

THE NORTHERN LIGHT

Vol. 14 No. 3 JUNE 1983

A WINDOW FOR FREEMASONRY



'Time of Parenthesis'



STANLEY F. MAXWELL, 33°

Perhaps the most widely read and discussed book of 1983 will be John Naisbitt's *Megatrends*. Business leaders, elected officials, and college students across the country are talking about what Mr. Naisbitt calls "the time of parenthesis"—the change of the United States from an industrial to an information society.

"The time of the parentheses" is the period of uncertainty between a more stable period to one that is filled with a wide variety of new options.

If Mr. Naisbitt's observations are accurate, the primary issue of our time is learning how to cope with uncertainty in our lives. It doesn't take experts to tell us that we are not doing all that well:

- At night steel grates cover the windows of our stores, while during the day merchandise is protected by locks, chains, and electronic detectors.

- Drug and alcohol abuse among young people is rampant. Parents worry about sending their children to school because of the negative influences.

- Pride of workmanship has been replaced by a "get by with it" attitude.

- Making sacrifices to achieve long-range personal goals has disappeared in favor of "instant gratification."

- An inner ethic of personal responsibility to each other and our society has broken down to the point where we seem to think that the way to get people to behave properly is to pass more and more laws.

- The only authority that many people respect is the one which says, "If I want to do it, then nothing should stop me."

If the author of *Megatrends* is correct and we are actually living in a "time of parentheses"—a difficult period of uncertainty—we can learn from the past because the experience is not new.

Take, for example, the early 18th century when Freemasonry spread throughout Europe and America. It was a period when science was on the rise and ideas about man and the universe were changing. It was also the beginning of the Industrial Revolution which altered life dramatically. This, too, was a "time of parentheses" as mankind moved from the known to the unknown.

What helped create a new stability 300 years ago? It was the values of duty, personal honor, responsibility, and excellence which have been the foundation of Freemasonry. It was commitment to these moral, ethical, and philosophical principles that has allowed us to move successfully from one period to another, to make the transitions that are so much a part of life.

It is the same for individuals as we go from one time of life to another. Some people take these steps with ease while others falter.

The lesson is simple: The times may change but the truths stay the same. Life itself is a "time of parentheses." There will always be uncertainties. It is the principles we live by that allow us to move from darkness to light—now as in the past.

Stanley F. Maxwell
Sovereign Grand Commander

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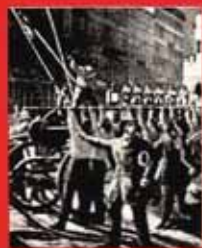
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About the Front Cover

A current exhibit at the Museum of Our National Heritage pays tribute to America's volunteer firefighters. The cover print is from "The Life of a Fireman," an 1861 lithograph by Currier & Ives, from the collection of Malcolm S. Burroughs. For more information on the exhibit, see page 10.

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Camping Can Be A Fraternal Experience

Traveling by camper or recreational vehicle has provided many people with a convenient way to tour the country. It also provides an opportunity to make acquaintances.

Today Masons and their families who enjoy camping have a chance to join with other Masonic families through the National Camping Travelers, Inc. Membership in the NCT is open to Master Masons in good standing in a lodge whose Grand Lodge is recognized by other Grand Lodges of the United States, Canada, and Mexico.

The idea of this club originated when Brother Myron R. Fox, of Brookville, Ohio, bought himself a travel trailer and hit the road. Among the large group of friends he made as he traveled were many, many Brother Masons. The mutual fraternal interest made his camping experiences more enjoyable.

Brother Fox wrote the *Royal Arch Mason* magazine and explained his objective in forming an RV club of just Master Masons and their families. His letter appeared in the spring issue of this publication, and many Masons wrote endorsing his plan. Among them

was Brother Paul Pensinger of Gettysburg, Pa., who offered the use of Black Horse Tavern Campgrounds as a meeting place for the first campout outing. In that historical Gettysburg setting 21 Masonic families from the states of California, Connecticut, Delaware, Maryland, New Jersey, Ohio, and Pennsylvania rallied in August 1966, for the

purpose of forming National Camping Travelers, Inc.

When the club was organized, it was decided not to have any restrictions on RV equipment—every type of camping gear was to be acceptable, from no unit through tents, vans, campers, trailers and motor homes.

As the club began to grow, it became necessary to adopt bylaws, incorporate, and establish chapters to function to the best advantage. As the chapters grew, they divided and formed new chapters.

From that nucleus of 21 Masonic families in seven states, there are today members in almost all the continental 49 states and Canada. More than 12,000 campers have become members. On September 18, 1973, NCT was incorporated under the corporate laws of the State of Ohio.

Each chapter has officers consisting of a Master of Travel, Wagonmaster, Secretary, Treasurer, Trustees, Historian, and Youth Director. All are elected annually. Dues for the chapters are reasonable and determined by

Pet show activity at a local rally.



NCT mid-winter rally at Sarasota, Fla., in February 1979.

each chapter. Camping schedules and other planned activities at chapter, state and district levels are published in the club's official news magazine, *News to Campers*, in March, June, September, and December. In this manner members are kept informed and invited to attend activities in addition to those of their own chapter.

Other activities may include inter-club campouts, a Masonic Lodge or Eastern Star meeting, bus tours to scenic and historical attractions, group potluck dinners and campfire games, and religious services. A "chapter of the year award" is presented each year to the chapter selected for the most outstanding activities. This assures that all outings will be well planned.

In addition to the chapter activities, state, district and national rallies are held. The national rally is usually held during the third week in July each year. This is an outstanding event with a multitude of activities, annual installation of national officers, and a spectacular



parade through the streets of the local city. National rallies have been held in Gettysburg, Pa.; Brunswick, Ohio; Haymarket, Va.; Wilmington, Ohio; Sedalia, Mo.; Lincoln, Neb.; West Wellington, Conn.; Cooks' Forest, Pa.; Virginia Beach, Va.; Decatur, Ala.; Colorado Springs, Colo.; Greenville, Ohio; Centre Hall, Pa.; Frederick, Md., and Saluda, Va. This year's national rally is scheduled for the Salerno County fairgrounds, Vallejo, California, during the first week in August.

Membership figures indicate nearly 13,000 families have become involved since the formation of the NCT in 1966,

and more than 150 local chapters have been organized.

Completing terms as national officers are Ernest L. Smith, Santa Cruz, Calif., national president; William L. Mischlich, Hamilton Square, N.J., 1st vice president; Milton H. Thorne, Chepachet, R.I., 2nd vice president; George W. Taylor, New Castle, Del., 3rd vice president; Charles W. Cockrell, Norfolk, Va., national secretary, and William E. Downs, Sarasota, Fla., treasurer.

In addition to NCT there is YNCT (Youth National Camping Travelers). This is for the children and gives them the opportunity to share in the fellowship on their level. There is an interesting and complete program for YNCT at the national and other rallies which is supervised by the youth director.

The use of the club name and official emblem are restricted to non-commercial activities at all levels. The emblem is a 5 1/2 inch diamond with navy blue background bordered in white. Large white NCT letters identify the club name. A graceful gold symbol running through the center resembles the arm of the Statue of Liberty, holding a lighted Olympiad Torch with the perpetual flame. The emblem is displayed in the upper left-hand corner of the recreational vehicle. The numbers below the emblem denote the order in which the member joined the club.

Masonic campers interested in further information should write directly to the National Secretary, National Camping Travelers, Inc., P.O. Box 14194, Norfolk, Va. 23518.



Camping is a family affair and youth participate in activities sponsored by the YNCT.

Easter Sunrise Service At Washington Memorial



Over 1,200 Knights Templar participated in the Grand March at the beginning of the 1983 Easter Sunrise Memorial Service at Alexandria, Va. This was the first year the service was held at the George Washington Masonic National Memorial. Previously the annual service had been held at the Arlington National Cemetery. Current plans call for it to become an annual event at the Washington Memorial.

The 53rd Annual Easter Sunrise Memorial Service under the auspices of the Grand Encampment of Knights Templar of the United States of America was held this year at the George Washington Masonic National Memorial, Alexandria, Va. Over 5,000 people attended the service with representation from almost every state in the nation.



Roberts to Publish Masonic 'Who Is Who'

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC. January 1, 1982—December 31, 1982

Endowment and Income Fund Statement

Cash in banks 1/1/82	\$	246,804
Inventory 1/1/82		7,216
Accounts receivable 1/1/82 (pledges)		1,645,840
Investments (at book value) 1/1/82		4,640,993
(market value of investments 1/1/82: \$4,609,113)		
Land, building and other assets 1/1/82		5,653,944
Furniture, books and collections 1/1/82		386,552
		<u>\$12,581,349</u>
Notes payable:		
Supreme Council & Benevolent Foundation 1/1/82		(1,505,000)
		<u>\$11,076,349</u>
Interest and dividends	\$	74,058
Contributions		607,507
Grants		50,000
Capital Loss		(14,277)
		<u>717,288</u>

Capital repairs and transfer fees		(373)
		<u>\$11,793,637</u>
Receipts over expenditures/income account*		8,872
Notes payable-Benevolent Foundation		(300,000)
Increase in pledge receivables		493,769
		<u>\$11,995,905</u>

Cash in banks 12/31/82	\$	250,849
Inventory 12/31/82		12,065
Accounts receivable 12/31/82 (pledges)		2,139,609
Investments (at book value) 12/31/82		5,266,670
(market value of investments 12/31/82: \$5,803,189)		
Land, building and other assets 12/31/82		5,712,350
Furniture, books and collections 12/31/82		419,861
		<u>\$13,801,404</u>

Notes payable:		
Supreme Council & Benevolent Foundation 12/31/82		(1,805,000)
Accounts payable		(499)
		<u>\$11,995,905</u>

Receipts

Investment income	\$	332,363
Contributions		183,958
Voluntary cash box		23,036
Cash sales		59,866
Exhibit catalogues		4,705
Belter exhibit rental		7,000
Refunds		6,370
Miscellaneous cash contributions		9,825
		<u>\$ 627,123</u>
Loan from Benevolent Foundation		300,000
		<u>\$ 927,123</u>

Expenditures

Administrative:	\$	68,557
Museum		178,500
Library		11,370
Building operation		172,398
Salaries and taxes		309,900
		<u>\$ 740,725</u>
Fund-raising and data processing costs:		
Printing, mailing services, public relations, etc.	\$133,201	
Data Processing	44,236	
General expense items	89	
		<u>\$ 177,526</u>
		<u>\$ 918,251</u>

*Receipts over expenditures \$ 8,872

Allen E. Roberts, 32°, of Highland Springs, Va., is undertaking a new project of compiling biographical sketches of notable Masons across the country. Tentatively scheduled for publication in late 1983 or early 1984, *Who Is Who in Freemasonry* will bring together in a single volume current background information on Masons who are "continuing to make Freemasonry the leading fraternal organization in the world today."

Brother Roberts has formed Anchor Communications, Inc., to publish the new book. He realizes he is facing a monumental task but feels the reference work will be a valuable tool for librarians, editors, researchers, secretaries, lodges, Grand Lodges, appendant bodies, and individuals. Says Roberts, "A listing of prominent Masons, updated periodically, has been needed for over 265 years."

The Missouri Lodge of Research published a four-volume set of William R. Denslow's *10,000 Famous Freemasons* in the late 1950's but the names and information have not been continually updated.

In 1969, Roberts established a company known as Imagination Unlimited!, from which he produced a number of Masonic films and books. Some of his books include *Key to Freemasonry's Growth*, 1969; *The Craft and Its Symbols*, 1974, and *G. Washington: Master Mason*, 1976. He has written, directed, and produced films for a variety of Masonic organizations.

In addition to the *Who is Who*, Brother Roberts hopes to resume publication of *The Altar Light*, a periodical he had started in 1977. The newsletter was later published by Macoy Publishing and Masonic Supply Company for several years before being discontinued in 1981.

Information to be listed in the biographical sketches of *Who Is Who* will include vital statistics, address, educational background, civic activities, career, achievements, family, full Masonic membership, and offices held.

For further information about the volume, write to Anchor Communications, Inc., Drawer 70, Highland Springs, Va. 23075.

The Strange Destiny Of Chevalier D'Eon

By WILLIAM E. PARKER, 33°

All the world's a stage and we are but the players. No phrase more aptly describes the unique personage known as the Chevalier D'Eon. Perhaps no more enigmatic individual was ever destined to trod the pages of history.

Separating fact from fiction is difficult even under the best of circumstances. In this instance, the task assumes monumental proportions. Was it Monsieur Le Chevalier D'Eon or Mademoiselle La Chevaliere D'Eon?

For over 40 years, England and Europe puzzled over the question—man or woman? And, while the question was apparently solved after death, doubts still linger and motives are obscured concerning the life of this extraordinary individual.

Charles-Genevieve-Louis-Andre-Thimothée D'Eon de Beaumont: Freemason, confidant of Kings and Princes, dashing cavalier, dynamic Captain of Dragoons, war hero with battlefield proven valor, secret agent à la James Bond, responsible only to the King of France and entrusted with diplomatic missions of the highest order, swordsman extraordinary so skilled and deadly with the blade no man in Europe or England dared challenge him, poet, philosopher, historian, skilled in law

and languages, and a prodigious author, D'Eon's capacity for multiple accomplishments was apparently limitless.

And yet, paradoxically, legend recounts that D'Eon was also a "charming lady," a spy in petticoats à la Mata Hari at the Court of Elizabeth of Russia and accepted as a woman by all. While the truth of that particular story is accepted by many, it cannot be absolutely verified due to the absence of conclusive documentation. That is not surprising since accounts are rarely kept of secret agents and their missions and particularly at that time.

What can be documented is that D'Eon was a highly talented, multifaceted, unique individual who, in addition to the above accomplishments, spent 49 years as a man and 33 as a woman.

Impossible? Inconceivable? And yet true! No Hollywood screen writer would ever dare to fabricate a scenario as bizarre as the true story of the Chevalier D'Eon, a story so tinged with implausibilities as to confound the imagination.

Born in 1728 of noble background, D'Eon received an excellent education. French 18th-century society was in full flower, Voltaire was at his peak, Louis XV of France was on the throne, and the era was a particularly fertile one for someone as young and aspiring as D'Eon. Through family and friends, he obtained an excellent position in Paris. Though brilliant of mind, he was small in stature, fair of face, with delicate features and of soft voice, traits perhaps more reminiscent of a woman than a man. But, with a fierce sense of pride and honor and with an all-too-ready sword reputed to be among the best in France, no one dared level even the smallest jest at this apparently effeminate young man.

Through his excellent writings, D'Eon came to be well thought of by the King,

The history of Europe, as everywhere, is obviously not one solely of court frivolity or tea salons. It is also composed of intrigues, economic realities, wars won or lost, religious strife, and the political decisions a nation feels obliged to make.

At this time, France needed allies to support her against England. In an effort to increase French influence at the Court of Elizabeth of Russia, daughter of Peter the Great, Louis XV sent D'Eon on a secret mission in 1755. Since an earlier French effort had failed miserably, an ingenious and daring subterfuge was supposedly employed. Legend recounts that D'Eon would travel as a young French lady and, hopefully, thereby more readily gain access both to Russia and Elizabeth, D'Eon's physical traits making the transformation an easy reality.

The story continues to the effect that the project was a great success and that "Mademoiselle Lia de Beaumont," accompanied by her tutor, the Chevalier Douglas Mackenzie, not only gained access to Elizabeth but impressed the Czarina to the point where Elizabeth agreed to reestablish diplomatic relations with France. D'Eon returned to Russia, this time as a man, posing as the "brother" of Mlle. Lia de Beaumont, thus accounting for the physical similarities.

Truly, such a scenario is worthy of Machiavelli in its complexity and deviousness. Whether or not that part of the story dealing with D'Eon's transvestitism is factual is open to debate. What is factual is that D'Eon was sent to Russia by the King and through the force of a brilliant personality achieved a resounding diplomatic success. D'Eon stayed at the Court of Russia until 1760, his efforts proving of immense assistance to the politics of the French Monarchy.



WILLIAM E. PARKER, 33°, a member of the France-America Scottish Rite Bodies, Valley of Paris, is the Director of Installation for the Defense Depot at Mechanicsburg, Pa.

D'Eon's interests next turned to the Seven Years War. Serving with distinction and valor during a brief but glorious military career replete with virtuous deeds, his gallant exploits gained him the esteem of both his peers and his superiors, and the rank of Captain in the Dragoons, an elite cavalry group.

As political situations have a habit of doing, the tide changed and hostilities ceased between France and England—and none too soon for a France in need of peace. D'Eon was again charged with secret negotiations by the King and sent off to London in 1762. Again, success was sweet with D'Eon being instrumental in negotiating the Treaty of 1763. As a result of D'Eon's success, Louis XV awarded him the rank of Minister Plenipotentiary to the Court of Saint James and the Royal and Military Order of Saint Louis, coveted honors for anyone but for someone so young magnificent compensation indeed from a grateful King. D'Eon was to proudly wear the Cross of Saint Louis for the rest of his life—in whatever clothing he was to assume.

It was during D'Eon's English stay that he became a Freemason. He joined the Lodge L'Immortalite de l'Orde (Lodge of Immortality) No. 376 which met at the Crown and Anchor in the Strand, London, in May, 1768, and is recorded as serving as Junior Warden in 1769-70. The Lodge is sometimes called the Crown and Anchor Lodge. In his writings, D'Eon mentions the craft in a most laudatory manner clearly indicating the high esteem in which he held Freemasonry.

D'Eon supposedly assumed the role of a woman on occasion, donning appropriate clothing and passing as such to all concerned. Specific reasons were unknown but speculation centers around his activities as a secret political agent and use of the disguise as a means of gaining entry to areas not otherwise accessible. His enemies gained knowledge of this, however, and began circulating stories that D'Eon was really a woman masquerading as a man. The question of D'Eon's true sex eventually became the subject of national interest with extensive wagers being made and lawsuits in process. Nationwide controversy on the issue ran rampant. Public clamor was such that D'Eon's personal safety was in jeopardy on more than one occasion from those seeking a positive answer to the question. During one such period, Lord Ferrers, Grand Master of the Moderns from 1762-64,

gave D'Eon refuge and seclusion away from public hue and cry.

In 1777, after the matter finally came to trial and with evidence based largely on the testimony of two rather dubious individuals, an English Court ruled that D'Eon was a woman. From that date, D'Eon's relationship with the craft naturally ceased. Later, when he officially assumed the status of a woman, even Freemasons became involved in the controversy because of the possibility of yet another woman claiming Masonic membership.

As D'Eon had been admitted into a Modern Lodge, this gave the Antients room for ample criticism, more "proof" of the Modern's laxity, and that only they, the Antients, were faithfully preserving the traditional Masonic usages and customs. The question of D'Eon's sex was much discussed by Masons of the era and even influenced Lawrence Dermott in his 1778 revision of the Ahimaz Rezon, when he made scathing reference to the Moderns' practice of "initiating women." The Lodge was unfortunately beset with internal quarrels and ceased to exist in April, 1775.

Throughout his life, D'Eon's love of "the good life" was destined to cloud his existence with occasional financial pleas to Paris for "services rendered." His capacity for writing was boundless. He often stayed at his writing desk for periods of 12-15 hours daily. From his pen flowed voluminous, and sometimes biting, correspondence with virtually anyone on any subject. This, coupled with a fierce pride and financial need, eventually led to a series of incidents destined to permanently transform Monsieur Le Chevalier D'Eon into Mademoiselle La Chevaliere D'Eon.

There are various theories on the reason for the metamorphosis from dragonfly to butterfly. One story, now discounted, has to do with D'Eon being caught in a compromising situation with the wife of a very high English nobleman and assuming the role of a woman to preclude a serious diplomatic crisis. Another theory has to do with D'Eon's own desire to undergo the transformation and thereby rekindle the interest of a society somewhat bored with the Chevalier's exploits and looking for new subjects of interest. Yet another theory gives emphasis on the change being politically expedient for Louis XVI, he having succeeded Louis XV, in that it permitted certain considerations for a woman that could not be given a man.

Some authors have cast D'Eon as a man masquerading as a woman while others take the reverse view. No truly satisfactory explanation has ever been established for his permanent transformation and it is likely none ever will. In any event, D'Eon made it all possible by freely admitting to being a woman masquerading as a man. The stage was thus set for a scenario unique in the annals of history.

Having been a secret agent for Louis XV for many years, D'Eon had possession of countless dispatches and voluminous correspondence all of a highly secret diplomatic nature. If made public, there would have been ramifications of the most serious nature, the extent of which now can only be speculated at. D'Eon came to an eventual agreement with Louis XVI, somewhat surprising in itself that a King condescended to bargain with one of his subjects. That fact alone may be indicative of the explosive nature of the documents.

In exchange for returning the documents, Louis XVI agreed to provide a comfortable pension and certain other considerations to D'Eon including guarantee of a safe conduct return to France, D'Eon's entanglements having caused no little animosity from certain parties. One of the conditions imposed by the King upon D'Eon was to officially "revert" to the status of a woman and forever cease wearing masculine clothing. All of the conditions were accepted.

Returning to France in 1777 in a manner best described as nothing short of sensational, D'Eon was to live the rest of "her" life as a woman. Received in triumph, Mlle. D'Eon became the darling of society, a heroine on the model of Joan of Arc, and a sought-after celebrity whose presence assured the success of any party. Eventually, after a somewhat fleeting moment of fame had subsided, D'Eon retired to the family estate at Tonnerre in Burgundy to live the life of a respected but aging dowager.

During the American Revolutionary period, with French support a vital part of the American victory, D'Eon sought in vain to join with Lafayette, Rochambeau, and other Frenchmen who fought so valiantly for the American cause. The French Court, while recognizing D'Eon's capabilities, nevertheless preferred not to revive the memory of so controversial an individual and left D'Eon in retired seclusion and obscurity.

Continued on page 16



'Heroes of the Flames'

An exhibit on firefighting in America, "Heroes of the Flames: American Volunteer Firemen," is drawing attention at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass. Organized by the museum, with major loans from major institutions, fire departments, insurance companies, and private lenders, the show pays tribute to America's volunteer fire fighters, from colonial times to the present, who gallantly served their country by providing an essential service to their communities.

A brief history of the volunteer companies, the development of fire fighting techniques, the shared dangers, the pride and camaraderie of the men, and the fierce rivalry between companies are themes in the exhibit. Objects include original fire fighting equipment, uniforms, prints, broadsides, fire engine models, and memorabilia.



The wood-carved figure of a fireman striking a heroic pose was mounted on top of the engine's air chamber as a company emblem.

The volunteer fireman was and continues to be an American phenomenon. From colonial times to the mid-19th century, he and fellow firemen responded in time of need to extinguish and prevent the spread of fires. Volunteers represented a cross-section of American society, from the wealthy citizen to the humble farmer. Peter Stuyvesant, Governor of New Amsterdam, organized the first volunteer firemen in 1648 and hired wardens to inspect homes for poorly cleaned or faulty chimneys, then a major cause of fires. Money from fines levied against citizens for violations were used to purchase fire buckets, hooks, and ladders. Benjamin Franklin established the first volunteer fire department in Philadelphia in 1736.

Early equipment was crude and largely ineffective, but mechanical apparatus, introduced in the 18th century, improved the fire fighters' capabilities. The pumping engines made by Newsham of London were imported to America in great numbers. As fire fighting efficiency progressed, town governments acted to further reduce fire hazards. Water systems were installed, streets were patrolled, and wardens were hired to supervise efforts.

Volunteer firemen organized America's first fire insurance companies, modeled after English companies, to provide patrons financial protection against property loss in case of fire and to guarantee fire fighting services. The insurance company's fire mark identified the insured property. Neighborhoods also formed mutual aid societies whose members pledged to save household goods, prevent looting, and



Fireman's parade hat, c. 1820, from the Franklin Engine Co., Philadelphia, Pa. Hats were glazed with varnish to keep their decoration and colors bright.

return the valuables to the owner in case of fire.

The pride of the members of a fire company was often reflected in their ornate fire equipment and splendid uniforms. Famous artists were often commissioned to decorate new engines. Members enjoyed a variety of social activities, such as balls, clambakes, excursions to neighboring towns, and parades. To be "treated like a visiting fireman" had real meaning, as visitations between companies was a favorite



A 1799 fire bucket decorated with Masonic symbols from the Museum of Our National Heritage collection.



"The New Era: Steam and Muscle," a Currier and Ives lithograph dated 1861.

activity. Competition was encouraged by Firemen's Musters where companies could match skills.

Outstanding objects in the exhibit include three sets of lithographs that typically extoll the brave deeds of volunteer firemen in action; they also show the variety of equipment in use in the 19th century. "Life of a Fireman," a set of four prints, was published in 1854 by Nathaniel Currier, himself a volunteer fireman, who was said to be the model in the second set, "The American Fireman," published in 1858 by Currier and his new partner, James Ives. The third set, "The New Era—Steam and Muscle," 1861, is important because it shows the new steam engines being used along with the hand pumps. The introduction of the steam engine eventually led to the establishment of the paid professional fire companies that serve us today. Volunteer companies still continue the tradition of service, however, especially in rural areas and small towns, with volunteer firemen serving as an auxiliary force to professional fire departments in large cities.

"Heroes of the Flames" also features an 1857 hand tub pumper from West-

wood, Mass., leather fire buckets, dating from 1744-1820, fire engine models, a linen fire bag (1785), a selection of fire hats, from the early stove-pipe to the modern fire hat of today, and several rare lamps and lanterns used by the fire companies. Lanterns were carried on poles by special guides, men who would lead the way to the scene of the fire by

the fastest route. Guides also marked the best spot for the engines at the scene of the fire. One unusual object is an 1845 parade banner, with the motto, "We quench the fires of intemperance with the engine of total abstinence," painted on silk (1845), for the Washington Engine Co., No. 5 of Worcester, Mass. Company members were required to abstain from drinking alcoholic beverages.

"Heroes of the Flames" was organized with loans from the American Antiquarian Society, the Bostonian Society, the Essex Institute, the Insurance Library Association of Boston, the Houghton Library, the Mass. State Library, the Pennsylvania Historical and Museum Commission, the Westwood Fire Department, and the Worcester Historical Museum.

The exhibit will remain at the museum through February, 1984.



Engine lamp, c. 1850, from New York City. Engine Company No. 33 was named "Black Joke" to commemorate the war of 1812 privateer vessel built on New York's Lower East Side. Members of the company worked in the shipyard and built a reputation as street brawlers. Their bitter rivals were the "Terrible Turks" of Live Oak Engine No. 44.

From Small Lunchroom To Food Service Empire

By THOMAS E. RIGAS, 32°

Business success and achievement, as every successful entrepreneur knows, are the results of cause and effect. They don't just happen, someone must make them happen. That's the kind of spirit that helped make America great!

The late Ill.° Vernon Bigelow Stouffer, 33°, was the kind of person who early in his business career developed the art of making things happen.

It took a man of vision and courage in 1924, only a year out of college, to borrow \$12,000 to start up the first Stouffer restaurant with the family's only previous experience being a small, standup buttermilk counter in the old Arcade in downtown Cleveland. He was successful in persuading his parents to expand their small family business into what became one of the nation's best known restaurant chains.

A man large in reputation and accomplishment, he was small in physical stature, shy, soft-spoken and kindly—a man who liked to tinker with mechanical things, yet he held the respect of both pantry server and United States President.

Vernon Stouffer took a small lunchroom and turned it into a restaurant, motor inn, pioneer frozen prepared food and food service empire. More than



that, he made a large, distinguished mark on his hometown of Cleveland in business, philanthropy, culture and sports. He gave generously of his time and money to projects of benefit to peoples of all races and creeds without thought of self. Once, he even made an African safari to collect animals for the Cleveland Zoo. For a time, he also owned the Cleveland Indians baseball organization.

Stouffer was the type of corporate executive who gave everything he had, and then some, to his family, his company, his community and his country. As an ardent Freemason, his personal and business life reflected the highest level of morality and respectability.

Born in Cleveland, Ohio, in 1901, he received his early education in Medina, Ohio, where his father was one of the organizers of the Medina Creamery Company. He attended the University School in Cleveland and graduated from the University of Pennsylvania, Whar-

ton School of Business and Finance, in 1923 with a Bachelor of Science degree in economics.

Ironically, Vernon had not planned on a restaurant career. After graduating from college, he tried unsuccessfully to buy a bus company and to deal in cement trucks. Finally, he came to his father's lunchroom in 1924 and convinced him to expand it into a restaurant chain. His father, Abraham, may not have realized it in 1922 when he opened a small, stand-up dairy counter in Cleveland's famed old Arcade on Euclid Avenue, but he already had four of the most important ingredients for his future success. They were his dairy and farm background, a wife who was an excellent cook, two sons, and a clear eye for opportunity, which seemed to run in the family.

The Stouffer sons, Vernon and Gordon, watched their father's venture with interest while finishing their educations. They told him that the restaurant field was wide open and ripe for new ideas. At the time, their father's small dairy counter sold buttermilk fresh from the churn, premium crackers, and—later—an open-grilled cheese sandwich on one-inch-thick toasted home-style bread. When customers began asking for dessert, his wife Mahala began sending her Dutch Apple Pies to the lunch counter to meet the demand for a home-style dessert. Mrs. Stouffer's pies were not just ordinary apple pies; they were something special: open-faced, and made with fresh apples baked with cream and cinnamon sauce. The pies were instantly popular and her recipes became the backbone of early menus which brought customers back to the Stouffer counter again and again.

Abraham did not press the issue, but both sons entered the restaurant business with him—Vernon in 1924, and Gordon later.



THOMAS RIGAS, 32°, a member of the Scottish Rite Valley of Chicago, is preparing a major research project, *Famous Freemasons of the USA*.



The first Stouffer restaurant opened in downtown Cleveland in May, 1924. It was called the "Stouffer Lunch." Total investment for the new facility was \$15,000 of which \$12,000 was borrowed funds. The menu listed buttermilk, coffee and five sandwiches, including the popular new combination—toast, cheese and bacon, lettuce and tomato. The famous Stouffer desserts of the day were Dutch Apple and Lemon Meringue. Within a year, additional Stouffer restaurants had opened in Detroit and Cleveland, and new restaurants would soon be opened in Pittsburgh.

To build dinner business in the new restaurants, the menu was expanded to include tenderloin steaks and lamb chops, which were broiled over charcoal embers right in the dining rooms. Later, Virginia baked ham with candied sweet potatoes was added, and in 1925 the menu included a choice of entree, baked potato, iced headlettuce salad, Stouffer's Thousand Island dressing, along with hot biscuits and honey—all for 65 cents.

It wasn't long before Stouffer competitors were trying to keep up with the improvements in food and service that

the Stouffers were introducing. During this period of growth, a management staff was put together and a workable formula for multiple restaurant operations was conceived. In addition, personnel principles were developed which set the pattern for continuous manager-employee harmony over the years. Stouffer's first public financing was undertaken in 1929, and the Stouffer Corporation was formed.

Vernon had the vision and courage to continue expansion even during the great Depression, and new Stouffer restaurants opened in Cleveland and New York City. In New York he had the keen business sense to pick a location that two previous restaurant attempts by others had failed. His didn't. In 1936 Abraham died, leaving the helm to Vernon and his brother Gordon.

Vernon began a strategy of locating restaurants in suburban areas in the late 1930's away from the crowds of downtown areas in major cities, and after World War II interrupted expansion, it was resumed again in the mid-1940's with units opening in major downtown locations. In the next ten years, following the earlier vision of Vernon, the firm began to capitalize on the trend to the

suburbs, reflecting contemporary living patterns. It took keen vision and courage for Vernon to also begin operating restaurants atop skyscrapers in large cities where the rents were exorbitant, but where you could get fine food with a view. He did just that in the mid-1950's.

Management consultants told him in 1954 that it would be foolish for Stouffer's to go into the frozen food business. Freezing food was an unknown practice. It would require a great deal of time-consuming, costly research. It would be a mistake for a restaurant company to "lower itself" to enter the grocery business with no experienced personnel and little knowledge of the necessary financing. And, most important, Stouffer's had never produced and marketed frozen prepared foods before. Fortunately, Vernon's astute business sense caused him to think otherwise, and the firm entered the frozen food business in 1954.

When Stouffer's entered the frozen food business, most of the other producers were selling single-serving portions of their products. So Vernon wisely built his line around two typical restaurant-size portions. Also, under Vernon's guidance, his company became the first to use selective distribution—that is, going into chain stores in the better market areas. Stouffer's strategy was to place its entire line of 25 items in a few stores rather than selling just its fastest selling items in all stores. The changeover was difficult, but resulted in no one single item representing more than 10% of the business. Also, at the time Stouffer's was entering the frozen food business, food store freezer cases contained only green, yellow, white, and blue packages—cool, clean and fresh colors appealing to the housewife. Vernon chose an orange red or coral

Continued on next page

color for Stouffer packages. It was said to be a mistake by the frozen food industry, as well as packaging "experts." But the Stouffer red package continues to dominate store freezer sections today, almost as it did from the very beginning.

Another strategy used successfully by Vernon Stouffer, was guaranteed profit in grocery stores, something previously unheard of! If a grocer gave Stouffer's three rows of display space for 90 days, he was guaranteed a profit 30% higher than what he was averaging. It didn't take the retail stores long to determine this was a good deal for everyone.

Stouffer's continued to expand by adding food service to institutions in 1956, the year Gordon died.

In 1960, Stouffer's opened its first motor inn, the Anacapi of Ft. Lauderdale, Fl., and after a test period other hotels and motor inns soon followed to satisfy the demand of the business and pleasure travelers.

In 1962, Stouffer common stock became listed on the New York Stock Exchange, and Stouffer's reputation for quality and performance continued to make the company very attractive. The business was valued at \$120 million when it merged with Litton Industries in 1967. In 1973, the Stouffer Corporation, and its divisions and subsidiaries, were acquired by Nestle Alimentana, S.A., headquartered in Switzerland. Vernon continued as honorary chairman/founder of Stouffer's and a director of Litton Industries, while his son-in-law, James Biggar, remained president of Stouffer's.

Vernon was a pioneer in frozen prepared foods, and a national leader for more than 50 years in the restaurant business. The *New York Times* once said of him, "When Vernon Stouffer thinks of food, his eyes light up."

The *Times* went on to explain that this resulted not from a gourmet appetite, but from his intense interest in mastering every phase of food preparation and service. He was known for personally tasting his restaurants' fare, checking ingredients, preparation, and suggesting dishes he had discovered elsewhere. Some employees jokingly called him the "chief taster." Ever in love with food preparations, his apartment in Lakewood, Ohio, featured "his" and "hers" kitchens.

Next to his restaurant and frozen pre-

pared food interests, Vernon Stouffer was best known for once owning the Cleveland Indians baseball club. He graduated from being an usher at old League Park as a boy, to buying 75% of the stock in the floundering ball club in 1966, at a time when it appeared the team would be sold to outside investors and moved to another city. Despite a series of losing years, he resisted all temptations to make a profit by selling the team to out-of-towners. He held controlling interest until 1972, when he sold his majority interest to Nick Mileti, but he remained a stockholder and director.

Two highly-respected Stouffer civic creations are Bluecoats, Inc. and the Stouffer Prize. Bluecoats, Inc. was established in 1956 as a memorial to his brother, Gordon, and is devoted to the welfare of widows and their dependent children of Greater Cleveland police and firemen killed in the line of duty. Bluecoats has spent millions of dollars to meet the needs of those families and educate their children. In 1966 an annual prize of \$50,000 was established by the Vernon Stouffer Foundation to be awarded for the greatest contribution to discovering the cause, prevention, or treatment of high blood pressure and hardening of the arteries.

Among his other civic involvements, Vernon served as president of the Cleveland Zoological Society overseeing the operation of the Cleveland Zoo and making it one of the finest in the nation; he also served as president of the Northern Ohio Opera Association and was involved in the presenting of a week of Metropolitan Opera annually in Cleveland. He also served as a trustee of the University Hospitals of Cleveland, Cleveland Educational Television, Cleveland Convention and Visitors Bureau, YMCA, and Kenyon College, where he also received an honorary doctorate of law degree.

His other involvements included serving as a director of the Cleveland Chamber of Commerce, the Cleveland Growth Association, the Republic Steel Corporation, Society National Bank of Cleveland, United Airlines, and he was also a trustee or director of numerous other civic groups and clubs, and was a past president of the National Restaurant Association.

Vernon received many awards and recognitions including, the University of Pennsylvania's Founders Medal and

a citation from the Associated University of Pennsylvania Clubs in 1957, and the Business Statesman Award of the Harvard Business Club of Cleveland in 1962. The Cleveland Chamber of Commerce gave him its medal for public service in 1964. In 1968 he was designated a "Business Man of the Year" by the *Cleveland Plain Dealer*. In 1970 the Old Stone Church of Cleveland honored him "for what you have done for the city of Cleveland and for peoples of all races and creeds without thought of self."

When not working, which was not often, Vernon liked to retreat to his winter home in Scottsdale, Arizona, where he enjoyed horseback riding. Closer to home, he liked to play squash at the Cleveland Athletic Club. Yachting was another of his pleasures. His 57-foot yacht "Gemini" once belonged to the Duke of Windsor.

He was a member of the Lakewood Congregational Church, and many clubs, including the Union Club of Cleveland, the Cleveland Yacht Club, the Pennsylvania Club, and the Cleveland Athletic Club.

His appointments included being a member of the Presidential Advisory Committee on the Arts of the John F. Kennedy Center in Washington, DC, and the Presidential Commission for the Observance of the 25th Anniversary of the United Nations.

In 1928, he married Gertrude Dean and to them were born three children, a son, James (now deceased), former vice president and general manager of Stouffer's Restaurant and Inn Division, and two daughters, Margery (Mrs. James M. Biggar) and Deanette (Mrs. Charles Mordough).

Vernon Stouffer died in 1974 at the age of 72 in St. Vincent Charity Hospital, where he had been confined for a week after suffering a heart attack. Before the attack, he had been in good health and maintained an office at the Stouffer Foods Corporation headquarters where he continued to serve as a director and honorary chairman of the board of the firm, and a partner in the Cleveland Indians baseball club.

His Masonic life included membership in Gaston G. Allen Lodge No. 629, Lakewood, Ohio; the Scottish Rite Valley of Cleveland, which he joined in 1939, and Al Koran Shrine Temple of Cleveland. He received the 33°, in 1964.



IN A NOOK WITH A BOOK



'Clap and Cheer'

Reviewed by ALPHONSE CERZA, 33°

CLAP AND CHEER AND OTHER MASONIC ESSAYS, by Louis Cameron King. Published in 1983 by C. Weston Dash, Shore Road, Medomak, Maine 04551. 455 pp. \$12.

This book contains 113 selected essays written over a period of 20 years by Louis Cameron King and originally published in many Masonic publications all over the country. The title of the book is taken from the first essay reproduced in this book. It is the story of a young boy who aspired to take part in a school play. He worked hard and had his heart set on the project, but his mother feared he would not be chosen because of his lack of adequate experience. On the day of the try-out she went to pick him up at the school. When the boy came out of the building his eyes were shining with excitement as he announced "I've been chosen to clap and cheer." The moral of the story is that the performers need some encouragement and how best to do this than having plenty of cheering and applause from the audience.

There are several Masonic lessons to be learned from this essay. One is that lodge officers need support in their work and even members who do not feel qualified to take part in the work can do the encouraging by being present to commend the officers by their presense. Another is that each member can secure some benefit from his lodge affiliation by helping in the work of the lodge by exploring what talents he has and utilizing them for the benefit of the lodge and his fellow members.

The essays are classified under a number of headings indicating the wide variety of subjects covered. All essays are short, well written, and deliver a message relat-

ing to the craft, its history, and its philosophy. Here are the titles of the topics presented: Inspirational, Fantasy, Educational, Biographical, Historical, Attendance, the Royal Arch, and Allegory. The subjects covered will please every literary taste. Here are a few illustrations: a definition of Freemasonry; that Book on the altar; an imaginary visit with Dr. James Anderson; the real mysteries of Freemasonry; 13 biographical sketches including those of Paul Revere, Lafayette, Dr. Joseph Warren, and John Hancock; Who were the Essenes?; A Mason in 17th-century England; and witchcraft and Freemasonry. There is so much material here that one will not be able to read page after page in a few sittings but rather to read a few essays at a time to savor the material presented and spread the reading over a long period of time as one gets the urge to sit, relax, and learn something about Freemasonry.

The author of these essays has been the Worshipful Master of three Massachusetts lodges on four occasions, and he has been an officer of several appendant bodies. For many years he has been a member of the Scottish Rite Valley of Boston. Many years ago he recognized the need for new members to learn about Freemasonry and he made a study of Masonic literature so that he would be qualified to assist the newly-made members of his lodge to become informed members. Soon thereafter he decided to expand his audience by writing articles for a number of Masonic periodicals located in various parts of the country.

The publication of this book was conceived by Lorenzo Carr, of Cambridge, Mass., who induced C. Weston Dash, of Medomak, Maine, to do the selecting and editing of the essay and then arranging for the printing and distribution of the book.

OTHER MASONIC BOOKS OF INTEREST

The Regius Manuscript. Facsimile of the oldest extant Masonic book with a modern translation and brief commentary. Available from the Oregon Lodge of Research, c/o Martin D. Nickelson, 25 N.E. 59th Ave, Portland, Oregon 97213. \$10.

U.S. Masonic Cacheted-Covers. Indispensable for collectors of Masonic stamps this 116 page book contains 810 first day covers, and a composite listing of 1343 covers. Available from the compiler Robert A. Domingue, 59 Greenwood Rd., Andover, Mass. 01810. \$14.20

Research Papers. Volume 4. Reproduction of the papers presented over a period of years on Masonic subjects before the Oregon Lodge of Research. Available from the Lodge, c/o Martin D. Nickelson, 25 N.E. 59th Ave., Portland, Oregon 97213. \$10.

Valley Chairmen Named

Looking for ways in which your Valley can participate in Family Life Week this year? Based on Valley reports of last year's programs, there is a wide range of options available.

Sovereign Grand Commander Stanley F. Maxwell, 33°, requested that each Valley submit the name of the 1983 Family Life Week chairman as soon as possible to allow sufficient time for planning within each Valley.

Last year many Valleys arranged for city or state proclamations, and were influential in encouraging newspaper editors to carry appropriate articles and editorials. Church services, concerts, and family dinners were also a common feature, and public service announcements were carried by many local radio and television stations.

The Scottish Rite Valley of Allentown, Pa., held a family-oriented Arts, Crafts, Hobbies Fair during Family Life Week.

The Valley of Utica, N.Y., sponsored an essay contest as part of its Family Life Week project. More than 50 high school students wrote essays on the theme, "A better life begins at home."



A packet of materials with suggested programs for 1983 has been sent to each Valley. The packet includes sample proclamations, news releases, public service announcements, and tapes, and scripts with TV slides.

Commander Maxwell has pointed out that there are really two parts to Family Life Week. "First, many of the activities will, of course, be directed to Scottish Rite Masons and their families. However, we hope you will do everything possible to make the general public aware of what you are doing."

Family Life Week is scheduled each year during the week of Thanksgiving.

Museum Distributes Education Packet

American life today is a patchwork of diverse traditions and lifestyles, the rich legacy of three centuries of immigration from foreign lands.

A new education packet, "A Tradition of Diversity," recently published by the Scottish Rite Museum of Our National Heritage, Lexington, Mass., explores this theme based on two 1983 exhibitions. "Utopias in the Promised Land: The Communal Societies of Ephrata and Economy, Pennsylvania," looks at the founding in past centuries of two German religious settlements, and "A Look at Ourselves: Armenians Through the Camera's Eye," is a photographic exhibit concerning the upheaval of Armenians from their traditional homeland and their immigration to America in the late-19th and early 20th centuries.

The packet contains 13 two-sided sheets that are illustrated and reproducible, and are suitable for grades 3-12.

To order, send check for \$3 (postpaid) payable to Museum of Our National Heritage, Attn: Education Coordinator, P.O. Box 519, Lexington, Mass. 02173. (Specify "A Tradition of Diversity" packet.)

CHEVALIER D'EON

Continued from page 9

In November, 1785, Mlle. D'Eon returned to England to settle certain business matters and never again returned to France. In her later years, out of financial need, she gathered together a small troupe of entertainers and toured various cities. For herself, she gave fencing exhibitions with any who dared to cross swords with her, astounding the audiences with her skill and dexterity and invariably emerging the winner—no small feat for a woman of the epoch and particularly one over 60 years old. In the twilight of her life, she lived with a companion, Mary Cole, the two women carrying on a quiet and peaceful existence although often a precarious one fraught with financial difficulties.

Passing away on May 21, 1810, at the age of 82, medical examinations produced documents attesting to D'Eon's

physical state as a man and apparently ending the then still-unresolved controversy. The strange destiny of the Chevalier D'Eon had come to an end, a destiny unquestionably unique in history. Although D'Eon's exploits will rest largely unknown and unheralded by the world at large, there is little question that his contributions to the political history of France were of significant impact upon the course of European history.

It is a documented fact that D'Eon served as a dedicated secret agent for Louis XV from 1755 on and apparently never lost the confidence or support of the King until Louis passed away in 1774. Speculation has also centered on whether or not Louis XV was a Mason as were many court notables and other prominent persons of the epoch.

No factual direct evidence is available but there is indirect evidence of a link with the craft. If so, this could well be another reason for his support of the Chevalier during the latter's troubled periods.

Some authors seeking notoriety have attempted to attribute spurious motives to D'Eon or have fabricated or perpetuated scandalous stories about him. Investigations have failed to reveal the slightest evidence of any impropriety or immorality in D'Eon's life, in spite of this somewhat unique existence. On the contrary, if anything, his life appears to have been singularly free of vice and rather one of chaste propriety, his only faults, perhaps, were those of living "too well" for his budget and a sense of pride and honor carried to the point of embroiling him in quarrels and controversies.

Vehicle of Friendship

By RUSSELL H. ANTHONY, 32°

Masonry is friendship—friendship first with the Grand Architect of the Universe and second with our brothers. It is a fraternity with a philosophy that encourages all men within its ranks to learn to be good friends. Masonry can serve as the ultimate vehicle for instilling friendship in our hearts and minds for God and our brothers.

Brotherly love is always found within the ranks of our fraternity. Each lodge is a place where brother meets brother as man to man without pretense. It is a meeting that results in real love of one another as decreed by our Creator.

Security is one of the ever present needs of man. Masonry provides a form of security for its initiates that is second to none. When we join Masonry, we develop a sense of belonging. The lodge immediately becomes a place for us to share life's joys as well as its frustrations.

Men, by mere stupidity, erect walls that serve as a barrier to other men of different sects or beliefs. These are the walls of race, creed, habits, and interests which serve our vanities and egos so well, but destroy friendships. No such walls or barriers exist in the lodge.



Dr. RUSSELL H. ANTHONY, 32°, of Cedar Rapids, Iowa, is Imperial Assistant Rabban of the Imperial Council of the Shrine.

It is important that we all achieve some degree of social status in order for us to protect and keep our dignity. Unfortunately, many of us strive for social status at the expense of others. Masonry will not allow us to achieve social status in that way. It does, however, allow us as a group to advance up the social ladder at the expense of no one. Being a Mason gives us a social recognition by the world at large that hasn't been, nor ever will be, matched by any other group or organization.

Independence is a trait that is accepted and encouraged within the fraternity. Just because we put our aprons on the same way doesn't mean that we are a bunch of men acting like robots or parrots. Independent thought and expression is necessary for the success of any lodge. Show me a lodge that has no critics within its ranks and I'll show you a lodge that is about to die upon the vine.

We all need to excel in something, whether it be in our work, recreational, spiritual or fraternal lives. The opportunities to excel in Masonry are unlimited. The very nature of the craft, and all its subordinate bodies, creates an atmosphere and subscribes to a protocol that breeds excellence. What better place is there to excel than in a fraternity made up of good friends?

Money is necessary for us to survive in this crazy mixed-up world we live in. If such were not the case, a barter system would be the only substitute—and a poor one at that. Joining the Masonic fraternity won't make us rich but neither will it make us poor. No one bothers to inquire about our financial status within the lodge room. Outside the lodge room, however, it is different. A friend and brother will show concern and come to the aid of another who is financially distressed whenever possible.

To be heard and listened to by others is necessary if friendships are to be made. Where better can your voice be heard than among brothers? This is true because of the bond of friendship that exists between brothers. When one speaks, another listens.

The need to be recognized is a must for us all. That need is ever-present within the craft and its ancillary bodies. What a pleasure it is to be recognized by another brother. We all literally glow with pride when some complete stranger says to us, "I see you are a traveling man," or, simply, "Brother."

Being accepted as an individual by other individuals leads to lasting friendships almost every time. There is no better place to find acceptance than in a lodge of Masons. A man is accepted there as an individual regardless of his success or failure in the outside world. All for one and one for all is the fraternal spirit that prevails.

As Masons, we are deeply interested in the legends woven about the building of King Solomon's temple. Few of us realize, however, that in fact—not legend—a beautiful friendship existed between King Solomon and Hiram, King of Tyre. This lasting sincere friendship resulted in a peaceful friendship between all the Hebrew tribes and other nations, especially Egypt and Phoenecia.

It is fact—not legend—that the Hebrews were not architects. It is plain from the records that King Solomon's temple, and his many palaces as well, were designed and built by Phoenecian builders and by Phoenecian and Egyptian workers. Lebanese, Egyptian, and Phoenecian materials were used. Hebrews were involved only in administrative duties or as helpers.

From these historical facts, we can see that the Hebrews and the rest of the Mid-East peoples lived in peace and harmony during Solomon's and Hiram's reigns. The bond of friendship that existed between these two great kings united their people as well. The magnitude of the results accomplished by this friendship is even greater when we consider how little is being accomplished in the Middle East today.

Friendship is the kin of brotherly love. In no other organization of men do we find that kinship greater or its bonds stronger than in Masonry. Masonry is truly a marvelous vehicle for friendship.

OUR READERS RESPOND

Watching closely

The article on Masonic Timepieces by Brother C. Clark Julius (January 1983) is most interesting. Although the reasons may be well known to him, some of your readers may be puzzled by the fact that on some of the watches illustrated the letter "J" is on the left-hand pillar and "B" on the right-hand.

The explanation, of course, is that in the 1730's the premier Grand Lodge of England became concerned at the number of impostors who were passing themselves off as Freemasons, and in an endeavour to trap them, it transposed the modes of recognition of the first and second degrees so that "J" became associated with the first degree and "B" with the second.

Certainly the premier Grand Lodge of England changed them back again prior to the union of 1813, but in the meantime several Continental Grand Lodges had come into existence, taking their ceremonies from England, and they did not change back. Even today it is strange to go into one of these lodges, witness an Initiation Ceremony and then hear the Candidate entrusted with what to us are the signs, tokens and words of the second degree.

C.N. Batham
Secretary

Quatuor Coronati Lodge No. 2076
London, England

I have been wondering for some time what the Hebrew-like characters spell or mean on various Masonic jewelry and plaques. Though I know the language well, I never was annoyed until your April 1983 issue arrived and I examined the pictures of the Masonic timepieces and jewelry. The Hebraic-like characters which are supposed to spell out the name of the Almighty, spell nothing. The correct calligraphy can be found in any prayer book.

Reading from right to left, the letters should be YUD, HEH, YUD, HEH. Not the way it is shown on the page: YUD, HED, RAIZ, CHET, which is no word. On

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.

(WONDERFUL) + (STEAK) - (FEATURE)

+ (THIRSTY) - (WORLD) + (RAINBOW)

- (YAWN) + (AVENUE) - (EASTERN) +

(BLEED) - (KNIT) + (WINTER) -

(ELBOW) - (BEHIND) =

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Answer will appear in the next issue.

Answer from previous issue: ARCHITECTURE

the device on page 7, it appears three times: all three are wrong. By contrast, the Latin words are done correctly, only the Hebrew is improperly done. I would think the Almighty would be annoyed that Masons can't write or spell His name correctly.

Joseph L. Paley, 32°
Waban, Mass.

to receive, retain and convey information. Emotion is the effect that that information has on me or those to whom I communicate. The most important part of this to remember is that the decisions in our lives are, to a very large part, based on emotion rather than intellect.

Dr. C.A. Sturdevant
Meadville, Pa.

Seeking goals

In the Sovereign Grand Commander's message, "Making Things Less Complicated," (April 1983) he referred to a writing of William James: "The deepest principle in human nature is the craving to be appreciated."

I have usually expressed much the same idea this way: The aims of life (the goals we all strive for and seek to attain) are: attention, approval, and security.

I should supplement these with the distinction between "intellect" and "emotion." Intellect, in my way of thinking, is the ability

We welcome your comments and questions relating to material published in the magazine. Letters printed in this column are subject to editing for space and standards of good taste. Be sure to include your name and address. Letters should be sent to *The Northern Light*, P.O. Box 519, Lexington, Mass. 02173.

Footnotes*

***200 years.** Royal Arch Masons at Washington Chapter No. 6, Middletown, Conn., will celebrate the 200th anniversary of Capitular Masonry in Connecticut in September. General Grand High Priest A.J. Lewis will head a long list of distinguished guests who will be present on Saturday, September 10, to witness a portrayal of the Mark Master Mason degree in colonial form by the Independent Royal Arch Lodge of New York City.

The first Mark Master Mason degree in the Western Hemisphere was exemplified in Washington Chapter, which is one of the oldest chapters in the United States.

A commemorative coin has been struck for the 200th anniversary. Finished in antique silver, the medal is about the size of a shekel and is available for \$5 each including postage and handling. Orders should be sent to Commemorative Coin Committee, P.O. Box 1372, Middletown, Conn. 06457. Make checks payable to "RAM-200."

***Secretary search.** The Scottish Rite Valley of Columbus, Ohio, is conducting a jurisdiction-wide search to fill the shoes of retiring Valley Secretary, Ill. Edgar L. Ott, 33°. Having served in that position for the past 25 years, Ill. Brother Ott has made it known that he plans to step down from his post soon. The official announcement appeared in the March issue of the Valley bulletin.

In addition to his role as Secretary for the Valley of Columbus, he is also a Past Grand Master of the Grand Lodge of Ohio.

The search committee is being chaired by Ill. Ralph A. Welch, 33°. The committee has listed the qualifications as follows: executive management skills in-

cluding finance, personnel, physical facilities, organization, systems, and long-range planning; written and oral communications skills; expertise in public relations, including media relations, membership services and community involvement, and an understanding of Freemasonry, its roots and principles and the relationship among the diverse Masonic bodies.

"It is important to point out," Welch said, "that Ill. Brother Ott is not planning an immediate departure. Rather, he fully expects to work until a suitable successor is located."

Noting that a vast amount of information about the duties has never been put into writing, Welch adds that the Secretary plans to work through at least one reunion and to be available well into the future as inevitable questions arise.

Anyone interested in the position should contact Ralph A. Welch, Search Committee Chairman, 3155 Rivermill Drive, Columbus, Ohio 43220.

***Opening.** Museum director Clement M. Silvestro, 33°, is quite excited about two major exhibits scheduled this fall for the Scottish Rite Masonic Museum of Our National Heritage. "Loyal Americans" marks the 200th anniversary of the end of the American Revolution. The exhibit looks at the colonists who were loyal to the British rule. "The Controversial Mr. Lincoln" celebrates the 175th anniversary of Abraham Lincoln. Both exhibits will open in October and remain into the Spring. We'll be covering them in detail in a future issue.

***Masonic Congress.** It was billed as a Masonic Congress when Pennsylvania Grand Master Samuel C. Williamson,

33°, called together the leaders of various Masonic organizations in April. Joining officers from the Grand Lodge of Pennsylvania were representatives from the Scottish Rite, York Rite, Shrine, Tall Cedars, Grotto, and DeMolay. The theme, "The Masonic Family—Working Together," allowed the group to identify problems common to the fraternity and to seek united means to face and solve them.

***Candidates.** It happened over a year ago but was just called to our attention. We think it's a bit unusual and worthy of mention.

When the Scottish Rite Valley of Cambridge, Ohio, held its Spring Reunion last year, the guest of honor was Grand Master Charles B. Moody, 33°, the Scottish Rite Deputy for Ohio. Ill. Brother Moody is a Past Master of Honor Lodge No. 726, Zanesville, Ohio.

From the class of 121 candidates, there were 37 candidates who were members of Honor Lodge. Still another member of the lodge decided to affiliate from another Valley. The group of 38 new members were all sponsored by one man, Fred A. Harmer, 32°, Secretary of the Lodge.

Honor Lodge has a membership of 314, of which 82 are now Scottish Rite Masons.



RICHARD H. CURTIS, 33°
Editor

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