

THE NORTHERN LIGHT

Vol. 9 No. 5 NOVEMBER 1978

A WINDOW FOR FREEMASONRY



It's What You Make of It!



STANLEY F. MAXWELL, 33

What an intriguing thought—"It's what you make of it!"

How many times have we all been in the position of accepting things as they are—even though we don't approve or don't like what is going on?

I am reminded of the story of a news feature writer who went to Hannibal, Missouri, to look up facts regarding the life of Samuel Clemens and the story of Mark Twain.

In his research efforts, the writer met up with an old crony who had known Clemens. During the course of conversation, the old crony said, "Shucks, I knew as many stories as Sam Clemens. He jest writ them down."

How true, we all know many facts, but we let the other fellow "write them down."

In Lexington, we have a magnificent Museum and Library dedicated to preserving and maintaining high American ideals.

Our visitors—now nearing the 200,000 mark—all express great surprise and joy in what they see and hear about America and Masonry. I am sure many have had equally good ideas, but we made the effort to build the Museum and Library, and it now stands as a monument to Scottish Rite Freemasonry in the Northern Masonic Jurisdiction. We can be duly proud of our accomplishment.

We have also another avenue of pride. For more than 40 years, our efforts to provide for research to discover the causes of schizophrenia have been monumental. We have not discov-

ered the *only* cause, but the researchers have discovered many areas that contribute to the causes and have discovered new drugs that can temper the effects of this dread disease. Again, we can be truly proud of our contribution to this endeavor.

Within the next two months, every one of us—more than 500,000 strong—will have the opportunity to contribute to these two major efforts through the use of the "Blue Envelope" appeal. Funds contributed to the Museum and Library through this medium provide for the everyday operation of the institution and the educational programs we are instituting. Money contributed to the Benevolent Foundation strengthens the endeavors of over 56 research projects now under way. Even one person, suffering from schizophrenia, who may be helped through these efforts, would make our contribution even more significant.

We ask each of you to open your hearts and your pocketbooks to make a meaningful contribution to these two great charities. It is not the amount alone that counts, but it is important that each one of us makes the sacrifice to be among the sponsors of our programs.

Let it not be said that "we knew the story, but let someone else write it down." Please remember, "It's what you make of it" that counts.

Stanley F. Maxwell

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The painting of King Solomon's Temple by artist Clarence Shields, 32°, now adorns a wall at the Toledo, Ohio, Masonic Temple. Brother Shields spent a great deal of time researching the project before the brush touched the canvas. For a story about the painting and the artist, see page 4.

Solomon's Temple at Toledo

By RICHARD H. CURTIS, 32°

"I'm trying to show graphically what operative Masonry was all about," said Toledo artist Clarence Shields, 32°, as he looked at his painting of King Solomon's Temple.

The work of art now adorns a wall of the Toledo, Ohio, Masonic Complex. It was unveiled during the spring reunion of the Scottish Rite Valley of Toledo when it was presented to the Valley by Ill.°. E. Roger Kirk, 33°, who sponsored the project.

Brother Shields spent more than a year researching the details of the ancient temple before he put a brush to the canvas. His major research source was Dr. C. Umhau Wolf, pastor of Hope Lutheran Church in Toledo. Dr. Wolf is a noted authority on the Old Testament and a former archaeologist in the Holy Land.

The painting had been in progress for a couple of months when "the great blizzard" hit Toledo last January. Brother Shields then completed the work during the five days he found

himself snowed in.

He prides himself on the research that went into the painting. He still chuckles at a remark made at the dedication of the painting. An 80-year-old visiting Mason, looking long and hard at the work, commented, "It's exactly as I remembered it."

"Because so many paint only as a hobby, some people can't believe I make a living at this," said Shields, "but I never worked at anything else."

Brother Shields graduated from Ohio State University with a degree in fine arts and worked as an artist for three years for Owens Corning Fiberglas in Toledo. He then established his own art studio which he continues to maintain today.

Masonic Temples have fascinated him for many years. He recalls his early association with Masonry as a boy. He was invited to an Ohio State football game by a friend. Accompanied by the friend's father, the three of them stopped at the downtown Columbus Masonic Temple for a luncheon before the game. "I was overwhelmed when I

walked inside," he said, "and I'll never forget it."

He also fell in love that day with the University.

Shields was on military duty when he reached his 21st birthday. Not wanting to wait until he returned to his home in Newark, Ohio, he petitioned Newark Lodge No. 97 from the edge of the Sahara desert.

He has been a member of the Scottish Rite Valley of Toledo since 1955. Since that time he has seen the building of a new temple. The Toledo Masonic Complex, erected at a cost of approximately \$6 million, was dedicated in 1969.

The Solomon's Temple painting is not his only work displayed at the Complex. Several years ago he painted the "Ancient Operative Master Mason" for the Maumee Valley High Twelve Club. The painting was then presented to the Valley of Toledo by the club in honor of Ill.°. Robert D. Sager, 33°, who was Grand Master of Masons in Ohio in 1975. Ill.°. Brother Sager is currently the Secretary for the Scottish Rite Valley of Toledo.

The Masonic paintings were an easy transition from an earlier project he had done for the Epworth United Methodist Church in Toledo.

Rev. Paul D. Tropf, 32°, pastor of the church and Past Grand Chaplain of the Grand Lodge of Ohio, inquired of Brother Shields about the possibility of a few paintings for the education wing of the church. The result was a series of 68 paintings displayed in chronological sequence to portray the gospels and the significant events of Christianity from the early church through the Reformation. The work is unique because it is based on the latest archaeological and historical research.

Shields spent 10 years on the project, completing it in December 1975.

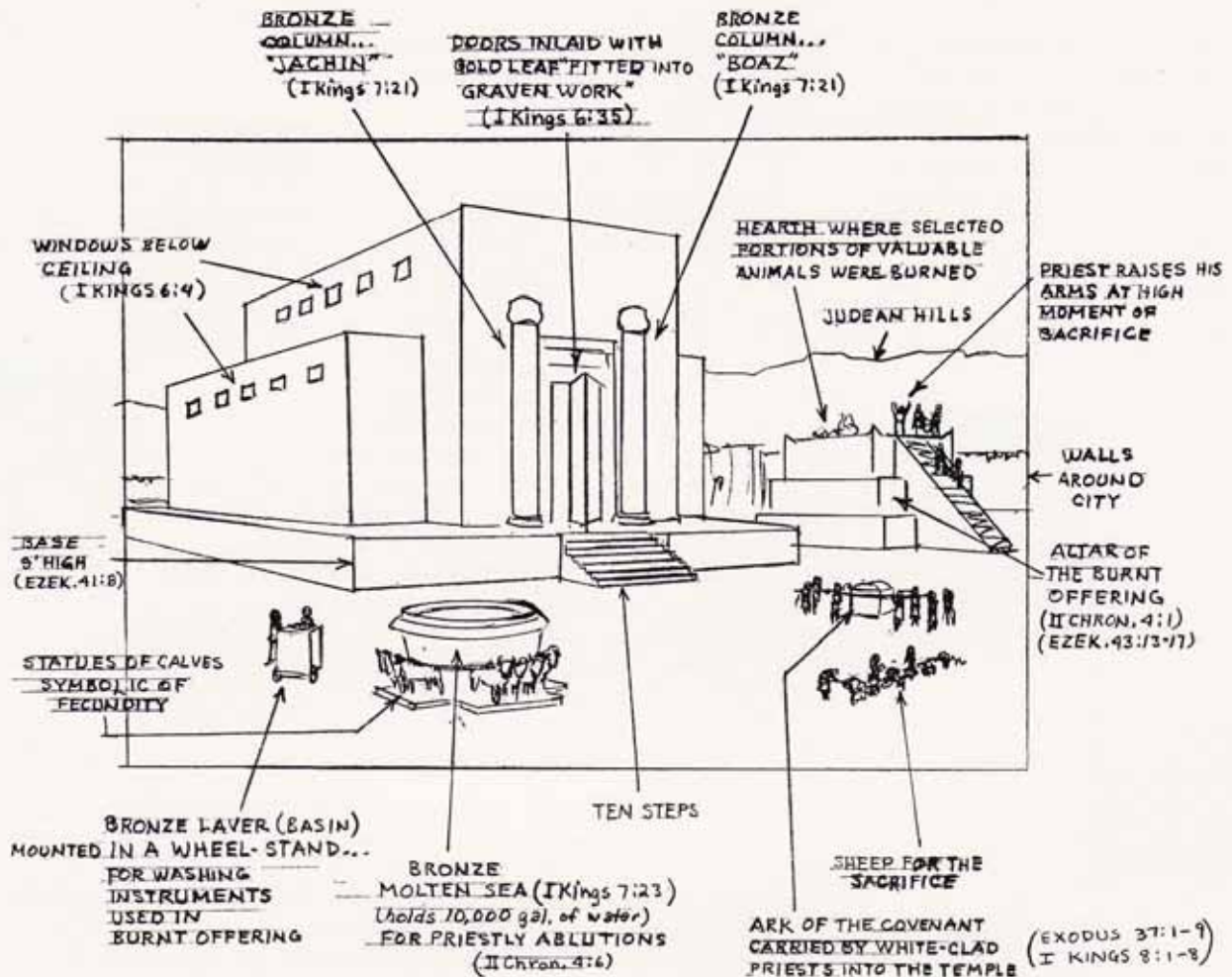


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Brother Shields' painting of Solomon's Temple required a great deal of research. His rough outline on the facing page shows his reference sources to document his work.

SOLOMON'S TEMPLE, 950-587 B.C.

Thus all the work that Solomon made for
the house of the Lord was finished, II Chronicles 5:1



The magnitude of this project aroused the interest of Abingdon Press, a publisher of religious materials. For this publishing firm, he converted the 68 paintings into a portfolio titled *The Abingdon Bible Picture Maps*. The set includes five large colorful maps with 73 illustrations which tell the following stories:

1. Holy land at the time of Jesus,
2. Jerusalem at the time of Jesus (Passion Story),
3. Travels of Paul,
4. Christianity from the early Church to Martin Luther,
5. Middle East in 1976.

Brother Shields now has other projects on the drawing boards. One would illustrate graphically the origins and

development of the English language Bible. Another would provide an overview of the ancient temples, showing their location and architectural design.

The period of a thousand years before Christ could be called the temple-building era, says Shields. He points out that the three main temples of Solomon, Zerubbabel, and Herod followed in sequence and were built on virtually the same site in Jerusalem spanning a period of about a thousand years. The ancient temples were a symbol of God's presence on Earth among the people.

Although Masonic philosophy seems to be related to Solomon's Temple, Shields wonders why we don't spend more time analyzing other temples. "Solomon's Temple was only about 30' x 100' and took 7½ years to build," he

said. "Yet Herod's temple covered 35 acres and was 46 years in the making."

His study of the ancient temple-building has been fascinating for him. He feels more time should be spent educating today's Speculative Masons on the ancient temples. "Only men of the highest calibre were selected for the building of those temples," he said, "and that is still important today in the building of the spiritual temple."

This Fall, some of Brother Shield's works are on display in a one-man art show at Dennis Gallery of Fine Art in Toledo. Not all of his time has been devoted to biblical works. His clients provide him with a wide range of assignments. And for 19 years he has been designing covers for the Shrine circus programs at Toledo.

HIGHLIGHTS OF 1978 ANNUAL MEETING

Sovereign Grand Commander Stanley F. Maxwell, 33°, was reelected to a second three-year term as the presiding officer of the Supreme Council, 33°, for the Northern Masonic Jurisdiction. The election results were announced

during the Supreme Council's 166th annual session at Cincinnati, Ohio, Sept. 21-28.

* * *

Three retiring Active Members were granted Emeritus status. Retiring were Ill.°. Waldron C. Biggs, 33°, of Vermont; Ill.°. Leon A. Bradbury, 33°, of Connecticut, and Ill.°. Charles E. Daniels, 33°, of Delaware.

Ill.°. Brother Biggs, a member of the Valleys of Montpelier and Burlington, was elected an Active Member in 1963 and has served as Deputy for Vermont and Grand Marshal General of the Supreme Council.

Ill.°. Brother Bradbury, a member of the Valleys of Hartford and Norwich, was elected an Active Member in 1971, and was Deputy for Connecticut.

Ill.°. Brother Daniels is a member of the Valley of Wilmington, Del. Named an Active Member in 1968, he has been Deputy for Delaware since 1974.

* * *

Elected to the position of Grand Keeper of the Archives was Ill.°. William G. Kavaney, 33°, of Massachusetts. He succeeds Ill.°. James F. Farr, 33°. Ill.°. Brother Kavaney is executive vice president and treasurer of the Massachusetts Credit Union Share Insurance Corporation. He received the 33° in 1973 and was named an Active Member at last year's session.

The new Grand Marshal General is Ill.°. Robert F. Case of New York, replacing Ill.°. Brother Biggs. A General Electric executive at Schenectady, Ill.°. Brother Case received the 33° in 1969 and was elected an Active Member of the Supreme Council in 1975.

Grand Treasurer General William H. Cantwell, 33°, returns as Deputy of Delaware, a position he filled previously from 1968-74.

* * *

New Active Members of the Supreme Council are Ill.°. Richard W. Parker, 33°, of Vermont; Ill.°. William Campbell, 33°, of Connecticut; Ill.°. John K. Young, 33°, of Pennsylvania; Ill.°. Arne E. Carlson, 33°, of Delaware, and

RETIRING



BIGGS
Vermont



BRADBURY
Connecticut



DANIELS
Delaware

NEW ACTIVE MEMBERS



PARKER
Vermont



CAMPBELL
Connecticut



YOUNG
Pennsylvania



CARLSON
Delaware



WORFEL
Michigan

Ill.°. Carl C. Worfel, 33°, of Michigan.

Ill.°. Brother Parker, 48, is a vice president of Vermont Structural Steel Corporation (fabricators of buildings and bridges). He received his Masonic degrees at Simon W. Robinson Lodge, Lexington, Mass., in 1952, and later affiliated with Washington Lodge No. 3, Burlington, Vt., where he was Master in 1970. For the Scottish Rite Valley of Burlington, he has served as Thrice Potent Master in 1971, Sovereign Prince in 1973, and Most Wise Master in 1974.

Ill.°. Brother Campbell, 66, is the Grand Secretary for the Grand Lodge of Connecticut. He was Master of Fidelity Lodge No. 134, Fairfield, Ct., in 1953 and also served as Master of Lafayette Lodge No. 141, Fairfield, 1954-56. He was Grand Master of the Grand Lodge of Connecticut, 1965-66. For a number of years he served as Executive Officer

for DeMolay in Connecticut.

At the session, Ill.'s Brother Campbell was also elected Scottish Rite Deputy for his state.

Ill.'s Brother Young, 66, is a Philadelphia attorney and the present General Counsel for the Grand Lodge of Pennsylvania. He served as Master of Melita Lodge No. 295, Philadelphia, in 1950 and was Grand Master of the Grand Lodge, 1968-69. For the Scottish Rite Valley of Philadelphia, he was Most Wise Master, 1960-61.

Ill.'s Brother Carlson, 62, is director of the agrichemicals marketing division, DuPont Company. He is a member of DuPont Lodge No. 29, Wilmington, Delaware, and served as Most Wise Master in the Scottish Rite Valley of Wilmington in 1964.

Ill.'s Brother Worfel, 60, is the retired president and founder of Kent Castings Corporation. He was made a Mason at St. Joseph Lodge No. 437, St. Joseph, Michigan in 1944 and later affiliated with Doric Lodge No. 342, Grand Rapids, where he was Master in 1962. Currently he is the Junior Grand Warden of the Grand Lodge of Michigan. For the Scottish Rite Valley of Grand Rapids he served as Sovereign Prince, 1970-71.

* * *

Prominent leaders of other Scottish Rite Supreme Councils throughout the world were recognized by the Northern Jurisdiction through elections as Emeriti Members of Honor. Those elected were Ill.'s Alejandro Garcia Bustos, 33°, Sovereign Grand Commander of the Supreme Council for Mexico; Dr. B. J. D. Alberts, 33°, Sovereign Grand Commander of the Supreme Council for the Netherlands; Dr. Raymond E. Wilmarth, 33°, Sovereign Grand Commander of the Philippines, and Captain R. Wolrige Gordon of Esslemont, 33°, Sovereign Grand Commander of the Supreme Council for Scotland.

* * *

In a report from the committee on fraternal relations, Scottish Rite members were cautioned about the pitfalls that beset the Masonic traveler in the form of irregular, spurious, or clandestine organizations in many parts of the world. To avoid such pitfalls, the report advised the prospective traveler to find out from his own Grand Lodge and this Supreme Council about regular *recognized* Masonic bodies in the country where he plans to visit.

Two Get Gourgas Medal

The Gourgas Medal of Scottish Rite Freemasonry, a rarely-awarded honor, has been granted by the Supreme Council to two Masons who have distinguished themselves in different areas of activity.

Named as the 18th and 19th recipients of the medal conferred by the Supreme Council of the Northern Masonic Jurisdiction for "notably distinguished service in the cause of Freemasonry, humanity or country" are Sovereign Grand Commander Stanley F. Maxwell, 33°, and Dr. George E. Gardner, 33°, former chairman of the professional advisory committee guiding the Scottish Rite schizophrenia research program.



MAXWELL

Presenting the medal to Grand Commander Maxwell near the close of the Supreme Council session in Cincinnati, was Past Sovereign Grand Commander George A. Newbury.

Elected Sovereign Grand Commander in 1975 following 10 years as Executive Secretary at the Supreme Council headquarters, Commander Maxwell has been a leader in several branches of Masonry, including the Grand Lodge of Massachusetts, the Grand Royal Arch Chapter of Massachusetts, and the United Grand Imperial Council of the Red Cross of Constantine.

Dr. Gardner, prior to his retirement a few years ago, was nationally-known in the field of child psychiatry as Director of the Judge Baker Guidance Center in Boston and Professor of Psychiatry at the Harvard University Medical School and as chief of the psychiatric service at Boston's famed Children's Hospital Medical Center. A longtime member of

the fraternity, Dr. Gardner is a member of the Scottish Rite Valley of Boston and received the 33° in 1966. As a member initially and later as chairman of the Supreme Council's professional advisory committee, Dr. Gardner played a major role for more than two decades in formulating policies and directing the schizophrenia research program.



GARDNER

The Gourgas Medal, named in honor of John James Joseph Gourgas, one of the founders of the Northern Supreme Council in 1813, will be presented to Dr. Gardner at a future date at ceremonies in Boston.

Medals presented since the establishment of the award in 1938 have gone to former President Harry S. Truman, the late Melvin Maynard Johnson, Past Sovereign Grand Commander; the late Gustav V of Sweden; the late Kaufman T. Keller, Detroit industrialist; the late Dean Roscoe Pound, American legal authority; the late Dr. Winfred Overholser, Washington, D.C., psychiatrist; General Mark W. Clark; the late George E. Bushnell, Past Sovereign Grand Commander; the late Christian A. Herter, former Massachusetts Governor and U.S. Secretary of State; the late Edward W. Wheeler, Maine Masonic leader; Bishop Fred P. Corson of Cornwall, Pa.; Dr. Richard A. Kern, Honorary Sovereign Grand Commander; George A. Newbury, Past Sovereign Grand Commander; former Senator John W. Bricker of Columbus, Ohio; Rev. Norman Vincent Peale, nationally-known clergyman; former President Gerald R. Ford, Jr., and Retired Air Force Chaplain Chief, General Robert P. Taylor of Dallas, Texas.

'TAKING HOLD OF THE ROPE'

The following is an excerpt from the Allocution of the Sovereign Grand Commander delivered at the Annual Meeting of the Supreme Council, 33°, at Cincinnati, Ohio, on September 26, 1978.

By STANLEY F. MAXWELL, 33°
Sovereign Grand Commander

Many years ago, an inspired poet wrote these immortal lines:

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies.
And we mount to its summit round by round.

Quite often, we are asked about Freemasonry and why our great fraternity is important. There are times when someone will want to know about the future of the Masonic movement. The answers to all these questions rest in the words of the poet—"we build the ladder of life and mount to the pinnacle round by round."

There was never a time in history when Freemasonry was more important than it is today. Freemasonry has demonstrated its power to improve our world. Never has there been a greater need for men of quality and character than there is right now. You and I know that the best of earth is attained through building that ladder of life which reaches ever upward.

We are deeply committed to strengthening the moral fiber of our society. To some, morality may be old-fashioned, but we have dedicated ourselves, as Masons, to keep alive those eternal moral principles that make for justice and happiness.

Over one hundred years ago, James Gordon Bennett wrote an editorial for the *New York Morning Herald*. He said:

"I may be attacked, I may be assailed, I may be murdered,—but I will never succumb. I never will abandon the cause of truth, morals and virtue."

Not only is that what we believe as Masons, but that is what we stand for every day of our lives. While others flounder, while others openly abandon the truths of the past, we proudly affirm our faith in honesty and honor.

Moral weakness is the sickness of our society. People, particularly the young, need examples of strong moral leadership. That is our Masonic task.

Some time ago, the famed actress, Katharine Hepburn, was being interviewed by a reporter from *People* magazine. During the interview, Miss Hepburn expressed her distaste for the increasing permissiveness in a society where character and moral strength are no longer honored. Finally, the journalist asked, "Miss Hepburn, do you think that this era will pass?" "Yes," she replied. "The pendulum will begin to swing back, but someone has to begin by giving it a push."

As members of the Masonic fraternity and as Scottish Rite Masons in particular, it is our responsibility to give the pendulum a push. It is then, and only then, that we fulfill our role as Masons.

When we think about it for a moment, we realize that we are engaged in the moral and spiritual improvement of our society.

How many young men's lives have been helped—and changed for the better—because of DeMolay? How many

have followed a nobler course because Masons in your community and mine have taken the time to guide and counsel the members of DeMolay? The answer, of course, is that thousands of men can look back on their DeMolay experience and realize that the Masons made a difference in their lives. But we must never forget that the great challenge of youth is still with us. We have a great responsibility to future generations to support DeMolay now—not by dollars alone, but with our personal efforts in guiding and counseling.

Nowhere is our moral leadership more evident than it is in our many Masonic Homes. Caring for older people who are alone and in need is not something new to us as Masons. We have been doing it for a great many years! Our commitment to our elder citizens runs deep. Our Masonic Homes are splendid examples of our Masonic belief in the sacredness of human life.

Long before others became deeply involved in granting scholarships to aspiring youth, Masons across our land were lending a helping hand. Wouldn't it be wonderful to bring together the accomplishments of all those who have benefited from Masonic scholarships? Wouldn't it be a thrill to see not only what those scholarships have meant to the countless individuals who received them, but what those recipients have done to improve this country and the world?

As Scottish Rite Masons, we have helped to change the world of the mentally ill over a period of nearly 45 years. Think about it for a moment. Just four decades ago, most persons suffering from schizophrenia were destined to remain in a mental institution the rest of their lives. There was little or no hope

for recovery. We still do not know either the causes or the cure for this dreaded disease, but today there is hope! Many of the medical advances supported by our Scottish Rite Schizophrenia Research Program have contributed to this immense advancement. And because we were there at the right moment, others have followed in our path so that one day the answers will be found.

Our great Scottish Rite Masonic Museum of Our National Heritage is a bold experiment. Twenty-five years from now, when the Museum and Library reach their full potential, Scottish Rite Masons will be commended for their foresight and vision because we dared to dream a dream. We dared to create a new and different institution committed to telling and preserving the story of America.

We practice our precepts. We not only believe; we act forthrightly. That is why we should talk more freely about Freemasonry. Too many of our members think that we are a secret organization. That is not true. Masons contribute so much to the improvement of life, others should know about what it means to be a Mason.

Recently, a number of stories have appeared in the public press about the Museum of Our National Heritage and the endowment fund campaign. Our Scottish Rite is being recognized for its important patriotic contributions. Because of the press coverage, more and more people are hearing about Masons who are leaders in our Rite and their communities. We are strengthening our fraternity, building pride among our members, and letting people know what we believe in.

If we let our light shine, if we make known our concerns for moral leadership and openly express our devotion to our nation, Masonic membership will grow. If we continue practicing our principles and seek ways to expand our charitable programs, men will be attracted to Freemasonry. There are hundreds of thousands of men who are looking for opportunities to align themselves with a movement which teaches loyalty and integrity; there are men who want to climb that ladder round by round. They are waiting for us. Our task is to let the light of Masonry shine ever so brightly.

When it comes to our own members, our goal should not be just to get them to more meetings. Blue lodge attendance is, of course, very important because that is how we reaffirm our principles.

But our first goal should always be to get our members more deeply involved. This is the real meaning of leadership. Creating meaningful opportunities for service is essential to our Masonic strength. The more we do, then the more opportunities we open to our members and the greater will be their commitment.

At the same time, we must always be looking to the future. What are we doing as members of the Scottish Rite? We are passing on a great heritage of truth and honor, and we are building upon that legacy for future generations. May the Freemasonry of tomorrow be as strong and vital as it is in our power to make it.

On his deathbed, Governor James Stephen Hogg of Texas requested that no monument be placed on his grave. Rather, he asked that there be planted "at my head a pecan tree, and at my feet an old-fashioned walnut, and when these trees shall bear, let the pecans and walnuts be given out among the Plains people of Texas, so that they may plant them and make Texas a land of trees."

Today, we are planting the seeds of Freemasonry's future. That is our opportunity. That is our task.

When the news reached Richmond that the statue of General Robert E. Lee was at the train depot, someone said, "It will take a lot of horses to pull all those tons of metal uptown." At that moment another person replied, "Horses! Never! We shall pull General Lee ourselves."

The idea caught like wildfire and swept through Richmond. The day was set. It was a holiday as everyone poured into the city.

In the middle of the street were three large wagons tied together. In front of the first wagon was a rope cable a full block long. Quickly, everyone took hold of the rope. An ex-governor and several millionaires. Rich men and poor men. Whites and blacks. Children with chewing gum. Housewives and society ladies. As soon as the statue was in place, out came hundreds of pocketknives as the crowd cut off small pieces of the great rope.

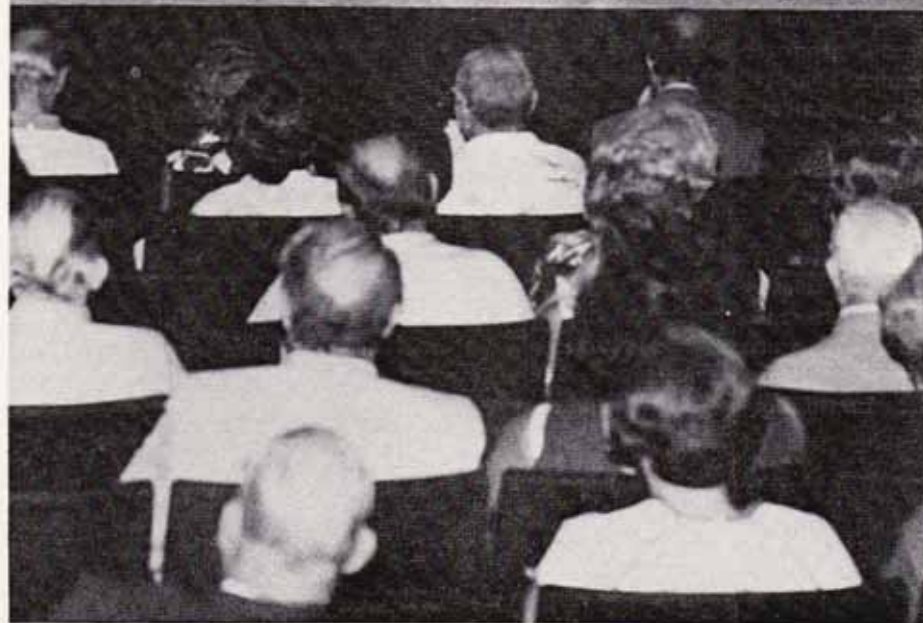
For days after, everywhere in Richmond, a man would pull out his little piece of rope, hold it up, and say with great pride to his friends, "I had hold of the rope. Did you? Did you?"

As our great Scottish Rite moves forward, may each of us say, "I had hold of the rope."

ACTION TAKEN AT 1978 ANNUAL SESSION

- Conferred the 33° on 195 members.
- Elected 188 candidates to receive the 33° at Chicago in 1979.
- Reported 14° membership to be 508,117 as of June 30, 1978.
- Approved the merger of the Valley of Brooklyn into the Valley of Rockville Centre.
- Renewed an exchange of grand representatives with the repatriated Supreme Council of Spain.
- Approved distribution of a questionnaire to study successful Valley programs.
- Adopted a new edition of the 29° and a tentative revision of the 32°.
- Approved the continued support of DeMolay and youth activities.
- Approved continuance of the Research in Schizophrenia program.
- Approved Leon M. Abbott scholarship grants to ten participating universities and provided for one more university to be considered for the program.

Special Events Draw Crowds



Exhibits are not the only attraction at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass. During the past year greater emphasis has been placed on the use of the 400-seat auditorium.

Special events scheduled mainly for weekends include a wide range of concerts, lectures, films, demonstrations, and children's programs. Films continue to be shown in the auditorium to museum visitors during the week.

Marlene Gray, the museum's director of public relations, has been responsible for programming the events, many of which are directly related to a particular exhibit.

Drawing one of the largest crowds was the "Circus Funfare" held last Fall in conjunction with the display of American circus posters.

Demonstrations have included woodcarving, blacksmithing, and quilting. Illustrated lectures have ranged from "The Fads and Foibles of Victorian Gardening" to "The Ancestry of American Presidents and their Wives."

In an unusual concert of Early American music, two vocalists presented "Songs Sung at the Time of the American Revolution."

In his annual report, Museum Director Clement M. Silvestro, 32°, pointed out that attendance continues to increase each year. Nearly 192,000 visitors have been recorded since the opening of the museum in 1975.

Pianist Emily Gish Corbato is one of a number of performing artists who have presented concerts at the museum.



Robert Olson, of Old Sturbridge Village, recreated a magic show of the 1820's, based on the act of a 19th century magician.

Blacksmith Stephen Burne demonstrated his craft recently on an outdoor forge on the museum grounds.



The Varglad Scandinavian Dancers performed in July in conjunction with the exhibit of Gustaf Nyman's woodcarving.



DECLARATION OF INDEPENDENCE

Getting It into Print

By RONALD E. HEATON, 33°
and HAROLD V. B. VOORHIS, 33°

Damaged they may be, but still in existence, are 19 copies of the first printing of the 1776 broadside issued by the Continental Congress declaring independence.

On June 7, 1776, Richard Henry Lee of Virginia, who had issued the first call for a congress of the Colonies, introduced in the Continental Congress at Philadelphia a resolution declaring "that these United Colonies are and of right ought to be free and independent States, that they are absolved from allegiance to the British Crown, and that all political connection between them and the state of Great Britain is and ought to be totally dissolved. That a plan of confederation be prepared and transmitted to the respective Colonies for their consideration and approbation."

The resolution, seconded by John Adams for the Massachusetts delegation, came up next on June 10, when a five-man committee (headed by Thomas Jefferson of Virginia, with Benjamin Franklin of Pennsylvania, John Adams of Massachusetts, Robert R. Livingston of New York, and Roger Sherman of Connecticut) was chosen to draft the Declaration. Jefferson was assigned to prepare it, and he did the work in the Graff House, where he rented the two second-floor rooms. When he had it finished Adams and Franklin reviewed it. The document was completed and submitted to the Second Continental Congress on June 28.

On July 1 and 2, Lee's Resolution of June 7 was debated by the Congress and

on the second day it was adopted unanimously 12-0 (New York not voting).

For the next two days Jefferson's draft was discussed, reviewed, revised, deleted, etc. The result was that the draft was unanimously adopted. (There were 86 changes, eliminating of 480 words, leaving 1,337 in the final form.)

Capitalization was very erratic and one word, "inalienable," came out "unalienable," and it is still that way. The adoption came late in the afternoon, after which the Congress directed the five-man committee to prepare a clean copy for printing a broadside. What appears to be a copy of the corrected document may be seen in a reproduction appearing in *Harpers Encyclopedia* (Lossing), Vol. 3, 1901.

It was ordered that

"the declaration be authenticated and printed. That the committee appointed to prepare the declaration, superintend and correct the press. That copies of the declaration be sent to the several assemblies, conventions and committees, councils of safety, and to the several commanding officers of the continental troops, that it be proclaimed in each of the United States, and at the head of the army."

Only 19 of the broadsides are known to have survived, in whole or in part.

Members of the five-man committee took the manuscript signed by John Hancock, president of the Congress, and Charles Thomson, Congressional Secretary, to the shop of John Dunlap, official printer to the Congress. (See *The Northern Light*, Sept. 1975.)

The sizes form no pattern. The full sheets, printed on Dutch-made paper,

measure 20 inches high to 13-16 inches wide. The copy in the National Archives, Washington, D.C. (No. 2 in the Census), is believed to have been the one used for reading in the State House Yard in Independence Square, Philadelphia, on July 8, 1776. It is "wafered" in the Congressional Journal. On the same date it was read in Easton, Pa., and Trenton, N.J. On the next day it was read by order of General George Washington to the troops assembled on the Common in City Hall Park, New York, N.Y., at 6 p.m.

The Continental Congress adopted the following Resolution on July 19, 1776:

"Resolved, That the Declaration passed on the 4th. be fairly engrossed on parchment with the title and stile of The Unanimous Declaration of the thirteen United States of America, and that the same, when engrossed, be signed by every member of Congress."

There are 56 signatures appended to the document.

The engrossed copy (29 $\frac{1}{4}$ x 24 $\frac{1}{4}$) was made by Timothy Matlack, clerk to Charles Thomson, and was signed by 51 of the Congressmen on August 2. The other five eventually signed, the last being Thomas McKean of Delaware, who had rejoined the army. McKean signed in 1781.

Timothy Matlack was born in Haddonfield, N.J. about 1733. In 1775 he was clerk to Charles Thomson. He became a Congressman from Pennsylvania (1780-81) and had an active political and military life. He died on April 14, 1829, in Holmesbury, Pa., and was buried in the Free Quaker Burial

Ground in Philadelphia. His body was reinterred in 1905 in the village of Audubon, Pa.

The names of the signers had been kept secret until January 19, 1777, when they were released, due to an order by Congress the day before which stated that "authenticated copies, with the names of the members of Congress subscribed to the same, be sent to each of the United States and that they be desired to have same put upon record."

The document has the title printed and 44 lines of engrossing in two paragraphs. Matlack made only two noticeable errors, which is a remarkable accomplishment, especially with a quill pen. On line 16, "en" was left out of the word "representative," and on line 34 between the words "answered" and "by," the word "only" was missing. Both of these were corrected on the original copy.

The only reproduction of the original parchment document—made by direct impression on the document itself—was a "wet" pull, from which a copper plate was engraved. From the plate, copies could be run off on a press. This came about at the insistence of Secretary of State, John Quincy Adams, who commissioned William J. Stone, a noted engraver, to make a facsimile of the document in 1820. It took three years to accomplish. When finished, it was purchased by the Department of State. The operation did considerable damage to the original ink so that in some places the wording is barely legible.

William J. Stone, the engraver, was born in London, England, and brought to Holmesburg, Pa., in 1804. He settled in Washington, D.C., in 1815. The copper plate was the same size as the original. In 1823, it was advertised as "after three years labor in its preparation." It is assumed that he made the "wet" pull also but no record of that has come to light.

Only nine of the 56 signers have been proven to be Freemasons: William Ellety (R.I.), Benjamin Franklin (Pa.),

CENSUS OF BROADSIDE COPIES

1. (Harrison copy) Independence National Historical Park, Philadelphia, Pa. Imperfect copy, bottom cut off. No Dunlap imprint.
2. National Archives (Wafered into Congressional Journal) Washington, D.C.
3. American Philosophical Society, Philadelphia, Pa.
4. Historical Society of Pennsylvania, Philadelphia, Pa. Partial copy, upper half only, proof copy.
5. Library of Congress, Rare Book Division, Washington, D.C.
6. Library of Congress, Manuscript Division, Washington, D.C.
7. (Flynt copy) Indiana University, Lilly Library, Bloomington, Ind.
8. Harvard University, Houghton Library, Cambridge, Mass. Was in N.Y. Public Library—scrapbook, cut down in middle, now repaired.
9. Massachusetts Historical Society, Boston, Mass.
10. New York Public Library, New York, N.Y. Complete copy.
11. New York Historical Society, New York, N.Y.
12. Yale University Library, New Haven, Conn.
13. Virginia University, Alderman Library, Charlottesville, Va. Formerly owned by John Boyd Thacher of Albany, N.Y. Imperfect copy—text in upper left-hand corner facsimiled by R.R. Donnelley & Sons, Chicago, Ill.
14. Public Record Office, in Admiralty Records, London, England.
15. Public Record Office, in State Papers Colonial, London, England.
16. Princeton University, Firestone Library, Scheide Collection, Princeton, N.J.
17. Ira G. Corn—Joseph P. Driscoll—Leary Bookstore copy; bought at public auction in Philadelphia, Pa., May 7, 1969, for bid of \$404,000. Dallas, Tex. (Found Dec. 31, 1968.) Purchased by 10 Dallas, Texas families, including Mayor Robert Folsom, and oilman Jack Stroube, for \$500,000, and donated to the city on July 4, 1978. It will be on permanent display in the city hall lobby.
18. Kenneth Nebenzahl—Hans P. Kraus copy; bought at public auction at Christie's in London on July 3, 1975, for bid of \$88,000. New York, N.Y. (Sold by woman descendant of last owner—John Steward of Goshen, N.Y.)
19. American Historical Society, Baltimore, Md.

John Hancock (Mass.), Joseph Hewes (N.C.), William Hooper (N.C.), Robert Treat Paine (Mass.), Richard Stockton (N.J.), George Walton (Ga.), and William Whipple (N.H.). There are 23 signers with vague and unproven references to Masonry, and 24 were most certainly not Freemasons.

The Official Declaration of Independence on Parchment, after much traveling, was placed in the then new

National Archives Building on December 13, 1952 (Pennsylvania Avenue and 8th. Street, N.W., Washington, D.C.), where it may be viewed today. How it got there is excellently recorded by Donald E. Cooke in *Our Nation's Great Heritage*. The book, printed in 1972 by Hammond, Inc. (515 Valley Street, Maplewood, N.J. 07040), covers the places and how long it was in some twelve stops—some more than once.



ILL.: RONALD E. HEATON, 33°, is a member of the Valley of Allentown, Pa., and treasurer of the Philalethes Society. Among his many credits is the book, *Masonic Membership of the Founding Fathers*, published in 1965 by the Masonic Service Association.



ILL.: HAROLD V. B. VOORHIS, 33°, a member of the Valley of Trenton, N.J., has authored many books on Freemasonry. Earlier this year he was presented the Daniel Coxe Medal for distinguished service from the Grand Lodge of New Jersey.

Ohio Celebrates In Grand Style

Ohio Masons will not forget the warm sunny day of August 19 when thousands of Masons, their families and friends gathered at Chillicothe to celebrate the 175th anniversary of Ohio's admission to the Union and the 170th anniversary of the founding of the Grand Lodge of Ohio.

Chillicothe had been selected to host the festivities because it was the state's first capital and also was the city where the Grand Lodge was founded in 1808.

Special guests were the Grand Masters from Connecticut, Massachusetts, New Jersey, and Pennsylvania. These four Grand Jurisdictions had chartered the six founding lodges of the Grand Lodge of Ohio.

The day's activities began with a



Scioto Lodge No. 6 served as host for the celebration and presented a parade float depicting an early time in Chillicothe, where the Grand Lodge of Ohio was formed 170 years ago.

sunrise breakfast at Adena, home of Thomas Worthington, early pioneer, politician, and Mason.

Chillicothe Mayor Clark Alexander officially proclaimed that the street adjacent to the Masonic Temple would

hereafter be called "Masonic Avenue."

Other events of the day included the unveiling of an historical marker at the site where the Grand Lodge was organized in 1808, a public performance of a Masonic play depicting the forming of the Grand Lodge, and an all-Masonic parade comprised of nearly 150 units.

At the official "birthday party" in the evening, Grand Master Jerry C. Rasor introduced Ill. C. William O'Neill, 33°, Chief Justice of the Supreme Court of the state of Ohio and a member of American Union Lodge No. 1, Marietta. The Chief Justice's stirring address emphasized the role of Freemasonry in Ohio's history and the role it must play in the future.



A series of permanent historical markers have been dedicated by the Grand Lodge of Ohio at various locations throughout the state. Each marker identifies a particular Masonic event, such as the one at Chillicothe commemorating the founding of the Grand Lodge of Ohio.



IN A NOOK WITH A BOOK

'Questions and Answers'

Reviewed by ALPHONSE CERZA, 33°

QUESTIONS AND ANSWERS. Edited by A. R. Chambers. Published by Masters' and Past Masters' Lodge No. 130, of New Zealand. Available from R. W. Sheffield, P.O. Box 1849, Christchurch, New Zealand. 369 pp. (\$5.00 in New Zealand currency to facilitate exchange.)

On November 15, 1939, at a meeting of the Masters' and Past Masters' Lodge No. 130, 13 questions on Masonic subjects were presented and answered. Later these questions and answers were printed in the Transactions of the lodge, and they proved so popular that the members were encouraged to send in more questions. Over the years over 2000 questions have been received and answered. All the questions and answers published up to June, 1971, have been edited, revised, and arranged in this book. Most of the answers were prepared by Brother Ross Hepburn, an able Masonic researcher and writer.

The book has a table of contents arranged under 17 chapters bearing the following titles: ritual and working generally; constitution and laws; procedure; symbolism, ornaments, furniture, etc.; history as an organization; membership, traditions, etc.; usages and customs; education, literature, and etiquette; the temple; associated bodies and organizations; the outside world, anti-Masonry; Masonry and religion; other countries; women and Freemasonry; words, phrases, etc; general. Under each of the above titles in the index are one-line descriptions of the subject of the question and the page where the answer appears.

The questions in most instances are of general interest. For example, one question relates to Freemasonry being a "men's

only" organization, and the answer explains that the reason for this is that the craft evolved from the building trades of the Middle Ages which employed only men because of the hard physical labor involved and that Masonic law reflects this custom of the work being done by men only. Several questions relate to the origin of the craft and of specific Masonic ceremonies. There is one question about modernizing the language of the ritual, and another relating to the modernizing of the craft. The answer explains that there can be no change in the basic principles of the craft but there can be improvement of lodge administration, development of leadership, and the education of our members.

While most of the questions and answers are general in nature, some of them will sound unusual to readers in the United States. For example, there is mention of the "royal toast" and the rights of a "Lewis." There are several questions relating to the subject of "solicitation and improper solicitation" which implies that there can be solicitation of nonmembers to join the craft. A reading of the answer clarifies that the rule merely prevents the giving of a "sales talk" but does not prevent a member explaining to a nonmember the nature of the craft. There is a question relating to the use of the letter "G" in the square and compasses; the answer states that in some places the emblem consists of only the square and compasses but in other places, such as in the United States, the letter "G" appears in the center.

Reading several questions and answers a day during leisure moments can be a rewarding experience and in many instances will bring to mind questions that you may have raised in your mind over the years and wondered what the answer would be. In each instance the answer is authoritative and illuminating.



OTHER MASONIC BOOKS OF INTEREST

"Women's Liberation" and Freemasonry. A discussion of the legal aspects and social background of the subject. Available at \$2 from Iowa Research Lodge No. 2, 2714 Park Place, Des Moines, Iowa 50312.

600 Years of Craft Ritual, by Harry Carr. Reproduction of a talk given many times in 1976 when the author made a lecture tour of the United States. Available at 25¢ a copy from the Grand Secretary, Grand Lodge of Missouri, 713 Dix Road, Jefferson City, Mo. 65101.

A Chronicle of Virginia Research Lodge No. 1777, by Allen E. Roberts. The history of this lodge with the reproduction of several papers presented at meetings. Available at \$4.50 from the author, P.O. Box 70, Highland Springs, Va. 23075.

Some Royal Arch Terms Examined, by Roy A. Wells. Contains an examination of certain Hebrew words and phrases that are used in the Masonic ritual. Available at \$8 from Macoy Publishing Co., 3011 Dumbarton Road, Richmond, Va. 23228.

Transactions of the Texas Lodge of Research. Vol. 12. Contains 13 papers on subjects of general Masonic interest. \$12.95. Available from the Lodge, P.O. Box 2923, Houston, Texas 77001.

The Greatest Miracle in the World. by Og Mandino, an associate of Ill. W. Clement Stone, 33°. An inspirational novel exemplifying Masonic ideals that will keep you spellbound. Available from Bantam Books, Inc., Dept. FC, East Golf Road, Des Plaines, Ill. 60016. \$2.25.

Whom Shall I Send?

The following is an excerpt of an address delivered at the New York State Council of Deliberation at Lake Placid, N.Y., on Sunday, June 11.

By **GEORGE F. O'PRAY, 32°**

Isaiah had a magnificent vision of God sitting upon a throne, high and lifted up, in His temple. The seraphim surround the throne and sing endlessly: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

In the vision, Isaiah is afraid that he will die, because he—a man of unclean lips from an unclean people—has seen God. But one of the seraphim takes a live coal from the heavenly altar, places it upon Isaiah's lips, and cleanses him. Then the voice of the Lord follows asking for a messenger to go to His people to try to save them. To the Lord's question: "Whom shall I send?", Isaiah replies: "Here am I; send me."

His response was the beginning of a long, arduous task of exposing people to their sinfulness and telling them of the doom which awaited them if they persisted in their evil ways. It was to be a thankless—almost hopeless—work, for the Lord told Isaiah that only a remnant, one out of every ten, would be saved.

Isaiah went to do the will of God. He was looked upon as a fanatic because he preached famine when there was plenty; he spoke of destruction and oppression when Israel's armies had conquered all

who opposed them; in the midst of sensuous pleasure he told about pain to come; at a time when vice was rampant he called for virtue; and he pleaded for a return to the one true God of their fathers.

Isaiah's prophecies fell on deaf ears, but they came true. Israel was destroyed, the land was laid waste, the people went into captivity. The turning away from God with its resultant sinfulness had its only possible reward.

What, you may ask, does Isaiah have to do with us here and now? To begin with you cannot be a Mason unless you believe in God and His Word. Belief in God is not a glib matter. It means accepting His will for your life and doing it with all that you are and all that you have. It means that our brotherhood exists only in His Fatherhood. It means that you have binding obligations and responsibilities to God and your fellowmen.

As we look out on our world today, it doesn't take any special knowledge or penetrating insight to determine the condition it is in. Wherever we turn we hear, read, and see vice, crime, violence, hijackings, explosive tensions, economic and material dislocations, intolerance, frightening advances in chemical and scientific warfare, hunger and starvation, man's inhumanity to his fellows, and a constant drawing nearer to that doomsday no one wants to think about, let alone face.

The evils of Isaiah's world seem

insignificant in comparison with those of our time. Surely, if ever there was a time when God called and asked: "Whom shall I send, and who will go for us?", it is now.

As Masons there is only one answer to that call: "Here am I; send me." Send me to my family, relatives, friends, acquaintances, to every one of my fellowmen with the message of belief in God.

We can't answer the call unless we are prepared to go. In the church we have a statement: "Revive thy Church, O Lord, beginning with me." The statement is just as applicable to Masonry, and there are some questions we must ask ourselves before making an answer to God's call.

Why am I a Mason? Is it for selfish, personal, or business advantages; for social reasons; for opportunities to be with other men; for the chance of working toward preeminence among my fellows; for the sake of being with many of my friends who are Masons? Or is it because Masonry is dedicated to a belief in God and the great principles of humanity and brotherhood? Am I a member of this body for what I can get or for what I can give?

What kind of Mason am I? Do I really practice in word and deed what I have professed with my lips and believe in my heart? In other words, am I a Mason of integrity? I remember the

excellent instruction given to me prior to becoming a Master Mason, and I will never forget the solemn vows and promises I made when I was raised. I know and respect many members of our body who strive earnestly to live up to the highest tenets of our craft. They set an excellent example for all of us. I also know and wonder about others who speak and act as though it is all fun and games, whose words and deeds belie what Masonry stands for, who seem to have forgotten their obligations to the brethren and their responsibilities to those outside our fold.

Isaiah feared he would die because he was a man of unclean lips from an unclean people, but an angel placed a live coal on his lips and cleansed him, and it was only after that cleansing by cauterization that he could say "Here am I; send me." Do many of us need that cleansing cauterization to become what we ought to be as Masons? Our symbolism and degree work are extremely helpful in keeping us on the right track, but they become truly effective and meaningful in our daily lives only when they are undergirded by a full and complete dedication to all that we promised when we became Master Masons. Wholeness and integrity depend on being without what we profess to believe within. Unless there is harmony between our inner and outer lives, we are afflicted with a malady. We are traitors to our own best selves.

What am I doing for Masonry? We have a very fine Masonic museum and library at Lexington, Mass. The men who conceived, supported, and brought it to completion are deserving of high commendation. Every great organization has an obligation to preserve its history and past glories to be a constant reminder of what the organization stands for and has done and to be a continual inspiration to present and future members to make their contributions to that glorious history. There is a prayer which contains the words, "By all the memories of a great past, rouse us to hear the calls of the present." There is much you can do for Masonry.

What is Masonry doing in service to mankind? Through our Masonic charities we carry on our work to help others through our homes for the aged, hospitals, scholarships, medical research, aid to widows and orphans, camperships for children, and other similar activities. In 1965, the Ill. George A. Newbury, 33°, then Deputy for New York, said: "One of the first things we learn on our initial entry into a Masonic Lodge is that we have joined an organization whose watchword is service—service to all mankind, to Mason and non-Mason alike, to the weak, to the oppressed, to all in need of a helping hand or a comforting word. We as Freemasons are taught that we have dedicated ourselves to lives of service to humanity."

True and noble words, but have we lived up to them? We should hang our heads in shame for statistics reveal that only 11% of us support the Benevolent Fund. That's hardly answering the calls of the present.

If we believe we have dedicated our lives to service to humanity and if we honestly want to do something for Masonry in order that it may serve others in our common humanity, then it is high time we gave up some of our luxuries and offered fully and generously to the Benevolent Fund.

One of my brothers told me the story of a comparatively wealthy man who died and appeared at the gates of heaven. St. Peter, standing guard at the gates, asked him what he had done for his fellowmen. He thought for some time and then said: "Well, once I gave a dollar to a poor widow woman, and another time I gave a dollar to the Salvation Army."

St. Peter said: "Is there anything else you did?"

The wealthy man thought back over his life, but finally admitted that he couldn't recall anything else. Thereupon St. Peter said: "Here's your two bucks back. You know where you can go!"



REV. GEORGE F. O'PRAY, 32°, is a canon in the Episcopal Diocese of Western New York and serves as prior for the Scottish Rite Valley of Jamestown.

I trust this doesn't happen to any of us because I'm hoping that every Mason will be able to recall the Benevolent Fund in addition to many other good works of service to others.

A matter of major concern to Masonry today is membership. There is nothing more powerful or persuasive than the example of our own lives in attracting others to our order. When we hold fast to the high standards and teachings of Masonry in every relationship with our fellowmen, we shall not fail to make a strong impression on other men who want to join us, and we ought to let them know that we are men of good and helpful character because we are Masons.

Let's bring new members into the fraternity on the right basis that we are dedicated to belief in God, the brotherhood of man, and service to humanity. There are more than enough organizations whose main purpose is fun and fellowship with a small charitable cause thrown in on the side. I believe we are different. Frankly I would have become a Mason many years earlier if someone had come to me and stated clearly what Masonry stood for and what it tried to do in the world. We are a mystery to outsiders. We seem to be an ingrown secret society apart from the give and take of everyday life. Those without an understanding of what it means look upon our symbolism and ceremonialism as grown men playing at children's games. We ought to open up and be in a position to explain more about ourselves to those we desire to have join us.

Let's stop hiding our light under a bushel. This is an age of communication, and we should let everyone know what we are doing through our charities, hospitals, homes, research, and other services to help our fellows. No one wants to make a lifelong commitment without reading the fine print.

If we really follow through on these suggestions, Masonry would embark on a new and more glorious era than it has ever known. There is a world desperately in need of what we have to offer. There are millions of Masons in that world.

Let us act on these questions: Why am I a Mason? What kind of Mason am I? What am I doing for Masonry? What is Masonry doing in service to mankind?

When you have made full answer to those questions, then will you be able to respond to God: "Here am I; send me."

Tough jobs demand the best...

Your "blue envelope" will be arriving in the mail soon.

The blue envelope has been used by Scottish Rite Masons since 1934 to provide financial support for schizophrenia research through the Supreme Council's Benevolent Foundation.

In recent years the envelope appeal has also provided current operating funds for the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass.

Your "blue envelope" gift will make its mark on the life of our country through the Supreme Council's Benevolent Foundation and the Museum & Library Fund. It's your commitment to a better America.

Tough jobs demand the best. That's why we are deeply committed to ending the scourge of schizophrenia and that's why we have made available the Museum of Our National Heritage to the people of the United States.

SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1977—JULY 31, 1978

Principal and Income Assets			
Cash in Banks 7/31/77		\$	226,910
Notes Receivable—Scottish Rite Masonic Museum and Library, Inc. 7/31/77			150,000
Investments (at book value) 7/31/77			12,674,318
(Market value of investments 7/31/77: \$12,603,767)			
			<u>\$13,051,228</u>
Interest	\$	879	
Contributions		441,717	
Capital Gains		29,618	
			<u>472,214</u>
			<u>\$13,523,442</u>
Transfer Fees			(158)
			<u>\$13,523,284</u>
Expenditures over Income/Income Account			(82,861)
Notes Receivable—Scottish Rite Masonic Museum and Library, Inc.			200,000
			<u>\$13,640,423</u>
Cash in Banks 7/31/78		\$	239,867
Notes Receivable—Scottish Rite Masonic Museum and Library, Inc.			350,000
Investments (at Book Value) 7/31/78			13,050,556
(Market Value of Investments 7/31/78: \$12,669,881)			
			<u>\$13,640,423</u>
Income			
Investment Income		\$	662,877
Interest Income			11,637
Miscellaneous Income			240
			<u>\$ 674,754</u>
Expenditures			
Grants to Researchers	\$464,308		
Fellowships	26,700		
Conferences	1,861		
Salaries, Taxes, and Retirement Allowances (Research Director and Clerical)	28,051		
Miscellaneous	770	\$	521,690
Fund-raising and data processing costs:			
Printing, mailing services, etc.	\$ 21,855		
Data processing	13,124		
General Expense Items	946		35,925
Loan to the Scottish Rite Masonic Museum and Library, Inc. (Notes on file)			200,000
			<u>\$ 757,615</u>
Expenditures over income		\$	(82,861)

...that's why Scottish Rite gets involved!



Footnotes*

* **Pittsburgh Tree.** Another tree has been planted on the grounds at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass. A 12-foot hemlock, the state tree for Pennsylvania, was presented this summer by the Scottish Rite Valley of Pittsburgh.

The tree was formally dedicated by Sovereign Grand Commander Stanley F. Maxwell, 33°, on August 5, with a delegation from the Valley of Pittsburgh in attendance.

* **Retired but Presiding.** Currently serving as national president of the American Association of Retired People is Brother J. Leonard Johnson, 32°, a retired corporate executive from Jamestown, N.Y. He was installed as the new president at the AARP's biennial convention in Chicago.

Brother Johnson joined the Scottish Rite in the Valley of Grand Rapids, Mich., and later affiliated with the Valley of Jamestown, N.Y.

* **50 Years of research.** The Philaethes Society celebrated its 50th anniversary in August with a special ceremony at Chicago's Medinah Shrine Temple. Principal speaker at the golden anniversary event was Sovereign Grand Commander Stanley F. Maxwell.

The Philaethes Society is an international organization of Freemasons who "seek more light" and "have more light to impart." It was organized in 1928 by a group of Masonic students for the purpose of corresponding with one another about Masonic research and study. Its bimonthly publication,

established in 1946, is sent to all members.

Anyone interested in further information should contact the Society's Executive Secretary, Franklin J. Anderson, 9580 Standon Place, Columbia, Maryland 21045.

* **Authors.** The writings of two of our Scottish Rite members have recently appeared in print. Ill.'. Harold Blake Walker, 33°, has written *Days Demanding Courage*. The book is published by Rand McNally, Ill.'. Brother Walker is a member of the Valley of Chicago.

The C.S.S. Publishing Company of Lima, Ohio, has announced the publication of a book entitled *Called To Be*, by Rev. Donald Charles Lacy, 32°. The book contains a series of 20 sermons based on Dr. Lacy's study of the Sermon on the Mount.

Brother Lacy is the pastor of the First United Methodist Church of Seymour, Ind., and a member of the Scottish Rite Valley of Indianapolis.

* **33° York Rite Masons.** When Peninsular Commandery No. 8, Kalamazoo, Mich., meets on Saturday, Dec. 16, the Scottish Rite will be well represented.

The Order of the Temple will be conferred upon Ill.'. John Gregg, 33°. Taking part in the work will be ten Past Commanders of Peninsular Commandery. They are all 33° Scottish Rite Masons and members of the Valley of Grand Rapids.

Participating will be Ill.'. Brothers Rea V. Bates, Orlo F. Swoap, Luther R. Spencer, Benjamin W. Wise, John

G. Polzin, Vernon W. Hays, Kenneth M. Allen, Claud C. Wheeler, William R. Schultz, and Ben L. Steelman.

So long as they can keep their titles straight, it should prove to be an interesting day.

* **Others.** Past Sovereign Grand Commander George A. Newbury, 33°, recently received the "Others" award from the Salvation Army. The award, recognizing his outstanding service to humanity, was presented in Buffalo at a civic luncheon cosponsored by the Buffalo Advisory Board of the Salvation Army and the Rotary Club.

The news item was called to our attention by Ill.'. Irving L. Heller, 33°, who has been active in the work of the Salvation Army since 1941.

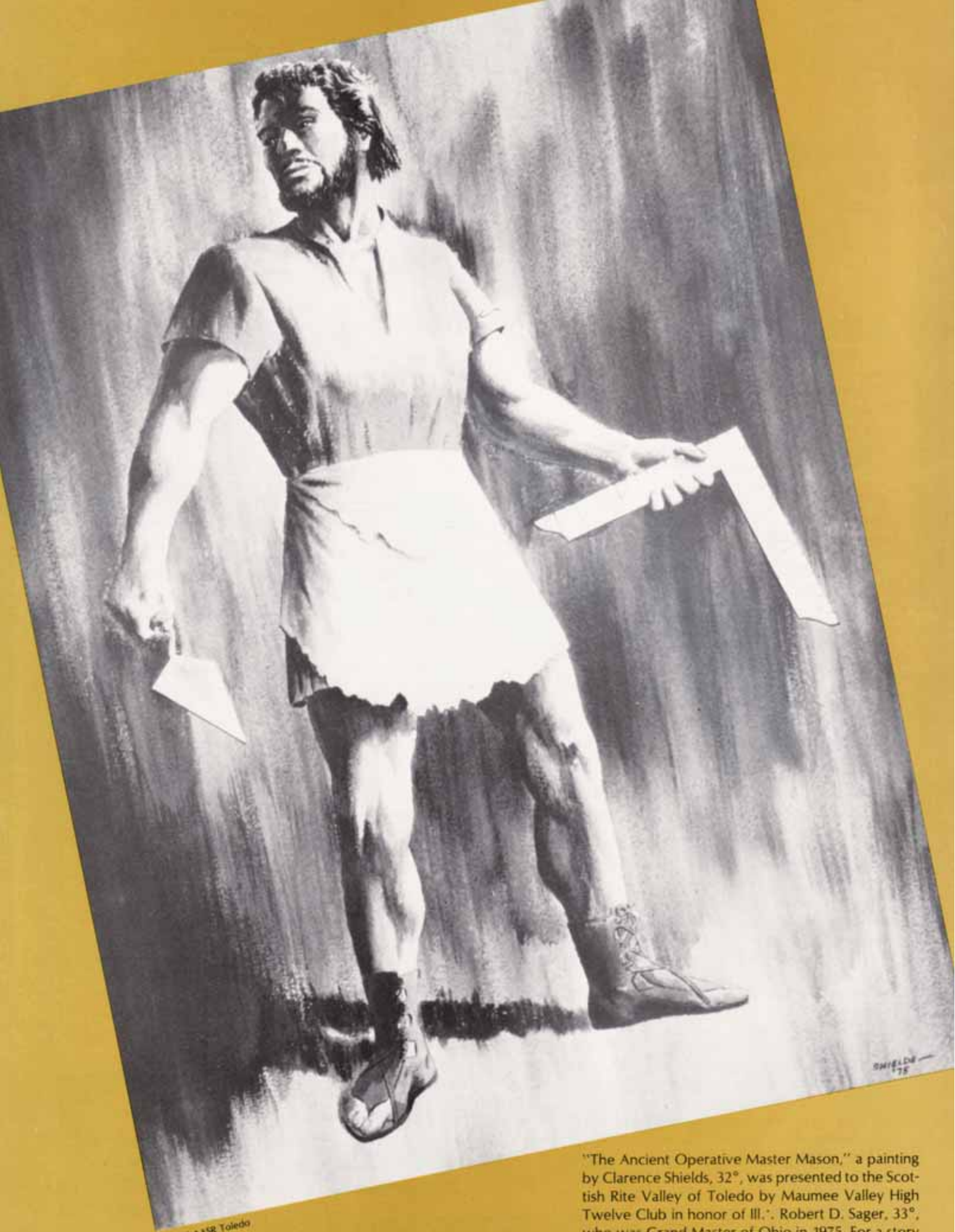
* **Think Tank.** Recently published by the Masonic Service Association is a 52-page booklet designed to be placed in the hands of blue lodge officers to prepare them for the "seat in the East."

"Think Tank for Junior Wardens" is designed to do what its title suggests. It is brief but dynamic in an easy-to-read format.

The booklet can be ordered from the Masonic Service Association, 8120 Fenton St., Silver Spring, Maryland 20910. The cost is 55¢ plus 20¢ postage. Special discounts are available for orders of 100 or more.

RICHARD H. CURTIS, 32°
Editor





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"The Ancient Operative Master Mason," a painting by Clarence Shields, 32°, was presented to the Scottish Rite Valley of Toledo by Maumee Valley High Twelve Club in honor of Ill.°. Robert D. Sager, 33°, who was Grand Master of Ohio in 1975. For a story about the artist, see page 4.