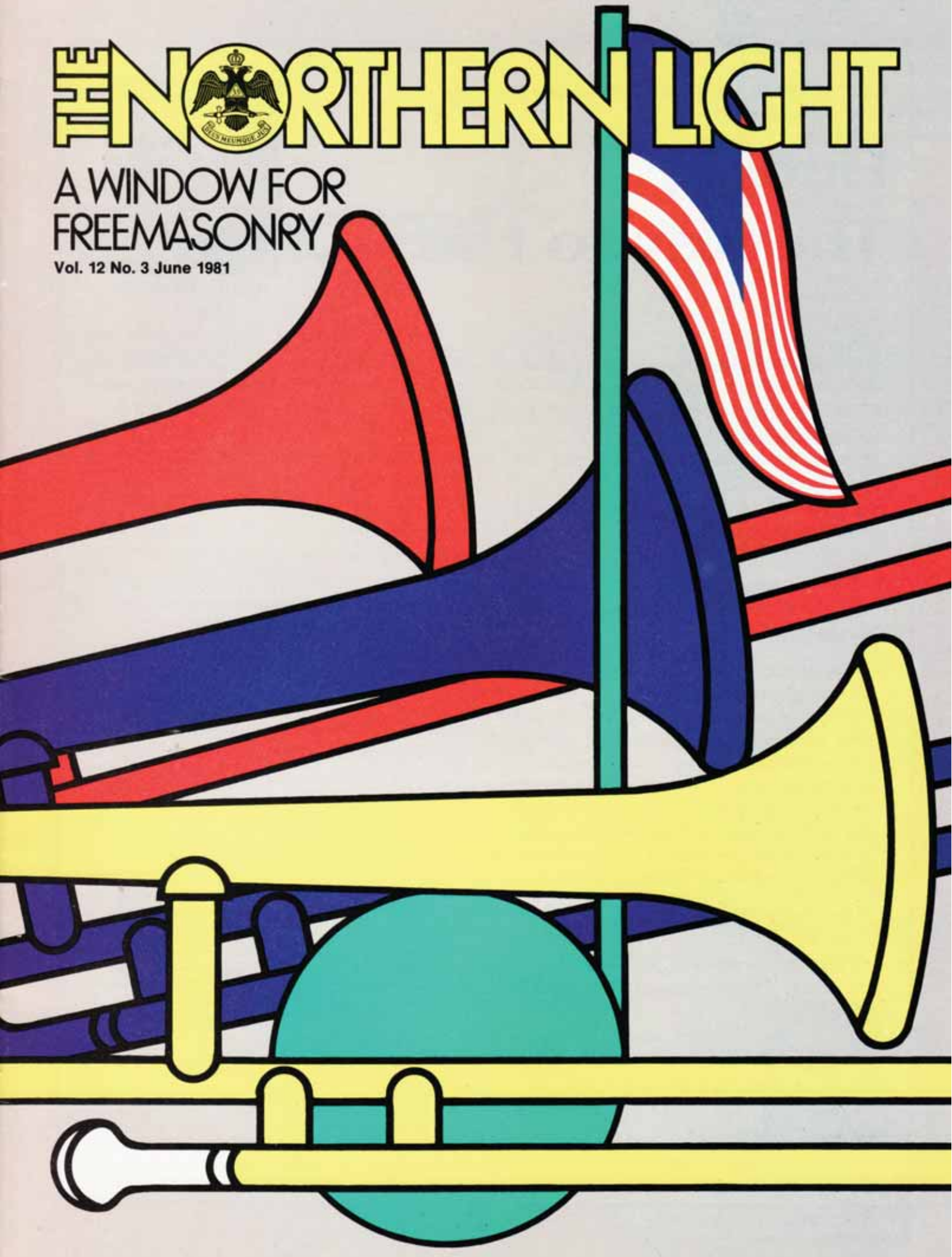
# THE NORTHERN LIGHT

A WINDOW FOR FREEMASONRY

Vol. 12 No. 3 June 1981



WHAT IT MEANS TO BE A MASON—*Fourth in a Series*

# Finding The Key to Life

STANLEY F. MAXWELL, 33°

In Lewis Carroll's *Alice in Wonderland,* there is a fascinating little character, a padlock, who runs about on thin, spidery legs. He rushes up to everyone he meets and says, "I am looking for the key to unlock me."

Finding the key to life is the meaning and message of Freemasonry. That is why our great fraternal order is as important today as at any time in history.

In his recent book, *The Sense of Well-Being in America,* Angus Campbell, a distinguished scholar, describes life in our country today. This is what he has to say:

> "what appears to have happened is that an increasing number of people have achieved a degree of economic security that has liberated them from an obsessive concern with income, with a consequent increase in the importance of non-material needs—the need for a sensitive and responsive marital relationship, for challenging and significant work, for the respect and approval of friends, for identification with community, and for a stimulating and fulfilling life."

There are millions of men who are looking for the key to life. Concerned with making their lives more meaningful, they could find the right key in Freemasonry—if they had the opportunity.

That is where you and I come in. How often do we talk about Masonry? How many of our friends and associates know that we are members of the craft?

I have never met a Mason who was not proud of being a member. Yet, what is of greater importance is the sharing of our Masonic light.

As Angus Campbell suggests, we are all looking for "a stimulating and fulfilling life."

That is why we are Freemasons.

The years pass and the decades go by. At times it seems that everything is different. But more and more, we discover that the basic questions and elements of life remain the same. Whatever the circumstances, we are all seeking greater personal understanding. We all want to feel that we have an important role to play in life.

It is the task of each of us to listen more carefully to those we come in contact with each day. Perhaps there are some who are saying to us, "I am looking for the key."

As Freemasons, we can help.

Stanley F. Maxwell

Sovereign Grand Commander

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*About the Front Cover*

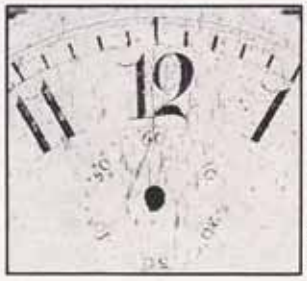
Few people will probably recognize the name of Patrick S. Gilmore, but this 19th century band leader devised a plan to bring the nation together following the Civil War by sponsoring a National Peace Jubilee. For more see page 6. Cover design by George L. Thompson, 3rd, Free Lance Graphics.

A WINDOW FOR FREEMASONRY

# THE NORTHERN LIGHT

**Volume 12 No. 3** **June 1981**

## In This Issue



CLIFFORD MAC CALLA

# The Man Who 'Discovered' Early Masonic Records

By PAUL D. FISHER, 32°

If Columbus had not discovered America, it is probable that the next explorer sailing west would have done so. Applying a similar historical analogy, we have the case of Brother Clifford P. MacCalla's "discovery" of *Libr. B.* (the Latin abbreviation for *Liber B*, or *Book B*), the oldest lodge record in the Western Hemisphere. If MacCalla, with his specialized background, had not recognized the value and significance of this material and brought it to the attention of the Masonic world, would the next person to have handled the book done so?

Who was MacCalla and what is the significance of *Liber B*, particularly concerning the Grand Lodge of Pennsylvania in 1981?

The long and distinguished line of Grand Masters of the Grand Lodge of Pennsylvania has included such diverse backgrounds as statesmen, philosphers, industrialists, and historians. One of the outstanding members of this group—because of his historic research and Masonic writings—was Clifford Paynter MacCalla.

He was born in Philadelphia on June 11, 1837, and died on April 24, 1892. MacCalla's education included reading law with Francis Wharton, one of the leading lawyers in the United States, and attending the University of Pennsylvania Law School. He was admitted to the bar in 1858 and specialized in Orphans' Court matters.

Entered on February 12, 1869, in Concordia Lodge No. 67, Philadelphia, he proceeded through the chairs and served as Worshipful Master in 1875. He was also lodge secretary from 1877 until 1888.

In addition to his legal work, MacCalla engaged in literary activity, which was his first love. He served on several newspaper staffs, perfecting his skill, and in 1869, shortly after his initiation, became editor-in-chief of *The Keystone*. This weekly Masonic newspaper was then in existence for about two years. Under MacCalla's hand it achieved, in the words of Robert Freke Gould, the famed English Masonic historian, ". . . the proud position of being everywhere acknowledged as the best Masonic newspaper in his (MacCalla's) own, or perhaps any other country."

He authored five books, all concerning the fraternity, which included the following: *Early History of St. John's Lodge, Philadelphia; Sketch of the Life of Col. Daniel Coxe;* and *Early Newspaper Accounts of Freemasonry*.

His keen mind and talented pen became obvious to the Grand Lodge of Pennsylvania and he was elected Junior Grand Warden in 1882, Senior Grand Warden in 1884, Deputy Grand Master in 1886, and Right Worshipful Grand Master in 1888. Brother MacCalla was exceedingly effective during his tenure in the oriental chair, as he was knowledgeable in jurisprudence and the landmarks of Freemasonry and was a particularly able writer and speaker.

As could be predicted from his background, he left his mark on Grand Lodge in the areas of education and culture. His opening address as Grand Master contained an injunction to District Deputies who were enjoined to acquire a thorough knowledge of Freemasonry, to visit the lodges in their district, and to instruct the brethren.

Brother MacCalla was instrumental in the development of two areas that are the special pride of Pennsylvania Freemasonry. Much has been written of the Philadelphia Masonic Temple. It is one of the most breathtaking structures of its type in the world and would be impossible to duplicate today. Although the actual temple was completed and dedicated in 1873, funds were not readily available for completion of interior decoration. MacCalla was a prime mover in organizing the Masonic Art Association and was elected the charter president in 1887. Under the sponsorship of the 1,200-member association, contributions were secured, and room by room the irreplaceable decoration containing a complete range of Masonic symbolism was completed. In addition, the association began a comprehensive program to obtain a quality oil portrait of every Pennsylvania Grand Master, a collection now complete and ongoing.

With his literary pursuits, one could erroneously conclude that Brother MacCalla's term as Grand Master saw the Grand Lodge living in an intellectual ivory tower. However, when problems and challenges arose he took well formulated and decisive action.

He tackled the Cerneau question head-on by issuing an edict that all Pennsylvania Masons must sever their connection with that clandestine body within 90 days. When a subordinate lodge defied Grand Lodge on the subject of holding a Masonic trial concerning a Past Master who would not surrender his Cerneau membership, Grand Master MacCalla was put to the test. He reluctantly sequestered the lodge warrant, which terminated opposition and

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destroyed Cerneauism in the commonwealth. He was also confronted with the Egyptian Masonic Rite of Memphis, which he promptly squelched by issuing an edict declaring it clandestine.

The Johnstown flood of May 31, 1889, claimed the lives of 20 Masons, as well as the destruction of property of many brethren. In the next several days, the Grand Master wired $3,000 in relief funds, the first aid to be forthcoming from Philadelphia. He personally visited the devastated area in July and organized a distribution system for the Masonic aid that was being sent by Pennsylvania lodges as well as from the fraternity throughout America. Within a year, Masonic charity to their Brethren totaled $50,750.

As an enthusiastic promoter of Masonic education, MacCalla was in constant demand as a lodge speaker. His addresses were well received, as he was not only an eloquent speaker but also a fine researcher. Until the latter part of the 19th century, Masonic history relied heavily upon legend and was filled with errors and misconceptions. Brother MacCalla was in the vanguard of the "authentic school," which investigated the sources and accurately reported what was found. If it could not be substantiated, it was discarded or listed as hypothesis.

Early in 1884, when serving as Junior Grand Warden, MacCalla was preparing a lodge lecture on the Masonic life of Benjamin Franklin. While developing his material, he was examining records in the library of the Historical Society of Pennsylvania and was brought an item which documented Franklin's connection with the craft. This was *Libr. B* or secretary's ledger of St. John's Lodge, F&AM, Philadelphia, a general cash account of the lodge and the accounts between the lodge and its members from 1731 to 1738. Shortly thereafter Brother MacCalla found a code of by-laws compiled in 1732, in Benjamin Franklin's handwriting, and signed by 11 Brethren. All these names appear in *Liber B* as members of St. John's Lodge. To Brother MacCalla came the thrill of discovery of the oldest Masonic book and lodge report in America.

*Liber B* had been in the possession of

George T. Ingham, a Salem, N.J., lawyer and descendent of David Hall. For many years Hall was a partner of Franklin in the printing and publishing business. In 1880, Ingham donated his Franklin papers to the Historical Society of Pennsylvania.

Let's not get caught on the prickly burr of the old chestnut of North American primacy, that contention between Pennsylvania and Massachusetts as to where the Fraternity began in America. That is, where was the first legitimate lodge located? It depends upon two points, how terms are defined . . . and where you happen to reside. Either Philadelphia or Boston could win the laurels, depending on the definitions that are applied. Philadelphia had the first Masonic lodge of which there is written record. St. John's Lodge was verified by MacCalla as having been working in 1731. Perhaps it predates 1731, but this is conjecture. The lodge operated under the "time immemorial" usage that where five or more Freemasons met, they could form a lodge. Boston had the first lodge constituted by a Provincial Grand Master (Henry Price in 1733), or working under the "rules" as they later evolved. We must avoid the pitfall of applying modern Masonic jurisprudence to 18th-century practices.

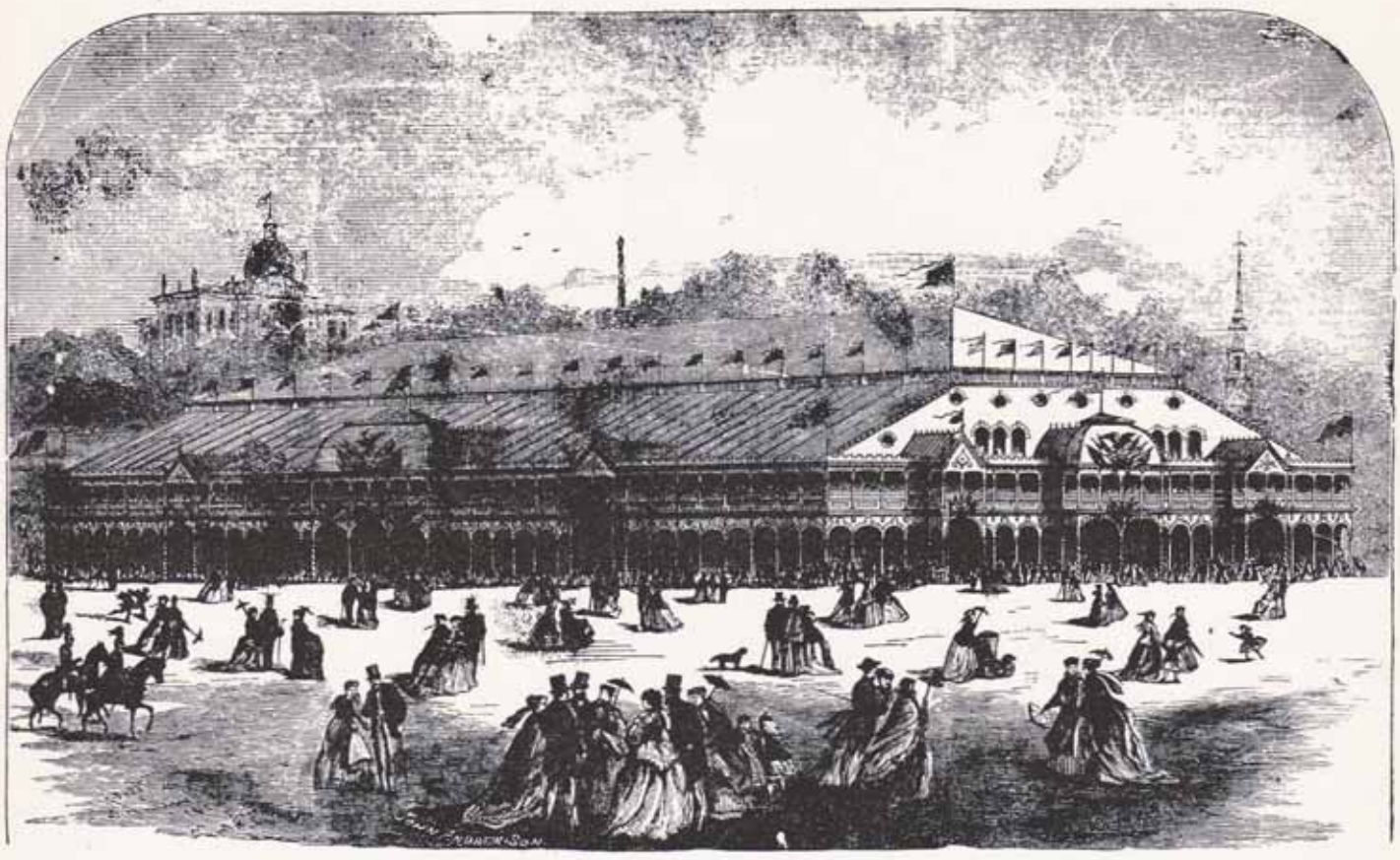
That Brother MacCalla was recognized and honored as a leading historian in his own time is a matter of record. While he was touring Great Britain, a special meeting was held for him on September 4, 1890, by the famed Quatuor Coronati Lodge No. 2076, London, the premier research lodge in the world. At this session MacCalla presented a paper on the origin of Freemasonry in America. Such outstanding Masonic historians as the founding members of Quatuor Coronati were his friends, and correspondence attests to their admiration of his work.

Brother MacCalla died of "malarial fever and congestion of the lungs" in Port Said, Egypt, while on a vacation tour of the Middle East. A Masonic ceremony was conducted by a local lodge, and the Grand Lodge of Pennsylvania made arrangements to have his remains returned to his home city. A lengthy obituary by Brother Gould was printed in the Quatuor Coronati transactions of 1892; it is one of the very few memorials printed in the transactions for an American brother.

The Grand Lodge of Pennsylvania will hold a celebration on June 24-28 in Philadelphia for the 250th anniversary of Freemasonry in Pennsylvania. The events will include a special communication of Grand Lodge, a wreath-laying ceremony at the grave of Brother Benjamin Franklin, a Masonic parade, and special social functions. The culmination of the celebration will be the unveiling and dedication of a Franklin statue to be placed directly across the street from the Masonic Temple, headquarters for the Grand Lodge.

"Ben Franklin" and "1731" are the keys to this anniversary event. The man who made it possible—historian and Past Grand Master Clifford P. MacCalla—would certainly be pleased with what his research and verification has accomplished. Indeed, it is best expressed by a passage from his December 1889 Grand Lodge address:

> "The universal Craft is ancient, and so is the particular Craft which is circumscribed within the Jurisdiction of the Grand Lodge of Pennsylvania. It is the most venerable in formal organization on the American continent; it possesses the oldest unchallenged Masonic Lodge records which testify to Craft life and work; and it is in the possession of, and constantly diffusing to its constituent Lodges, the oldest and purest secret work known to the Fraternity of Freemasons around the globe."



# Leader of the Band

By RYLANCE A. LORD, 32°

When a parade passes by and you hear the band playing a glorious march, what's the first name that comes to mind?

John Philip Sousa?

Probably.

How about Patrick Stephen Gilmore?

Hardly.

Few, if any, would recognize the name of Gilmore, let alone know what he accomplished. Perhaps his "claim" to fame has been overshadowed by that of Sousa, the "March King."

Both musicians were Masons. Sousa belonged to Hiram Lodge No. 10, Washington, D.C. Gilmore was a member of Essex Lodge, Salem, Mass.

Sousa was only a baby when Gilmore was called from Salem with his brass band to perform at the inaugural parade of President James Buchanan.

Gilmore was born in Ireland in 1829. As a youth he shunned the opportunity to follow in his father's footsteps as a stonecutter. He chose, instead, to play on flutes, drums, and fifes he made himself. At the age of 13, he was considered a musical prodigy.

An early encounter with an Irish military band worked its profound effect, and by 1848 we find Gilmore in Boston pursuing his youthful musical career. He became associated with Ordway's Minstrels—a group hired by P.T. Barnum to help project the merits of Barnum's latest acquisition, Jenny Lind, "The Swedish Nightingale."

By 1852, Gilmore had become conductor of the Boston Brass Band. Several years later he assumed directorship of the Salem Brass Band. It was in this role that he led the band in the inaugural parade.

Gilmore began courting Ellen O'Neal of Lowell, Mass. She was the organist and choir director of Lowell's St. Patrick's Church. During their courtship, Gilmore composed music for "While Seeing Nellie Home" and "The Quilting Party." The couple married and moved to Boston in June 1859. In Boston, Gilmore's band became very well known.

By 1861, the tension of the Civil War led Gilmore and his band to accompany the 24th Massachusetts Regiment into the field.

Gilmore achieved significant recognition in 1864, when his band was invited to play at the inauguration of Louisiana's Governor-elect Georg Michael Decker Hahn. Hahn wrote to Abraham Lincoln that Gilmore had "done great good to the cause of the Union by his

*RYLANCE A. LORD, 32°, a member of the Scottish Rite Valleys of Boston and Salem, Mass., is presently a registered pharmacist in Ohio.*

**Exterior view of the great coliseum designed for the National Peace Celebration and Musical Festival at Boston in 1869.**

faithful and patriotic service" and that he was "a musician of the highest calibre . . . and a true gentleman."

Just before the end of the war between the states, Brother Gilmore wrote a well-known ballad, "When Johnny Comes Marching Home" under the pseudonym of Louis Lambert, and the tune is even published today under the same pseudonym.

Because he had seen the horrors of war and wanted to express something musically to lighten the hearts of those whose lives had been shattered by it, Gilmore came up with the idea for a National Peace Jubilee to commemorate the restoration of peace throughout the land. He went to New York and Washington to enlist support for his idea. He was rebuffed. He returned to Boston where he found support among financiers and general lovers of music.

He received approval from the Board of Aldermen to build a coliseum on Boston Common. Opposition to the site began to grow. According to one report: "It seemed, for awhile, as if instead of having a peace jubilee, the whole enterprise must end in a regular squabble, leading to several lawsuits, and all the concomitants of a right down fight."

The plan for Boston Common was withdrawn and the committee agreed to build the coliseum on St. James Park, the present site of the Copley Plaza Hotel and Trinity Episcopal Church.

Within three months' time, the huge coliseum was constructed. Measuring 500 feet by 300 feet; it was able to accommodate a chorus of 10,000 voices and a 1300-piece orchestra performing before more than 30,000 people. Gold lettering on the outside proclaimed: "Glory to God on high, peace on earth."

The chorus was selected from around the country and was conducted by E. Tourjee, director of the New England Conservatory of Music. Gilmore took charge of the orchestra.

The festival profits had been designated to be distributed among all the cities and towns throughout the country for the relief of widows and orphans of those who fell during the rebellion.

Gilmore's Peace Jubilee of 1869 was considered a huge success. Among those attending were President Ulysses S. Grant and his cabinet members.

Unfortunately a northeast gale in October of that year wrought havoc and destroyed the coliseum.

Essex Institute, Salem, Mass.

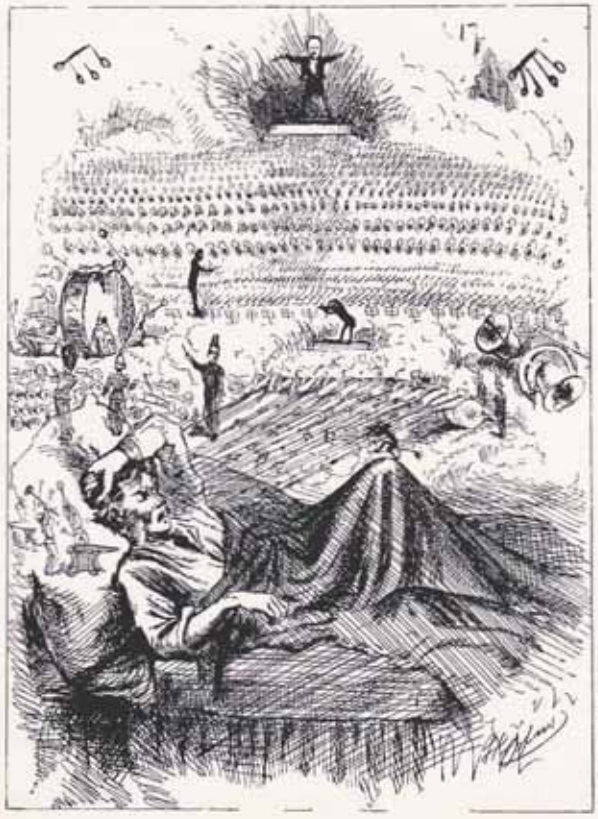
**PATRICK S. GILMORE**

Since Gilmore had proposed a World Peace Jubilee in 1872, the coliseum was reconstructed. This time the building provided for even greater accommodation.

But while President Grant attended once again, gate crashers and other debits did not make it the great financial success of the first gala. It was, however, considered one of the greatest extravaganzas of the day. Gilmore succeeded in bringing European performers to Boston to participate in it. Among them was Johann Strauss, who composed "Jubilee Waltz" and "Boston Dreams" for the occasion. The Jubilee ran from June 17 through July 4.

In 1872, Sousa was but 18 years of age. At the time of Gilmore's death in 1892, Sousa was completing a 12-year tenure as director of the U.S. Marine Corps Band and just beginning to form his own organization.

It is said that Gilmore's cornet didn't contain as much brass as he did, and considering his accomplishments over the years, this might well have been true.



**A 19th-century cartoonist's view of a dream of a season ticket holder at the end of the second week of the World Peace Jubilee in 1872. From *Jubilee Days*, Saturday, June 29, 1872, published daily during the Jubilee by James R. Osgood & Company, Boston.**

# Your Conscience Is Your Friend

By WILLIAM D. BROWN, 32°

How many times I have had patients in psychotherapy begin by stating, "Doctor, I believe my chief problem is my conscience."

Usually they continue by describing how they are constantly bothered by thoughts of things they have done wrong, and their minds frequently focus on these past wrongs. Sometimes these thoughts interfere with their sleep and with their earnest search for anything that will relieve their guilt.

The obvious solution for these patients is to help them remove the problem or negate the causes disturbing their consciences. At least this is their usual request. But even if this were possible—and it is not—it would not necessarily be in their best interests.

Masonry recognizes that the conscience of man is his regulator, when highly developed. It is precisely its presence that distinguishes between the just and unjust man, although like other parts of the person, consciences can run amuck on occasion.

Every psychotherapist works with patients whose consciences work overtime, often creating imaginary reasons for guilt. These pseudo-forms of guilt can be as bad for an individual's good mental health as any real cause of guilt. Where ego strengths are weak and individuals hold expectations too high for themselves, failure is inevitable. Unrealistic goals or aspirations set the stage for failure, and guilt accumulates when people obsessed with being good at all times fall short of perfection.

Under such circumstances, your conscience gets out of control, and professional help is needed to restore a balance to your outlook. This may involve medication, therapy, or a combination of the two when needed. What we need to remember is that to seek help when in need is a sign of strength, not one of weakness. Such conditions as these can usually be worked through without undue difficulty.

While this is a problem for some, mostly our problem isn't one of consciences too highly developed but rather consciences that are underdeveloped. An individual arguing that his problem is a highly developed conscience may be

### THE GUY IN THE GLASS

When you get what you want in your struggle for self
And the world makes you "King" for a day,
Then go to the mirror and look at yourself
And see what that guy has to say.

For it isn't your father, or mother, or wife
Whose judgment upon you must pass;
The fellow whose verdict counts most in your life
Is the guy staring back from the glass.

He's the fellow to please—never mind all the rest,
For he's with you clear to the end.
And you've passed your most dangerous, difficult task
If the guy in the glass is your friend.

You may be like Jack Horner and "chisel" a plum
And think you're a wonderful guy,
But the man in the glass says you're only a bum
If you can't look him straight in the eye.

You can fool the world down the pathway of years
And get pats on the back as you pass,
But your final reward will be heartaches and tears,
If you've cheated the guy in the glass.

—DALE WIMBROW

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

mistaking the *solution* to his problem for the problem itself. Fortunate is the person whose conscience is so highly developed as to lead him in choosing right over wrong, avoiding taking advantage of another, and foregoing erring by attempting to elevate himself while standing on another.

So long as the extreme of expecting perfection is avoided, a highly developed conscience will be your best friend. When you know you have done all that is reasonable in doing right by others and yourself, there will be no need for the mind to reflect on past events with guilt-overtones, for you will have been true to the best that is within you.

It is the highly developed conscience that prevents you from wronging another, especially when you know that no one would ever find out—at least no one except you!

It is the conscience working at its best that causes you to be honest with a trust, even when tempted to share your knowledge with another after you have pledged in confidence, either overtly or implied.

Man's conscience is what guides him to attend lodge even when he doesn't feel like it, or to befriend the widowed and orphaned even when the lure to be somewhere else is almost overpowering. In essence, the highly developed conscience is your best friend, for it gives you the much needed assist on the way to becoming the one you might have been: *you at your best!*

Thoughts helpful in assisting us toward living at our best are found in the poem, "The Guy in the Glass." We would all do well to commit it to memory.

Would you be a better man, a better Mason, even a better friend to yourself if your conscience were more highly developed? Can you afford not to find out?

**IN MEMORIAM**

**Ill.˙. Irving Emerson Partridge, Jr., 33°**

Ill.˙. Irving E. Partridge, Jr., 33°, an Active Emeritus Member of the Supreme Council, died on May 11, at the age of 83.

Ill.˙. Brother Partridge was first employed by the printing and binding firm of Case, Lockwood and Brainard Company, Hartford, Ct., where he later became production manager and assistant to the president. In 1929, he became an agent for the Phoenix Mutual Life Insurance Company. He later served as agency assistant, agency secretary, and director of agency administration before retiring in 1963.

In 1921, he married the former Helen Gladys Gable, who predeceased him. In 1927, he married the former Mary Ann Wannan Brand, who survives him along with two sons and seven grandchildren. A daughter predeceased him.

Raised a Master Mason at St. John's Lodge No. 4, Hartford, Ct., in 1923, he served as Master in 1930-31, and was Grand Master of the Grand Lodge of Connecticut in 1964. He was a member of the York Rite bodies in Hartford and presided over Washington Commandery No. 1, K.T., in 1926.

Ill.˙. Brother Partridge received the Scottish Rite degrees in 1927 in the Valleys of Hartford and Norwich, where he served as Thrice Potent Master, 1932-33; Sovereign Prince, 1938-39; Most Wise Master, 1939-40, and Commander-in-chief, 1947-50. He was also treasurer for the Valley of Hartford, 1942-50. He received the 33° in 1945, was crowned an Active Member of the Supreme Council in 1949, and became Deputy for Connecticut in 1958. He served on several Supreme Council committees, including the Committee on Rituals and Ritualistic Matter, for which he served as chairman for many years. He retired as an Active Member in 1979.

# 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.

(YOUNG) + (SWEAR) − (GROWN)
+ (BREAST) − (ABUSE) + (RALLY)
− (TRAY) + (TORN) − (ALSO) +
(FATIGUE) − (GLUE) =

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

**Answer will appear in the next issue.**
**Answer from previous issue: SPECULATIVE**

MUSEUM of our NATIONAL HERITAGE

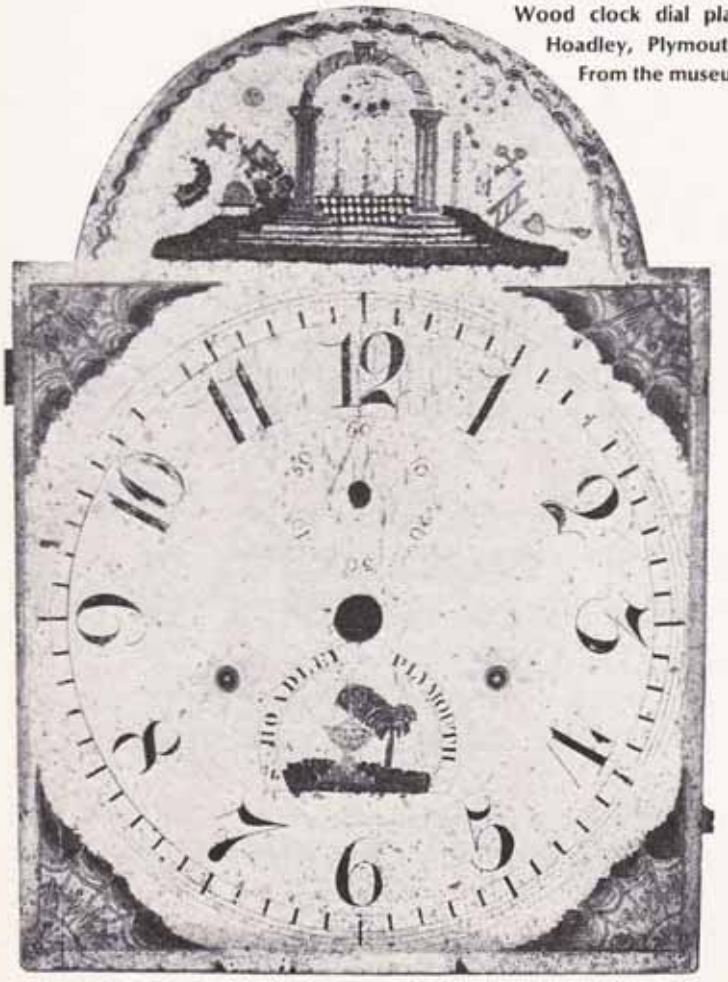
# Time Stands Still for

Composer Henry C. Work's words for the popular song, "My Grandfather's Clock," echo the sentiments of many American families who regarded their tall clocks as prized possessions to be passed down from generation to generation.

More than three dozen antique timekeepers are now on display at the Scottish Rite Masonic Museum of Our National Heritage, in Lexington, Mass. This survey of clocks and clock movements produced by skilled artisans in eastern United States continues through January 10, 1982.

The exhibit features rare examples from the workshops of the best clockmakers during a 100-year period, and provides an in-depth survey of the range in styles and quality of the clocks as well as an appreciation of the skills of American clockmakers.

The craft of clockmaking reached a zenith of high quality by the year 1800, with many individual master craftsmen contributing to produce the finished product. These individuals produced the mechanical movements, the wood cabinets to house the movements, and the engravings and paintings to decorate the clock faces and cases. Rarely did one person make both the movement and the case. Specialization in the hand crafting of the different parts led to stylistic developments in various regions.



**Wood clock dial plate made for Silas Hoadley, Plymouth, Ct., c. 1807-50. From the museum collection, gift of Edith Goodell.**

The exhibit "American Tall Clocks, 1740-1840" traces the progression of stylistic changes with a section of clocks dating from the pre-Revolutionary period. A Martin Ellwood clock from England (circa 1710) stands as a point of comparison to the American examples that follow. The American clocks show progression in the design of the hood of the case, from the flat top of the English clock to the "Pagoda" design on the Balch clock.

Colonial clockmakers traced the traditions of their craft to the guilds of England and Europe. In America, however, rigid foreign standards were soon replaced by less formalized training and a spirit of innovation. By the mid-18th century, skilled American clockmakers were training American apprentices.

Certain towns in Pennsylvania, Massachusetts, Connecticut, and New Hampshire became centers of clockmaking. The clocks produced in many of these workshops were not only skillfully crafted pieces of furniture but were also noted as fine timekeeping mechanisms.

The exhibit features clocks from many of these well-known clockmakers, such as those produced by Benjamin, Simon, and Aaron Willard and their apprentices, Elnathan Taber and Levi Hutchins, in Roxbury, Massachusetts (often referred to as the "Roxbury School"). One clock by Benjamin Willard, dated 1792, belonged to General Joseph Warren who died at the Battle

# Museum Visitors

> **My grandfather's clock was too large for the shelf,**
> **So it stood ninety years on the floor;**
> **It was taller by half than the old man himself,**
> **Though it weigh'd not a pennyweight more.**
> **It was bought on the morn of the day that he was born,**
> **And was always his treasure and pride;**
> **But it stopp'd short—never to go again—**
> **When the old man died.**
>
> —*from* "My Grandfather's Clock,"
> *by* HENRY C. WORK, 1876

of Bunker Hill. Another by Aaron Willard has an engraved Paul Revere label inside the case. A Simon Willard clock features the arched hood, fluted quarter columns with brass inserts, and highly detailed work of these clockmakers.

Two rare dwarf, or "grandmother" clocks also are shown. Dwarf clocks were only made in New England.

A special part of the exhibit will focus on changes in designs and materials for the mechanical movements. Movements, or "works," were traditionally made of brass, but American clockmakers broke with tradition to develop works of wrought iron, wood, or remelted brass.

By the 1830's, cheap but serviceable Connecticut shelf clocks flooded the market. Inexpensive sheet brass and improved techniques for stamping brass parts led to mass-produced shelf clocks with simple mechanisms. By 1840, American clocks had been transformed from an expensive luxury to a readily available household item, and the established centers of traditional clockmaking in the eastern United States fell into decline.

Some of the clocks on display are from the museum's collection, gift of Mrs. Willis R. Michael of York, Pa. Mrs. Michael's late husband, a highly skilled tool and die maker, was always intrigued with the mechanism and beauty of clocks and watches. In 1937 he began to collect them seriously, acquiring a few at a time. These he took to his workshop to repair, rehabilitate, or refurbish. Over the years, he made important additions to his steadily growing collection. His wife became interested in his hobby and gave him invaluable assistance. Not surprisingly, Michael acquired many significant York and Lancaster, Pa., clocks. He gained national recognition as a collector and craftsman and was elected president of the National Association of Clock Collectors in 1949. A Scottish Rite Mason, Ill.˙. Brother Michael received the 33° in 1942.

Other clocks in the exhibit have been lent by various individuals and institutions.

**This tall clock with a rocking ship movement was made by Benjamin Willard (c. 1771) for Dr. Joseph Warren, who was Grand Master of the Massachusetts (Provincial) Grand Lodge when he was killed at the Battle of Bunker Hill on June 19, 1775. Lent by Joseph Warren Lodge, Boston.**

# Nourish the Taproots Or Lose the Tree

The following is an excerpt of an address delivered at the 1978 Northeast Conference on Masonic Education.

By C.C. FAULKNER, JR., 33°

Taproots. Nourish them or lose the tree!

A taproot is the main root of a tree which penetrates downward to a considerable depth, serving to sustain the life of the tree by providing nutriment to the trunk and its branches.

The Order of DeMolay is Freemasonry's taproot. It is our link with the younger generation, and it is our link with the future!

In my opinion, we in America have the finest crop of young people anywhere in the world. They are every bit as good and not one bit worse than your generation and mine. We do our country a great disservice when we add to the chorus of Jeremiahs who complain continuously about our young people.

Make no mistake about it, youth properly influenced is our nation's and our fraternity's greatest asset. Improperly influenced, it can, without a doubt, become one of our greatest liabilities. But remember this—there is no such thing as uninfluenced youth.

*ILL.: C. C. FAULKNER, 33°, a member of the Scottish Rite Valley of Indianapolis, was Grand Master of the International Supreme Council, Order of DeMolay in 1978.*

> *'To believe that young people are the responsibility of someone else is to believe that freedom and democracy are the responsibility of someone else.'*

To believe that the young people of today are the responsibility of someone else is to believe that freedom, democracy, Freemasonry, your own particular brand of religion, and everything in this world that you and I hold near and dear, are the responsibility of someone else. Really, there can be no question as to what our attitude as citizens and as Freemasons should be toward youth.

If the Order of DeMolay did not exist, Freemasonry would have to create something similar to do the job that DeMolay is doing for boys. But it *does* exist, and the most crying need we have is for *men* who care enough to invest in DeMolay some of their precious time as well as their precious dollars. Let us make that investment in the spirit manifested in the words of the late Rev. Phillips Brooks, spoken while he was Minister of Trinity Church in Boston:

"Sad is the day for any man when he becomes absolutely satisfied with the life he is living; the thoughts he is thinking, and the deeds that he is doing; when there ceases to be forever beating at the door of his soul a desire to do something larger, which he feels and knows he was meant and intended to do."

In tandem with our duties and responsibilities as Master Masons, if ever there was a cause beating at the doors of our souls, it is our ongoing commitment to provide aggressive leadership and support for the Order of DeMolay.

As adults, we must face the startling reality that Freemasonry, freedom, and democracy die with every generation unless we teach our young people to carry on. We cannot preserve our heritage by looking to generations older than ours, nor by looking entirely to our own contemporaries. We have to look to the future, and that future is around us everywhere, in the form of our young people.

Everything we enjoy in this free nation and in this fraternity has been blood bought at tremendous sacrifice and handed to us. And the only thing that we can ever hope to do to pay our debt to the past is to give to the future, to teach young men to carry on. We must nourish the taproots!

Freemasonry has a twofold purpose in supporting the DeMolay movement.

First, we should want to do all we can at all times to encourage and help youth. It is a part of the philosophy of Masonry. It should be a part of our philanthro-

py and activity. DeMolay is doing for boys the same thing Masonry is attempting to do for men. It is a character training organization, and through its ritual and ceremonies, it teaches all those things that are good—love of God, love of home, love of country.

It teaches young men the virtues of love of parents and reverence for sacred things. It teaches them brotherhood. It teaches them to be clean in thought, word, and deed, and to love and serve their country with a burning patriotism during times of peace as well as during times of war. Those lessons are as old as the ages, but they are as modern and as relevant as a satellite orbiting the earth and as footprints on the surface of the moon.

In many Grand Lodges we care for the elderly in Masonic Homes. The Grand Encampment of the Knights Templar has its eye project; the Shrine has its tremendous program for crippled children and for those who have been horribly burned. The Scottish Rite Supreme Council for the Northern Masonic Jurisdiction is doing a wonderful job in its program of research into the causes of mental illness. All are doing a wonderful and necessary job. But all those programs necessarily are restricted to a limited number of people, however beneficial and wonderful they are.

So, what about the teenage boy who is not crippled, who has no eye trouble, who is not a subject for our mental institutions, who is not hooked on drugs, who is not engaged in a life of crime? What about the normal young man who aspires to be a leader in his community? Has Masonry, in many areas and to a great extent, neglected or perhaps overlooked him and the potential he represents? I think so. At any rate, there is much more that we can do. There is much more that we *must* do.

Secondly, and from a strictly selfish viewpoint, how could we better invest a part of our income and our time in the very source of our prospects for future membership? Masonry in some areas of our nation today is concerned about a drop in the number of new initiates as well as a loss in total membership. In most jurisdictions, it is a violation of Masonic law to overcome that situation by solicitation of new members.

Then, who are our prospects for Masonry? Only those who come to us voluntarily and are prompted to do so by having been favorably influenced by the good deeds and prestige of Masonry and by contact with Masons.

We had better cultivate the young men of DeMolay. We had better cultivate them with our time, our interest, and our dollars. And we had better invest in youth through Masonic sponsored programs to build character, and to perpetuate the philosophies of our craft.

Masonry will never be able to claim boys as their very own, but boys can, do, and will claim Masonry if we make it attractive for them by example and influence.

***'Has Masonry overlooked the potential of young people who aspire to be leaders in the community?'***

There is a lot of competition for a boy's interest, and Masonry is going to have to bid for his services, enthusiastically, by exposing him to our way of life during that critical and formative period between the ages of 13 and 21 years.

We had better invest in DeMolay. We must do it methodically, persistently, and enthusiastically, but above all, we must do it. We must nourish the taproots, or lose the tree!

As one who has been active in his lodge and in all branches of Masonry for 28 years, I believe that I have as keen an appreciation for Freemasonry as any man. I love the history of the craft, its legends, its lore. But as one who also has devoted some 32 years of my life to the Order of DeMolay, I often feel that too many of us spend a disproportionate amount of time familiarizing ourselves with where our craft has *been*, to the neglect of giving enough thought to where our craft is *going*. We devote much time and thought to our heritage and that is good, but we give too little time to planning for the future growth and vitality of the craft. We need to spend time nourishing the taproots!

A friend of mine, who now is retired as president of one of our large universities in Indiana, once said to me, "We spend too much time worrying about the age of the rock and spend too little time worrying about the Rock of Ages."

Oliver Wendell Holmes said, "The great thing in this world is not so much where we stand as in what direction we are moving." We can get a pretty good idea from looking elsewhere in the world where we will be going, if we do not move in the right direction!

One of these days, you and I will retire from our livelihood, our civic duties, and our active leadership in the craft. Today's youngsters will step into our positions. How well they are prepared to fill those positions depends upon the training they are receiving today. They will control the economy into which we retire and the philosophies which will shape the destiny of our nation as well as the destinies of their children and grandchildren. And they will man the controls of all the devices of peace and destruction. How well they are prepared to exercise good judgment over the use of those devices depends in a great measure upon the set of values they are adopting today.

So, who trains our young people really is important to us. It is vitally important and, unfortunately, more vital than many realize. In my opinion, it is really immoral not to be concerned about the kind of young people we are producing in our country today.

Now, what are some of the needs of our young men of DeMolay, and what can we do to help meet those needs? Let's get down to specifics. DeMolays need and deserve:

1. *Leadership*—real dedicated leadership.

*Continued on next page*

## NOURISH THE TAPROOTS

*Continued from previous page*

2. *A set of values*—something substantial, something of eternal value. I am thinking now of love of home; reverence for God; courtesy; faithfulness to high ideals; cleanness of thought, word, and deed; a desire to associate with other young men who have similar high ideals; a belief in the dignity of man and the immortality of the soul; the fatherhood of God, and the brotherhood of man. Sound familiar? Of course they do! We learned all these things and more at a Masonic altar!

3. *Inspiration*—They need to be encouraged to develop themselves physically, mentally, morally and spiritually. They must be inspired by men like you, my brethren, to achieve their highest capabilities, to raise themselves to their full stature.

What young people know is what they do; what they are to be, they are now becoming. They are in their formative years, and their minds are the most fertile soil we have.

A lodge that does not teach will not survive. A lodge that does not teach will not kindle Freemasonry's spark in any man. And that lodge cannot contribute to the betterment of its members or its community. We must teach and continue to teach, or die. The common mistake we often make is that we fail to exert the teachings of Freemasonry fully upon the younger generation. We must nourish the taproots or lose the tree!

Let me be bold enough to suggest several specific methods that I believe we can use to nourish those taproots.

1. The Order of DeMolay needs constant encouragement, by Masonic leaders, of all those members of the craft who can actively work with local chapters wherever they exist, and to form new chapters of DeMolay where they do not exist. The great need to be filled here is manpower and leadership, and that is the most critical need that you can fill.

2. The Order needs financial assistance to enable the designated leaders of DeMolay in each jurisdiction to develop and carry out programs which are essential to the growth and development of individual DeMolay members.

3. The Order needs the willingness of leaders of all branches of Masonry to meet regularly around the conference table with the designated state leaders of the Order of DeMolay to discuss frankly the needs, problems, and progress of those programs and to learn how and where Masonry can assist, financially and physically, with manpower. I believe that such a common effort will give to all Masonic bodies a deeper sense of purpose and a more skillful use of the trowel to see who best can work and best agree.

4. Stress DeMolay activities in Masonic publications. Let the young men know that you are not only interested but you are doing something for them. DeMolay chapters should in turn let their communities know what they are doing and who their sponsors are.

5. If you do not have a committee on DeMolay in your lodge, your Scottish Rite Valley, your York Rite bodies, your Shrine Temple, and your Grand Lodge, I urge you to form them. If those committees consist of less then 10 men each, they simply aren't large enough to do the job. Put your very best men to work on the committees. Make sure the committee members come from various geographic locations within your jurisdiction. By all means they must be coordinated with the Executive Officer for the Order of DeMolay in your jurisdiction. Invite him to discuss with your committee, DeMolay's needs for manpower and new members. He knows where and what those needs are. Then, you pick up the ball and run with it. One word of caution—if you really want to get the job done, find the right men to head those committees. Every lodge and Grand Lodge, Scottish Rite Valley, York Rite body, and Shrine Temple has that kind of man somewhere. Possibly he is an outstanding leader who has not been asked to do anything for the fraternity, and who is overlooked simply because he isn't one of the little group that is present whenever the doors are open.

6. The Order of DeMolay needs help in building its membership strength numerically. As a Master Mason, you can sign the petition of an applicant for DeMolay. You can encourage other Master Masons in your jurisdiction to do the same. The need is real. It is urgent. What I am saying to you is that the great need in DeMolay is not so much for $100 of your money, as it is for 100 hours of your time!

> ***'We devote much time and thought to our heritage but give little time to planning for future growth and vitality.'***

If what Freemasonry is doing is good—and you and I know that it is—then it is good enough to pass on to future generations. If we are as concerned about the brotherhood of man as we say we are, then we had better be concerned about teaching Freemasonry's philosophy of brotherhood to the young men of DeMolay.

During recent years, man has reached out and placed his footprints on the surface of the moon. If man can do that, then he ought to at least be willing to stretch forth his hand far enough to place it upon the shoulder of a teenager and guide him properly. If Freemasons are not willing to do that, then we might very well be parties to the greatest tragedy in the history of the human race. Who touches a boy by the Master's plan shapes the course of the future man. Touch him with Masonry!

The blood, sweat, and tears of generations past shout a clarion call from a thousand hilltops across the length and breadth of this great nation of ours. It is a call that we cannot avoid. It is a call from refreshment to labor. The designs are on the trestleboard. They are clear, incisive, bold, and urgent. Nourish the taproots or lose the tree!

IN A NOOK WITH A BOOK

# 'Grand Lodge of England'

**Reviewed by ALPHONSE CERZA, 33°**

THE GRAND LODGE OF ENGLAND ACCORDING TO THE OLD INSTITUTIONS, by Cyril N. Batham. Privately printed. Available from the author, 27 Great Queen St., London WC2B 5BB, England. 71 pp. $4.

Between 1751 and 1813 there were two rival Grand Lodges in England. At first it was believed that the Grand Lodge formed in 1751 was a schism, but later research disclosed that this was not the case. The first Grand Lodge was formed in 1717 and the rival Grand Lodge was formed by Irish Masons living in London who resented the treatment they received from the members of the 1717 Grand Lodge and who changed the ceremonies and modes of recognition of the craft. The Irish members labeled the 1717 Grand Lodge "Modern" because of these changes, and they called their Grand Lodge "Antient" because they claimed to be preserving the ancient customs and ceremonies of the craft.

This book explains briefly how the 1717 Grand Lodge was formed, how it had competition in the early days with irregular groups, and how the rival Grand Lodge was formed. The details of its development, a description of its leaders, and an explanation of its book of constitutions under the name of *Ahiman Rezon* are presented. Some of the minutes of the Grand Lodge are reproduced as illustration of the work being done. In due course the leaders of the two rival Grand Lodges recognized that it was not good for the craft to be divided. Informal meetings were held, and as a result the two Grand Lodges became reconciled in 1813 and became the United Grand Lodge of England. This book presents an explanation of the step-by-step procedure followed in order to bring this about. This is an important period in Masonic history and should be known by all members of the craft. The Antient Grand Lodge was a dynamic organization and made many valuable and lasting contributions to Freemasonry. Though not covered in this book, the existence of the two rival Grand Lodges had considerable influence on the lodges formed in the American Colonies, because charters were issued under the auspices of both Grand Lodges to lodges in the Colonies, and the separation existed here the same as in England. The book has an appendix explaining the ritual of the Antients, listing the Grand Masters and Grand Secretaries, and listing the existing lodges of Antient origin. The author has done an excellent research job, has ably organized the material, and has presented the facts in an easy-to-read style.

In his will, William Preston, a leading Mason of his day, gave a sum of money to the United Grand Lodge of England with the provision that the interest be used to have presented each year a lecture on a Masonic subject. These lectures have been given over the years on important subjects by Masonic scholars. This book is a reproduction of the Prestonian lecture of 1981, and the author, Cyril N. Batham, is the Secretary of Quatuor Coronati Lodge No. 2076, of London, England, and Editor of the Transactions of the lodge. The proceeds from the sale of this book will be used for Masonic charity.

## OTHER MASONIC BOOKS OF INTEREST

*Transactions* of the Texas Lodge of Research, Vol. 15. Contains many fine papers of general interest. Available for $16 from the lodge, P.O. Box 1850, Dallas, Texas 75211.

*Thomas Smith Webb, Freemason-Musician-Entrepreneur,* by Herbert T. Leyland. Covers in detail the life of a leading teacher of the Masonic ritual. Published in 1965 and long considered out-of-print, but copies were discovered recently. Available at $7 from Arthur O. Marker, 4519 Catalpa Drive, Dayton, Ohio 45405.

*Captain James Cook—Freemason?* by Roy H. Clemens. Considers available evidence and concludes he was not a Mason. Available at $1.25 from the Masonic Public Library, 1611 Kewalo St., Honolulu, Hawaii 96822.

*Masonic Gags & Gavels,* by Peter Buchanan, a Mason and script writer. Published in England it is a collection of jokes and witticisms with a British flavor, some having a Masonic connotation. Available at $11 from Macoy Publishing Co., P.O. Box 9759, Richmond, Va. 23228.

*Freemasonry's "Great Words to Live By,"* by Dwight L. Smith. Interesting explanation of phrases of language in the Masonic ritual. Available at 75¢ each from Iowa Research Lodge No. 2, P.O. Box 302, Boone, Iowa 50036.

*Biblical Characters in Freemasonry,* by John H. VanGorden. An excellent full-scale treatment of the subject. Published jointly by the Masonic Book Club and the Supreme Council. Available at $12.50 from Supreme Council, P.O. Box 519, Lexington, Mass. 02173.

# Nicaragua's Grey-Eyed Man of Destiny

By THOMAS RIGAS, 32°

During many centuries prior to the 1850's, a mysterious prophecy by a heathen oracle established the belief among the Mosquito Indians in eastern Nicaragua that they would be delivered from the dark-complexioned Spanish oppressors by a grey-eyed stranger who would come to their shores and become their leader.

In 1855, a "grey-eyed" man named William G. Walker arrived in Nicaragua with 58 valiant comrades, defeated armies of thousands, and was elected president of a country with a population of more than 250,000 souls and as large as the combined area of Vermont, Massachusetts, Rhode Island, New Hampshire, and Connecticut. All this took place within a span of a year.

Walker clearly was no ordinary adventurist or soldier of fortune. He was a valiant, well-educated and talented intellectual, who before his 25th birthday had been a physician, a lawyer, and a crusading liberal newspaper editor.

A quiet and courteous gentleman, Walker's appearance hardly revealed characteristics of a dynamic military leader. Soaking wet, his very thin five-foot, four-inch frame hardly weighed about 120 pounds.

*THOMAS RIGAS, 32°, has served as an advisor and in business capacities in Central America and has been a frequent visitor to Latin America in recent years. He is a member of the Scottish Rite Valley of Chicago.*

Anyone who judged Walker by his personal appearance, however, made a great mistake.

While his almost hypnotic, brilliant, and penetrating grey eyes were his most impressive physical feature, it was his heroism and bravado that startled lesser men.

Although forgotten by most persons today, Walker rose to the height of fame in the years just prior to the American Civil War and was the most talked about man in the Americas at the time. He was a complex personality whose bold dreams and conquests shaped an important page of the history of the Western Hemisphere. By mid-1856, the "grey-eyed man of destiny" had attracted wide support throughout the United States as a symbol of manifest destiny, and his heroic exploits made good copy for newspapers, especially in the South, where it was reported that Walker was on his way to the conquest of Central America.

William Walker, the valiant American idealist, was clearly a man whose true profession became heroism, although his critics claim that his career left a legacy of anti-Americanism throughout Mexico and Central America.

While Walker's critics claimed that he had visions of a personal empire over all Central America—with Cuba as a possible appendage—subsequent research has revealed that he was scrupulously honest and not interested in financial gain for himself. Walker's behavior was not actuated by any unworthy motives but by what he considered to be for the good of the indigeneous peoples of Central America in hopes that they would be able someday to shape for themselves the brighter future he felt they deserved.

Initially, at least, Walker felt an evangelical mission in which the highest ideals of the America of his time were fused—the spreading of democracy and the uplifting of downtrodden peoples.

During the Nicaraguan civil war, the democratic faction (the party more favorably inclined toward the United States and somewhat more benevolent to the underprivileged) invited Walker to bring military colonists to Nicaragua in 1855 and granted to them the right to cultivate land and the privilege of bearing arms in perpetuity in hopes of gaining his aid in their political struggle at that time. The Democratic (Liberal) Political Party in Nicaragua was successful in convincing Walker to support American colonization efforts in Nicaragua as a worthy challenge to bring about law, order, and progress to that politically upset country.

Walker, being of a deeply religious mind, was lured to the distant shores of Nicaragua with missionary zeal and passion. He believed idealistically that

**William Walker's men engaging troops at the Battle of Rivas, Nicaragua. (From Frank Leslie's Illustrated Newspaper, May 17, 1856.)**

his mission in life was to weld together all of Central America into a single nation. His revelation, as he visualized it, was to be at the head of that "column of progress and democracy" which was to uplift the people of Central America from whom the benefits of civilization were being withheld by European imperialists.

The zealous Walker believed that if he had sufficient support, he would be able to federate the republics of the isthmus and bring them under the civilizing influence of established democratic institutions. Otherwise, Central American democracy was a lost cause. Walker came to feel as though he had a revelation from God that he was destined to accomplish this important task of eventually "regenerating" Central America, starting with Nicaragua. He saw himself perhaps as a crusader against evil and ignorance, accomplishing for that region of the world what Lord Byron tried to do for Greece.

The support that Walker had hoped for was not forthcoming; nonetheless, he never wavered in his gigantic effort—though partially and temporarily successful. Needless to say, he did not live to see all his original dreams for Central America realized, for at the age of 36 he was executed in Honduras in 1860, after being betrayed by a British naval officer.

To some, Walker's activities in Central America may seem indefensible today; but 1850 was very different from our own time. What is reality to us today was not reality to our ancestors. Truth escapes the conventional thinker who does not closely question all received opinions.

The world today, as in Walker's time, is full of critics who make no mistakes because they attempt nothing and fight no battles. Their lack of boldness and spirit of adventure acts like a brake on the wheel of progress. Walker's true battle was the cause of human progress, freedom, and equal rights to all people of Nicaragua and Central America of that time. Walker had a clear vision of what was before him and yet, notwithstanding, went out to meet it.

The people of his time were thunderstruck by his boldness and temerity in challenging simultaneously the might of England and her navy, the cunning and wealth of Cornelius Vanderbilt, and the power of the President of the United States.

William Walker probably would have succeeded if he had been given even slight support by the U.S. government. (Ironically, if Walker had been a British subject, Britain, based on her ambitions at the time, would have supported his efforts vigorously instead of obstructing him.)

But that remarkable personality was caught in the middle of the politics of that period. Walker's achievements were discerned to be intimately related with great issues of that era. Where would the canal connecting the Atlantic and Pacific oceans be dug? Would there be Civil War? Would the British be allowed to expand their influence and power in Central America? Would Central America and Cuba become part of the United States? The pattern of America's relations with the Latin American countries in later years was, to a large extent, set in Walker's era and in spite of him.

Today, William Walker has become another lost character in American history, although in his time he did leave his mark in Central America. The effects are still strongly felt today. Although he became an historical enigma, great volumes of extreme propaganda for and against him created a distorted image about his intentions, motives, and personal character. While Walker did fearlessly and boldly storm the fortresses of power and defied the great forces that dominated the world of the 1850's, his critics fail to point out that Walker was also capable of the deepest compassion and kindness to the Central American people in the unending struggle of the peons against feudal serfdom.

Walker was much more compassionate toward Central Americans than they were of their own soldiers and people. While it was commonly accepted practice in Central America to commit the most vile atrocities to your enemies, in contrast Walker displayed kind and humane treatment to all Central Americans, both foes and allies alike. He ordered his personal surgeon to take care of the sick and the unfortunate victims of calamity with all the attention and care the situation required. Walker's humane treatment of Central Americans won praise for him in American and British newspapers, although his Latin American critics had a tenden-

*Continued on next page*

**WILLIAM WALKER**

*Continued from previous page*

cy to confuse public opinion thereby publicizing negative myths about him.

For the most part, Walker and his valiant men stood alone in their dream for Central America at a very important focal point of history, where great economic and political forces were taking shape. There was the dream shared by millions of Americans of manifest destiny—the desire of the South to annex Cuba and the Caribbean lands—the unending struggle of Central America's peons against feudal serfdom—the American need for a short ocean route to California and the determination of the British to prevent the United States from building an interoceanic canal that would give us an advantage in trade with the Orient—and, the attempt and desire of New York capitalists and other active forces to control the Central American isthmus.

The fact that Walker was not successful in realizing his original dreams for Central America is no disgrace for Walker when you fully consider the magnitude of hostile forces that were obstructing him. The importance that the world attributed to Walker's venture in Central America is suggested by the enemies that he eventually made. These included Cornelius Vanderbilt and the British War Office which secretly supplied monies and arms to the Costa Ricans to combat Walker and his men.

His other enemies were the conservative wing of the American Congress, which was originally supportive of Walker but later fell under the influence of Vanderbilt and New York capitalists; the Nicaraguan Legitimist (Conservative) Party which had close ties to the British and Europeans and represented the Catholic church and the wealthy, and less favorably inclined toward the United States; the governments of Costa Rica, Honduras, and Guatemala, who had little love between themselves and usually were in serious disagreement with each other, but united to some extent out of fear that if Walker was successful he would replace their Spanish-American cultural heritage with Anglo-Saxon autocracy, and, less overtly, France and Spain who did not want to encourage the expansion of American influence in Central America.

Despite the immensity of the power of those forces that attempted to obstruct him, Walker still hoped for victory and


he probably would have succeeded had he not made the mistake of siding against the power of financier Vanderbilt in a dispute over control of the steamship route through Nicaragua. This was the turning point in Walker's life, although he did not realize it at the time. Perhaps if Walker were less naive about the realities of financial power and did not rely on the advice of his attorney and close friend Edmund Randolph, the course of Latin American history would have followed a different path.

In those days just prior to the Civil War, William Walker was regarded by millions of Americans as their "man of destiny." His name dominated the national headlines and was spoken everywhere. He was hailed by a leading European periodical as "the rival of George Washington," and initially, at least, Horace Greeley called him "the Don Quixote of Central America." In later years, his critics were to scorn him with bitter invective, despite his valiant and courageous efforts.

Since Walker's time, the winds of political upheaval and economic uncertainty have quite regularly swept across the landscape of Nicaragua and Central America, as is the case at this time. As in the time of the prophecy by the heathen oracle of past centuries, Nicaraguans still await their "grey-eyed man" to reach their shores and lead them to the freedom and better life they so desire. One can only speculate how Central American history may have progressed if, indeed, Walker had been successful in his quest to bring democracy and the opportunity for economic and personal freedom to the indigeneous peoples of Central America.

Ill.·., Harry S. Truman, 33°, referred to Walker as "a kind of revolutionary intellectual" whose concepts, if successful, might have influenced the present shape of Latin American affairs.

Walker's critics, while acknowledging his valor and courage, refer to his Central American adventures as misguided and notorious—not as a hero but as a villain.

Valor and courage know no age but remain for the historian of the future to look back and select out those whose actions transcend the general order of things that exist at any given period of time.

It is my belief that had Walker lived four years longer to exhibit his ability as general in the American Civil War, today he would be ranked as one of America's greatest fighting men.

Like his grey eyes and without moral judgements attached, Walker's dramatic life was neither black nor white. Because the people of his own day destroyed him, there is no reason that we should withhold from this valiant and courageous American the recognition of his genius and benevolent aspirations.

According to the records of the Grand Lodge of California, William G. Walker was a charter member of Texas Lodge No. 46, F&AM, San Juan Bautista, California. Reportedly, Walker later withdrew from Texas Lodge; however, extensive research has not revealed his previous or subsequent affiliations.

# Examining the Brain

By JONATHAN SUGARMAN

The average human brain weighs about three pounds. At first glance, it appears to be a homogeneous mass of tissue folded upon itself in a seemingly random pattern of fissures and convolutions. More careful examination reveals that it is divided into two apparently identical halves, or hemispheres. Beyond that, however, most casual observers would not be struck by any overwhelming orderliness in its external construction. The first human being to view the brain of another was probably singularly unimpressed.

Yet beneath (and in fact, upon) the rather unassuming surface of the human brain is the most beautifully ordered and mysteriously complex structure ever to have taken shape in the material world. The circuitry of the most complex computers is elementary compared to the elegant biological pathways and connections which comprise the human brain.

It has been the extraordinary privilege of the Scottish Rite to contribute to the discovery of a number of fundamental insights into the nature of the function and malfunction of this sublimely complicated organ.

*JONATHAN R. SUGARMAN graduated from Harvard College in 1977 and is now a student at Albert Einstein College of Medicine in New York preparing for a career in psychiatry. During the summers of 1973 and 1974, he received stipends from the Scottish Rite for research in schizophrenia.*

In this issue, and the one which will follow, we will examine how the quest for an understanding of schizophrenia has palpably enlarged our understanding of the normal and abnormal human organism.

The notion that schizophrenia could be traced to a disease of the brain is an ancient one (see *The Northern Light*, September 1980), and it received additional support in the early 1900's when the bacterium *Treponema pallidum* was found in the brains of patients with advanced syphilis. Because advanced syphilis was sometimes accompanied by bizarre psychiatric symptoms, neuropathologists (doctors who study diseased tissues of the nervous system) enthusiastically studied the brains of deceased schizophrenics in the hope that similar lesions might be found.

Reports began to filter into the medical literature claiming that the nerve cells in the brains of schizophrenic patients appeared abnormal under microscopic examination. Two major conclusions were reached by the first neuropathologists to study schizophrenic brains. When examined under low-power microscopes, schizophrenic brains seemed to have decreased numbers of nerve cells in various anatomic locations. Under higher magnification, the remaining nerve cells showed diffuse abnormalities in structure.

For example, many investigators felt that myelin, an insulating substance surrounding nerve cells, was less prominent than normal in areas of the brain responsible for thought and mentation. However, as research concerning an anatomical defect in the schizophrenic brains began to accumulate, so did doubts concerning the reliability of the information.

Adolph Meyer, a prominent psychiatrist who was later to become a Scottish Rite Grantee, has been credited with the first word of caution, in 1922, that the value of the neuropathological studies might be minimal. Although the pathologists had been intently studying the brain specimens, they failed to carefully consider the context of their findings. That is, the schizophrenics from whom the brain specimens were obtained were deceased, and diseases other than schizophrenia were responsible for their deaths.

Many of the findings that were touted as specific for schizophrenia were later found to be due to other diseases or to normal aging processes.

Dr. Alfred Pope of Harvard University was among those who confirmed that surgical specimens obtained from schizophrenics during lobotomy were ostensibly similar to those of nonpsychotic patients who underwent brain operations for intractable pain. As an outgrowth of this work, Dr. Pope went on to demonstrate, with Scottish Rite support, that levels of various brain enzymes were similar in schizophrenic and nonpsychotic brains. In the course of his work, much was contributed to our knowledge of the chemical composition of normal brains.

As extensive research in neuropathology seemed to be excluding the possibility of a simple anatomical defect which might account for schizophrenia, attention was directed toward chemical concepts of madness. One of the most fascinating chapters in psychiatric research concerns the quest for an abnormal chemical in the brain which might induce psychotic behavior.

Some of the seminal work in this field was contributed by one of the earliest Scottish Rite Grantees, Dr. Heinrich Kluver. Dr. Kluver's pioneering studies of psychoactive drugs provided a firm foundation for later investigators. Kluver was interested in mescaline, a sub-

*Continued on next page*

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stance obtained from a cactus and used by various cultures, including the Aztecs and some groups of American Indians, to produce vivid visual hallucinations and sensory alterations as part of their religious ceremonies. The hallucinations induced by mescaline seemed to early psychiatrists to bear a close relationship to hallucinations experienced by schizophrenic patients.

In 1940, Kluver produced a monograph, based on Scottish Rite supported research, titled "Mechanisms of Hallucinations." The monograph described in great detail the specific imagery and content associated with mescaline hallucinations. In addition, Dr. Kluver discussed the use of mescaline as a tool for the investigation of psychiatric disturbances. It was Kluver's thesis that in examining the "experimental psychosis" produced by mescaline, valuable information about the natural psychosis of schizophrenia could be gathered.

It was not until 1952, however, that the first specific biochemical hypotheses relating mescaline to schizophrenia was put forward. Humphrey Osmond and J.R. Smythies, two British psychiatrists, noticed that mescaline is chemically similar to a normal body constituent, adrenaline (also known as epinephrine). They proposed that if the metabolism of adrenaline were abnormal, a toxic chemical similar to mescaline might be produced. Their biochemist colleague, Dr. J. Harley-Mason, described a biochemical mechanism for the transformation of adrenaline to such a product. The critical step in such a transformation would be the addition of a methyl group—a carbon atom with three hydrogen atoms attached to it—to an oxygen molecule. This process, known as "transmethylation," became the object of intense study by a number of researchers, many of whom were sponsored by the Supreme Council.

In 1962, Drs. Arnold Friedhoff and E. Van Winkle discovered a substance in the urine of 15 of 19 schizophrenics which was absent in the urine of 14 normal subjects. The substance, 3,4-dimethoxyphenylethylamine (DMPEA) produced a pink color on an analytic testing paper and rapidly became known as the "pink spot." It is biochemically similar to the mescaline molecule.

In a flurry of enthusiasm based on the hope that DMPEA represented the toxic chemical predicted by Osmond and Smythies, a number of investigators rushed to duplicate the results of the pink spot experiment. Unhappily, what began as a straightforward experimental observation became a mixture of contradictory data and confusing results. For instance, some investigators agreed that DMPEA was present in the urine of schizophrenics, but also found DMPEA in the urine of non-schizophrenics. Others failed to find the "pink spot" in either schizophrenics or normals.

To add another level of complexity, one group claimed that DMPEA excretion was associated with vegetable consumption, whereas others found that animal products were responsible. To further muddy the waters, it was discovered that tea drinking caused increased excretion of DMPEA!

Coupled with the fact that the administration of DMPEA to normal volunteers does not provoke schizophrenic symptomatology, the inconclusive results of these studies has resulted in a general conviction that the presence or absence of the "pink spot" in schizophrenic urine has little importance. This hypothesis went the way of so many hypothesis which look promising in theory, but do not stand up under critical analysis.

An interesting parallel to the mescaline-DMPEA story began in 1943 with a serendipitous discovery in the laboratories of a Swiss pharmaceutical company. Albert Hofmann a biochemist, synthesized a substance known as lysergic acid diethylamide, or LSD, in 1938. Five years later, after accidentally ingesting a small amount of the substance, Hofmann experienced a dreamlike episode of altered sensation and perception. For several hours, his world was filled with kaleidoscopic optical illusions and unusual feelings.

It was not until 1949, when Max Rinkel and his colleagues began investigations at the Massachusetts Mental Health Center in Boston, that the potential use of LSD as a tool in experimental psychiatry was recognized. Rinkel believed that the drug was osychotomimetic (capable of mimicking natural psychoses.) Many of the symptoms of schizophrenia—abnormalities of thought and speech, hallucinations, hostility—were seen in normal volunteers who had been given LSD.

When it was discovered that LSD interferes with the action of a substance known as serotonin, a normal brain con-

**The Supreme Council committee on benevolences meets annually with a professional advisory board to review applications for grants in schizophrenia research. The advisory board, consisting of 11 members under the chairmanship of Dr. Seymour Kety, passes judgement on each request. In 1980, 31 proposals were approved as being suitable for support, and on the basis of a rating system, the 11 projects receiving the highest priorities were designated for funding. Of the 46 applications reviewed this year, funds were available for 17 grants.**

# NEW YORK STAMP CLUB ISSUES MASONIC CACHETS

**To commemorate the 200th anniversary of the Grand Lodge of New York, the Masonic Stamp Club of New York issued, on May 5, a set of three Masonic cachets with descriptive inner liners.**

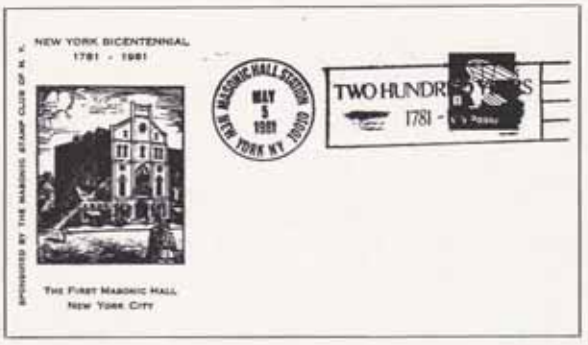
**Each envelope was canceled with a special Masonic cancellation from a temporary post office at Masonic Hall in New York City.**

**One design shows the Grand Lodge seal; the second is the first Masonic Hall in New York City, and the third design features the present Masonic Hall complex on 23rd Street and 6th Avenue in New York City.**

**A limited number of cachets are still available at $5 for the set of three Masonic bicentennial covers.**

**The net proceeds from the sale of these covers supports the Think Big and Build program for the New York Masonic Home Building Fund.**

**Requests should be sent to the Masonic Stamp Club, c/o Bicentennial Cachets, 327 West 42nd Street, New York, NY 10036. Do not send cash. Make checks payable to "Bicentennial Cachets." Enclose a self-addressed, stamped, return envelope and allow at least three weeks for delivery.**




**A complete story about the Masonic Stamp Club of New York will appear in the September issue of *The Northern Light*.**

stituent, a search for abnormal serotonin-like molecules in schizophrenics was launched. Several such substances were identified in the body fluids of schizophrenics, but the discoveries were accompanied by the same difficulties which surrounded the "pink spot" analogue of adrenaline.

Nevertheless, the importance of serotonin as a brain chemical was highlighted by the LSD research, and a number of Scottish Rite grantees helped to elucidate its normal function. It is now known that serotonin is intimately involved in the maintenance of sleep and waking patterns.

The common link between the adrenaline-like and serotonin-like toxins which received attention as possible causes of schizophrenia is the addition of methyl groups to the normal prototype molecules. Support for the "Transmethylation" theory described above was provided by the discovery that substances which elevate the availability of methyl groups in the brain cause exacerbations of schizophrenia. In the late 1950's, several investigators theorized that agents which decrease the levels of methyl groups in the brain might have therapeutic effects in psychosis. The vitamins, niacin and nicotinamide, which have the potential to accept methyl groups, were first used by Hoffer and Osmond in an attempt to treat schizophrenia. They reported observing clinical improvement following administration of these substances; however, a number of carefully executed studies have failed to support their claim.

Although scientists to date, have been unable to demonstrate convincingly an endogenous toxin in schizophrenics, research in the field is continuing. In recent years, the Supreme Council has supported several established investigators in their attempts to define those aspects of the transmethylation theory which may yet contribute to an understanding of the most destructive mental illness to afflict mankind.

Dr. Jack Barchas of Stanford University, a member of the Professional Advisory Section of the Scottish Rite Schizophrenia Research Program, is studying enzymes which have the capacity to facilitate the formation of potentially psychotogenic serotonin-like compounds in the brain.

In view of the positive influence on schizophrenia research of Heinrich Kluver's investigations of mescaline-induced hallucinations 40 years ago, it is interesting to note that another distinguished Scottish Rite grantee has recently studied hallucinations caused by another psychotomimetic drug. Dr. Gerhard Werner, also a member of the Professional Advisory Section, is investigating the neural mechanisms of a hallucinogen known as phencyclidine. An increase in the abuse of phencyclidine, also called PCP or Angel Dust by users, has recently been reported. Hopefully, basic research in the mechanism of action of this powerful drug will contribute to the development of new approaches to the problem of phencyclidine abuse.

In the next issue, we will examine the contributions of Scottish Rite investigators to what has become the most important biochemical theory of schizophrenia. The new theory, which involves a brain chemical known as dopamine, evolved as a natural successor to the earlier hypotheses discussed above. It is testament to the importance of the Scottish Rite Schizophrenia Research Program that this extremely complex field of study continues to be refined by the many dedicated scientists who receive the support of the Supreme Council. In turn, millions of the mentally ill will ultimately reap the benefits of their labor.

# Masons On Stamps

Statesmen, patriots, scientists, military heroes, explorers, inventors, and men of arts and letters are all represented in an international stamp collection of famous Freemasons currently on display at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass.

Originally exhibited in Germany, the collection is the work of Wolfgang Brachvogel, who began collecting stamps at the age of nine. After becoming a Freemason in Hamburg, Germany, he began collecting stamps associated with members of the Masonic fraternity. To his surprise he has already compiled 730 names. Although his collection is not complete, he regards it as a study of Masonic philately that might inspire others to become interested in the subject.

BRACHVOGEL

A biography of each famous person accompanies the commemorative stamps. The captions appear in both German and English.

Brother Brachvogel was initiated in 1959 in Lodge Bruderkette vor den Sieben Bergen, now Prometheus Lodge No. 268a, Bonn, Germany. A Scottish Rite Mason since 1962, he received the 33° in 1971 and became an Active Member of the Supreme Council for Germany in 1974. Presently he is an editor of *Eleusis*, the official publication of the German Supreme Council.

Since 1961, he has been a television and electronic media specialist with several advertising agencies.

The international stamp collection will remain at the Lexington museum through November 15.

**SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC.**
**JANUARY 1, 1980—DECEMBER 31, 1980**

**Endowment and Income Fund Statement**

| | | |
|---|---|---|
| Cash in banks 1/1/80 | | $ 283,700 |
| Accounts receivable 1/1/80 (pledges) | | 1,301,177 |
| Notes receivable 1/1/80 | | 1,485 |
| Investments (at book value) 1/1/80 (market value of investments 1/1/80: $2,945,935) | | 2,933,593 |
| Land, building, and other assets 1/1/80 | | 5,621,800 |
| Furniture, books and collections 1/1/80 | | 323,130 |
| | | $10,464,885 |
| Notes payable: Supreme Council & Benevolent Foundation 1/1/80 | | (1,005,000) |
| | | $ 9,459,885 |
| Interest and dividends | $ 6,522 | |
| Contributions | 614,427 | |
| Gifts | 38,479 | |
| Grants | 100,000 | |
| Capital gain | 18,396 | 777,824 |
| | | $10,237,709 |
| Capital repairs and transfer fees | | (2,575) |
| | | $10,235,134 |
| Income over expenditures/income account* | | 73,706 |
| Notes payable—Supreme Council and Benevolent Foundation | | (250,000) |
| Increase in pledge receivables | | 289,625 |
| | | $10,348,465 |
| Cash in banks 12/31/80 | | $ 251,813 |
| Inventory 12/31/80 | | 6,311 |
| Accounts receivable 12/31/80 (pledges) | | 1,590,802 |
| Investments (at book value) 12/31/80 (market value of investments 12/31/80: $4,036,882) | | 3,752,881 |
| Land, buildings and other assets 12/31/80 | | 5,647,585 |
| Furniture, books and collections 12/31/80 | | 354,073 |
| | | $11,603,465 |
| Notes payable: Supreme Council & Benevolent Foundation 12/31/80 | | (1,255,000) |
| | | $10,348,465 |

**Income**

| | | |
|---|---|---|
| Investment income | | $ 260,885 |
| Grants | | 99,750 |
| Contributions | | 245,603 |
| Cash sales | | 53,632 |
| Refunds | | 4,161 |
| Miscellaneous income | | 26,563 |
| | | $ 690,594 |
| Loan from Supreme Council & Benevolent Foundation | | 250,000 |
| | | $ 940,594 |

**Expenditures**

| | | |
|---|---|---|
| Administrative | $ 63,918 | |
| Museum | 261,886 | |
| Library | 6,931 | |
| Building operation | 112,619 | |
| Salaries and taxes | 255,147 | $ 700,501 |
| Fund-raising and data processing costs: | | |
| Printing, mailing services, public relations, etc. | $129,402 | |
| Data processing | 29,625 | |
| General expense items | 7,360 | $ 166,387 |
| | | $ 866,888 |
| **Income over expenditures* | | $ 73,706 |

## MUSEUM ISSUES NEW APRON CATALOGUE

**A new catalogue, *Bespangled, Painted and Embroidered: Decorated Masonic Aprons in America, 1790-1850,* has just been published by the Scottish Rite Masonic Museum of Our National Heritage in cooperation with the Masonic Book Club. Barbara Franco, curator of collections at the museum and author of the book, conducted an extensive survey nationwide on early Masonic aprons. The result of her research documents new evidence for the varied accomplishments of American artists and craftsmen in the first decades of our nation's history. The book is 124 pages, softbound, with 8 color plates and 111 black and white illustrations. Please order directly ($8.00 postpaid) from Museum of Our National Heritage, Attn: Museum Shop, P.O. Box 519, Lexington, Mass. 02173.**

# Footnotes*

* ***Famous Freemasons.*** An article in this issue by Thomas Rigas, 32°, a member of the Valley of Chicago, is the first of what we hope will be a series of stories about American Masons who have become "achievers in their personal non-Masonic endeavors."

Brother Rigas' writings are the results of his continuing major Masonic research project, *Famous Freemasons of the USA*. Unlike other biographical and historical Masonic writings, this work will be an ongoing, never-ending research project, which will be constantly updated as new personalities come forward to be identified.

Says Rigas, *Famous Freemasons* will encourage and give full credit to contributing biographers who submit names of suitable personalities, together with a brief biography about them. These personalities should come from all walks of life, including leaders of industry, commerce, and banking, inventors, scientists, doctors, lawyers, poets, musicians, educators, theologians, diplomats, elected government officials, writers, historians, etc.

Anyone wishing to participate and contribute suitable names and biographies to this Masonic research project should communicate with Thomas Rigas, 2600 West Farwell Ave., Chicago, Ill. 60645.

* ***Coming together.*** Boston's Aleppo Shrine Temple decided to bring them all together in May. Invited to the "All-Masonic Night" at the Wilmington, Mass., Mosque, were all Masonic-affiliated or Masonic-related groups that meet in Massachusetts. The celebration called for a "Parade and review" before an audience of families and friends. The officers of the Grand Lodge of Massachusetts led the parade followed by delegations from DeMolay, Rainbow, Eastern Star, Grotto, Beauceant, White Shrine of Jerusalem, Tall Cedars, Amaranth, Daughters of the Nile, Ladies Oriental Shrine, York Rite, and Scottish Rite. Shrine units provided a colorful finale. Each organization had a chance to shine as it passed in review. Collectively they reassembled on the floor, as the Grand Master, M.·.W.·. J. Philip Berquist, 33°, addressed nearly 1,000 participants and 3,000 spectators.

Similar events had been held at Boston Garden in years past, but it had been quite a while since all the groups had been brought together.

* ***For Kids Only?*** If you think an Easter Egg Hunt is for kids only, don't believe it. Residents at the Indiana Masonic Home found out how much fun it can be. Some of the residents also enjoyed "the fine art" of Easter egg coloring. To top off the holiday festivities, the Easter Bunny (alias resident Hazel Brown) made a visit to the Home. Life begins at . . .

* ***Chapel supporters.*** A recent editorial by Marvin Stone in *U.S. News & World Reports* paid tribute to the Chapel of Four Chaplains at Philadelphia on its 30th anniversary. Stone cited the group of people who are working hard to maintain the chapel. Among those mentioned are two trustees of the chapel, Lucien Katzenberg and John L. Koenig, both of whom are also Scottish Rite Masons. The former is a member of the Valley of Scranton. The latter belongs to the Valley of Philadelphia.

Pointing out that the chapel was created to promote nonsectarian brotherhood, Stone comments:

"Admittedly, this tiny chapel and this small group of people are not going to stop war and settle the world's disputes, but any movement that teaches brotherhood is bound to help create attitudes favorable to peace. And these people are spreading their teachings far beyond the walls of their chapel."

For more about the chapel and the events that led to its creation, we refer you to the cover story in the April 1974 issue of *The Northern Light*.

* ***Cutting the tie.*** Budget restraints have caused the International Supreme Council for the Order of DeMolay to cease publication of the DeMolay *Cordon*, "the tie that binds." We can appreciate the need for belt-tightening, but certainly hope that some means of communication can be reinstated when the financial picture improves.

If there are any doubts in your mind about the value of DeMolay, we encourage you to read the remarks of Ill.·. C.C. "Buddy" Faulkner, 33°, appearing in this issue. His message also should stir a spark of renewed interest among those who have supported DeMolay in the past but may have lost touch in recent years.

DeMolay will be only as strong as its advisory support. We've agreed to roll up our sleeves and get to work. How about you?

* ***Fire.*** Recently released by Prentice-Hall is a new book, *The Investigation of Fires*, by Brothers Charles L. Roblee and Allen J. McKechnie. Dealing with the causes of fires, the book details the procedure for investigating a fire. Copies are available for $13.95 from College Mail Order Sales, Prentice-Hall, Inc., Englewood Cliffs, N.J. 07632.

Brother Roblee is a member of Belle City Lodge No. 92, Racine, Wisc., and Brother McKechnie belongs to Wheaton Lodge No. 269, Wheaton, Ill.

RICHARD H. CURTIS 33°
*Editor*

# ON DECEMBER 31, THE GEORGE WASHINGTON AWARD BECOMES HISTORY

Throughout the Northern Masonic Jurisdiction, some 400 Scottish Rite Masons have received the magnificent George Washington Award for their dedication in supporting the Endowment Fund of the Scottish Rite Masonic Museum of Our National Heritage.

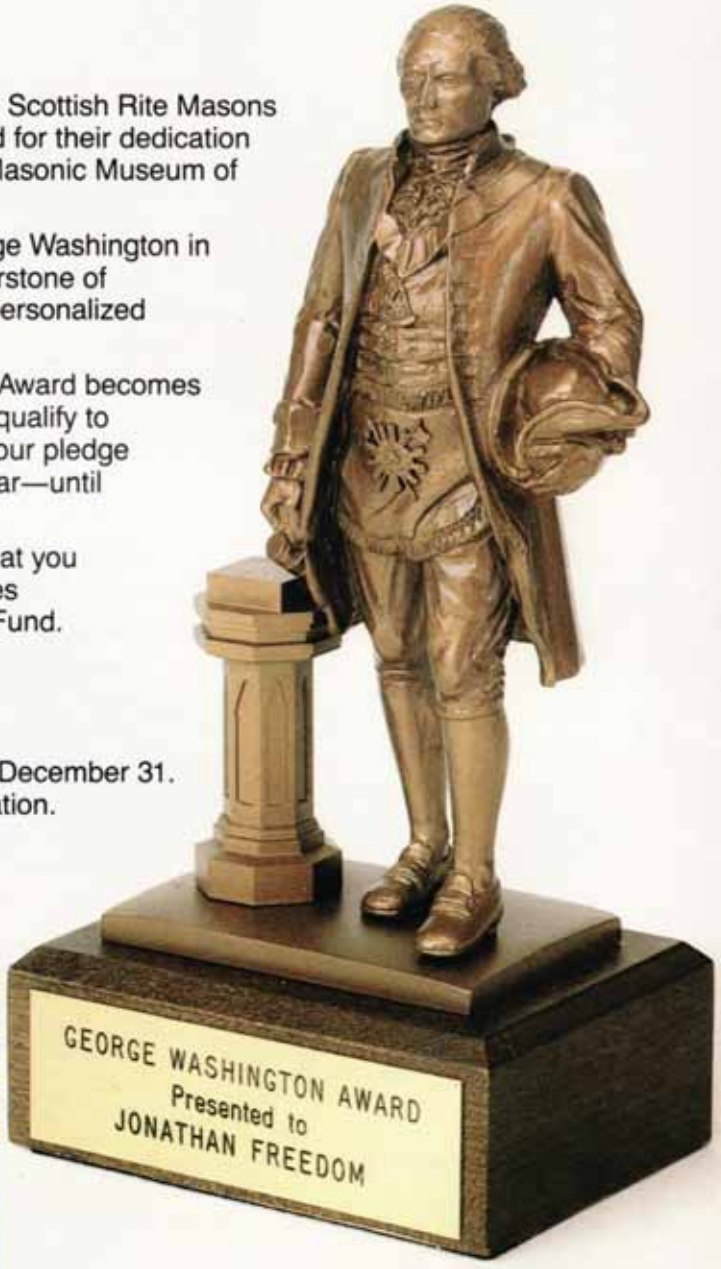
The Award is a replica of a statue of President George Washington in Masonic regalia as he took part in the laying of the cornerstone of the U.S. Capitol on September 18, 1793. Each statue is personalized with the donor's name.

But on December 31, 1981, the George Washington Award becomes history. After that date, it will not be available. In order to qualify to receive the Award, The Supreme Council must receive your pledge of $1,000 to the Endowment Fund. You will have a full year—until December 31, 1982—to complete payment.

You can have the personal satisfaction of knowing that you are helping to preserve our American traditions and values when you support the Museum and Library Endowment Fund.

Your $1,000 gift will be placed in a special interest-bearing account. As a result, you and your Valley will be credited with a contribution of $2,000!

The George Washington Award becomes history on December 31. So, send the coupon below now to receive all the information.




Mail To: Stanley F. Maxwell
Sovereign Grand Commander
P.O. Box 519,
Lexington, MA 02173

**Dear Commander Maxwell:**

**Yes, please send me complete information on "The George Washington Award."**

Name _____

Address _____

City _____ State _____ Zip _____

- 6-½" replica of famous George Washington Statue at Museum and Library
- Personalized with donor's name and individually numbered
- Presented by Sovereign Grand Commander or State Deputies
- Strictly Limited Edition in bronzed pewter alloy on walnut base