Commander George Adelbert Newbury, 33°, died on March 5, following several months of failing health. This tribute has been compiled from an unpublished biography recently prepared by Ill.˙. Louis L. Williams, 33°, and from *A Law Firm and a City*, a history of Hodgson, Russ, Andrews, Woods & Goodyear and its predecessor firms, published in 1981.

As one looks back over the life of Ill.˙. George A. Newbury, 33°, there are many lessons to be learned. But all go back to one source, character. In the course of his career he faced great challenges, and had great opportunities. That he made the most of these opportunities and successfully met the challenges was the result of good preparation, and of a desire to use his abilities to best serve his fellow men.

His rural background in Ripley, N.Y., brought invaluable assets to a young growing boy. Farm work was hard but it paid net dividends in strength and good health. It taught self-reliance. It was a distinctive way of life, and it built character, integrity, and manhood.

In 1922, George married Laura Hildred, a high school classmate who passed away in 1924, shortly after the birth of their son, George Hildred Newbury. In 1931, he married Eleanor Louise Murray who also predeceased him. He is survived by his son, three grandchildren, and two great grandchildren.

From the time he first learned to read, George started talking to his mother about becoming a lawyer. While both parents encouraged him, college seemed a very remote financial possibility. But George thrived on challenges.

Embarking for Ithaca to enroll in Cornell University in September 1913, he had the mere fortune of $240 to enter upon his pre-legal career.

Arriving in Ithaca, he carried his bag up the hill from the trolley line to save the 5¢ fare. While enroute he saw a window sign offering a room in exchange for janitorial services, and promptly got the job. A few blocks further was a sign offering meals for a dishwashing job, and that, too, was taken. The one set-back on that first day of College was the $100 check he had to write for his matriculations fee, representing, as it did, almost the whole summer's work on the farm. But the die was cast, and he had embarked upon his legal career—a career that was to lead he knew not where, and to heights of which he had not dreamed.

Just weeks before George was to receive his law degree from Cornell in 1917, he rushed off to join the Navy.

From law to banking. Upon his release in 1919 he entered the Ottaway and Munson law office in Westfield and was admitted to the bar the following year.

In 1924 he was encouraged to move to Buffalo to join the prestigious law firm of Locke, Babcock, Adams & Hollister, which dated back to 1821. Two of the firm's lawyers, Millard Fillmore and Grover Cleveland, had served as President of the United States.

Initially George was assigned a table in the library and given routine assignments. Less than a month after he joined the firm, he got a break. A bank officer from a client, the Fidelity Trust Company, walked into the office looking for an immediate answer to a legal question. It was lunch hour, and only George was there. So the bank officer posed the question. He must have been impressed with the answer, because all the bank officers began to seek out George's advice. It was not long before the bank president asked that George be assigned to handle all the bank's legal work.

Soon thereafter he was also doing legal work for the Manufacturers & Traders Bank. For the rest of his career as a practicing lawyer, he was involved exclusively in bank and corporate work and later, upon the enactment of the Wagner Act, with labor law. He was involved with the 1926 merger of Fidelity Trust and M & T Bank to form Manufacturers & Traders Trust Company.

In 1938, George became a general partner and the law firm's name was changed to Babcock, Hollister, Brown & Newbury. In succeeding years, other changes took place and the name became Babcock, Newbury & Russ in 1943.

It came as a shock in 1945 when the bank directors asked George to join the bank full time as executive vice president. He was faced with a difficult decision but chose to make the move.

In 1954 he became president of the bank and remained in that capacity until his retirement nine years later at the age of 67. Although the mandatory retirement age was 65, he had been asked to remain for special reasons.

He had been appointed in 1959 to the New York State Banking Board by then Gov. Nelson D. Rockefeller. He was also vice president of the New York State Bankers Association, and slated to become its president a year later.

Both of the offices were considered real feathers in the bank's cap and were cogent reasons why George should continue as the bank president. He agreed to serve until the completion of his term with the State Bankers.

However, the break was not complete. The bank furnished him with a suite of offices on an upper floor and insisted he keep his personal secretary, Dorothy Carpenter. He thus remained

in a consultant capacity with the bank and as Counsel for his old law firm, which had become Hodgson, Russ, Andrews, Woods and Goodyear.

Community concern. While all of the years in Buffalo were filled to the brim with law or banking duties, there was still time to fulfill his duties as a loyal and caring citizen of the community. Both the law firm and the bank were imbued with the spirit of community service, and urged their partners and officers to participate. George needed no urging.

A staunch Presbyterian, he gave unstintingly of his time to the Westminster Presbyterian Parish, with which he immeditely affiliated upon entering the practice in Buffalo. He served successively as deacon, elder, chairman of the finance committee, chairman of the board of trustees, and elder-for-life.

Vitally interested in education, he held many positions of honor and labor in that field. But most important of all to George was his commitment to Cornell University, from which he had graduated in 1919, receiving his degree in law shortly after his return from the Navy. Warmly devoted to the welfare of his alma mater, he served as trustee from 1950-60 and then as trustee emeritus; was a presidential councillor; a member of the Law School Council, and for three years was chairman of the Cornell Fund—charged with the duty of raising $90 million—a campaign which achieved outstanding success.

George was vitally interested in all branches of charity, especially when it affected the poor and unfortunate. This resulted in his acting as chairman of the Children's Aid Society and the Society for the Prevention of Cruelty to Children from 1942-49; as chairman of the advisory board of the Salvation Army for six years, receiving their "Other" Award in 1978; as both president and campaign chairman of the Community Chest in 1951-52, and as a director of The Boy Scouts of America. For this latter service he was given the Boy Scouts' highest award, the Silver Beaver. The Legal Aid Society also received the benefit of his service for 18 years as a director.

Health care. Service in the hospital field was a natural result of his overall interest in every phase of the health program then available. Thus it followed that he served as director or trustee of the Buffalo General Hospital for 23 years; and on the advisory board of the Children's Hospital, and the Kenmore Mercy Hospital. This work with the various hospitals was recognized by the American Hospital Association when they gave him national recognition with their Justin Ford Kimball Award. His hospital connections led to an area where George performed another one of his financial miracles.

What is now the Blue Cross plan was first organized for the Buffalo area in 1936. The conception was sound, but the early years were experimental ones, and nearly caused Buffalo hospitals to close their doors.

George was called in to work out a solution. The Buffalo operation became one of the most successful in the U.S. and served as a model for others all over the country. George was president from 1944-55 and chairman of the board until 1967. His success in Buffalo led to his election as vice president of the national association, Health Service, Inc.

Rainbow Bridge. Back in the mid-19th century, a wooden bridge had been built across the Niagara River below the Falls. This linked the United States and Canada until the bridge burned. The first substantial iron bridge cross the chasm was the Honeymoon Bridge constructed in 1898. With the advent of the automobile and a steady increase in traffic, a new bridge became necessary, and so the Peace Bridge was built in 1927 by the International Railway Company which operated the street railways in Buffalo, as well as Niagara Falls, Canada, and Niagara Falls, N.Y.

The economy was strong when the bridge was built and opened, but the Depression brought financial disaster to the operations of the bridge, and the bonds issued for its construction went into default. To stave off disaster, a Buffalonian named Nesbet Grammer, a tycoon in the grain and elevator business, was asked to take over. He agreed on conditions that George Newbury would be his legal counsel. With George's help, the Buffalo & Fort Erie Public Bridge Company that had first been incorporated to hold the bridge, was merged into a newly created Buffalo & Fort Erie Public Bridge Authority, which George had conceived and persuaded the legislature to confirm.

When the Honeymoon Bridge was built in 1898, the engineers believed they had thought of everything. But Nature is not always predictable. In 1938, an ice jam inching down the river eight feet higher than ever before swept over the abutments holding up the bridge and destroyed it.

George was given the assignment to get a new bridge built at once. But it wasn't all that easy. The old Honeymoon Bridge was owned by the International Railway Company, which also claimed the rights to build a new bridge. An attempt to get an act through the legislature authorizing the new bridge was stymied by the clout which the Railway Company was able to muster to defeat the project. But George had not exhausted all his avenues of approach.

Fortunately the law firm in Canada which was also cooperating on the project was McQueston and Welby of Hamilton, Ontario. McQueston had been Minister of Highways in the Province of Ontario. Burt Welby was a close friend of George and later became Grand Secretary of the Supreme Council, 33°, ofCanada. Working together, they conceived the plan of bypassing the state legislature and setting up a Niagara Falls Bridge Commission by an Act of Congress, to be accompanied by a similar Act and Commission through the Dominion Parliament in Ottawa, Ontario. This they proceeded to work on, and in due course the new Commission was authorized to proceed.

A modern bridge with a 950 foot span of hingeless steel trusses was designed and built and was opened to traffic in 1941.

To avoid years of litigation, which could have tied up the project indefinitely, the International Railway Company was paid $600,000 for their franchise rights and for the bridge-heads and approaches already in place.

While all this was going on, World War II was fast approaching, and the Bridge Commission, an international body, feared that the funds they had raised might be indefinitely tied up as a result. To avoid any such contingency, the $4 million on hand, and available for construction, was deposited in safety deposit boxes in cash in Manufacturers & Traders Trust, and paid out as needed. Thus was The Rainbow Bridge conceived, planned, and built, and George carried the laboring oar as attorney for the United States portion of the Niagara Falls Bridge Commisson.

Public television. George Newbury looked upon one achievement in the field of education with utmost satis-

Continued on next page

Continued from previous page

faction. The year was 1954, when George had just taken over the presidency of the bank.

The New York State Board of Regents had been trying to get the state to sponsor public television, which was then in its infancy, but both the state legislature and the governor had turned them down. So they decided to appeal to the public to undertake it on its own.

George was drafted to spearhead the move. Although he remonstrated that he knew nothing of television, he was intrigued by the idea that it should and could become a tremendous tool for the education of the public.

A new corporation, WNED-TV, was born, yet no one could imagine raising a half million dollars to launch such an experiment in this newly conceived and untried field. A brilliant idea flashed through George's mind when he read in the local newspaper that Columbia Broadcasting System was abandoning a UHF station in Buffalo.

George convinced CBS to transfer to the new corporation the tower, antenna, most of the equipment, and the lease on the concrete building housing the station. He then proceeded personally to solicit substantial pledges from corporations and individuals to assure the necessary start-up funds.

During all this time, he was working on another element—acceptance by the public. He met with the Boards of Education in Buffalo and surrounding communities, outlining the possibilities and their need to install the necessary receiving equipment in the classrooms. The overall key to success was the selection of teachers to institute the programs. The results were phenomenal from the start.

At the 25th anniversary celebration in 1979, WNED-TV presented a citation to George which read:

> "In every community, as in institutions about to be born, there comes a time when committees turn to one person and say, 'Please get the job done.'... The first station of its kind (in the nation) was less than one year old....You worked your own special brand of magic....Truly you are the 'Father' of WNED-TV."

Masonic challenge. Masonry presents a great challenge, and this challenge was what appealed to George Newbury when he entered the portals of Masonry in Summit Lodge No. 219, Westfield, in 1920. He had barely received his third degree when he was made an officer of the lodge.

George went on to serve as Junior Warden before he departed Westfield for Buffalo in 1924. This prevented him from becoming Master, an office he was never able to assume.

Challenged and enthused by Masonry, in the years he practiced in Buffalo he joined the Scottish and York Rite bodies and the Shrine. Other memberships through the years included the Royal Order of Scotland; Royal Order of Jesters; Grotto; National Sojourners, and Society of Blue Friars.

He took an active interest in the Order of DeMolay, where he served as Executive Officer for the former jurisdiction of Western New York. While in that post he completely restaffed the jurisdiction's advisory forces and revamped its organizational structure along lines that still guide New York DeMolay today. He later became Executive Officer of the consolidated statewide New York jurisdiction.

As an Active Member of the International Supreme Council, Order of DeMolay, he continually provided encouragement and support and was instrumental in the founding of the International DeMolay Congress.

But his principal area of service after his move to Buffalo was in the Scottish Rite bodies of his adopted city. There he joined in 1926 and presided over Palmoni Lodge of Perfection in 1931 and Buffalo Consistory from 1936-39.

The 33° was conferred on him in Cincinnati in 1940, and in 1947 the Supreme Council elevated him to Active Membership, also at a meeting in Cincinnati.

Here his Masonic career began to unfold as his unique talents and his field for service became widened. He was elected Grand Treasurer General, 1948-1952; Deputy for New York, 1953-1965; Grand Minister of State, 1954-1960, and Grand Lieutenant Commander, 1960-65.

Leading the Rite. On the evening of September 30, 1965, the Supreme Council had just conferred the 33°, with Sovereign Grand Commander George E. Bushnell presiding. Commander Bushnell, who had served in that office since 1954, had gone back to his room in the hotel in Cleveland, when he passed away suddenly from a seizure.

As Grand Lieutenant Commander, George Newbury was thrust into the office to close the Supreme Council the next morning, and to carry on the work from that time forward. Always prepared for the next step, George rose to the emergency. He was officially elected to the post of Sovereign Grand Commander in 1966, and reelected in 1969 and 1972, serving for 10 years.

Into this new task, George threw himself with his accustomed vigor. He had been away from his official duties as president of the bank for three years, but had been busier than ever, not only within the Scottish Rite, but in the many charitable enterprises to which he devoted so much of his time.

The offices of the Supreme Council needed revitalizing, so Commander Newbury's immediate task was to update the methods. In this he was to ably assisted by a new Executive Secretary, Stanley F. Maxwell, who had been recruited from the business world by Grand Secretary General Herbert N. Faulkner for that specific task. The fresh and dynamic leadership of the new Commander became immediately apparent.

Need for space. For many years the headquarters office of the Supreme Council had been in the Statler Office Building in downtown Boston.

The original and special charter granted by the Massachusetts legislature to the Supreme Council specified that the official home of the Supreme Council should be in Boston and any thought of removing from Boston was tantamount to treason.

But space at the Statler Building was limited and the rental constantly rising. There was no room for a growing library, which was already assuming unwieldly proportions. Even the office space was insufficient for the few employees on the staff. When the files and other items which Commander Bushnell had used in Detroit were moved into the Boston office, the space overflowed. It was then that Commander Newbury thought it was time for a change, and authorized Executive Secretary Maxwell to look for another possible site.

The whole of Boston and its environs were canvassed. Several possible sites were suggested and briefly considered, but none seemed to offer all the desir-

able advantages, until a site in Lexington was suggested, and at once all who saw or heard of it became enthused.

The 12.5-acre site contained a beautiful old mansion, a smaller home, and a large carriage house and garage. An adjacent 9.5 acres provided a commanding view of Lexington's Massachusetts Ave. The original intent was to purchase also the smaller 9.5 acres, and build a new headquarters office there, but examination showed that the old mansion could be easily adapted for use as offices, with ample temporary storage in the other buildings.

The charter was amended by the legislature approving the official home as Lexington rather than Boston.

The new headquarters mansion was occupied in December, 1968. The 9.5-acre site became available in 1970. The new headquarters was soon bursting at the seams, principally because it was being also used as a library and museum. The entire third floor was filled with books. Half the first floor was filled with museum pieces, and something had to be done. From this need arose a brilliant idea.

> George Newbury possessed a unique ability to capture the imagination of men. So vivid were his dreams and so persuasive were his words that others could see the possibilities and march to the cadence of his thoughts. Always his mind was set upon lifting mankind a little higher.
>
> Whatever he set out to accomplish, he achieved with a relentless devotion. When he was ready to move forward, nothing would dare stand in his way.
>
> Unlike so many others who are fearful and dwell upon the possible problems, George Newbury always carried in his heart possibilities for reaching higher. Perhaps it was this quality that drew men to him.
>
> Wherever he walked down through the years, his hands have touched many stones. In every case, let it be noted that the corners are square. Each one is hewn to perfection. In every way, the building is strong and sound and utterly magnificent.
>
> — From a eulogy delivered by Grand Commander Maxwell at a memorial service in Buffalo, March 10, 1984.

The museum dream. As far back as 1969, the Supreme Council had appointed a committee on the observance of the bicentennial of the Declaration of Independence, to occur in 1976. In those early years, Commander Newbury had heard Robert Moses, U.S. Senator from New York, speak in Boston, where he said,

> "This bicentennial cannot be adequately celebrated with a parade, a banquet, and some speeches. It must be celebrated in a manner that will be a continuing inspiration to the people of America. It must fittingly uphold the principles and ideals proclaimed in our Declaration of Independence."

Following such advice, the Sovereign Grand Commander conceived the idea, not of a simple headquarters building on the corner lot facing down Massachusetts Ave., but of a modern, functional building to house a museum and library, planned for and dedicated to the principles of the founders of our Republic, and to be Scottish Rite's gift to the American people in honor of the bicentennial.

Committees were appointed and, under his direction, charged with the task of planning. Architects were chosen and plans drawn. A brick structure to cost about $6 million was the result. It would contain four museum galleries, ample space for a library, a theater to seat 400, and storage and work areas to accommodate such a facility.

For the next two years, the Commander visited almost every Valley in the Jurisdiction to tell them the story and to solicit their moral and financial support. The results were overwhelming.

The dedication of the Museum of Our National Heritage occurred on April 20, 1975, as a gift to all the people of America. Needless to say, it has achieved outstanding success, known across the Northern Jurisdiction and beyond.

This was the great achievement of George Newbury during his term as Sovereign Grand Commander. He conceived the project, devised the means whereby it might be accomplished, and saw it through to a successful conclusion. A plaque on the wall of the museum outlines the story, but the spirit, the inspiration, the dedication and the skill and knowledge that went into it can never be adequately told in a few words on a bronze tablet.

A magazine is born. For many years the Supreme Council had published a four-page bulletin of limited circulation, mostly going to officers and Honorary Members. The need for a full-fledged magazine to go to all members had been apparent for years. Under pressure from the Commander, such a magazine was planned and issued. The result was the publication of *The Northern Light* in January 1970. It was intended to be "a window to the world" for Freemasonry. Now well established, it provides ample proof of the wisdom of the decision.

Much more could be written of George Newbury's term as Sovereign Grand Commander. He was tireless in his visitation of the many Valleys of the Northern Jurisdiction. He supervised the work of numerous committees, including the major benevolence program, research in schizophrenia.

In 1968, the Supreme Council conferred on him its highest honor, the Gourgas Medal.

Believing as he did that the office of Sovereign Grand Commander should not be for life, he served until the election in 1975, and passed the torch on to a worthy successor, Ill.˙. Brother Maxwell, who as Executive Secretary under George had been well-trained and prepared for the position.

Ill.˙. Brother Newbury has enriched the lives of all who have been privileged to know and work with him, and of countless thousands who will know him only through what he has contributed to them through his lifetime of good deeds.

He sowed the seeds of brotherly love, relief and truth, that all men for all time may reap the harvest.

MUSEUM of NATIONAL HERITAGE

A 1930'S PHENOMENON

The Dionne Quints

"The Dionne Quintuplet Craze: A 1930's Phenomenon," one of the current exhibitions at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., marks the 50th birthday of these major celebrities of the 1930's.

The birth of five identical girls on May 28, 1934, in Callendar, Ontario, was hailed as a miracle by a world in the midst of the great Depression. An unparalleled media craze followed as Americans became obsessed with the Quints—Annette, Cecile, Marie, Yvonne, and Emilie.

The exhibit shows a variety of products from the 1930's and 1940's endorsed by the Quints, from cod liver oil to vacuum cleaners, original news photographs and news articles that kept an adoring public informed of their development from birth to adulthood.

On display are original 1930's advertisements, Quint dolls, toys, cereal premiums and souvenirs as well as the girls' own personal items. Taped excerpts from 1930's radio shows may also be heard. Items in the exhibition were lent by the Dionne Quint Collectors.

"The Dionne Quintuplet Craze" takes its place in the history of the 30's with the media events, exploitation, and get-rich schemes that proliferated in the Depression years. Along with marathon dancing, flagpole sitting, miniature golf, and Amos and Andy, the Dionne Quintuplets became another diversion that took peoples' minds off bread lines and unemployment.

Pierre Berton, author of *The Dionne Years,* recalled in his book that "we were like all the other thousands of tourists drawn by the fact that we were seeing a curiosity, a "wonder of the world," something that we would never see or hear of in our lifetime. It was really *very* exciting."

The 1938 poster from one of three Hollywood-produced films featuring the five Dionne sisters is one of many items lent by the Dionne Quintuplet Collectors for the Lexington exhibit.

A few months after their birth, the Quints were removed from their parents and made wards of the Crown by the Canadian government who assumed legal control of them. They were then placed in a specially-built hospital, the Dafoe Hospital and Nursery, under the care of Dr. Allan Roy Dafoe and a staff of nurses.

People flocked to "Quintland" in Ontario to see the Quints at special viewing times each day in a public observation playground. Close to three million people journeyed there between 1934 and 1943, supporting a thriving tourist industry. Rival souvenir stands operated by "the parents of the world's most famous babies" and by Madame LeGros and Madame Lebel, "Midwives of the Quintuplets," sold postcards, autographed photos, souvenirs, and china. Fertility stones gathered daily by the Ontario Highway Department were also distributed free. No photographs were allowed as exclusive photographic rights belonged to a picture syndicate.

The Quints were headline news. The exclusive rights to photograph them were quickly scooped up by the *Toronto*

Manufacturers of a wide variety of products took advantage of the Quint craze by associating the Dionnes with their product. In the exhibition are samples of products and advertisements from the 1930's and 1940's, including a Quaker Oats store display.

Star, and Newspaper Enterprises of America. Special photo sections and cover stories in major magazines such as *Life* and *Time,* helped to increase circulation of both magazines and newspapers. The public also saw the Quints in movie theatres where newsreel films featured them regularly, and where they were featured in three Hollywood-produced films.

In advertising, the right to use the Quintuplets name was carefully monitored by the Board of Guardians. Endorsements became a major source of revenue for their growing trust fund. The manufacturers of products anxiously took advantage of the sales pitch that if their product was good enough for the Dionne Quintuplets, it was good enough for the prospective buyer. Every imaginable advertising ploy from gifts to contests were used to attract customers. One promotional materials firm, Brown and Bigelow, in 1936 advised their customers that businesses not using the likeness or endorsement of the Dionne children were "missing one of the golden opportunities for business." In the end, they represented a valuable commodity that could be used to sell almost any product.

In 1943, the Dionne Quintuplets were reunited with their family, but did not live happily ever after. Emilie died in 1954, and the four surviving Quints became estranged from their parents and left home to lead their own lives in Montreal. Marriages, children, and divorces followed for Annette, Marie, and Cecile; Yvonne never married. In 1970, Marie died of a blood clot in the brain.

Despite the personal tragedies and exploitation, the Quints nonetheless embodied the hopes and dreams of many during the Depression era. A housewife in the 1960's wrote to them of her Depression childhood, "For me the Quints were five fairy princesses, dressed in lovely clothes that I could only dream about, and I went through every phase of growing up with them.... Without all the heated publicity, people like me would have been deprived much pleasure."

The exhibit will remain on display at the Museum through September 16.

Masonic Ambassador In the White House

By ALPHONSE CERZA, 33°

Of the 14 Presidents of the United States who have been Freemasons (plus the one who received only the first degree), Harry S. Truman was perhaps the most devoted and active member of the craft. May 8 will mark the 100th anniversary of his birth.

Harry S. Truman was born at Lamar, Mo. He received his early formal education in the public schools of Independence, Mo., and started working in a drug store at the age of 11. He was to hold many kinds of jobs early in life. He worked for the Kansas City *Star* in 1901. The next year he was the timekeeper for a railroad contractor. For several years he worked for two banks. Between 1906 and 1917, he was a farmer. He completed high school at the age of 17, and for a short time studied law in a school in Kansas City. During World War I, he served with the U.S. Army in France and was honorably discharged in 1919 with the rank of Major.

Upon his return to Missouri he engaged in the haberdashery business for a short time. Between 1926 and 1934 he served as Judge of the County Court. In 1934 he was elected U.S. Senator and he served for ten years. He gained national prominence as Chairman of a Special Committee to Investigate the National Defense Program and rooted out abuses in the buying of war supplies. He became Vice President of the United States in 1944, and on the death of President Franklin D. Roosevelt, on April 12, 1945, he became President of the United States. He was given the oath of office by Frank P. Briggs in the presence of Forrest Donnell; Forrest Donnell was Grand Master of Missouri in 1942, and Frank P. Briggs was Grand Master in 1957.

Ill.: ALPHONSE CERZA, 33°, is a noted Masonic scholar, researcher, author, and book reviewer. A member of the Valley of Chicago, he received the 33° in 1962.

At the time he became President we were in the midst of World War II, and he was immediately presented with the problem of bringing the war to a close. The war ended shortly thereafter and new problems of a serious nature arose.

On November 1, 1950, two assailants sought to shoot their way into Blair House, across the street from the White House, where the Trumans were staying while the White House was being remodeled. Among the guards was Brother Leslie Coffelt, a member of Potomac Lodge No. 5, Washington, D.C. He was killed, and two other guards were injured.

The Harry S. Truman Memorial Library was dedicated on July 6, 1957, at Independence, Mo. Present at the ceremony were former President Hoover and Eleanor Roosevelt. Chief Justice Earl Warren (a Past Grand Master of California) presented the main address. At a formal ceremony that year, an oil painting of Truman as Grand Master was presented to and now hangs in the Library. Full color prints are available through the Masonic Service Association.

Truman was a great reader of history books, he enjoyed taking long walks, and he played the piano by ear with plenty of gusto.

Harry S. Truman came from a Masonic family. Both his grandfathers were active Masons. He had several uncles who were active in Belton Lodge No. 450, Belton, Mo. His father-in-law, David W. Wallace, was an active Mason, and in 1892 served as Grand Commander of the Grand Commandery of Knights Templar of Missouri.

He received the three Masonic Degrees in Belton Lodge in 1909, and the

"S" PERIOD

The question of using a period after the "S" in Harry S. Truman's name is a constant subject of controversy, especially for editors. The evidence provided by Truman's own practice argues strongly for the use of a period. While Truman often ran his signature together in a single stroke, the archives of the Harry S. Truman Library has numerous examples of his signature throughout his lifetime where the use of the period is very obvious.

Truman apparently initiated the "period" controversy himself in 1962 when he told newspapermen, probably in jest, that the period should be omitted. In explanation he said that the "S" did not stand for any name but was a compromise between the names of his grandfathers, Anderson Shippe Truman and Solomon Young. He was later heard to say that the use of the period did not matter and many examples of him using the period appear after 1962 as well as before.

Moreover, according to the University of Chicago Press *Manual of Style* all initials given with a name should "for convenience and consistency" be followed by a period, even if they are not abbreviations of names. The U.S. Government *Style Manual* states that the period should be used after the "S" in Harry S. Truman's name.

—From Harry S. Truman Library

following year served the lodge as Junior Warden. In 1911 he helped form Grandview Lodge and was named the Worshipful Master in the dispensation. He became the first Worshipful Master of this lodge when it received its charter, and he served again in 1917. On several occasions he was acting secretary of this lodge. At one meeting he was both acting Master and acting secretary.

Between 1925 and 1930 he was both the District Deputy Grand Master and the District Grand Lecturer of the 59th District of Missouri. He became a Grand Lodge officer in 1930 and advanced in the line, serving as Grand Master in 1940-41.

During his term as Grand Master he also was serving as a U.S. Senator from Missouri, but this important public office did not prevent him from the performance of his duties as Grand Master as he commuted frequently between Washington and Missouri. During that year he visited 19 Missouri lodges, attended six District meetings, had numerous meetings with District Deputy Grand Masters, presented a number of 50-year certificates, attended the Grand Masters' Conference and presented a check for $1,900 to the George Washington Masonic National Memorial, and also attended a number of other Grand Lodge meetings.

On May 1, 1941, he issued a dispensation to the Missouri Lodge of Research, and on September 30, 1941, as Grand Master, he issued a charter to the lodge. He became the first Marshal of the lodge and served as Worshipful Master in 1950.

While in the office of President he raised 30 candidates for the Masonic degrees.

Both before and after serving as President of the United States he stated on more than one occasion that the highest office he ever held was that of Grand Master. In his talk after becoming Grand Master he stated that this was "an honor which I believe is greater than any other that can come to me."

On the occasion of installing the Grand Master of Missouri in 1949, he said, "Although I hold the highest civil honor in the world, I have always regarded my rank and title as Past Grand Master of Masons the greatest honor that has ever come to me. I value it above all others because to be a Grand Master of Masons one must be more than a good public relations man—he must have a background based on the

Continued on page 18

On February 22, 1950, the President of the United States gave the address at the dedication of the 17-foot bronze statue of Brother George Washington at the George Washington Masonic National Memorial in Alexandria, Va.

According to Gen. Donald Dawson, a member of the National Truman Anniversary Committee, "Brother Harry S. Truman did more than anyone else in letting Freemasonry be known in this country." Gen. Dawson, a Mason, served as President Truman's personal aide at the White House for seven years.

At the statue dedication, Brother Truman said, "George Washington, like ourselves, lived in a period of great change—a period when new forces and new ideas were sweeping across the world. He was the leader of his people in a revolution against tyranny. He commanded an army in a long and bitter war. He was a major figure in the creation of a new kind of constitution. Finally, as the first living President of our nation, he translated that constitution into a living government."

Then, toward the end of his remarks, President Truman, a Past Grand Master of the Grand Lodge of Missouri, added, "The progress we have made in this country since the days of George Washington is proof of the vitality and truth of the ideals he fought for. We must be no less firm, no less resolute, no less steadfast than he was. We move upon a greater stage than he did, but our problems are fundamentally the same problems that faced the first President of this nation—to make democracy work and defend it from its enemies."

The statue of George Washington that greets visitors as they enter the Memorial Hall was created by Brother Baker Bryant and was given to the Memorial by the Order of DeMolay.

Earning a Masonic Degree From the University of Life

The following is an excerpt from an address delivered in 1954 to workers of the Scottish Rite membership program in the Valley of Boston. The words of 30 years ago are as timely today as they were when they were first spoken.

By WHITFIELD W. JOHNSON, 33°

The role of Scottish Rite in Masonry

You will remember in the 15th Degree the Persian Tempter asks Zerubabbel about the mystic art of Freemasonry.

You will recall that Zerubabbel tried to give him an answer, but that he fell far short of giving him an adequate explanation.

The difficulty is that Freemasonry cannot be explained in words. How can you explain in words to a non-Mason why you are so dedicated, why you devote to it so much of your time and energy which you could otherwise be devoting to a wide variety of other things, such as watching television, playing cards, or attending dinner parties.

I venture to suggest that the reason is because your participation in the advancement of Freemasonry gives you a sense of satisfaction and accomplishment which you do not experience when you are indulging in other activities.

ILL. WHITFIELD W. JOHNSON, 33°, was Grand Master of Masons in Massachusetts when he delivered the address. He is a Past Sovereign Prince in the Valley of Boston and received the 33° in 1950.

But this is still begging the question because any intelligent inquirer would want to know why it is that you experience this sense of satisfaction and accomplishment.

Why do you? Let me suggest a possible answer from my own experience. It was given to me by a non-Mason, a member of that sex supposed intuitively to know the answer to questions which baffle us mere men.

We were discussing a mutual friend—a client of mine and a patient of hers. She was explaining how our mutual friend seemed to have lost purpose in life, how he seemed to have no interest in anything but himself, and how meaningless life seemed to him. I remarked that this seemed incredible because he was a Mason, that he even belonged to my own lodge although he never attended.

"Ah", she said, "that is true, but to you Masonry is something of supreme importance—something to which you gladly devote your life. With him, however, it is unimportant, of little consequence, and therefore it has no influence on his thinking or on his daily activities and gives no meaning or purpose to his life."

The mere voicing of that casual observation made me realize that I did indeed consider Masonry something of supreme importance—something for which I would make almost any sacrifice.

But the real question still remains. Why is it so important a part of my life? Why do I consider it something greater than myself while my brother, belonging to my own lodge, feels that it is so inconsequential and unimportant?

I suspect that a superficial answer is very simple, but that the real answer is very complicated. Superficially, the answer is that some lodge members eventually become Masons and some never do. But this superficial answer still begs the original question.

By its very nature Freemasonry cannot be adequately described objectively any more than you can describe love or beauty or happiness objectively. Therefore, in order to find out what it is, we must experience it subjectively. We will never know what it is until it has become incorporated into our very lives so that we can experience what it is.

Albert Pike has said that our blue lodge degrees have come down to us from a time when symbols were used to conceal rather than to reveal the Masonic truths.

Others have referred to Masonry as a peculiar system of morality veiled in allegory and illustrated by symbols.

The legend of the third degree emphasizes the fact that the completion of the blue lodge degrees is really but the beginning of our Masonic experience.

It has been said that all Masonry is contained, though concealed, in the first three degrees.

If one who has become a member of the craft by receiving the Master Mason Degree wishes to become in reality a Mason, he still has much to do.

Unfortunately for Masonry, many do not sufficiently exert themselves to

find out what Masonry really is, but fortunately many do. Any Master Mason who wishes to do so can find ample opportunity to pursue his Masonic studies. If he wishes to and can afford to do so, he can take advantage of the help which the collateral Masonic bodies afford him in his quest for Masonic knowledge.

While many a Master Mason becomes more proficient in the craft through his own efforts than many ever do who seek the aid of the collateral bodies, nevertheless many who go through the collateral bodies become more proficient than they otherwise would if they had relied solely on their own individual efforts.

Some have used the analogy that the blue lodges are the high schools while the collateral bodies are the colleges of Freemasonry. That does not seem to me to be a correct analogy.

I believe a better analogy is to consider Freemasonry to be a great university where scholars have associated themselves together for centuries in their search for the great truths of life, each scholar pursuing his own studies alone or in conjunction with others, as he wishes.

To gain admission to the fellowship of the university an applicant must attend three general assemblies where he is offered all of the vast learning comprehended within the framework of the university. In order to condense so much knowledge and impart it to the applicant in three assemblies, the great fundamental truths must be reduced to their lowest terms and must be taught through symbolism and allegory.

Upon the completion of these three assemblies, the applicant is accepted as a University Fellow and is given a Master's Degree, the highest degree within the gift of the university. It entitles him to all of the rights and privileges of fellowship in the entire university.

It also entitles him to a Master key which gives him access to all of the great libraries, laboratories and archives of the university. Here he may roam at will through all of the treasure rooms and library stacks, where he can in his own time and in his own way acquire a fuller understanding of that which he has already experienced. He may participate in all the general assemblies of the university and hear the symbolism and allegories repeated time and time again. He is free to discuss the fruits of his own research with any of his colleagues.

Many of the scholars at the university will find this a completely satisfying experience because they have the ability to pursue their own studies unaided. Many, however, will feel the need for more guidance in their pursuit of knowledge than they can get from their own efforts and unless they find the guidance they need they will gradually drift away from the university and take up other pursuits. Many scholars will become so interested that they will be eager to take advantage of every possible guide to further knowledge.

Therefore certain scholars form themselves into groups within the framework of the university for their mutual assistance in pursuing certain phases of study, and they stand ready to welcome any worthy colleague who needs or wishes to join with them in their quest for greater understanding of the truth.

This analogy, imperfect though it is, places the blue lodges and the collateral bodies in what I conceive to be their proper relationship. It points up the all-inclusiveness of the blue lodges and at the same time the vitally important part which the Scottish Rite plays in the amplification and clarification of that which, in the words of Albert Pike, is contained, though concealed, in the blue lodge degrees.

But still unanswered is the Persian's question, "What is the mystic art you call Freemasonry?"

The words of Zerubbabel's answer were without meaning, but his actions were full of meaning to anyone who could have realized that Masonry is something which so impregnates itself into our very life that its precepts dominate our every act.

Thus when Zerubbabel, relying on the still small voice of Jehovah, refused to be bribed and remained steadfast even at the risk of physical torture, he was showing by his actions the answer to the Persian's question.

When Zerubbabel acted on the principle that the end result, no matter how desirable, did not justify the use of improper means to obtain the result, he was demonstrating Freemasonry to any who would see.

The answer to the Persian's question must always be in deeds and can never be in words. Masons must be doers of the word and builders.

The analogy to the building of the temple has two concepts. One is that by means of our Masonic teachings we are engaged in building a spiritual temple within our own individual lives thereby making our individual souls a spiritual temple so perfect that it may become a fit abiding place for the Supreme Architect. This I believe to be an altogether too self-centered concept. It reminds us too much of one who withdraws from the affairs of the world to live a life of righteous and virtuous seclusion in order to build his spiritual temple so that God might dwell within his soul.

The other concept appeals much more to me. This concept is that through the practice of our Masonic teachings each one of us fabricates his own life into a living stone of such perfect form and beauty that it will be accepted by the Master Architect as being worthy to become incorporated into that magnificent temple of love and universal brotherhood which has been designed and is in the process of erection by the Supreme Architect of the Universe.

One of us may be assigned to fashion his life into a foundation stone; another into a cope stone, and still another into a key stone. But if each one of us fashions his own individual life into a stone of the utmost perfection by means of the tools which our beloved craft furnishes us, it makes no difference what kind of a stone is assigned to us by the Master Architect.

The Temple of love and universal brotherhood which is now in the process of erection out of the life stone which you are fashioning, the life stone I am fashioning, and the life stone being fashioned by each craftsman, will be a temple of such magnificence and beauty as the world has never before seen; but only provided that each of us fashions his own life stone in accordance with our Masonic precepts.

But we need more skilled craftsmen to hasten the day when the Temple can be completed. Therefore we are not doing enough when we fashion our own stone. We must see that those who enter our craft learn to use the tools skillfully, and that they become qualified to fashion their life stones to the proper specifications.

We know that we shall never live to see the Temple fully completed. Therefore when we freely give our efforts to hasten the final completion of a Temple which we know we shall never see completed during our lifetime, we are in truth demonstrating that the building of this Temple is of supreme importance to us, that it is something greater than ourselves, something to which we gladly dedicate our lives.

When the Supreme Council held its annual meeting in St. Louis in 1982, a commemorative glass bank was issued. At that meeting Donald L. Pellington, a member of the Scottish Rite Valley of Northern New Jersey, was one of 173 nominees elected to receive the 33° the following year. Ill.˙. Brother Pellington later obtained one of the banks and proceeded to fill it with dimes. The glass bottle then was presented to the Sovereign Gand Commander so that the contents could benefit the endowment fund of the Scottish Rite Masonic Museum of Our National Heritage. The tally? More than 1500 dimes. In addition to the dimes, Ill.˙. Brother Pellington also provided a generous check to round out the donation.

Grand Commander Stanley F. Maxwell, 33°, received a donation to the Scottish Rite Masonic Museum of Our National Heritage from Stanton L. Kurzman, 32°, president of Garden City Travel Services, Inc. The travel agency had agreed to donate a portion of the proceeds from each participant in the Supreme Council group tours program last year.

Want to Know More About the George Washington Masonic National Memorial?

Just Ask for the Memorial's Free Newsletter

As a Mason you can be justly proud of the George Washington Masonic National Memorial in Alexandria, Virginia.

Now, you can learn more about the Memorial by asking for the "Pride of All Freemasons" newsletter.

Just send your name and address to: George Washington Masonic National Memorial, PR Office, 440 Hancock St., Quincy, MA 02171.

The Pride of All Freemasons

IN A NOOK WITH A BOOK

'Making a Mason at Sight'

Reviewed by ALPHONSE CERZA, 33°

MAKING A MASON AT SIGHT, by Louis L. Williams, 33°. Joint publication of the Masonic Book Club and the Illinois Lodge of Research. Available from the Masonic Book Club, P.O. Box 1563, Bloomington, Ill. 61702. 79 pp. $4.

To many Masons the phrase "making a Mason at sight" is a vague term which conjures up a vision of the Grand Master looking at a non-Mason, pointing a finger at him as he says the magic words which make the person a Freemason. But that is not what actually takes place. This book explains that although the power is not universally accepted, it is believed to be one of the inherent powers of a Grand Master to "make a Mason at sight." Usually a prominent person is selected who does not have the time to devote to the preliminary preparation to become a Freemason. The ceremony takes place with the Grand Master convening an Occasional Lodge and then the three degrees are conferred on the person in one session. There is an implied understanding that after the ceremony the new member will file a petition for affiliation with a lodge of his choice. The only thing that is accomplished by this special ceremony is that the usual procedure of filing a petition, having an investigation committee, submitting the petititon to the ballot box, learning the "catechism" are dispensed with, and the waiting period between the various steps is waived.

This book presents the historical background of the subject, discusses whether the ceremony is truly a Masonic Landmark as listed by Mackey as number "8" in his famous list of 25. The literature on the subject is summarized and reviewed. This book represents an enormous amount of research which the author accumulated, summarized, and presented in this illuminating book on an interesting subject. The bulk of the material in the book presents the attitude on this subject in the various states of the United States, Canada, and the Philippines together with a report on the ceremonies performed at the specific places.

The concluding chapter in this book summarizes the subject and presents an over-all picture. Certain conclusions on the subject are discussed from various angles. The material is supported by notes to Masonic authorities, and the book ends with a bibliography. This book is the best and most complete coverage of the subject.

The author of this fine book, Ill.·. Louis L. Williams, 33°, brought to his job years of experience as a scholar on general subjects as well as Freemasonry. He has been Worshipful Master of his lodge and the Illinois Lodge of Research, and charter Master of a new study lodge; he has served his Grand Lodge with distinction; and he has served the Scottish Rite in many ways including service as Deputy for Illinois.

OTHER MASONIC BOOKS OF INTEREST

Proceedings of the X Reunion of Sovereign Grand Commanders of the Americas, Boston, Mass. Official record of the 1982 meeting of the Supreme Councils in the Western Hemisphere and the first such Reunion ever conducted in the U.S.A. or Canada. 127 pages consisting of sections in English and Spanish, accompanied by photographs. Available from the Supreme Council, P.O. Box 519, Lexington, Mass. 02173. $3.

Freemasonry and the Force, by Rev. William H. Stemper, Jr. Perceptive observations on the nature of Freemasonry, where we stand today, and the outlook for the future. Available from Research Lodge No. 2, 212 North Riverside Drive, Ames, Iowa 50010. $6.

Solomon's Temple and Hiram Abif Revisited, by John Keliher. Reproduction of a paper presented at a meeting of the Walter F. Meier Lodge of Research. Discusses the background of the Temple and its connection with Hiram Abif. Available from the lodge, P.O. Box 217, Seattle, Wash. 98062. 50¢

OUR READERS RESPOND

Trends (Continued)

I would like to congratulate Dr. S. Brent Morris, 32°, ("Membership Trends," Nov. 1983) on his article. I, too, am opposed to public solicitation. I believe this would deface the dignity of our fraternity.

I do believe we are very short on favorable publicity. The general public should know more about our charitable virtues.

It is a known fact that there are many well-known men of good moral character right in our own neighborhood who should be in our fraternity and probably would become members if they knew more about it.

As chairman of the New Jersey Grand Lodge Committee on Masonic public relations, I have presented to our Grand Master a plan calling for a Masonic seminar for invited guests. The plan has been accepted and should be put into operation soon.

John B. Clark, 32°
Waretown, N.J.

Brother Morris' social science analysis did not address the question of why Masons do not solicit members (and I do not disagree with his analysis of the data). No Solicitation means that we look for members who look for us. We look for men who admire at first the character and values of a single Mason and desire his friendship, and later come to realize there may be a whole world of men who believe the same, known as Masons.

I think we all accept the fact that the decline in membership is probably the result of events both in and out of our control. As the times bring change so must each of us adapt. Adaptation means that we must provide programs to meet the needs of our membership while not losing sight of our purposes.

It is my opinion that basic sensitivity to each other's needs will continue to allow Masonry to flourish and adapt.

The solicitation rule guarantees me, and every other Mason, that the strength of Masonry will continue to be its members, and it's up to us to keep them.

Scott L. Mitzner, 32°
Forest Park, Ill.

I feel Robert Smith's response ("Our Readers Respond," Jan. 1984) to the earlier article on membership trends does a strong disservice to Masonry.

I have sponsored many candidates for Masonic degrees, and I can assure Brother Smith that not one of those candidates were solicited.

Should Brother Smith desire to promote Masonry, I might suggest that he inform his "prospects" quite candidly that the fraternity absolutely forbids solicitation, but should the prospect earnestly desire membership, all he has to do, to start the ball rolling, is *ask!*

Harold Lesser, 32°
Mountain View, Calif.

Wrong City

In his article on Earl Warren, John Staples states ("Passion for Justice," Sept. 1983) the 1948 Republican convention was in Chicago. It was in Philadelphia. I attended and was there the night Warren was nominated and eventually lost to Dewey.

W. W. Klemme, Jr., 32°
Alvin, Texas

Prayers

The letter from Gordon G. Foerster ("Our Readers Respond," Jan. 1984), who objected to an earlier article on Earl Warren, carries a theme that is repeated over and over these days from some people who feel that all of the nation's and the world's problems would be over, if only religion were taught in the schools.

May I remind this reader and others that religious teaching was compulsory in Germany, and it did not stop breeding Hitler and thousands of his followers?

The reader also contrasts the opening of legislative sessions with prayer with a school prayer. There is quite a difference. By the time one is an adult, his conception of a divine God and his reliance on it has been pretty well established. It is quite different for a school teacher to impose his religious bias on a child's tender mind, especially if the teacher's idea of God may be at variance from what the parents of the child believe.

Anyone's relation with his God, especially that of a child, is too personal a matter for the State, via the school system, to interfere with. This is the duty of the home and

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.

(KNITTING) + (HEAVY) − (THING)

+ (COURSE) − (VICTORY) + (MEMORY)

− (MOUSE) + (BLAST) − (TRAY) +

(INSIST) − (NEST) + (GNAT) −

(TEASING) =

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Answer will appear in the next issue.
Answer from previous issue: INVESTIGATION

Bishop's 'Onesimus' Is Powerful Historical Novel

Methodist Bishop Lance Webb, 33°, is the author of a number of inspirational books, but *Onesimus* is his first attempt at creating an historical novel. Now in its fourth printing, *Onesimus* was first published in 1980 by Thomas Nelson, Inc.

The book is being reviewed by a major television network for serious consideration as a made-for-TV miniseries.

In preparation for writing his first novel, Bishop Webb spent 19 years researching biblical and historical backgrounds of the Early Christian Church and of Greek and Roman history, customs, and philosophy.

The result is a fast-moving and gripping tale that flows with exciting episodes as it describes the experiences of early Christians, the burning of Rome, and the persecutions under Nero.

Onesimus is a runaway slave mentioned only twice in the Bible's New Testament—in the little book of Philemon and in the letter of the apostle Paul to the Colossians.

The author has recreated in his imagination who Onesimus was, how he became a slave, why he ran away from his master, what happened to him when he arrived in the underground in Rome, how he came to meet Paul, and how he willingly returned to Colossae to face his master, Philemon, whose son he had robbed in order to escape to freedom.

The book is based on historical and biblical facts. Like any historical novel, the author has built on these facts and recreated in his imagination the remaining part of the story.

The theme of the book is the whole question of freedom. When is one truly free and when is one enslaved? A subtheme running throughout the book could be stated in Callicles' question to Socrates in Plato's *Dialogues:* "Is it better to do unjustly to others or to suffer unjustly yourself?" The book also contains a moving love story between Onesimus and Helen, the daughter of Philemon.

Ill.·. Brother Webb received his Masonic degrees in Shamrock Lodge No. 929, Shamrock, Texas, in 1940 and joined the Scottish Rite Valley of Dallas in 1944. He later transferred to the Valley of Springfield, Ill., and received the 33° in 1976.

He was the presiding bishop of the Illinois area in 1964-76, and the Iowa area in 1976-80, from which he retired. Currently he is a consultant on spiritual formation to *The Upper Room* and resides in Dallas.

Bishop Webb is now writing a sequel to *Onesimus.* This story will include the belief by many New Testament scholars that Onesimus became the Bishop of Ephesus who is described by Ignatius in his letter to the Ephesians in 117 A.D., as he was on his way to Rome to be martyred by the Emperor Trajan.

the church. Respect for the next man's religion has spared this country the religious wars that periodically have racked the rest of the world. Our Founding Fathers knew that. Let us thank God for a Supreme Court that realizes that our country will be best preserved by a separation of church and state.

Herman Herst, Jr., 32°
Boca Raton, Fla.

Gordon Foerster's letter questions why "children is school are unconditionally prohibited from any reference to God during school hours" indicating its "incongruity" when both houses of our Legislature consistently open their sessions with prayers.

We cannot compare the situation of an impressionable child (whose opinions are yet to be formed) in an involuntary situation by government dictation with that of adults whose opinions were formed long before they became Congressmen and who may or may not attend the opening ceremonies.

No one is preventing any child from uttering whatever he desires in the form of a prayer.

As Masons we pride ourselves for bringing together "men of every country, sect, and opinion." We permit each brother to take his obligation upon whatever Great Light he accepts as teaching and belief.

This response and Brother Foerster's letter itself should be further proof of why politics and religion should be kept out of our dealings with one another as Masons.

Daniel Ostrosky, 32°
Binghamton, N.Y.

Volunteering for Youth

William O. Fausak states ("Our Readers Respond, Sept. 1983) that our government should be more active in supporting our youth. Are we not all the government? Shouldn't we who live in the same neighborhood as the youth be more concerned and more sincere than people in Washington or in our state capitols who do not know these young people?

It is difficult for me to see how our government should be totally responsible for our youth. Our government does not bring our children into this world. It appears to me that the parents of each child must share a little responsibility of rearing the child.

Our youth programs can only function if there is adult participation.

Many retired people have skills which youth organizations need. This is a good chance for many of these people to associate with youth and make their own lives more productive. By association, a retired person may begin to feel a little younger.

Shouldn't we all start to think of ways in which we can help our youth without any government intervention?

George A. Rusnak, 32°
Bloomington, Ind.

Quick Solution

I usually work the Masonic Word Math in the magazine, and I see the notation, "Answer will appear in the next issue."

Why not give the answer on another page? This way we would have the puzzle and the answer in the same issue.

Robert Cornell, 32°
Ecorse, Mich.

Editor's note: Do you really want us to take away the fun of anxiously awaiting the next issue?

HARRY S. TRUMAN

Continued from page 11

noblest principles, and he must bear the respect and esteem of good men who make up the craft."

On one occasion he expressed his view about the craft as follows: "Freemasonry takes good men and endeavors to make them better. Its principles, which are taught in the Book which we must open upon our altars, are the principles which make for good citizenship and upright living."

Brother Truman received some of his Scottish Rite degrees in the Valley of Kansas City, Mo., in 1912, and completed the degrees in 1917. He was honored with the 33° in 1945, while serving as President.

He was also a member of the York Rite bodies in Kansas City as well as Ararat Shrine Temple, the Royal Order of Jesters, and the Red Cross of Constantine.

In 1913 he was Worthy Patron of Grandview Chapter No. 365, Order of the Eastern Star. With him as a charter member of this chapter was his sister, Mary Jane Truman. She was installed as Worthy Grand Matron on October 11, 1950, with her brother being present.

How important the craft was to Harry S. Truman can be further illustrated by the many incidents. On October 15, 1948, while campaigning in Indianapolis, Indiana, he heard that a naval man on the Presidential yacht *Williamsburg* was to receive a degree in Beech Grove Lodge not too far away. He decided to attend the meeting and instructed the officers that he be introduced as a Past Grand Master rather than as President of the United States.

He was a proficient ritualist and took pride in remembering the work after many years of lack of utilizing that talent. In Missouri it has been the custom for the Grand Master to be installed by the Past Grand Master who appointed him to the line. Accordingly, in 1949, while Truman was President of the United States, he installed the new Grand Master of Missouri.

That same year he attended the Imperial session of the Shrine when it met in Chicago.

During his term as President the White House was extensively repaired. While the work was in progress it was discovered that some of the stones in the structure which were about to be discarded had on them builder's marks and had historical significance to the craft. He instructed that these stones be distributed as gifts to the various Grand Lodges all over the country.

He departed this life on December 26, 1972, at Kansas City, Mo. His Masonic funeral service was conducted by the Grand Master of the Grand Lodge of Missouri and was broadcast nationally on television. He was survived by his wife, Bess, and his daughter, Margaret Daniel.

At the 1983 session of the Grand Lodge of Missouri there was established the Harry S. Truman Medal and the Grand Master, Earl K. Dille, presented the first such Medal to John Black Vrooman, a long-time worker in the quarries of Freemasonry.

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC.
January 1, 1983—December 31, 1983

Endowment and Income Fund Statement

Cash in banks 1/1/83		$ 250,849
Inventory 1/1/83		12,065
Accounts receivable 1/1/83 (pledges)		2,139,609
Investments (at book value) 1/1/83 (market value of investments 1/1/83: $5,803,189)		5,266,670
Land, building and other assets 1/1/83		5,712,350
Furniture, books and collections 1/1/83		419,861
		$13,801,404
Notes payable: Supreme Council & Benevolent Foundation 1/1/83		(1,805,000)
Accounts payable		(499)
		$11,995,905
Interest and dividends	$ 93,436	
Contributions	730,229	
Capital Gain	170,042	993,707
		$12,989,612
Transfer fees		2
		$12,989,610
Receipts over expenditures/income account*		1,887,627
Increase in pledge receivables		167,653
		$15,044,890
Cash in banks 12/31/83		$ 284,658
Inventory 12/31/83		7,818
Accounts receivable 12/31/83 (pledges)		2,307,262
Investments (at book value) 12/31/83 (market value of investments 12/31/83: $6,392,294)		6,290,034
Land, building and other assets 12/31/83		5,712,350
Furniture, books and collections 12/31/83		442,768
		$15,044,890

Receipts

Investment income		$ 382,206
Contributions		343,501
Voluntary cash box		21,690
Cash sales		50,827
Grants		29,709
Refunds		4,634
Miscellaneous cash contributions		3,635
		$ 836,202
Extraordinary item–reduction of debt 9/26/83		
Previous years–notes payable	$1,805,000	
Current year–notes payable	300,000	2,105,000
		$ 2,941,202

Expenditures

Administrative	$ 111,250	
Museum	208,004	
Library	11,459	
Building operation	178,324	
Salaries and taxes	338,807	$ 847,844
Fund-raising and data processing costs:		
Printing, mailing services, public relations, etc.	$ 125,074	
Data Processing	80,608	
General expense items	49	$ 205,731
		$ 1,053,575
Receipts over expenditures		$ 1,887,627

Footnotes*

***Teteque recording.** The Scottish Rite Valley of Williamsport, Pa., is one of the few Valleys in the Jurisdiction touting a band. And now, the Imperial Teteque Band, featured in the November 1976 issue of *The Northern Light,* has just released its second long-playing phonograph recording.

Titled "Williamsport's Own," the record includes marches composed by Williamsport's own composers.

Believed to be the first all-Masonic band in the world, the Imperial Teteque Band originally was associated with Baldwin Commandery, Williamsport in the 1890's. The group disbanded in 1944, but was reorganized in 1956 by the late Ill.˙. H. Carlton Sweeley, 33°, under the sponsorship of Williamsport Consistory.

The name "Teteque" was derived from the initials of the Triple Tongue Quartet, T.T.Q.

Copies of the recording are available for $6 per record plus $2 for postage and handling. Make checks payable to "Williamsport Consistory," and send your request to Scottish Rite Imperial Teteque Band, 348 Market St., Williamsport, Pa. 17701.

***Film site.** The Scottish Rite Cathedral in Chicago was used for several days by Universal Studios to film scenes from *Dr. Detroit,* starring Dan Akroyd and Donna Dixon.

The library's ante room and discussion rooms were converted to a college professor's board room and sitting room. Most of the Cathedral furniture was removed and appropriate furniture for the scenes was set in place with overhead spotlights completely covering the ceilings.

After a two-day shooting session the crew moved outside to shoot some scenes of Chicago streets.

The Cathedral dining room was used to feed the actors and crew with all the food being prepared in a truck in the parking lot. Makeup artists drew the attention of pedestrians and motorists as they used the sidewalk in front of the Cathedral to make up the actors.

"Dr. Detroit" was released by Universal Studios in 1983.

***50th reunion.** For its 50th reunion, the Scottish Rite Valley of Akron, Ohio, struck a commemorative coin featuring a bas-relief of the Sovereign Grand Commander on the obverse and a double-headed eagle on the reverse.

Coins are still available for $3 (includes postage and handling) from Commemorative Coin, Valley of Akron, 103 S. High St., Akron, Ohio 44308. Make check payable to Valley of Akron.

***Welcome Stress!** Articles by Dr. William D. Brown, a clinical psychologist in Washington, D.C., have appeared frequently in *The Northern Light.* Dr. Brown also writes a nationally syndicated column, "Families Under Stress" and has published a book of the same name.

His latest book, *Welcome Stress! It Can Help You Be Your Best,* takes a new inspirational approach to stress. Says Dr. Brown, "Stress is universal. It won't and shouldn't go away. With a strong network of social and family ties, you can learn to live with it and cope with it. Stress can energize you to live life at its highest and best."

He suggests ways to make the stress of difficult situations work for you, emphasizing that balance is the key.

The book can be ordered through a local bookstore or by mail directly from the publisher, CompCare Publications, 2415 Annapolis Lane, Minneapolis, Minn. 55441. Mail orders are $8.95 plus $1.50 for postage and handling.

***Washington Memorial.** Ill.˙. Charles R. Glassmire, 33°, a Past Grand Master of the Grand Lodge of Maine and a retired physician, has been elected president of the George Washington Masonic National Memorial Association. He succeeds Ill.˙. Stanley F. Maxwell, 33°.

The new president plans to continue the public awareness programs that have been started in recent years. More than 2,000 sets of the Masonic "advertisements (see *The Northern Light,* Nov. 1983) have been distributed since last fall. A new five-minute slide tape/show explaining Masonry is now available through the Memorial, and other programs are being prepared for release later this year.

Further information about the promotional materials is available through the Memorial's public relations office, 440 Hancock St., Quincy, Mass. 02171.

***Paying tribute.** Seldom do we set aside as much space for a single article in an issue as we have for this issue in paying tribute to Past Sovereign Grand Commander George A. Newbury.

He never wanted us to feature him in the magazine while he was with us. Yet his life story overflows with so many interesting and unusual anecdotes that we felt compelled to tell the story. It is by no means complete. We have merely scratched the surface. Devoting the entire issue would not have done justice to one whose accomplishments touched the lives of so many.

He will be missed, but more important, he stands as an inspiration and a model of a life well spent.

RICHARD H. CURTIS, 33°
Editor

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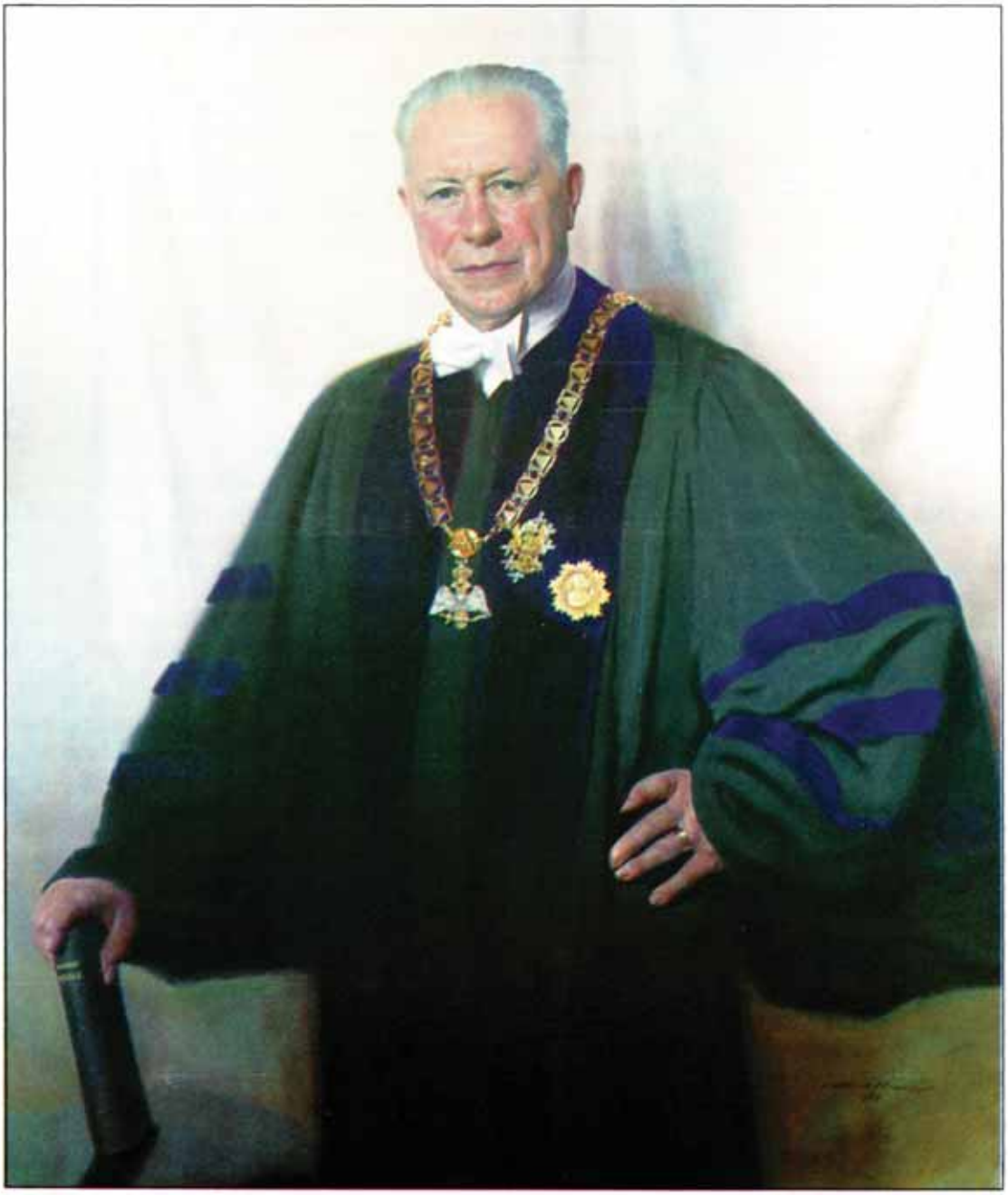
In Memoriam



ILL∴ GEORGE A. NEWBURY, 33°

1895 - 1984