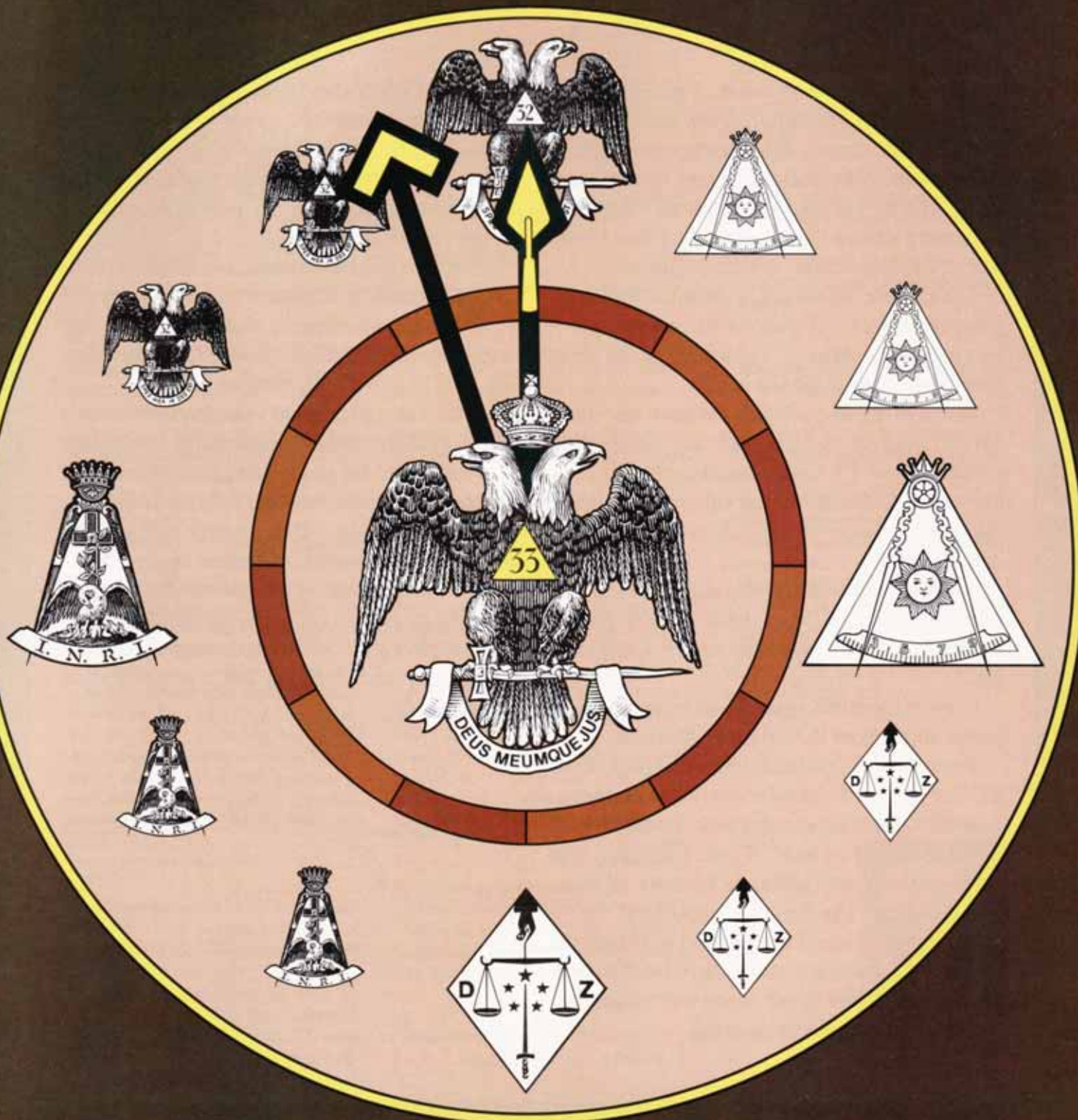


THE NORTHERN LIGHT

Vol. 14 No. 1 JANUARY 1983

A WINDOW FOR FREEMASONRY





STANLEY F. MAXWELL, 33rd

What They Want Most

Like so many other people, I often listen to the news on my car radio. A few weeks before this past Christmas, the reports were coming over the air. The unemployment figures were higher and so was the stock market. Christmas sales were also up slightly over last year. It was a mixture of good and not-so-good news.

Then, there was quite a different story. A group of children—10 years of age and younger—had been interviewed. They were asked what they wanted most for Christmas.

Many of them gave the answers we might expect from youngsters who are bombarded with countless TV commercials during the Holiday season. Some wanted video games, while others were eager to receive one popular toy or another.

Nothing seemed surprising until the announcer reported what 41% of these children placed at the top of the "What-I-want-for-Christmas list."

It wasn't something they had seen on TV or heard about from their friends at school.

Four out of ten of the children said *they wanted their parents to spend more time with them.*

At first, I was almost shocked. It wasn't what I had expected to hear. Then, I realized that these children were telling us what we all know in our hearts: The family is important!

And, that is why I am pleased to report the success of our second annual Scottish Rite Masonic Family Life Week which took place during this past Thanksgiving week.

Most of our Valleys took Family Life Week seriously and sponsored a wide variety of worthwhile programs and activities which emphasized Freemasonry's commitment to doing everything possible to strengthen the life of the family in our nation.

There were church services, concerts, dinners, programs, proclamations, newspaper stories, TV announcements, radio public service announcements and much more. Together, they say that Scottish Rite Masons care.

At the same time, there's another message. It is simply that our half-million members can be a powerful force for good. If we put our minds to the task, we can do much to revitalize family life in our communities. If that can be our goal, we will leave a legacy that will never be forgotten.

Is it worth the effort? Absolutely! Not only will it be our gift to children—the gift they want most—but we will be strengthening the American family and carrying out our mission as Freemasons.

A cursive signature of Stanley F. Maxwell.

Sovereign Grand Commander

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Masonic Timepieces

This is the first of a two-part series. A review of Masonic watch fobs will appear in the April issue.

By C. CLARK JULIUS, 32°

The past several years have brought about an increased interest in pocket watches and fobs. There has been an attachment to things out of the past. Watches and fobs represent two items which have been gradually disappearing from the American public since World War I and the invention of the wrist watch. The continued popularity of the wrist watch has put the pocket watch and fobs in hiding for a decade.

One can understand a Mason's interest in Masonic watches and fobs, because time is a recurring symbol. In the Entered Apprentice degree, we are presented with the 24-inch gauge, representing the rationing of time. In the Fellowcraft degree we are taught the symbolic meaning of the level, where we travel "upon the level of time to that undiscovered country from whose borne no traveler returns." The sublime degree of a Master Mason exemplifies two symbols. The hour glass is emblematic of human life, in passage of hours

and life; and the ancient symbol of time, the scythe, which represents the termination of normal life.

Look back into the past for a reason why the watch and fob were worn by Masons. Worn with justifiable pride, it was generally a gift from his parents, wife, family, or his company for which he had worked faithfully for many years.

Masonic timepieces were given by Masonic bodies as mementos to retiring officers for their diligent services. Many were inscribed with the recipient's name, office held, date, and name of the organization or plant for which he worked.

His watch and fob was one of his most valued possessions, and he wore it proudly. It was not uncommon to see watches of Masonic design, watches with Masonic dials, and symbols of many Masonic insignias. These watches and fobs ranged in quality from solid gold to gold-filled and from mediocre to highly-jeweled movements.

Some of these Masonic timepieces are a part of my collection. They represent but a few of the watches of this type which were available and popular in years gone by.

Parkinson watch. One of the oldest known Masonic watches is the one made by Thomas Parkinson, who worked in the town of Bury, located in the north of England, and known as Champion Liverpool. He was a watchmaker in the early 1800's. The Masonic symbols are colorfully printed on the dial surrounded by the Chapter pillars and rings. The watch is large—58 mm—bulbous and heavy. It has a high-domed bull's-eye crystal and gold-spade hands. The case is silver with a Chester hallmark of 1821. Inside the case is an interesting American watch paper. The movement has a verge escapement which is fuse-compen-



Parkinson's second watch

sated and is a good example of a well-made English verge movement of the early 19th century.

Mr. Parkinson made a second Masonic watch as large as the first but heavier. It has a white enamel dial with nicely pierced, gold hands. It also has a high-domed bull's-eye crystal and is in a silver pair case. The movement is very similar to the first watch with two notable exceptions. First, the table of the balance cock is intricately pierced in the form of the Masonic symbols. Second, the movement is unsigned, which is typical of English-made watches of this period. Both watches are wound with two keys. It would appear that the Masonic symbols were added to both watches in order to appeal to those who



C. CLARK JULIUS, 32°, is a member of the Valley of Harrisburg, Pa., and a collector of Masonic watches and fobs.



Parkinson movement with
Masonic emblems

belonged to the fraternity. It also seems possible that these watches were expected to serve the American market since both have American watch papers.

Swiss watch. The Swiss manufactured a unique Masonic watch which was in a three-inch-square, gun-metal case. It was made (circa 1880-90) with Masonic symbols in place of numerals on the dial and has a ¼-hour-chime repeater. This is a very rare watch.



Swiss watch

Triangle watches. The Swiss also manufactured other styles of Masonic watches. They were gold in the shape of a triangle, which measures 2¼ inches across the base and equilateral sides and approximately ⅜ of an inch thick.

The Swiss manufactured a number of triangular-shaped watches. Note the detail of the Masonic emblems on the back sides.



One watch had a round dial with Masonic emblems for the numerals. The letters G, B, and J appeared in the corners of the case. On the reverse side were two large columns with the letters B and J on each column. another watch was identical with the exception of a triangular face. Masonic emblems replace the numerals. On the lower part of the face in French is written *Aime Ton Semblable Tends Lui Une Main Secourable*. ("Love thy neighbor. Give him a helping hand.") The third watch was identical to the second except that it was not as thick as the other two, and the gold hands were delicately shaped in the form of the square and compasses. The maker's name was AN-SACO.

American watches. Following this period, the American watchmaker seeing the need for Masonic pocket watches



started manufacturing American pocket watches with a hunting case, with Masonic designs on the front lid as well as the back lid, with dials on which

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MASONIC TIMEPIECES

Continued from page 5

appeared symbols of the craft. In general, these were regular watches with standard movements and could have been of any make, such as Waltham, Elgin, or Hamilton.



Elgin watch, 1886

The one shown is an Elgin pocket watch with a front and back lid and Masonic emblems painted on the face. This is a 14 kt. yellow-gold watch, dated 1886. The face was painted in Atlantic City, N.J.

Dudley watches. The "king" of pocket watches and the most sought after is a Dudley Masonic Watch made by a Mason for a Masonic purpose.

William Wallace Dudley was born in 1851 in St. John, New Brunswick, Canada. He began his career as a horologist at the age of 13, when he became an apprentice to a maker of ship chronometers in Canada. Some years later after completing his apprenticeship, he moved to the United States and joined the Waltham Watch Factory in Waltham, Mass., where he was employed as a model maker.

Dudley moved around from one watch factory to another gaining knowledge and experience. He went to Springfield, Ill. where he was connected with the Illinois Watch Company, and later moved to South Bend, Ind., where he joined the South Bend Watch Company as superintendent. His next move

was back east to Chambersburg, N.J., to work for the Trenton Watch Company. From 1906 to 1920, he was designer and superintendent of manufacturing at the Hamilton Watch Company, Lancaster, Pa., but left at the age of 69 to fulfill his dream of establishing a watch factory. Deeply interested in Freemasonry, he was a member of both York and Scottish Rites, the Nobles of the Mystic Shrine, and the Tall Cedars of Lebanon.

According to his daughter, he started working on his first Masonic watch 15-20 years before he patented his design.

In 1918, Dudley started to work on a new Masonic watch with its bridge plates in the form of Masonic symbols (a shoe, plumb, trowel, level, square, compasses, the letter G, and a Bible). These emblem parts were machined by Willis R. Michael's machine shop. Dudley later applied for and was granted design patents dated June 29, 1923.

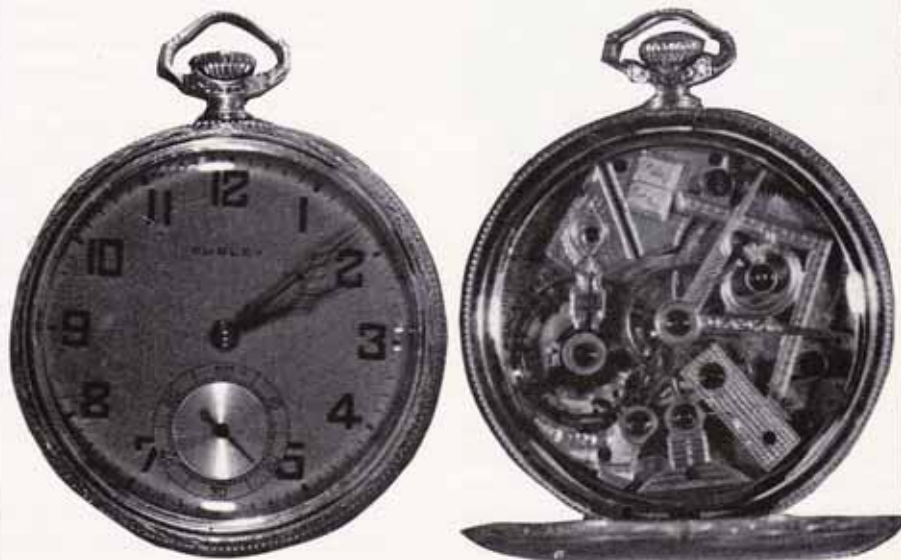
George W. Adams and John D. Wood, local retail jewelers, became Dudley's partners. On May 20, 1920, they applied to the State of Pennsylvania for incorporation. The letters patent were issued June 7, 1920. The amount of capital stock of the corporation was \$5,000. Property was acquired at South West End and Maple Avenue, Lancaster, Pa. The building was two stories high with a basement. It is interesting

to note that the machinery on all floors was countershaft and line shaft driven, not motorized as shops are today. The original project of the company was to design and build a 14-size pocket watch which is larger than the ones of today.

The problems of coordination were finally overcome and in 1922, the first 14-size, 19-jewel watches, which we will refer to as Model 1, were being produced. By 1923, the Dudley Watch Company, faced with dwindling sales and heavy competition from other companies producing smaller watches, decided to go ahead with the development of a 12-size, 19-jewel watch, which we will refer to as Model 2. This watch used the wheels and escapement design from the Hamilton models. The Model 2 differs from its forerunner by having a silver-colored Bible mounted, so as to cover the bevel pinion which was previously exposed.

At full production the company employed 18-20 men including Arthur and Clifford Dudley, sons of the founder. As it was primarily an assembly operation, the employees were all highly-skilled watchmakers, most of whom had worked in the Hamilton Watch Company. Those men with Masonic backgrounds were given preference. Once production began, sales became the problem, and a salesman named Bostwick started out on the road. The price of

William Dudley manufactured watches with the bridge plates in the form of Masonic symbols. These watches were patented in 1923, but Dudley's company was declared bankrupt two years later.



watches varied with the style case, the top line ranged from \$125 to \$250. Today's prices vary from \$2,000 to \$3,500.

By late 1924, the company was heavily in debt and management was trying desperately to find a solution to its problem. On February 28, 1925, a petition was introduced in the U.S. District Court in Philadelphia that the Dudley Watch Company be adjudged bankrupt. After leaving the company, Dudley was in serious difficulties. He had invested all his available capital in his brain-child and at the age of 74 found himself out of work and nearly broke. He accepted a job at Hamilton Watch Company as a mechanic where he continued to work until 1931, retiring at the age of 80. On February 8, 1938, Dudley died at Lancaster.

During the early 1930's every effort was being made to dispose of the Dudley Watch inventory. At the bottom of the depression, movements were being used to barter material or were sold around Lancaster for \$8. Complete watches sold for \$15. These same watches were valued in the 1925 inventory for \$50-\$55. Raffles for Dudley watches were held at Masonic lodges at 50¢ a chance.

The machinery and parts were sold to Mr. Menche of X-L Watch Company of New York. Menche took the balance of the watch material with him and since that time assembled and sold parts for the third model of the Dudley watch. This model differs only in that

Watch papers were inserted inside watch cases by watch makers and served as a "trade card" to identify the maker or the one who last repaired the watch. Many watch makers incorporated Masonic symbols in their logos. The papers were used as a cushion inside the case.



the Bible is included in the plate and is not a separate part of the back. It is the least valuable of the three models.

The estimated total production of 3,580 is as follows: Model 1, 900; Model 2, 1,680; Model 3, 1,000.

In the 15 years that Dudley watches were produced in Lancaster, less than 2,600 watches of the Masonic design—plus an inventory of parts for about 1,000 more—were made. The factory building has been converted into a convalescent home.

Wrist watches. Few men carry pocket watches today. This is regrettable in a sense, since the size of the now popular wrist watch and the manner in which it is worn make embellishment of the case impractical. Although not ordinarily found in the average jewelry store because of limited demand, nevertheless wrist watches are produced today with Masonic insignia on the dials and hands bearing emblems.

One of the oldest wrist watches manufactured by the Waltham Watch Company was in a triangular form to match the Swiss Triangle pocket watch. The

gold watch was smaller but identical in features. On the face near the bottom is the following quotation, "Fellowman lend him a helping hand."

A little later, Hamilton Watch Company started to manufacture a gold wrist watch. Over the years many models of Masonic wrist watches have been produced. They continue to be manufactured and sold today.



Waltham wrist watch

Hamilton wrist watch



Father of Freemasonry In America

By ALPHONSE CERZA, 33rd

The year 1983 marks the 250th anniversary of the formal establishment of Freemasonry in America. Early in our history Masons came to America and a number of "time immemorial" lodges were formed in the English Colonies. For a time there were controversial debates attempting to decide which Colony had the distinction of being the first Colony to have a Masonic lodge, but the dispute has ended. While Daniel Coxe, of New Jersey, received a deputation on June 5, 1730, as Provincial Grand Master of New York, New Jersey, and Pennsylvania to serve for two years, there is no record of his having performed any duty under this authority.

In 1983 our attention is focused on Henry Price, of Massachusetts, who for years has been known as "The Father of Freemasonry in America."

Henry Price was born in London, England, around the year 1697, and he moved to Boston in 1723. In 1733 Governor Jonathan Belcher, the first native born American to become a Mason, appointed Henry Price to the office of Cornet (standard bearer) of a troop of Guard with the title of Major. This was an important appointment and enti-

tled him to many privileges and taking part in public functions. Even his Executor years later, when filing the inventory in his estate, described him as Major Price.

He was a tailor by trade. In 1737, he formed a partnership with Francis Beteilhe, who was a shopkeeper of dry goods, and Price operated the tailor shop in the establishment. This arrangement lasted for three or four years, and then Price gave up tailoring but retained his interest in the business.

In 1741, he took over the business when Beteilhe retired because of ill health. The business at the time was being carried on at the corner of Pond and Newbury, now known as Bedford and Washington Streets. In 1740, Price bought a large tract of land with a building on it located on the north side of King Street, now called State Street. By 1744, he had constructed additional buildings on the site and he occupied the top floor as a residence.

In 1737, Price became engaged to be married to Mary Townsend, daughter of Samuel Townsend, of Boston, who had died in 1720. Her uncle, James Townsend, was appointed her guardian in May, 1737, and he was opposed to the marriage apparently because of the diversity of religion of the couple, but the marriage took place in the fall of that year.

In 1742, as a result of a levy brought by him in a suit, he secured Hartshorn Farm and other real estate close to Townsend. Years later he built a house on this land. In 1746 he purchased property at Menotomy Fields, in Cambridge, and used it as a summer residence. He prospered in business and retired in 1750. That year he became a member of the Boston Episcopal Charitable Society. In 1751 he invited the Masons to hold a Feast of St. John the Baptist at his home. But his wife was seriously ill

at the time, and he was unable to attend the ceremony. His wife died soon thereafter.

On May 25, 1752, he married Mary Tilden, of Boston, the house at Menotomy was enlarged and became known as The Great House. He lived in Boston until 1755 and he spent his summers in Cambridge. At that time he took up full residence at Cambridge with his wife and daughter. His wife died in 1759 or 1760 and shortly thereafter his daughter also died; this double tragedy made him very depressed. He moved back to Boston and sold the Menotomy property. Two and a half years later he moved to Townsend.

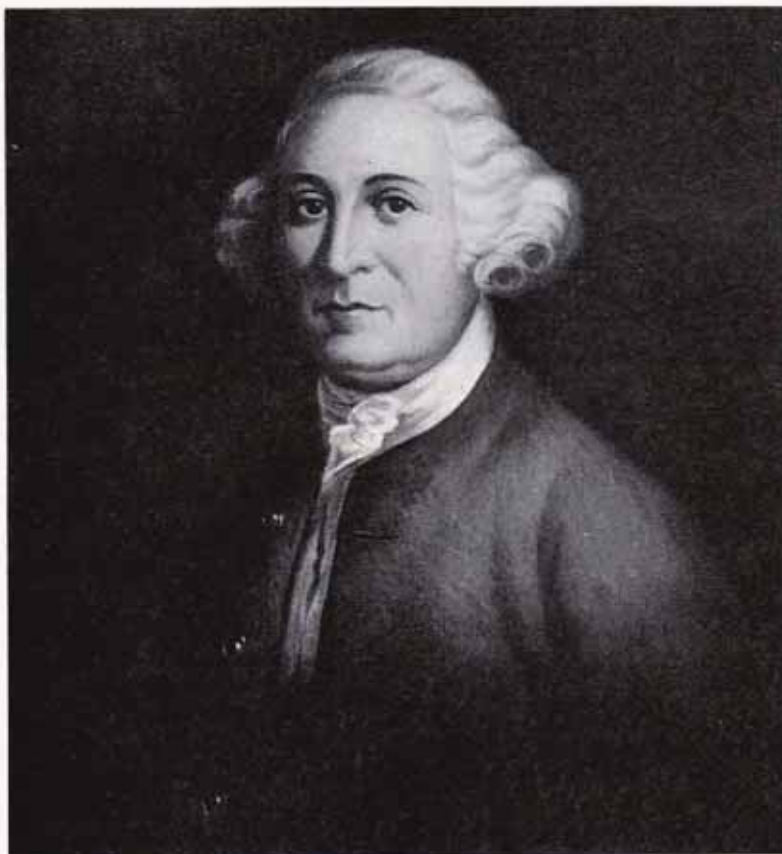
In 1764, he was chosen Representative from Townsend in the Provincial Legislature. He served on many committees and became a leading citizen of the town. In 1771 he married Lydia Randall, a widow. Two children were born of this marriage, Mary and Rebecca, both of whom survived him. While splitting rails on May 14, 1780, the ax hit his abdomen, seriously injuring him. He died on May 20, at the age of 83 years leaving a large estate.

He was buried in the old cemetery in Townsend, a small Massachusetts community, 46 miles from Boston near the New Hampshire border. A grave marker was placed over his grave which had a long statement about his life. In 1888 the stone was breaking up, and this was called to the attention of the Grand Lodge. A new cemetery was being formed nearby and his body was moved to a plot donated there by a local resident for that purpose. The old gravestone which was taken to the Grand Lodge office for preservation, is still at the museum in the Boston Masonic Temple.

It is not known when or where Price became a Mason, but in 1730, while in London, England, he was listed as a



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



HENRY PRICE

member of Lodge No. 75, which met at the Rainbow Coffee House. On April 13, 1733 (sometimes stated as April 30), when he was again in London attending Grand Lodge, he received a deputation, by order of Viscount Montague, signed by Thomas Batson, Deputy Grand Master and the Senior and Junior Grand Wardens, appointing him Provincial Grand Master of New England and Dominions and Territories thereunto belonging; he paid the required fee of three guineas. The deputation authorized him to form lodges, to superintend them, and to perform other incidental duties.

On his return to Boston he called a meeting for July 30, 1733, at the Bunch of Grapes Tavern, located on King Street, and a Provincial Grand Lodge was constituted. Andrew Belcher, son of the Governor, was appointed Deputy Grand Master with Thomas Kennelly and John Quann as Grand Wardens. At this meeting a petition signed by 18 Masons was filed to form a lodge. The petition was approved, and First Lodge came into existence, receiving

No. 126 on the roll of the Grand Lodge of England. In 1734 a new Grand Master of the Grand Lodge of England extended the jurisdiction of the Provincial Grand Master to all North America where no Provincial Grand Master was authorized to function.

Price served as Grand Master until 1737; and again from 1740-43, 1754-55, and 1767-68, when as the immediate Past Grand Master he temporarily filled the office when the Grand Master departed this life.

There are many other activities of Price as a Mason. He was Worshipful Master of First Lodge for a time. He was Charter Master of both Second Lodge and of Masters' Lodge of Boston. In 1773, when he was 73 years old he presided over a Grand Lodge meeting in the absence of Grand Master John Rowe. His last recorded attendance at Grand Lodge meeting was on January 28, 1774.

The original deputation given to Price was lost many years ago, and from time to time his appointment as Provincial Grand Master has been questioned

because there is no record of the issuance of the deputation in the Grand Lodge records in England. At that time, however, the issuance of deputations and charters were considered the personal prerogative of the Grand Master and he acted independently in such matters.

It was not until 1760 that records began to be kept by the Grand Lodge of England. The original deputation was copied in two places before the original was lost, and while the two copies have minor differences that can be accounted as mistakes of the scribes, there are no items that give rise to any suspicion of impropriety. This Provincial Grand Lodge was mentioned in contemporary periodicals and for years the lists printed of Provincial Grand Lodges had the one in Boston listed. Furthermore, Henry Price was an honorable gentleman and highly regarded in the community. It would be most unlikely that he would make such a fraudulent representation. Several letters were exchanged between Benjamin Franklin and Price in which there is a strong implication that Franklin recognized Price as Provincial Grand Master. Additionally, on January 27, 1768, Price wrote a letter to the Grand Lodge of England reciting his appointment and volunteering to send a copy of his deputation. Apparently the Grand Lodge was satisfied with the letter and it has never questioned the issuance of the deputation. Its records since that time have listed it as a Provincial Grand Lodge.

The name of Henry Price is honored today by a lodge bearing his name now located at Cambridge, Mass. For many years this lodge met at Charlestown.

The Henry Price Medal was first struck in 1888 by the Grand Lodge of Massachusetts and in recent years has been presented to prominent Masons.

Freemasonry in Today's World

The following report was delivered by the Canadian delegation in May at the X Reunion of Sovereign Grand Commanders of the Americas.

By WILLIAM L. WRIGHT, 33°

What shall we say of today's world? Is it different from yesterday's world? Will today's world be a stranger to tomorrow's world?

Beside the entrance to the massive Archives Buildings in Washington, D.C. two inscriptions have been carved: "Study the Past" and "The Past is Prologue." As we look over our shoulders at yesterday's world, scan today's world, and prophesy tomorrow's world, we can be grateful that an honored institution of Freemasonry holds inviolate those qualities which have special significance for our age.

The learned Albert Schweitzer has aptly declared "three kinds of progress come within the purview of civilization"—progress in knowledge and power; progress in the social organization of mankind; progress in spirituality.

As we survey yesterday's world and look at the present, we note what progress man has made in knowledge and power and how he searches for progress

*'When civilizations fail,
it is a man who has failed—
not in his body of machinery
but in his will, spirit,
and morality.'*

sion, social organization, military efficiency and even spirituality.

The challenge before Freemasonry today is to see with equal clarity the potentiality of our Order, for history has demonstrated that when civilizations fail, it is almost always man who has failed, not in his body nor in his machinery, but in his will, spirit, and morality.

Sir Winston Churchill, British Prime Minister, possessed the heaven-sent gift of clothing foundation truths in timeless words. It is characteristic of all great souls that amid the constant and the changing, they see the things which abide.

Some years before his death, Churchill was in the United States to receive an honorary degree. He was given a side trip to Niagara Falls. He hadn't been there for over 40 years. He stood for a time in silence before the spectacle of that mighty cataract whose waters have plunged over the great precipice for 10,000 years. Asked how the falls com-

pared with the falls as he had seen them 40 years before, Churchill replied, "Well, the main principle remains the same."

What did he mean? To Churchill Niagara was far more than an example of the Law of Gravitation. Here was a picture of the abiding principle, which in all the cataclysms of human society remains eternally the same.

Freemasonry offers to today's world three abiding principles. These principles possess divine authority and are the essence of Masonic philosophy and teaching.

1. Morality. The Historian Toynbee quoted Sir Alfred Ewing, one-time President of the British Society for the Advancement of Science. Years before the atom was split, he said, "The scientist looks at our world with amazement but finally with horror for man has learned to control nature before he has learned to control himself."

That statement brings the major pro-



MOST REV. WILLIAM L. WRIGHT, 33°, is a Past Active Member of the Supreme Council of Canada and retired Archbishop of Algoma and Metropolitan of Ontario.

blem of our world before us—*morality*.

Morality-integrity of the individual runs through all our philosophy. The man who does his duty; the man who respects his family and his friends; the man whose dealings are marked by uprightness and intent; the man who is just to his employees, honest with his employers; the man whose word is as good as his bond—that is what Freemasonry teaches from first to last. Today's world needs the moral teachings of Freemasonry.

From time to time in history, there will, of course, be outstanding figures like Washington, Pitt, Lincoln, Churchill, and others who will leave their stamp forever on the history of mankind. Yet in a democracy, the quality and significance of leadership is determined by what is going on in the mass of society. A leader is only the focus and reflection of what the common man is, thinks and does.

Deep in the heart of things somewhere, there is an absolute standard of morality. There is a right as God sees it, and there is a wrong as God sees it. That whole conception is being challenged today, but the principle of rectitude is written into the very nature of the Universe.

Froude, the great historian, wrote, "History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall but the moral law is written on the tablets of eternity." The paramount issue of humanity in today's world is a *moral* one.

2. Brotherhood. Often the question is asked, "How can you have a spirit of Brotherhood when Masonry is a secret society?"

It must be acknowledged that our Masonic secrecy creates suspicion in some quarters. We are asked why we

have to be a secret society? Are we engaged in some sort of conspiracy that demands secrecy?

We have never heard anything in a Masonic meeting that couldn't have been shouted from the house tops and to the benefit of all who listen. We all know that our modes of recognition make possible a true brotherhood that enables us to recognize one another across many boundaries that ordinarily separate us.

Freemasonry is a declaration that mankind is indivisible and that we must learn to live together if we are going to live at all.

This fundamental unity has been beautifully expressed by John Donne, a clergyman who lived 300 years ago in England. He wrote,

"No man is an Island entire in itself, every man is a piece of the continent, a part of the main. Any man's death diminishes me. I am involved in mankind and therefore never send to know for whom the bell tolls—it tolls for thee."

***'The Masonic size
of the individual member
is far more important
than the numerical size
of the lodge.'***

Never send to know whose house is in danger when fire rages in the community. It's your house that is in danger. Never send to know whose life is in jeopardy when plague enters the community. Your life is in danger. Never send to know who is at war when soldiers start marching anywhere in the world, because you and I are at war.

We live in a global village. Nothing can happen to another that won't have an effect on you and me. We belong together. The race that is on today is not a race exclusively between totalitarianism, and democracy; it is a race between brotherhood or destruction.

Every warrior on our earth cries out to us to live by the principles of brotherhood or accept the destruction which is inevitable. The world must learn the secrets of life that will establish brotherhood if it would find its life.

People who are concerned about the present state of the world and the well-being of the human race will have to

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American 'Utopias' Of Yesteryear

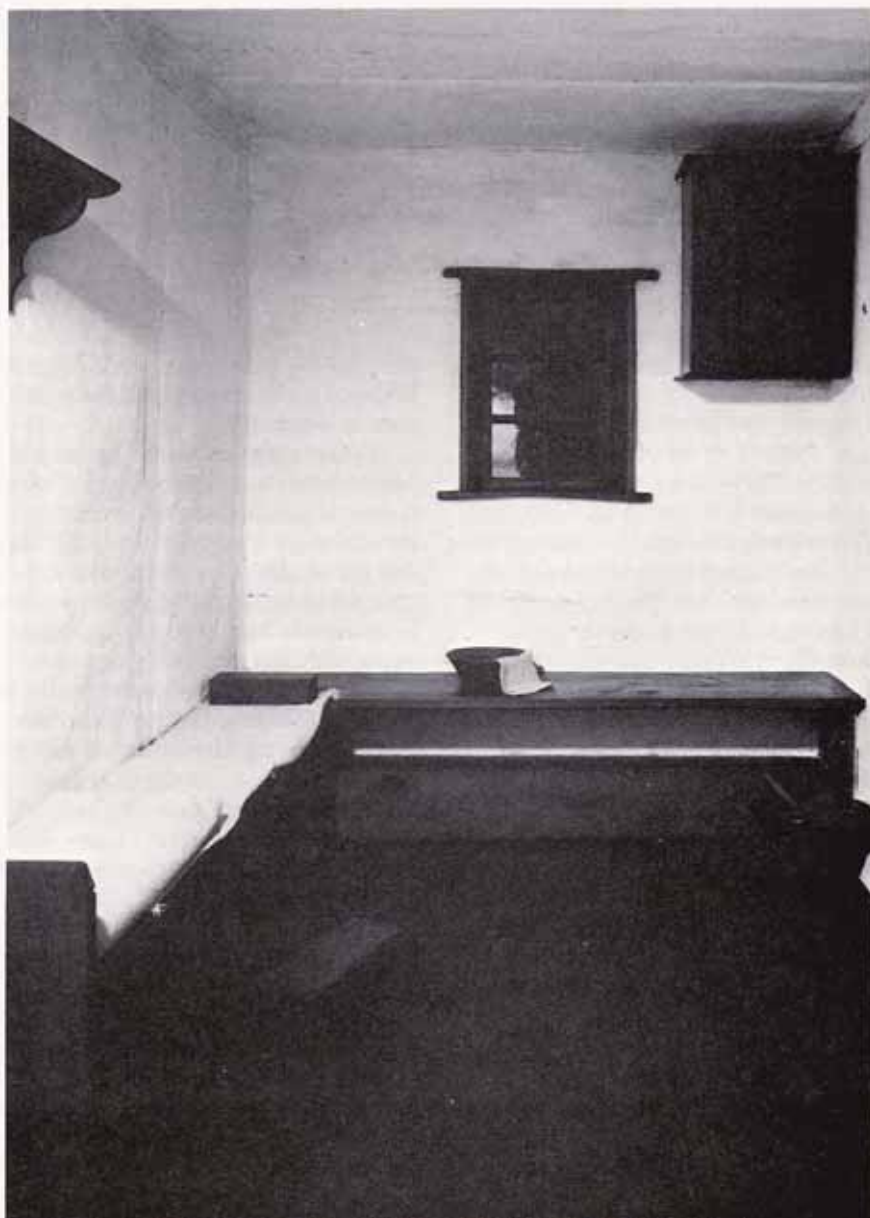
A new exhibit at the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass., focuses on two German religious communal societies of the 18th and 19th centuries. "Utopias in the Promised Land: The Communal Societies of Ephrata and Economy, Pennsylvania," on view at the museum through December 31, compares the quite different histories and lifestyles of Ephrata Cloister, founded in 1732, and Old Economy Village, home of the Harmonists, founded in 1825.

The two societies are typical of numbers of diverse Europeans who came to America to find religious freedom. The sites, now maintained by the Pennsylvania Historical Museum Commission, stand as monuments to the more than 100 experiments in communal living that were established prior to the 20th century.

Some 300 years ago, thousands of Germans fled Europe in answer to William Penn's invitation to come to the "wilderness" of Pennsylvania and to join his "holy experiment" in toleration and religious freedom. Many Germans—or as they were later called, Pennsylvania "Dutch"—separated from the established communities to join or to form self-sufficient religious communal societies.

Ephrata Cloister, founded by radical pietists under the leadership of the charismatic Johann Conrad Beissel, resembled a medieval monastery where men and women lived and worked separately, practicing extreme self-denial and intense worship while awaiting the imminent second coming of Christ. Between 1735 and 1749, the Society

constructed log and stone buildings whose utter plainness reflected the emphasis on those things spiritual rather than material. However extreme in matters religious, the people of Ephrata maintained contact with the outside world; their contributions to the life and culture of Colonial America were significant.



Recreated in the exhibit is a replica of a typical sleeping cell in an Ephrata cloister. Note the small block of wood used as a pillow.



In contrast to the plain, rough-hewn quality of their everyday furnishings, this elegant wooden goblet from the Ephrata commune shows the care and skill that cloister members lavished on objects with religious and spiritual significance.

The Cloister Press produced a steady output of books, broadsides, and tracts. The most ambitious work, the *Martyrs Mirror*, published in 1748, was the largest book to be printed in colonial America. The book will be on view in the exhibit.

The sisterhood of Ephrata excelled in the calligraphic art of Frakturschriften, the ornate lettering in German style. As shown in the exhibit, they produced many magnificent hand-illuminated song books, hymn books, and calligraphic inscriptions.

A full-scale reproduction of a sister's sleeping cell, with board benches and wooden "pillows", will show the austere surroundings and the harshness of daily life at Ephrata. Visitors will be able to walk into the cell.

With the advantages of communal property, joint labor, and a frugal lifestyle, the community passed from struggling self-sufficiency to financial success, a state which they subsequently rejected.

In contrast to the harshness of life at Ephrata, the Harmonists awaited the millenium, or second coming of Christ, with industry and productivity. Founded in 1825, Old Economy was the third and final home of the Harmonists, a group of German pietists who separated themselves from the established church of Wurttemberg to come to America, following their leader and prophet, George Rapp.

At its zenith, Economy's population was 800, and the community was said to be "a model of a well-built, well-arranged country village." Architectural drawings reveal careful planning



Some of the velvets and ribbons manufactured at Economy were made up into bonnets by the Harmonists, and then sold.

for every aspect of the community's development. The town, covering 20 acres, contained the comfortable, well-built members' homes, and the village center, with a church, feast hall, granary, pavilion and shops.

Under the influence of Father Rapp, the Harmonists followed the "American System," a philosophy which placed emphasis on the parallel development of industry and agriculture. Their economic achievements astounded the local inhabitants; they soon became a leading economic force on the frontier. In addition to vineyards and farming, they manufactured shoes, textiles, ran a silk industry, invested in railroads, factories, land, lumber and oil. Their success enabled them to provide for all the needs of the members.

In their daily life, Harmonists enjoyed comfortable living arrangements and good food. A visitor remarked that none at Economy looked overworked or underfed. The Harmonists also placed great emphasis on learning, music, and gardens. Many of the objects on view that come from Harmony were made there—

furniture, music books, photographs, drawings and prints, clothing, silk and wool cloth, hats, ribbons and cut velvets.

"Utopias in the Promised Land" will include a map and descriptions of the 19th-century communal societies that flourished in the United States. As Emerson wrote in 1840, "Not a reading man but has a draft of a new community in his waistcoat pocket." By the end of the 19th century, more than 100 communal societies with over 100,000 members had attempted to create various utopian dreams. Millennialism, pietism, communism, celibacy, vegetarianism, socialism, abolition, perfectionism and social reform were among the many ideals motivating them. Rather than change society as a whole, these groups chose to separate themselves from existing society in order to put these ideas into practice.

Mounted in cooperation with the Pennsylvania Historical and Museum Commission, the exhibit celebrates the tercentenary of the German settlement of Penn's Commonwealth.

50 Years of Service As Valley Secretary

By W. KEITH BUTLER, 33°

His books were run-away best sellers and were credited with playing an important part in the character development of the young people, especially the young men, of their day. Their titles give an insight into the qualities that their author valued: "Fame and Fortune", "Sink or Swim," "Brave and Bold," "Try and Trust," "Strive and Succeed."

Richard Hunter, Frank Whitney, Paul Prescott were names given by the author to some of the heroes of his books. To a man, they and others like them, invariably rose from modest circumstances to a high degree of respectability and prominence. Along the way, all were subjected to a wide variety of temptations and challenging experiences. But their natural virtues enabled all to overcome these difficulties and go on to become pillars of their communities. In so doing, they became role models that their readers could emulate.

If Horatio Alger were writing today, he could well name his newest central character Harold Macomber.

On November 5, 1982, Ill.° Harold G. Macomber, 33°, set what is probably an all-time record in the Scottish Rite world. He was installed as Secretary of the Valley of Salem for the



Ill.° W. KEITH BUTLER, 33°, is a Past Master of Essex Lodge, Salem, Mass., and a Past Sovereign Prince in the Scottish Rite Valley of Salem.



Ill.° Harold G. Macomber, 33°, (left) received a citation from the Grand Commander.

50th consecutive year. Making his achievement even more remarkable, he had served as Assistant Secretary for several preceeding years and, due to the illness of his superior, found himself responsible for performing the lion's share of the work.

On the evening of his installation, the Valley of Salem paid tribute to Harold Macomber and to his wife of 58 years, Vivian, who provided unstinting assistance with many aspects of the secretarial duties over the long period of years. Among those present were Sovereign Grand Commander Stanley F. Maxwell, 33°, and Deputy for Massachusetts James F. Farr, 33°, both of whom lauded Ill.° Brother Macomber for his longtime service to Scottish Rite.

Born in Hudson, Mass. on August 31, 1899, Harold Macomber moved to Salem in 1911. Like his Alger counterparts, he entered the workforce at an early age. To help support his mother and sisters, he worked in a printing office

from the age of 13 until he graduated from Salem High School in 1917. He then joined the Naumkeag Trust Company as a messenger for \$20 per month. He enrolled in the Boston University Evening School and also attended the American Institute of Banking.

Like the leading characters of *Risen from the Ranks* and *Bound to Rise: Up the Ladder*, he began to progress up the ranks in his bank, first becoming assistant treasurer and then treasurer. In 1948 he was named chairman of the board, a position he still holds.

During his tenure with the bank, he was instrumental in providing financial assistance to many local businesses which now have national or regional prominence. Among them were Parker Brothers Games; GTE Sylvania; Pickering Oil, which was acquired eventually by Northeast Petroleum; and Hytron Radio & Electronics Corporation, which became a subsidiary of Columbia Broadcasting System. In addi-

tion, he played a substantial role in the founding and growth of many small businesses in the greater Salem area.

A few years ago, the Salem Rotary Club honored him with a testimonial, an event that assumes more significance when one considers the fact that he is not a member of that organization. The chairman for that event related that, in preparing his remarks, the words he heard most often were, "I wouldn't be in business today if it weren't for Harold Macomber."

He has also served as a trustee of Salem Savings Bank, Salem Cooperative Bank, Marblehead Cooperative Bank, and as a director of the Holyoke Mutual Fire Insurance Company.

Harold Macomber's interests have extended into his community in many beneficial ways. A capable fund-raiser for many charities, he has been especially active on behalf of Salem Hospital. In recognition of his years of service as a trustee and fund-raiser, the hospital's maternity wing was named for him. In addition, he has served as treasurer of the Community Fund Association of Salem, Marblehead and Danvers; chairman of the Marblehead Contributory Retirement Board; member of the Board of Governors of the American Institute of Banking; and as a director of the Salem and Marblehead YMCA's; the Episcopalian Club of Massachusetts; and the House of Seven Gables.

Ill. Brother Macomber received the degree of Master Mason in Starr King Lodge, Salem, in 1920 and less than two weeks later joined the Valley of Salem's Sutton Lodge of Perfection. He received the 33° in Chicago in 1953 and has been a regular attendant at most of the subsequent Annual Sessions.

All of his abilities and interests have recently been focused on one endeavor important to both the craft and the community of Salem. As one of five men charged with the rebuilding of the Salem Masonic Temple following its disastrous fire (see June 1982 issue of *The Northern Light*), he has been "first among equals" in putting together the detailed and complicated financial package that is making this effort possible.

In responding to the tributes paid to him at the Valley of Salem testimonial, he explained his philosophy this way: "It's been a labor of love." And one suspects this has been the guiding principle of all of his life's activities.

Horatio Alger couldn't have done it better.

IN MEMORIAM

Ill. Ralph M. Francisco, 33°

Ill. Ralph Miller Francisco, 33°, an Active Emeritus Member of the Supreme Council, died on December 4, at the age of 75. He is survived by his wife, Margaret, whom he married in 1929.

A native of Dayton, Ohio, he was employed in the magazine publishing industry for a period of 50 years. Beginning in 1942, he became associated with the late David Lawrence, founder and editor of the weekly newsmagazine, *U.S. News & World Report*. At the time of his retirement he was serving as production manager for the magazine.

In 1931, he was raised a Master Mason in Mystic Lodge No. 405, Dayton, where he was later elected Worshipful Master in 1939. He demitted to River-view Lodge No. 717, also of Dayton, in April 1944, to become Senior Warden while the lodge was under dispensation. At the first annual meeting in November, 1944, he was elected Worshipful Master. He served as Most Worshipful Grand Master of Masons in Ohio in 1962.

He was High Priest of Unity Chapter No. 16, R.A.M., in 1949-50, and was Illustrious Master of Reese Council No. 9, R. & S.M., in 1954-55. He was also a member of Reed Commandery No. 6, K.T.

Ill. Brother Francisco received the Scottish Rite degrees in the Valley of Dayton in 1935, and became an active participant. He served as Thrice Potent Master in 1960-61, became a trustee of the Valley in 1964, and was elected chairman of the Valley Executive Committee in 1975. He also served as Secretary for the Ohio Council of Deliberation from 1971-76.

He received the 33° in 1961, and was crowned an Active Member of the Supreme Council in 1977. At the 1982 Annual Meeting he was elected an Active Emeritus Member. For the Supreme Council, he served on the Special Committee to Encourage Support of Symbolic Freemasonry and was a member of the Editorial Board of *The Northern Light*.

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.

(LEARN) + (WORKING) - (GROWN) +

(INSTANT) - (LINEN) + (CARTOON)

- (TACK) + (LOVE) - (ROAR) +

(WARRIOR) - (NOON) + (NEW)

- (WAIVER) - (STRAIN) =

☐ ☐ ☐ ☐ ☐ ☐

Answer from September issue: OPERATIVE

Answer from November issue: CHARITY

'Double-Eagle' Award Benefits Museum

The future of the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., will become even stronger as a result of the Supreme Council's "Order of the Double-Eagle" award program.

In November, Sovereign Grand Commander Stanley F. Maxwell, 33°, announced the establishment of the "Order of the Double-Eagle" in recognition of Scottish Rite Masons giving significant support to the Museum and Library Endowment Fund.

"Along with our Deputies, I look forward to making these very special presentations to our members," stated Commander Maxwell. This is a significant tribute to the faith of those who believe deeply in the mission of our Museum and Library."

Recipients of the "Double-Eagle" award will be given a 14k gold tie-tac with diamond for gifts and pledge of \$5,000 or more. Donors of \$2,500 will receive a 14k gold tie-tac, while contributors of \$1,000 will receive the award



in sterling silver.

Each award is numbered and comes with a special certificate personalized with the donor's name and award number.

The awards are available for both 32° and 33° Scottish Rite Masons.

Commander Maxwell indicates that he is sending personal nomination information including a full-color brochure and pledge form to those interested in

knowing more about the "Order of the Double-Eagle" award program. Requests should be sent to the Sovereign Grand Commander, P.O. Box 519, Lexington, Mass. 02173.

In announcing the program, the Grand Commander emphasized that the 14k gold awards with diamond would be limited to 50 recipients, the 14k gold "Double-Eagle" to 100, and the sterling silver to 250 donors.

FREEMASONRY IN TODAY'S WORLD

Continued from page 11

stand up and be counted. Decisions will have to be made by concerned people everywhere. This can be Freemasonry's major contribution to today's world.

3. Compassion. The entire Masonic ritual stresses compassion. How today's world needs compassion! To strengthen the ties of compassion for those in need is to strengthen the ties of international brotherhood. How satisfying in our own experience to recall the compassionate feeling we had when we heard of some family without food and how we slept more soundly because we shared what we had with a needy neighbor.

We are in danger of losing this lesson in being human now that public welfare is so readily available. The danger always when *systems* take the place of *persons* is that the human element is lost. When our feeling for a common humanity grows less, so also does the virtue of sacrifice for the sake of others.

Perhaps we should remind ourselves

that Freemasonry in our time faces renewed threats to its very existence in some parts of our troubled world. And even in our own "safe" environment, there is concern over the seeming lessening of its influence in the lives of men. Grave concerns are expressed over the gradual but steady decline in membership, lodge attendance, and active participation in Masonic enlightenment. These are legitimate concerns for Masonic leadership and, indeed, for the membership at large. Unfortunately, the solutions offered all too often are not always in keeping with Masonic traditions. How and where, then, can we look for direction?

Historically, Freemasonry has survived the vicissitudes of time and circumstances irrespective of the size of its membership and its institutional characteristics. It has survived because of its focus on the individual and the collectivity of individuals who comprise its membership. What is really important is the cultivation of the individual mem-

ber! The Masonic "size" of the individual member is far more important than the numerical size of the Lodge.

What then can Freemasonry be in today's world? It can be what it has always been, a lamp to light the way for the seeker of truth and the meaning of life and a safe harbor for all who discover the true meaning of morality, brotherhood, and compassion.

Conclusion. As Freemasons we must remember that today is our time. Yesterday belongs to our predecessors, tomorrow belongs to our descendants who will fashion it by the rules and examples we give them today.

On the pedestal which supports the bust of Sir Stafford Cripps in St. Paul's Cathedral is the following inscription: "If man neglects the things of the Spirit and fails to put on the whole armour of God, he will seal the doom of future generations."

That applies just as equally and as forcibly to Freemasonry.



The Spirit of Masonry

Reviewed by ALPHONSE CERZA, 33°

THE SPIRIT OF MASONRY by William Hutchinson. Current edition published in 1982 by Publishers, Inc., 34 Englehard Ave., Avenel, N.J. 07001. 366 pp. \$5.48.

This book was published originally in 1775 and has become a Masonic classic. It was the first book of any substance which described the spiritual nature of the craft and its serious philosophy. The current edition is a facsimile of "A New Edition," published in 1843, with a long Introduction by George Oliver and contains an appendix with 15 interesting items consisting of Masonic charges, orations, and an ancient charge with comments by John Locke, the famous English philosopher and writer.

In the introduction, George Oliver, a clergyman and prolific Masonic writer, describes the craft as a social and companionable association. He observes that during the early Grand Lodge days the public knew little about Freemasonry except what it observed during the occasional parades by the members. He was critical of this book on the basis of omissions of several items such as the connection of the Royal Arch with the lodges.

William Hutchinson, a Past Master of his lodge, delivered a series of lectures before his lodge explaining the nature of Freemasonry and pointing out that the ceremonies contain spiritual values and a way of life. These

lectures were so well received that he was encouraged to have them published. He secured the permission of the Grand Lodge officers in 1774, and the book was published the following year.

The book contains 13 lectures in which he weaves in some of the legendary history of the craft, but stresses the religious and spiritual aspects. Written in the quaint language of 200 years ago, he explores many sidelights about the craft. He stresses that Freemasonry is a Christian organization. In reading the book, one must realize that it is not a presentation of Masonic history as it is understood today but the first effort describing Freemasonry as a serious organization with ceremonies full of spiritual messages and meaning.

The value of the book (aside from its importance as the first serious book about the craft) is that it describes Freemasonry as a serious organization, as we view it today, with moral values having deep roots in the past deriving its moral lessons from many sources. The influence of this book on Masonic leaders and many writers that came after him is great.

The book contains a foreword by Dr. Allan Boudreau, 32°, curator and librarian for the Grand Lodge of New York. He describes the author as "a solicitor, antiquarian, novelist, Freemason, prominent member of the Royal Society of Antiquarians and, for many years, Master of the Masonic Lodge of Concord at Barnard Castle."

OTHER MASONIC BOOKS OF INTEREST

Shedding Light on Leadership, by Allen E. Roberts. Collection of essays on Masonic leadership, education, and related subjects. Available from Research Lodge No. 2, 212 North Riverside Drive, Ames, Iowa 50010, at \$5 a copy.

The Sword of Solomon, by Robert S. Easter. A delightful novel with characters familiar to Freemasons, which has been popular for many years. Available from Macoy Masonic Publishing Co., P.O. Box 9759, Richmond, Va. 23228, at \$5 a copy.

The Benefit of Prayer, by the Reverend William A.M. Grant. A collection of prayers prepared by a retired parish priest of England who is a Mason. Available from A. Lewis Masonic Publishers, Terminal House, Shepperton, England, at \$4 a copy.

OUR READERS RESPOND

Glover's Headers

I found the article on "George Washington's Amphibious Commanders" (Nov. 1982) very interesting. I have two questions.

1. In paragraph 4, Brother French states that Philanthropic Lodge was "constituted March 25, 1760" and "received its charter on Jan. 14, 1778." Is it possible to conduct a lodge without a charter and why the 18-year wait?

2. In paragraph 7, what are "Headers"?

Edward P. Schollenberger, 32°
Springfield, Pa.

Editor's note: There are many gaps in the early history of the Lodge at Marblehead. On March 25, 1760, Dr. John Lowell of Marblehead received from St. John's Grand Lodge of Boston a commission to be the first Master of the new lodge. According to a lodge history by Tracy L. Sanborn, no records survive of the first 18 years. No one can ascertain whether a charter was ever issued during that period. It is known that on Jan. 14, 1778, Grand Master John Rowe did issue a charter. Philanthropic Lodge is considered the third oldest Masonic lodge in Massachusetts, yielding precedence only to St. John's Lodge of Boston, founded in 1733, and St. Andrew's Lodge, also of Boston, dating from 1756. "Headers" refer to people from Marblehead.

I read the article on General Glover and noticed the print of the familiar Emanuel Leutze painting of Washington Crossing the Delaware. A day or two later I saw in the local paper a story about a rediscovered painting found in the Free Public Library of Trenton that shows another view of the Delaware crossing. This one was painted in 1893 by William Pedrick. I thought you might be interested in reading the newspaper account.

Robert G. Shipp, 32°
Camp Hill, Pa.

Editor's note: The Associated Press story points out several differences between the two paintings. A Trenton library official believes the familiar Leutze painting shows Washington crossing the river in the wrong direction. He also commented that the rediscovered Pedrick painting

SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1981—July 31, 1982

Principal and Income Assets

Cash in banks 7/31/81	\$ 532,417
Notes Receivable—Scottish Rite Masonic Museum and Library, Inc. 7/31/81	875,000
Investments (at book value) 7/31/81 (Market value of investments 7/31/81: \$14,355,872)	14,120,175
	<u>\$15,527,592</u>
Interest	\$ 704
Contributions	743,331
Gifts-Stocks and Bonds	68,451
Capital Gain	15,326
	<u>827,812</u>
	<u>\$16,355,404</u>
Receipts over disbursements*	436,057
	<u>\$16,791,461</u>

Cash in banks 7/31/82	\$ 789,025
Notes Receivable—Scottish Rite Masonic Museum and Library, Inc. 7/31/82	1,175,000
Investments (at book value) 7/31/82 (Market value of investments 7/31/82: \$13,329,264)	14,827,436
	<u>\$16,791,461</u>

Receipts

Investment income	\$ 931,080
Interest income	81,208
Miscellaneous income	768
	<u>\$ 1,013,056</u>

Disbursements

Grants to researchers	\$449,445
Fellowships	12,000
Research committee expenses	4,275
Salaries, taxes, and retirement allowance (Research director and clerical)	34,073
	<u>\$ 499,793</u>
Fund-raising and data processing costs:	
Printing, mailing services, etc.	\$ 45,438
Data Processing	30,454
General expense items	1,314
	<u>77,206</u>
	<u>\$ 576,999</u>

*Receipts over disbursements
(Reserved for 1983 Grants) \$ 436,057

shows a flag with an emblem similar to the British flag, whereas the Leutze painting depicts the familiar stars-and-stripes pattern which was not adopted until months after the river crossing.

Not enough

I can't disagree with anything that Dr. Russell Anthony said in his excellent article on DeMolay (Nov. 1982). However, I do feel that he stopped way short of saying enough. Much of what he said could make a very good sales brochure for DeMolay. Unfortunately, a great deal more need be said to identify the necessary ingredients for a successful DeMolay chapter.

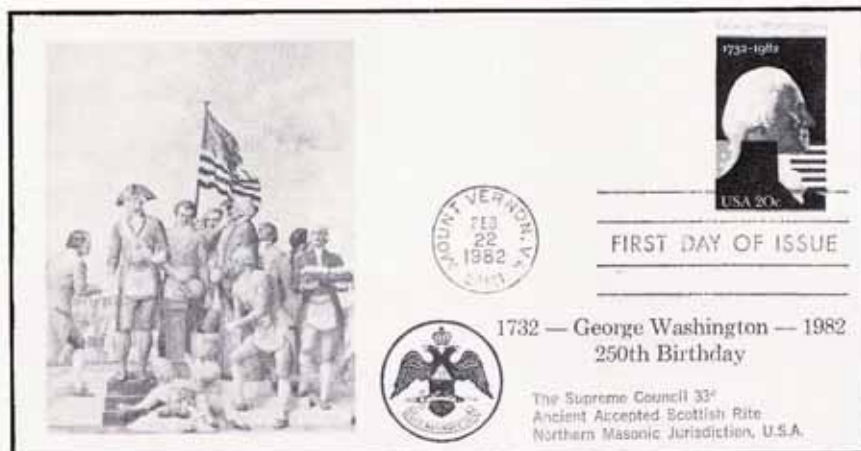
There are two elements necessary for DeMolay to succeed. The first is an individual who can convince the young people that they are not being sold "a bill of goods." The second (and perhaps more important) is an active advisory council supported by an active Masonic organization.

Parents and relatives must encourage young people to consider DeMolay as a viable alternative to the usual teenage hang-outs.

I believe in DeMolay. However, let no one get the idea that it is a panacea for the problems of teenagers.

Donald L. Dorward, 32°
Washington, Ill.

Footnotes*



***Washington covers.** Continuing to be popular items among Masonic philatelists are the first-day covers that commemorated the 250th anniversary of the birth of George Washington during 1982. The set of five covers issued last February were designed by John R. Allen of the George Washington Masonic Stamp Club.

A description of the covers appeared in the April issue of *The Northern Light*. Proceeds from sales have benefited several Masonic charities, including the Scottish Rite Masonic Museum of Our National Heritage.

A limited number of covers are still available. The set of five envelopes may be ordered for \$9.50 from J.R. Allen, P.O. Box 26135, Richmond, Va. 23260. A sixth envelope with a special Washington Masonic Memorial postmark is available for an additional \$1.50 when ordered with the set, or \$2 when ordered individually.

***33° luncheons.** The 33° Fellowship Luncheons have resumed in Florida for the winter season. The group meeting in Tampa will have monthly luncheons at the Egypt Temple. They will meet on the first Tuesday of the month through April. Ill. Walter C. Fisher, 33°, is the chairman of this group. The group meet-

ing in Sarasota will have monthly meetings at Sahib Temple, and will meet on the third Wednesday of each month through April. The Sarasota chairman is Ill. Harvey B. Leggee, 33°. Ladies are invited and welcome at either group. Luncheon reservations should be made in advance.

***Double duty.** Masonic lodges and Knights of Columbus councils frequently get together for social functions, so it was not unusual that the Masons and Knights of Oneonta, N.Y., should meet jointly in November.

What made this particular occasion memorable was the fact Chandra Kaly is not only Master of Oneonta Lodge No. 466, F&AM, but also Grand Knight of Joseph D. Molinari Council No. 4989, K of C, at the same time. And if you don't think that's enough, add two other current titles: Faithful Pilot of the K of C 4°, John F. Kennedy Assembly, and Puissant Sovereign of Utica Conclave, Red Cross of Constantine.

Among those in attendance was Ill. Francis G. Paul, 33°, Grand Lieutenant Commander of the Supreme Council and Scottish Rite Deputy for New York.

***Awareness.** Roger O. Meredith, 32°, 1st Lt. Commander of Springfield (Ill.)

Consistory, was chairman of the Cerebral Palsy Awareness Week in September for the West Central Illinois area.

One of the projects for the week was to insert a four-page tabloid in area newspapers. The Scottish Rite Valley of Springfield agreed to offer financial support for the supplement and received recognition for the effort. Appearing on the front page of the tabloid was the notation that it was "printed through the philanthropic endeavors of the Valley of Springfield, Ancient Accepted Scottish Rite, a part of Ancient Free and Accepted Masons of Illinois."

***Marking time.** How's this for a record! When the officers of Panther City Lodge No. 1183, Fort Worth, Texas, were installed in June, the installing officer was Ill. H. Malvern Marks, 33°—for the 60th time!

Ill. Brother Marks was the first Master of the lodge when it was chartered in 1921, and has presided as installing officer each year since that time.

He was made a Master Mason in 1912 and served as Master of Fort Worth Lodge No. 148 in 1916-17. An avid supporter of DeMolay, he was Grand Master of the International DeMolay Supreme Council in 1953.



RICHARD H. CURTIS, 33°
Editor

CLASSROOM MATERIALS are available from the Scottish Rite Masonic Museum of Our National Heritage and can be used in conjunction with curriculum units on immigration, religious freedom, communal living, 18th and 19th century life and ethnic diversity. Individual sheets designed for duplication include primary source materials, descriptive information and suggested activities for grades 3 through 12.

Learning packet on A TRADITION OF DIVERSITY (\$3 each).

OTHER PACKETS available from the museum:

- 1. GEORGE WASHINGTON: AMERICAN SUPERHERO (\$3 each).**
- 2. SIR FRANCIS DRAKE AND THE AGE OF EXPLORATION (\$3 each).**

HOW TO ORDER:

Send postpaid request to
Education Program
Museum of Our National Heritage
P.O. Box 519
Lexington, Mass. 02173