

THE NORTHERN LIGHT

Vol. 11 No. 1 JANUARY 1980

A WINDOW FOR FREEMASONRY





STANLEY F. MAXWELL, 33°

Bringing Us Closer Together

Commenting on the state of our nation at the end of the 1970's, James D. Robinson III, chairman of the American Express Company, said:

Despite the massive amounts of information now available to us, our society seems unable to understand the complex issues facing it, unable to sort out viable alternatives, and unable to establish common goals. Our country has rarely been more fragmented. While poor communications may not be the cause of our fragmentation, . . . good communications are the key ingredient needed to bring us together.

One decade ago, under the guidance of Sovereign Grand Commander George A. Newbury, 33°, the Supreme Council took a bold step to improve communication between our half-million Scottish Rite members by establishing a magazine, *The Northern Light*. Ten years later, it has taught us that "good communications are the key ingredient needed to bring us together."

More than just another magazine, *The Northern Light* has performed a great service. It has helped us understand our Masonic heritage and it has given many of our members an opportunity to share their views with us.

Under the leadership of its first editor, Ill.°, George E. Burow, 33°, and the current editor, Bro. Richard H. Curtis, 32°, *The Northern Light* has fostered excellence in Masonic journalism, and it has stimulated a growing interest in Freemasonry.

Since knowledge has always been a hallmark of our Masonic movement, *The Northern Light* has made a constant contribution to the ongoing education of Masons in the Northern Masonic Jurisdiction.

With the presentation of Freedoms Foundation awards for non-profit publications in 1976, and again in 1977, 1978, and 1979, our magazine has achieved well-deserved national recognition.

Yet, the magazine's greatest service has always been its gift of communication. It has increased understanding and brought us even closer together as Scottish Rite Masons. For that, we are all grateful.

I know you join me in saluting our fine magazine, as well as its editors over the past decade, and the many fine and faithful contributors to its pages.

Because of *The Northern Light*, we have a stronger Scottish Rite.

A handwritten signature in cursive script that reads "Stanley F. Maxwell".

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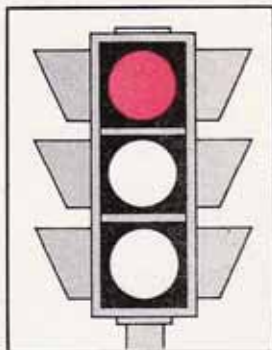
As we begin the decade of the 1980's, so too we reach a milestone for The Northern Light. First published in January 1970, the magazine has covered a lot of ground in 10 years. Join us as we celebrate our 10th anniversary as a major Masonic publication. Cover design by Brother George L. Thompson, 3rd.

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N.H. Masons Seek to Restore Birthplace

By GERALD D. FOSS, 33°

The Grand Lodge of New Hampshire has voted to raise funds to restore the tavern in which it was established July 8, 1789. Other than being the birthplace of the Grand Lodge of New Hampshire, the tavern has a rich American heritage which makes it more worthy of restoration than some other buildings already renovated and registered as national historic places.

The tavern was erected in 1766 by John Stavers. He and his brother, Bartholomew, arrived in Portsmouth from England prior to 1755. John was operating an inn on Queen Street, now State Street, outside of which he had a sign displaying the words, "Earle of Halifax Tavern." John became a member of St. John's Lodge in 1755.

Thus began a long association between St. John's Lodge and its landlord which would be broken by the Battle of Bunker Hill. The lodge met occasionally at other places but until 1766, the lodge met at the Earle of Halifax Tavern on Queen Street.

Interestingly enough, John's brother, Bartholomew, commenced the first regular passenger service between Portsmouth and Boston from this inn on Queen Street in 1761. Later the service



ILL.: GERALD D. FOSS, 33°, is Grand Historian Emeritus of the Grand Lodge of New Hampshire and a frequent contributor to numerous Masonic publications.



William Pitt Tavern, circa 1895.

would be continued from the new Earle of Halifax Tavern at the intersection of Pitt and Atkinson Streets.

The type of construction of the new tavern presupposes that John Stavers and St. John's Lodge had an agreement that upon completion of the new tavern, St. John's Lodge would become a tenant on the third floor. The third floor dictated many of the design features of the building.

Normally in this climate, large buildings had a central chimney with several flues. Fireplaces would be built in each room in a conventional pattern, i.e., perpendicular toward the center of the room for proper radiation of heat. Not so in the Earle of Halifax Tavern, for to build it this way would make an obstruction in the middle of the lodge room on the third floor. The architect, whose name is not known, was forced to build one chimney in each end of the building. This chimney arrangement necessitated diagonal fireplaces on all floors to permit proper radiation of heat into some of the rooms.

The architect had another problem. He had to erect stairways from the first to the third floor which would not cause an impediment within the rectangular lodge room. The main stairway was placed much farther toward the back of the building than usual. This required it to be more compact than usual and quite contrary to the custom of that era.

With these innovations, the architect was enabled to provide a third floor

with a room approximately 40 feet long and about 17 feet in width.

One other construction detail not usually found in such buildings in this era was about two inches of a substance similar to sea sand under the third floor. Over the ceiling of the lodge room was another two inches of a material similar to chaff. The wall between the ell and the lodge room contained a similar substance. Thus the lodge room was partially insulated as well as being more quiet from sounds emanating therefrom or without.

There were seven windows in the lodge room all equipped with solid wood shutters which could be closed from the inside thus preventing anyone outside observing Masonic meetings being conducted therein.

In addition to the lodge room running the entire length of the tavern and about 17 feet wide, there were two other rooms on this third floor. The one on the southwest corner of the floor was about 15 by 9 feet. Ingress or egress was only to or from the lodge room. This may have been used when the lodge was called from labor to refreshment.

The other room, about the same size, was on the southeasterly corner of the building. Entrance to this room could be by the stairway from the second floor or to or from the lodge room. The function of this room may have been that of a preparation room for candidates. Had a candidate for the degrees been rejected while awaiting a ballot, he could have

departed without having seen the lodge room or its occupants.

The minutes of St. John's Lodge for June 5, 1775, record a meeting in the lodge room on that evening. The lodge voted to celebrate the Feast of St. John the Baptist on June 24, 1775. John Stavers was present and was appointed a steward for the event.

There is no record that the day was ever celebrated. By June 24, most of the members of the lodge were engaged with some military unit and away from the town or guarding the harbor defenses. The next meeting of St. John's Lodge, so far as the minutes reveal, was held on November 24, 1775, at the home of Nathaniel Folsom.

During the fall of 1775, Falmouth (now Portland, Maine) was burned by the British. Portsmouth, as well as some other seaboard towns, was to be burned. By order of General George Washington, Brigadier General John Sullivan and Major Joseph Cilley were dispatched to Portsmouth to strengthen its harbor defenses. Four forts were located on either side of the Piscataqua River and manned constantly. Major Cilley was instrumental in training the commanding officers of these forts in military discipline.

One reward for his efforts is found in the minutes of St. John's Lodge for November 24, 1775 as follows: "Pro-

posed by Bro. Hall Jackson that Maj. Joseph Cilley be made a Mason Gratis for his Good Services in Defence of his Country." Among those present were Brig. Gen. John Sullivan, Col. Pierce Long, Capt. Thomas Thompson and Dr. Hall Jackson, all of whom had played important roles in defending this country during the summer of 1775. Soon, their duties would carry them far beyond Portsmouth.

John Stavers was a loyalist. The Committee to obtain Signers of the Association Test in 1776 listed John "as being notoriously disaffected to the Common Cause." His brother, Bartholomew, had fled the country leaving behind his wife and son.

The Sons of Liberty attacked the Earle of Halifax Tavern and caused considerable damage to it. John Stavers fled to a hideout in Stratham. He spent a short time in jail at Exeter but upon signing a statement that he would not oppose the patriot cause, he was permitted to return to Portsmouth and reopen the tavern. John Langdon needed the tavern for the war effort.

The Masons were not going to return there for awhile. Advertisements were placed in the Boston and Portsmouth newspapers in 1776 that St. John's Lodge would meet at the home of Nathaniel Folsom as he was friendly to the cause of independence.

Upon Stavers' return to Portsmouth, his "Earle of Halifax Tavern" sign was repainted to read "William Pitt Tavern."

When St. John's Lodge resumed business in 1788, meetings were again held in the lodge room on the third floor of Stavers Inn. The name "William Pitt Tavern" is never found in the minutes of St. John's Lodge.

Here on June 9, 1789, John Stavers was present when the lodge voted to invite deputies from the other four lodges in New Hampshire to meet here on July 8, 1789, to see what action might be taken to form a Grand Lodge of New Hampshire. The meeting was held with deputies from St. John's Lodge and Rising Sun Lodge, Keene.

It was voted to establish the Grand Lodge of New Hampshire. Officers were elected. John Sullivan, then Governor of New Hampshire, was elected the first Grand Master. Thus the William Pitt Tavern became the birthplace of the Grand Lodge of New Hampshire.

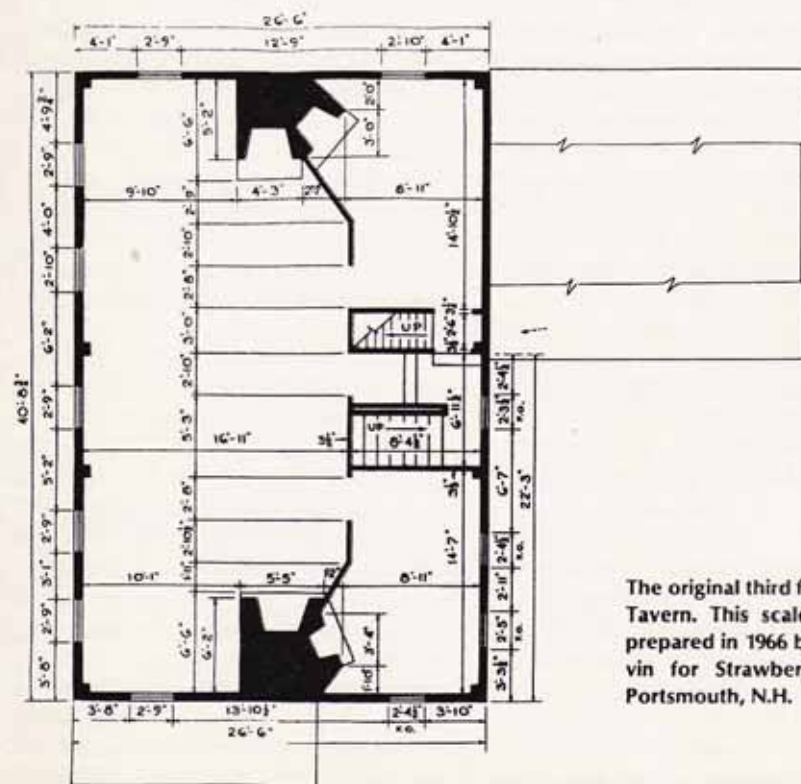
St. John's Lodge and the Grand Lodge of New Hampshire continued to meet here until after Mrs. Stavers died May 9, 1790. John was now 75 years of age and could no longer conduct his tavern effectively, although he lived for seven more years.

An oddity is that in neither the minutes of St. John's Lodge nor the Proceedings of the Grand Lodge of New Hampshire will you find the name of William Pitt Tavern at that time. When mentioned, it was called Stavers Inn.

This tavern has an unusually rich American heritage. Many famous men of that era entered its portals at one time or another. When President Washington visited Portsmouth in 1789, the official state reception was tendered him here November 3, 1789, by Governor John Sullivan and other state officials.

Brewster's Rambles About Portsmouth reports that Gen. Lafayette, Elbridge Gerry, Gen. Henry Knox, and John Hancock were guests. No register of guests is now extant. The minutes of St. John's Lodge record members and visitors for the period when they rented the third floor. Among those recorded are the first five Grand Masters of the Grand Lodge of New Hampshire. They were John Sullivan, Hall Jackson, Nathaniel Adams, Thomas Thompson, and Clement Storer. Lt. Gen. William Palfrey, who lost his life at sea while enroute to France, was present in 1770.

(Continued on page 16)



The original third floor plan of the Tavern. This scale drawing was prepared in 1966 by James L. Garvin for Strawberry Banke, Inc., Portsmouth, N.H.

Making a 'Mason-at-Sight'

By EDWARD Y. SMITH, JR., 33°

The term "Mason-at-sight" brings to mind a little known prerogative of a Grand Master to confer the symbolic degrees in a most unusual manner. This term has confused and continues to confuse the Masonic leader and member alike, for no one can positively establish what the phrase truly means.

Mason-at-sight suggests a special circumstance whereby the prospective Mason is, very simply, recognized "at (first) sight" as a Mason and is, thereby, saved the usual time-consuming procedure of receiving his degrees in the same way and manner as does the usual applicant for degrees and membership.

Is Mason-at-sight a conferral of only one or all the degrees?

Is it a conferral by a Grand Master only, or by his designate, and further, in the Grand Master's presence, or without?

Is it a conferral in an occasional lodge formed for that purpose only, in open Grand Lodge, or in a regular and duly constituted subordinate lodge?

Is it a conferral on a previously elected candidate or on one who has not yet so petitioned?

Is it a conferral on one and the same day or on subsequent occasions?

Is it a conferral which requires "satisfactory" proof of proficiency or one which waives such requirement? And what constitutes "satisfactory?"

Depending on personal views or jurisdictional guidelines, a conferral can vary on one or all points and still be considered "good."

Each person, or grand jurisdiction, has drawn conclusions as to what constitutes a true conferral of Mason-at-sight.

The words of Masonic chronicler Harold V. B. Voorhis, 33°, delineate the details most succinctly: "A man is made a Mason 'at sight' when he is selected for the honor without having been subjected to the scrutiny of the ballot, and who is initiated, passed, and raised to the Master Mason's Degree at one and the same communication, with the Grand Master presiding."

In its truest sense, the conferral of Mason-at-sight adheres closely to those precepts regardless of the grand jurisdiction in which the conferral may occur.

"Making a Mason-at-sight" does not even clearly state the function of the event. A man is "made a Mason" upon the receipt of the Entered Apprentice degree, but the phrase "making of a Mason-at-sight" is intended to include all three symbolic degrees at one time and an individual is, therefore, made a Master Mason-at-sight.

When performed today, it is usually cited as an example of special consideration offered to that person who is too busy or unable to receive the degrees in the usual manner, and has been understood to represent special treatment of a preferred individual whose membership therein would add dignity to the fraternity.

England. The original concept authorizing Mason-at-sight is obscure, but may relate to the basic concept whereby

"accepted" Masons were admitted to membership in its original free or operative Masons' lodges.

The first occasions that can be truly described as "making a Mason-at-sight," occurred on February 16, 1766, in Westminster, England, when Lord Blaney, then Grand Master of the Premier Grand Lodge of England (Moderns) convened an occasional lodge at the "Horn Tavern" and initiated, passed, and raised William Henry, Duke of Gloucester, the brother of the then King of England, George III.

Other unusual "makings" worthy of note include:

(1) The raising, in 1731, of the Duke of Lorraine, later Emperor Francis of Germany, and the Duke of Newcastle, in "an occasional lodge" presided over by Lord Lovell who served as Grand Master in that year;

(2) The initiating, passing, and raising, in 1737, of Frederick, Prince of Wales, in two separate "occasional lodges" presided over by Dr. John Desaguliers, a Past Grand Master;

(3) The initiating, passing, and raising, in 1767, of Henry Frederick, Duke of Cumberland, also a brother of King George III, in "an occasional lodge" presided over by Col. John Salter, Deputy Grand Master;

(4) The initiating, passing, and raising, in 1787, of George, Prince of Wales, later King George IV, in "an occasional lodge" presided over by the Duke of Cumberland who served as Grand Master from 1782 to 1790.

Early records seem to indicate that these unusual conferrals were not common practice and that the first true example of Mason-at-sight, and other conferrals were particularly useful in conferring the degrees upon princes of the blood royal, and their close friends, and not generally invoked to accommodate those brothers of lesser nobility.



ILL.: EDWARD Y. SMITH, 33°, is the Secretary for the Scottish Rite Valley of Southern New Jersey

These special occasions are simply reported in the 1967 history of the United Grand Lodge of England with little commentary, which may be an attempt to minimize a former, unusual practice which probably originated within the English system, and which was later authorized in Laurence Dermott's *Ahiman Rezon*, 3rd ed. (1778, Ancients). Interestingly, the "Moderns," or Premier Grand Lodge, referred to the process as "making Masons in an occasional lodge," and this reference is repeated in the second edition of Anderson's *Constitutions*.

It is possible that the phrase "Mason-at-sight" did not originate with Dermott, but may have been in prior use by the craft. There is no question, however, that "Mason-at-sight" and "making Masons in an occasional lodge" meant precisely the same thing.

It is important to note that in each of these instances, the Grand Master or his designate presided, the degrees were conferred without formal notice, and they were not conferred in a regular lodge but, rather, in an occasional lodge called for that purpose only.

Henry Coil has stated: "The fact seems to be that it grew up not so much on account of the power or pleasure of the Grand Master as for the comfort and convenience of candidates who were noblemen not to be annoyed with the exertion and waste of time attendant on following the usual path."

The practice has not been recognized in England since the foundation of the United Grand Lodge of England in 1813. Candidates such as the Prince of Wales (later Edward VIII) and the Duke of York (later George VII), in 1919, "took their degrees in precisely the circumstances laid down in our Book of Constitutions . . ."

America. The first example in the colonies reported as "Mason-at-sight" occurred on January 31, 1757, in Boston. Jeremy Gridley, Provincial Grand Master of the Moderns, with the unanimous consent of his lodge, entered and passed five gentlemen. The work was conferred at his request by his brother Richard Gridley. The instance is of significance in that only the first two degrees were conferred, and that, as Provincial Grand Master, Gridley had limited powers which did not include the authority to confer the degrees in a shortened form. Note also that he requested the consent of his lodge before commencing his actions. In simple fact, this instance should not be considered as

a true conferral of Mason-at-sight, but by such whims are Masonic traditions created.

In the United States, the authority to confer the degrees "at-sight" stems from the inherent right of a Grand Master to constitute lodges by dispensation in which Masons may be legally entered, passed, and raised. Such a lodge remains under the control of the Grand Master who may revoke the dispensation he had granted and thereby dissolve the lodge.

Manner of conferral. What is the "making of a Mason-at-sight?" It is, correctly, a special instance wherein the Grand Master, acting with historic prerogative, invests the candidate with, or has the candidate invested with, the degrees of symbolic Masonry, in full ceremonial form, without that candidate's prior consideration by, or election to degrees and membership in, a subordinate lodge.

It is entirely within the prerogative of a Grand Master to deputize one to act in his behalf; it is, however, normal for the Grand Master to be in attendance.

The Grand Master, after personal consideration as to the worthiness of the candidate, and of the unusual circumstances, calls an Occasional Lodge, or a Lodge of Emergency, *for that purpose only*, sees to the investiture of the degrees, and immediately following completion of the ceremonies, forever dissolves that lodge.

A survey was conducted of the 20 Grand Jurisdictions comprising the 15 northeastern states east of the Mississippi, and those other "colonial" Grand Lodges which were founded before and during the early formulative years of the United States of America. Ten were favorably inclined and ten not so inclined, although three of those against have previously had conferrals "at sight."

Although there are a number of Grand Jurisdictions within the United States that have never exercised the option, perhaps the most outstanding Jurisdiction still exercising the prerogative is the Grand Lodge of Pennsylvania. From 1885 to 1976, various Grand Masters have conferred the degrees "at-sight" upon not less than 64 persons. Regrettably, not all recipients have ratified their membership by affiliation.

Recipients. The conferral of degrees "at-sight" is an honor generally associated with persons of consequence, although many conferrals concern persons whose social status or prominence was momentary.

It is, however, the distinguished personage that we remember past his time, and so I list some of the most illustrious recipients. Perhaps the one thread which unites them all is that Freemasonry sought them out for honor; they did not actively seek out the Fraternity. It is incidental that later some may have "seen the light" and demonstrated a deep and abiding interest in the craft.

The list is composed of generals of armies, captains of industry, lords of government, and princes of sport. It includes John Wanamaker, merchant (Pa. 1898); William Howard Taft, President-elect (Ohio 1909); Andrew W. Mellon, banker and Secretary of the Treasury (Pa. 1928); Charles P. Sumner, general (S.C. 1934); Douglas MacArthur, general, field marshal (Philippines 1936); George Catlett Marshall, general, chief of staff (D.C. 1941); Jesse H. Jones, Secretary of Commerce (D.C. 1941); Robert R. M. Carpenter, Sr., chairman of the board of DuPont Company and owner of Philadelphia Phillies (Del. 1945); Milton S. Eisenhower, educator (Pa. 1951); James M. Symes, president of Pennsylvania Railroad (Pa. 1953); Jacob E. Smart, general (S.C. 1955); George M. Leader, governor (Pa. 1955); Harry F. Byrd, Jr., U.S. Senator (Va. 1970); F. Eugene (Fitz) Dixon, Jr., philanthropist and owner of Philadelphia 76'ers (Pa. 1976).

Compression of time interval. Many so-called conferrals of "Mason-at-sight" are nothing more than a special dispensation granted by the Grand Master to shorten the time interval between degrees.

Although unusual in itself, such dispensation is generally granted to accommodate the unusual circumstances brought about by military consideration, business necessity, or a like emergency.

It is entirely lawful, with authority granted by the Grand Master, to confer the degrees in a compressed manner—even in one day—and thereby enter, pass, and raise a Mason in this swift manner. In some unusual cases the Grand Master may preside at the conferral of the degrees.

In such instance, however, the candidate is already elected to degrees and membership in the symbolic lodge in which he receives his degrees. At the conclusion of his degrees he is already an initiated member of that lodge.

The dispensation, therefore, is usually granted a lodge which has accepted

(Continued on page 13)

The Road to Freedom Paved

By HAROLD BLAKE WALKER, 33°

Some time ago, preoccupied with my meditations, I drove through a red stoplight. When I realized what I had done, I promptly looked into the rear view mirror in altogether human fashion to see whether my lapse was likely to result in trouble with a traffic policeman. Happily for me, my infraction of the rules of proper driving had been unobserved. But I felt guilty and regretful. Since then I often have wondered if I should have gone to the police station, reported my misdemeanor, and paid whatever fine should have been assessed. If I had done so, I am sure the traffic department would not have been able to stand the shock.

My feeling about the stoplight is revealing. The light, anyway you look at it, constituted an infringement on my freedom. Unfeeling, impersonal and mechanical, it summoned me to stop. When I failed to stop it made me feel guilty and uncomfortable. What is more, the fact that my failure to stop had been unobserved did not relieve my feeling of guilt. I could not justify my failure to stop by simply affirming my freedom. Indeed, I stopped abruptly at the next red light and waited for it to turn green.



ILL.: HAROLD BLAKE WALKER, 33°, a member of the Scottish Rite Valley of Chicago, is a columnist for the Chicago Tribune. He has retired as pastor of the First Presbyterian Church, Evanston, Ill.

'The less ethical character we have, the more coercion we will endure.'

Stoplights are merely symbols of the increasing coercion to which we yield in the interests of community well-being. They are a concession to the complexity of life in the 20th century. My grandfather, driving his horse on Main Street could double-park if he pleased and he could make U-turns if he felt like it. He was freer in his day than I in mine. As a driver of an automobile, I am regulated and controlled. I am coerced by the fact that if I do not obey the laws I lose my license.

In every area of life we are faced with increasing compulsions. The medical profession is coerced by medical standards of proper practice. If a doctor violates the standards of good practice, he can be barred from practicing medicine. The attorney meets the coercion of ideals set by the Bar Association and the state. If he runs legal red lights, he may be denied the right to practice law.

Businessmen are increasingly subjected to coercion. Government bureaus and commissions tell them what they can do and what they cannot do. The businessman is by no means free to do as he pleases. If he violates the rules, he can be summoned to give an explanation. He may be fined or sent to jail. On every hand his freedom is frustrated.

We willingly submit to coercion when we recognize that our submission is in

the interests of the public welfare. But there is an obvious danger. The more we experience coercion, the more we become accustomed to it, and the more the area of our freedom diminishes. Pavlov, the famous psychologist, would say we become conditioned to coercion. Unhappily, in response to our conditioning, we are likely to be coerced in those areas wherein we ought to be free.

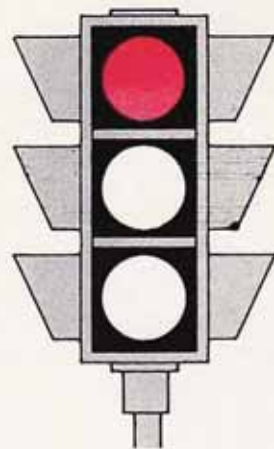
Now and then somebody puts up a stoplight to control intellectual traffic, to halt the flow of ideas. The truth of the matter was suggested in a statement some years ago in the report of the Reece Committee of the House of Rep-

'The more we experience coercion, the more we become accustomed to it.'

resentatives. Chairman Reece wrote, "The trustees of the tax-exempt foundations should . . . be very chary of promoting ideas, concepts, and opinion-forming material which runs contrary to what the public wishes, approves and likes."

The implication seemed to be that if you know what is good for you, you won't run any stoplights erected in the name of popular sentiment. Just think what everybody thinks and say what everyone says, and everything will be quite all right.

with Stoplights



The other side of the coin is increasing regulatory rules imposed by government bureaucracy—regulations that impose vast costs, often unjustified by the supposed value of the regulations. No doubt, some regulations are necessary to protect workers and the public, but the range of rules imposed goes far beyond what is reasonable or justified by consideration of the welfare of society. It is as though someone had installed random stoplights on an economic freeway and snarled the flow of traffic.

As a member of a hospital board of trustees, I am aware of the problems posed by city, state, and federal regulations and regulators. When hospitals wish to purchase equipment, make alterations to accommodate patient needs, or discontinue services that are not needed, they are confronted by delays, conflict of opinion between regulatory bodies, and endless paper work. The added costs to hospitals account for part of the rising expense of hospital care.

Obviously, it is difficult to preserve a balance between regulation and freedom. Tom Paine, in one of his flashes of insight, noted that "free society is the fruit of our virtues, but government is the product of our wickedness." That is to say, the inhibitions, regulations, and laws imposed by government are the result of a failure of character. In short, where voluntary character fails, compulsion begins. The less ethical character we have, the more coercion we will endure. As the Hon. Abner Mikva put it at a luncheon visit, "If there were not so many cheaters, we wouldn't need so many regulations and regulators."

Our government seems to operate on the assumption that most of us are cheaters, an assumption that is considerably wide of the mark. There are dishonest men and women in business, in law, in the medical profession, and in every area of life. It is, however, men

and women of character who hold society together and make business possible. It is trust between people of honor and integrity that bellies the sails of commerce and sustains an economy of credit. Most of us are not cheaters; most of us conduct our affairs and the affairs of business and industry with integrity.

Most of us do not feel free to cheat or to be dishonest. As Reinhold Niebuhr observed, "Man is most free in the discovery that he is not free." He may be free from the compulsions of the law, but he

is not free from his voluntary allegiance to the best he knows. He is not thwarted primarily by stoplights inhibiting his freedom, but rather by an inner loyalty to the Highest that holds him true with a willing spirit. He resents unnecessary stoplights thwarting his creativity because they assume he is not worthy of freedom.

Wise government limits the areas of coercion and expands the areas of freedom, eliminating the stoplights that unnecessarily inhibit the flow of traffic.

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.

(GRATITUDE) + (MATCH) +
(FOLLY) - (RUDE) + (KEY) -
(CHEAT) + (BEAST) - (GOLF) +
(ROPE) - (STAY) + (TIME) -
(PEEK) - (BET) =

□ □ □ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: ACACIA

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Was 'Foxy Grandpa' a

Why is "Foxy Grandpa" adorned with a Masonic watch fob?

That question puzzles many viewers of the latest exhibit at the Scottish Rite Masonic Museum of Our National Heritage, in Lexington, Mass. The exhibit called, "American-made Dolls, 1850-1979," features over 100 dolls, doll furniture, and doll memorabilia lent by members of a Massachusetts doll club, the Yankee Doodle Dollers.

A wide range of American-made dolls include the mid-19th century handmade dolls made of such natural materials as cornhusks, wood, dried apples, and leather as well as the manufactured or mass-produced dolls of the 20th century which are made of rubber, plastic, and composition materials.

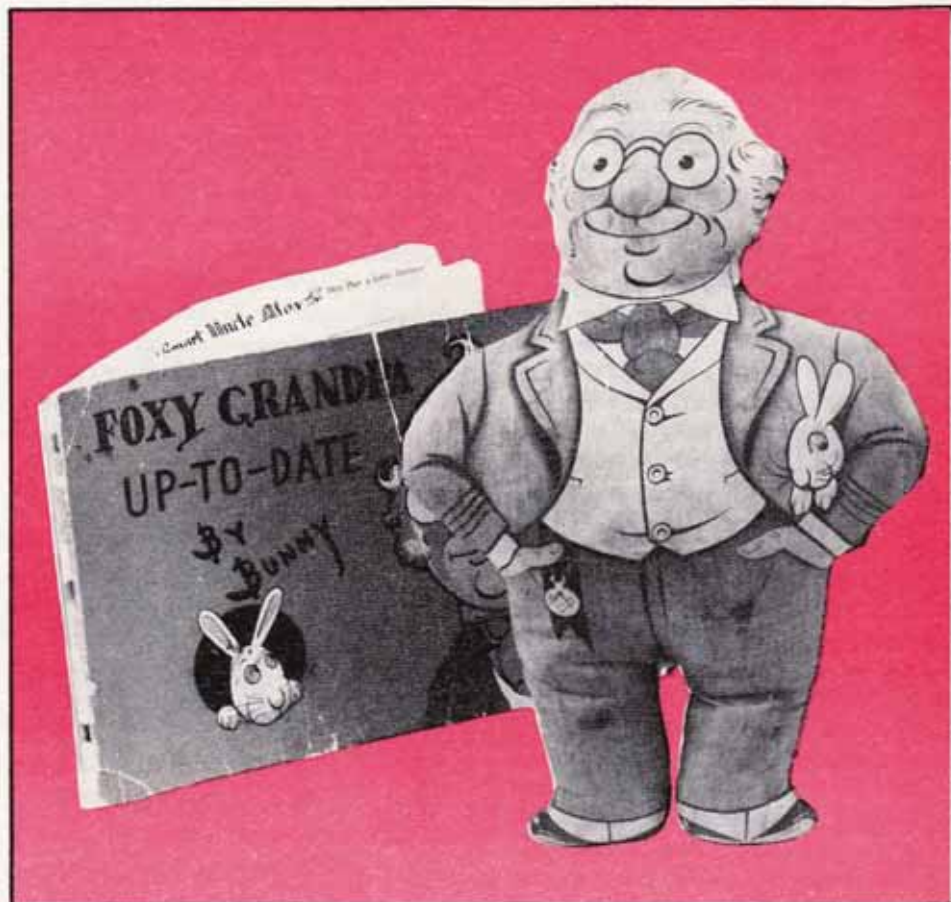
In addition to the dolls on loan, the museum staff has added from its own permanent collection the stuffed cloth doll, "Foxy Grandpa," a product of the early 20th century.

The printed cloth doll, made by the Art Fabric Mills Company of New York City, was sold in printed sateen sheets to be cut out, sewn, and stuffed by the buyer. In a December 1904 issue of *McCall's* magazine, the dolls were advertised for 25¢ each. They were also given as premiums by cereal makers.

The creator of Foxy Grandpa was Carl E. Schultze. There are no known records to indicate that he was a Mason.

Schultze was born in Lexington, Ky., in 1866, but spent most of his adult life in New York. He began drawing for newspapers under the name of "Bunny." When Foxy Grandpa was introduced as the leading strip in the New York Sunday *Herald* comic section for January 7, 1900, he became an instant hit with the readers.

Several years later, William Randolph Hearst convinced Schultze to switch to the New York *American* and



Journal. Lost in the shuffle, Grandpa began to lose his popularity, and the strip was eventually dropped by Hearst. Schultze moved to the New York *Press*, where Foxy Grandpa folded as a regular comic strip in 1918.

During the height of its popularity, the strip generated interest not only in a doll but also in books. One of the books, *Foxy Grandpa Up-to-Date*, published in 1904 by Frederick A. Stokes Company, New York, is displayed at the museum with the doll.

The Malted Cereal Company promoted the doll in 1905. An advertise-

ment describes him as "the Funny Foxy Grandpa and Bunny," and adds:

"This familiar caricature drawn by Mr. Schultze of the New York *Journal* appeals to children. Grandpa is fat and funny. His bald head is a never-ending source of amusement. He is dressed in a blue suit with the familiar spectacles, and the bunny under his arm is the same as drawn by Mr. Schultze in all his caricatures. Grandpa is 20 inches high and almost as broad, and guaranteed to stand rough treatment from the young folks."

There is no mention of the Masonic watch fob. Although the doll on display

Mason?

Young visitors to the current exhibit of American-made dolls at the Museum of Our National Heritage have a chance to play in the gallery with a specially-built dollhouse. Furniture and dolls can be moved about the various rooms. The dollhouse has been a big attraction together with the display of dolls made in America between 1850-1979. The exhibit includes Teddy Bear, Raggedy Ann, Shirley Temple, and more than 100 other dolls, doll furniture, and doll memorabilia.

at the museum was printed with the Masonic emblem, it is believed that later models omitted the symbol.

Mischievous boys were the subject matter for most comic strips at the turn of the century; however, Schultze provided a twist. He used two pranksters but always allowed Grandpa to have the last laugh. Some readers looked upon Foxy Grandpa as "only a silvery-haired boy himself."

The doll exhibit will remain at the Museum of Our National Heritage through April 13. Many museum visitors will find familiar models among the doll collection.



Shirley Temple
doll and carriage,
1935

MUSEUM GETS GRANT TO PRODUCE PLAY

The Scottish Rite Masonic Museum of Our National Heritage has been awarded a community project grant from the Artists Foundation to support a playwright-in-residence this spring.

Tanya Contos of Chestnut Hill, Mass., is the playwright commissioned by the museum to write an original historical play in conjunction with the museum's exhibition, "Linen-Making in New England, 1640-1860." Her residency begins February 15. The play is scheduled for production during April and May.

The Artists-in-Residence Program of the Artists Foundation, supported with funds from the Massachusetts Council on the Arts and Humanities and the National Endowment for the Arts, assists artists in exploring possible professional

roles in schools, libraries, museums, and other community settings.

Tanya Contos won the Fellowship Award of the Artists Foundation in 1978 for her first full-length play, "Moving Out," which is currently planned for production this year. She has written several one-act plays, and is now writing a full-length contemporary comedy. As a freelance writer, she contributes regularly to numerous newspapers and magazines.

In the past few years, Tanya has gained considerable experience in the theatre as an actress and dancer. She has appeared at the Loeb Drama Center, Smith College, and Theatre West, Los Angeles, and as principal dancer in the Associated Artists Opera Company production, "Dido and Aeneas."

Heavenly Voices



from Northern

By RICHARD H. CURTIS, 32°

When it comes to enthusiasm, Cleveland's Singing Angels have plenty of it. The spark behind that flame is the group's founding director, Ill.' William C. Boehm, 33°.

As a rebuttal to the "hard rock" music of the 1960's, Ill.' Brother Boehm formed the Singing Angels in 1964 and presented a children's Christmas chorus with 80 young voices.

The idea was so successful that he established the Northern Ohio Children's Performing Music Foundation, Inc., a nonprofit organization and expanded the group to 150 voices.

Today there are 300 within two groups. The performing chorus consists of 180 voices between the ages of 8-18. The training chorus includes an addi-

tional 120 voices ranging from 6-14 years of age.

"We used to start them at five," says Bill, "but too many were sleeping on the job."

No previous musical training is required but auditioners must be able to sing in tune with pleasant sounds.

Coming from 52 northern Ohio communities, the choristers meet at the Cleveland Fire Training Academy for rehearsals on Saturday afternoons from September to June. Students pay a tuition of \$30 per semester.

The group presents approximately 80 concerts a year and has performed in more than 20 states.

The first international appearance was in 1972 at the University of Waterloo, Ontario, Canada. Following a three-week Romanian concert tour in



ILL.' WILLIAM C. BOEHM, 33°, is the founding director of the Singing Angels.



Ohio

1974, the Angels stopped in New York City for an appearance on the NBC-TV "Today Show." During 1978, a tour of Japan also included a command concert tour in Taiwan. A Cleveland television station accompanied the tour and produced a one-hour TV show, "Voices Across the Sea," which won a regional Emmy Award.

The group has made four trips to Washington, D.C., two of which included command performances at the White House in 1969 and 1977. A bicentennial concert tour in 1976 took them to 24 cities in 12 states.

TV appearances include the Kraft Music Hall in 1969 and the Bob Hope Christmas Show in 1974. They have also appeared as a supporting act for Wayne Newton.

A 1974 Freedoms Foundation Award is high on their list of honors.

The Singing Angels founder is a member of Dover Lodge No. 489, Westlake, Ohio, and a member of the Scottish Rite Valley of Cleveland. He received the 33° at Chicago last September.

Bill Boehm received degrees in dramatic arts from Western Reserve University and studied voice with Warren Whitney in Cleveland and Carmine Gagliardi in New York. He was a singing star of Chicago Theater of the Air, leading tenor in NBC-TV's production of Verdi's MacBeth, and soloist with the Cleveland Symphony Pops Orchestra.

Behind him is a staff of heavy hitters. George Strickling, who spent 35 years as head of choral music at Cleveland Heights High School, is the dean of the conducting staff.

The assistant director of the Singing Angels is Cecilia Kazol, who was a second soprano in the original chorus.

Also assisting are James Balaguer, barbershop harmony conductor, and Edith DaMert, training chorus conductor.



MASON-AT-SIGHT

Continued from page 7

the petition of the applicant, investigated him, and favorably balloted prior to his admission.

Two outstanding examples demonstrate this special manner of conferral of degrees which have been misreported as conferrals "at-sight."

Vice-President elect Charles Warren Fairbanks received all three degrees on December 27, 1904, in Oriental Lodge No. 500, Indianapolis, Indiana, following his prior election to degrees and membership on December 13, 1904. M.'. W.'. George E. Grimes, Grand Masters of Masons of Indiana, was in attendance. This instance continues to be reported by various Masonic authorities as an example of Mason-at-sight, but is refuted by the Grand Lodge of Indiana.

The most recent event misreported as the making of a Mason-at-sight occurred on August 19, 1978, in Chillicothe, Ohio, when U.S. Senator John H. Glenn, Jr., received the three symbolic degrees. M.'. W.'. Jerry C. Ransom, Grand Master of Masons of Ohio was in attendance. Actually, Senator Glenn, former astronaut, petitioned for degrees and membership in Concord Lodge No. 688, New Concord, Ohio, on

January 20, 1964; but due to military confusions and governmental obligations, he was unable to present himself for initiation.

Conclusion. Although the majority of Grand Jurisdictions within the United States provide for the conferral of the degrees "at-sight," the general opinion nationwide seems to be one of disapproval. Few jurisdictions today exercise the prerogative, and some of the recipients do not attempt to ratify their membership by affiliation.

The practice is now in disfavor in England to which the origins of the practice are clearly traced.

Best described as a prerogative of the Grand Master, the "right" to make Masons-at-sight will probably continue to be exercised from time to time in jurisdictions that have not expressly forbidden its use.

Whether any "value" can be attributed to such a conferral of the degrees which are held in esteem by the many worthy Masons who have been privileged to receive their degrees in the usual manner must be ultimately judged by the regard evinced of the institution by the "at-sight" recipient and his ultimate worth as a member of the fraternity.

DeMolay Experience Is a Real Training Ground

The following is an excerpt of an address delivered by the DeMolay International Master Councilor at a luncheon during the Supreme Council Annual Session at Chicago in September.

By WILLIAM K. CLARK, JR.

I am proud to be a DeMolay. I am looking forward to the day when I may petition for the degrees of ancient craft Masonry, and to the day when I may petition to receive the increased knowledge, insight, and understanding of the degrees of the Ancient Accepted Scottish Rite.

All these Masonic bodies provide strength and stability against the ambiguities of our age. All are deeply needed by a society which is at once so mobile and so sophisticated that we find ourselves torn from our roots and cast adrift upon a sea of rapid change—in a ship built by an anxiety-producing technology we seem ill-equipped to control—with no sail, no rudder, and no course.

How are we to survive these troubled times? How are we to gain the strength and wisdom and leadership to guide this nation and our world into that brighter tomorrow for which we all so earnestly strive?



WILLIAM K. CLARK, JR., is the International Master Councilor for the Order of DeMolay and a Past State Master Councilor of Oregon. He is majoring in political science at Portland State University, Portland, Oregon

One way is through the insight, knowledge, and leadership training provided by chapters of the Order of DeMolay.

DeMolay is a training ground. It provides young men with opportunities to acquire skills they can acquire nowhere else today—confidence when speaking before the public; training in how to



plan, organize, develop, and successfully carry through group activity; training in how to successfully analyze the abilities and capabilities of co-workers, and then use this knowledge to bring forth the best effort from each man; training in how to utilize each man so that he has an increased sense of his own worth and an increased confidence in his own abilities.

The DeMolay experience is a real training ground. It may prove helpful to lodges and Scottish Rite bodies in providing future members and officers with skills already developed in successfully presiding over groups of people. It may also prove helpful to communities by providing articulate citizens with a self-confidence born of successful leadership

'Goodness is only a generation away from extinction.'

—FRANK S. LAND

experiences, and a sound understanding of universal moral principles.

All of us would feel more comfortable with a majority of former DeMolays and Master Masons sitting on city councils, on boards of education, and in important positions in government and industry, making daily critical decisions in the light of Masonic-DeMolay principles. With the skills and understandings obtainable through participation in DeMolay and Masonic activities and programs, such a state of affairs can be realized, but only through an effective, on-going DeMolay program. I urge you to continue to support the Order of DeMolay. Perhaps you can become even more increasingly aware of DeMolay's capacity for good for each community in which a chapter is located, for the Masonic bodies served by that area, and for each individual who progresses through the program.

Our founder, Frank S. Land, frequently observed that "goodness is only a generation away from extinction." Only by carefully training each generation can goodness survive. The Order of DeMolay provides such a training ground. We earnestly solicit your continued support.



IN A NOOK WITH A BOOK

'Conversations on Freemasonry'

Reviewed by ALPHONSE CERZA, 33°

CONVERSATIONS ON FREEMASONRY, by Henry Wilson Coil, Sr., 33°. Published in 1979 by the Missouri Lodge of Research, P.O. Box 480, Fulton, Mo. 65251. 285 pp. \$9.00.

Before departing this life on January 29, 1974, at the age of 89, Ill., Henry Wilson Coil, Sr., 33°, had been a devoted student of Freemasonry for over 50 years. He is best known today for his monumental *Masonic Encyclopedia* and his two-volume history, *Freemasonry Through Six Centuries*. This latest book of his is the result of numerous conversations, letters exchanged, and a video taped interview with Lewis C. "Wes" Cook, editor of the Missouri Lodge of Research, in which he expressed his thoughts on a variety of Masonic subjects. Reading this book is a rewarding experience as one learns of the friendly fundamental views of a skilled student of the craft.

This book contains ten chapters on a variety of interesting Masonic subjects. The first chapter explores the question, "What is Freemasonry?" It explains why the question does not have a simple answer and considers the historical basis of the nature of the craft, various legends, and many theories advanced on the subject. This chapter ends with a general picture of Freemasonry as it is organized today.

The second chapter explains how the Grand Lodge system started and was expanded and how Masonic law developed. It also discusses the power and work of the Grand Lodges and gives a general explanation of the Masonic landmarks.

The third chapter in chronological order presents a description of Masonic literature with emphasis on monitors and outlines the development of the ritual.

The fourth chapter presents a brief description and history of the various Rites connected with Freemasonry as well as various theories advanced over the years relative to these organizations.



The fifth chapter covers the delicate subject of the relationship of Freemasonry with religion and the nature of God within the craft. It considers the place that the Holy Bible occupies in Freemasonry and explores the meaning of the term, "Volume of the Sacred Law." Since all religions stress the element of charity, this chapter considers also the nature of Masonic charity.

Because enthusiastic Masonic writers have tried to link the history of the craft with the ancient mysteries and have given the opponents of the craft fuel to accuse Freemasonry of having strange doctrines, the sixth chapter, titled "Freemasonry and Paganism," explores what some Masonic leaders have said on the subject and then explains how these statements have been misunderstood.

The seventh chapter considers the theory sometimes advanced that Freemasonry evolved from the Rosicrucians and concludes that there is no historical basis for this contention.

The eighth chapter presents the historical background of the relationship between Freemasonry and the Roman Catholic Church. Since Brother Coil departed this life before the recent change in the position of the Church on this subject, this chapter brings the subject up-to-date with material written by others after his death.

The ninth chapter presents the traditional and official attitude of the Grand Lodge of Utah toward the Mormon Church as reflected by the late Sam H. Goodwin.

The last chapter, titled "Freemasonry and Revolution," considers the accusation sometimes made by opponents of Freemasonry, such as Bernard Fay, that Freemasonry is a subversive and revolutionary organization. The various specific accusations made in the past are considered and shown to be without any sound basis. The French and American Revolutions are considered in detail.

This book covers a variety of interesting subjects and can be read with pleasure and profit by all thinking members of the craft.

Other Masonic Books of Interest

The Transition from Operative to Speculative Masonry, by Harry Carr. Lecture presented before the Texas Lodge of Research on September 15, 1979. Available at \$1 a copy from Plez A. Transou, 10463 Cole-ridge, Dallas, Texas 75218.

Attentive Ears, Instructive Tongues, and Faithful Breasts, by Hugh A. Cole. A brief history of Masonic ritual and ceremonies. Available for \$1.50 from Iowa Research Lodge No. 2, P.O. Box 302, Boone, Iowa 50036.

Masonic Print Collection. Here are 26 beautifully reproduced color prints by famous artists, each with a Masonic connection. Available at \$27 a set, from Macoy Publishing Co., Inc., 3011 Dumbarton Road, Richmond, Va. 23228.

N.H. MASONS

(Continued from page 5)

At that time, he was Grand Secretary of the Massachusetts Grand Lodge. Henry Price was present in 1768. Maj. Gen. Richard Gridley was also present in 1768. He was then Deputy Grand Master of the Massachusetts Grand Lodge. His name would become more famous for his role at the Battle of Bunker Hill.

Four members of the Continental Congress were recorded in this lodge room. They were John Sullivan, Woodbury Langdon, Samuel Livermore, and Pierse Long.

General Henry Dearborn was made an Entered Apprentice and passed a Fellow Craft here in 1774. He would later be the first New Hampshire native to be appointed to the United States Cabinet. He served as Secretary of War under President Thomas Jefferson from 1801-09.

Hopley Yeaton, renowned as being the first commissioned officer of the United States Revenue Marine Service, was elected a member of St. John's Lodge when it met here in 1769. He had served as a commissioned officer in the Continental Navy on both the Raleigh and the Deane.

Among the U.S. Senators known to have been in this tavern are John Langdon (not a Mason), Samuel Livermore, and Clement Storer. Among the names of Congressmen present at lodge here are Samuel Livermore, Henry Dearborn, Edward St. Loe Livermore and Clement Storer. Daniel Webster was once a mortgagee of this property when he practiced law in Portsmouth. John Toscan and Nicholas Rousselet were recorded present several times. They were French Consular officials. Among the prominent Anglican clergy are recorded Rev. Arthur Browne, Rev. Moses Badger, and Rev. John C. Ogden.

Charles W. Brewster in his *Rambles About Portsmouth* expressed it best when he wrote that if no other of the interesting incidents connected with the history of this tavern should give value to its ancient frame, the reception of President Washington in this hotel should give it lasting remembrance.

The William Pitt Tavern is now owned by Strawberry Banke, Inc., a non-profit educational institution. This corporation was formed in the late 1950's by residents of Portsmouth and vicinity to save from demolition about 30 old buildings on a ten-acre tract. The oldest



Sovereign Grand Commander Stanley F. Maxwell, 33°, was elected recently an Emeritus Member of Honour of the Supreme Council for the Southern Jurisdiction of the United States. Greeting him at the Southern Jurisdiction's biennial session in October was Sovereign Grand Commander Henry C. Clausen, 33°, (left). Others elected were Ill.° Richard A. Kern, 33°, Honorary Grand Commander of the Northern Jurisdiction, and Ill.° Raoul L. Mattei, 33°, Sovereign Grand Commander for France.

of these buildings was erected about 1695.

As the tavern was within the historic preservation area owned by Strawberry Banke, an agreement to lease the second and third floors by the Grand Lodge of New Hampshire was executed about one year ago.

The first floor will be used by the Banke as a gallery for exhibitions. The second floor will be used by Grand Lodge of New Hampshire as a museum and library area while the lodge room on the third floor will be used by Masons.

After the building has been restored, the Banke agrees to execute a lease but under the terms of this agreement, the Grand Lodge of New Hampshire has only four years in which to raise the funds required for restoration. If sufficient funds are not obtained by December 31, 1983, the present agreement terminates, and the funds already received will be added to the charity funds of the New Hampshire lodges through which they were received or to the Grand Lodge Charity Fund.

Masonic leaders in the Granite State are optimistic that sufficient funds will be raised to restore the "birthplace" of the Grand Lodge of New Hampshire.

Free Materials for Teachers

Classroom materials on linen making, developed by the Scottish Rite Masonic Museum of Our National Heritage and the Merrimack Valley Textile Museum, are available free to teachers.

The packet of materials which was funded by the National Endowment for the Humanities, includes interdisciplinary and multi-level activity cards relating to linen making in New England, 1640-1860, and preindustrial society and can be used in conjunction with curriculum units on colonial life, the British Empire, the industrial revolution, plants and their uses, weaving and economics. Each card, designed for duplication, includes visual primary source material and descriptive explanations. These include excerpts from diaries, and weavers' and shopkeepers' account books. Activities on each card range from simple mapping and craft activities to suggestions for further research and discussion. Each packet also contains an envelope of flax seeds which can be planted in the classroom.

Requests for the packet must be written on school letterhead and sent to Marcy Wasilewski, Director of Education, Museum of Our National Heritage, 33 Marrett Rd., Lexington, Mass. 02173.

Masonic Philatelists Celebrate in Wisconsin

By FRANK E. ROBERTS, JR., 32°

It was 40 years ago when a group of Masonic philatelists assembled at the Kenwood Masonic Temple, Milwaukee, Wisc. From that organizational meeting, the Temple Stamp Club of Milwaukee was formed.

The club commemorated its 40th anniversary in June by issuing a cacheted cover. The cover shows the site of the first home, the Kenwood Masonic Temple, as well as the club's present home, the Milwaukee Scottish Rite Cathedral.

The covers were cancelled on June 21 with a special philatelic cancellation using the new architecture stamps that were issued on June 4.

In the middle 1930's, there was a surge of interest in philately, or stamp collecting. This was due in part to the publicity involved with the issuance by Postmaster General James Farley of special stamp issues to special friends. Then the so-called Farley's Follies were issued in 1935 to permit the public to get in on the special issues.

With increasing interest in the hobby, a group of Masons in the Milwaukee area met to organize a stamp club for Masons. Since they expected to meet in Masonic Temples, the group selected



A limited number of anniversary covers are still available from the club for 75¢ per cover or \$2.50 for a set of four covers with four different stamps. A block of the four stamps on a single cover is \$1.50. A stamped, self-addressed #10 envelope should be included. Send requests to: Temple Stamp Club, Scottish Rite Cathedral, 790 North Van Buren St., Milwaukee, Wisc. 53202.

the name, "Temple Stamp Club," from a suggestion of a Mason who belonged to Temple Lodge (Illinois).

Several of the organizers were already active members of the Milwaukee Philatelic Society, but a number were new and less experienced collectors. All were interested in U.S. stamps, of which there are so many depicting Masons in connection with the history of our country.

It was planned that many of the meetings would be held in various Masonic Temples in the Milwaukee area, with the annual meeting at Kenwood Temple. Emphasis was placed upon stamp collecting and fraternizing; stamp selling, as such, was de-emphasized.

The degree of "Master of Philately" (a fun degree) was formulated and is conferred annually upon new members.

For many years the club has held a Christmas Party to which the ladies are invited. Every summer the members and

their ladies have an outing in one of the beautiful Milwaukee parks. With the wide range of interests and philatelic expertise, members have engaged in a variety of additional activities. One member wrote a stamp collectors column for the *Wisconsin Masonic Journal* for several years.

During the past 40 years, club members have seen vast changes in the hobby. One of the greatest changes has been the nearly astronomical increase in some stamp values. For instance, there was the 1930 Graf Zeppelin issue of three stamps—65¢, \$1.30 and \$2.60. In 1930 and for a short time afterward, you could purchase these stamps for the face value of \$4.55; in 1939 you could purchase them for less than \$50; a recent price list quoted them at \$2400 to \$3400 depending on condition.

There has been a great increase in the number of stamp collectors, particularly if we include those who have purchased stamps for investment.



FRANK E. ROBERTS, JR., 32°, a member of the Scottish Rite Valley of Milwaukee, was the first president of the Temple Stamp Club.



Does your Visa or Master Charge card contain the words "Museum of Our National Heritage"? If so, you are helping to support the operating fund of the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass.

The cards are issued by special arrangement with the Peoples Bank. Every time you use your card, Peoples Bank makes a payment to the museum. Even though each payment may be small, over a period of time the funds will grow.

Need an application form? Want more information? Contact your Valley Secretary or write to the Supreme Council headquarters, P.O. Box 519, Lexington, Mass. 02173.

If you already have a Visa or Master Charge card, your account can be quickly and efficiently transferred. In any case, you must have a Visa or Master Charge card with the words "Museum of Our National Heritage" on the card in order to have the museum benefit from the program.

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BRAZIL CELEBRATES SCOTTISH RITE ANNIVERSARY

A remarkable week-long observance conducted in November by the Supreme Council of Brazil marked the completion of 150 years of Scottish Rite activity in the fast-growing and progressive Republic of Brazil.

Representatives of 13 countries accepted the invitation to attend the festivities in Rio de Janeiro. Participating were representatives from Mexico, Panama, Argentina, Bolivia, Canada, United States, Spain, Portugal, France, Germany, Italy, and Iran. They were joined by members of the Supreme Council for Brazil from various Grand Lodges within Brazil.

Brazil is said to have been among the first nations in the world to use postage stamps, and officials of the Post Office were present at the Hotel Gloria on November 8 to inaugurate a postal seal reflecting the sesquicentennial. First day "covers" were distributed to visitors and members.

The solemn session denoting the sesquicentennial of the Supreme Council was held on Nov. 10. The principal address setting forth many parallels in the course of the history of the country and of Freemasonry and the Scottish Rite was delivered by Ill. W. Venancio Pessoa Igrejas Lopes, 33°, Grand Secretary

General for External Relations. Sovereign Grand Commander Alberto Mansur, 33°, who conceived and directed the ceremonies had previously responded to tributes by city and state officials at formal receptions, also pointing out how numerous great names and events in Brazilian history have been intertwined with Freemasonry.

There are 15,000 Scottish Rite Masons within the jurisdiction of the Supreme Council of Brazil. A newly-acquired headquarters building of the Supreme Council is located in Jacarepagua, a growing suburban section of Rio de Janeiro.

Footnotes*

Have a Piece of the Cake



Soon after the first issue of *The Northern Light* came off the press in 1970, we recall a reader telling us, "That's great, but what do you do for an encore?"

It was his feeling that we had put all our effort into the first issue and left nothing for the next. At the end of the first year, he told us, "You're still going strong, but you can't keep that pace forever!"

With 50 issues under our belt, we feel we're just beginning.

Our file of potential material continues to expand, yet our search for new ideas never ends. We're always looking for items that will inspire our readers and strengthen their Masonic knowledge. You can help us by being a part of that search.

It was the philosophy of our founding editor, Ill. George E. Burow, 33°, that "there's plenty of material out there—you just have to find it." It has been quite a thrill working with George from the first issue of the publication. His vim and vigor carried us through the early years and continues to sustain us.

We are also impressed with the way in which our secretary, Evelyn Juthe, seems to be able to predict reader reaction before a story appears in print. Mrs. Juthe has been assisting

us for 10 years and can sense a good story when she types it.

But our real source of strength comes from our readers, who can inflate us as well as burst our balloon. We use your criticism to build a stronger ship, while your praise keeps us afloat.

When you have something to say, don't hesitate to let us know. We need your input for growth. As you provide us with food for thought, we'll attempt to use your recipe to create a better product.

So let's hear your thoughts. We'd like to know how *The Northern Light* can best serve you, and we'll do our best to "keep the pace."

You are a vital part of this publication. Join us in the celebration—and have a piece of the cake!



RICHARD H. CURTIS 32°
Editor

