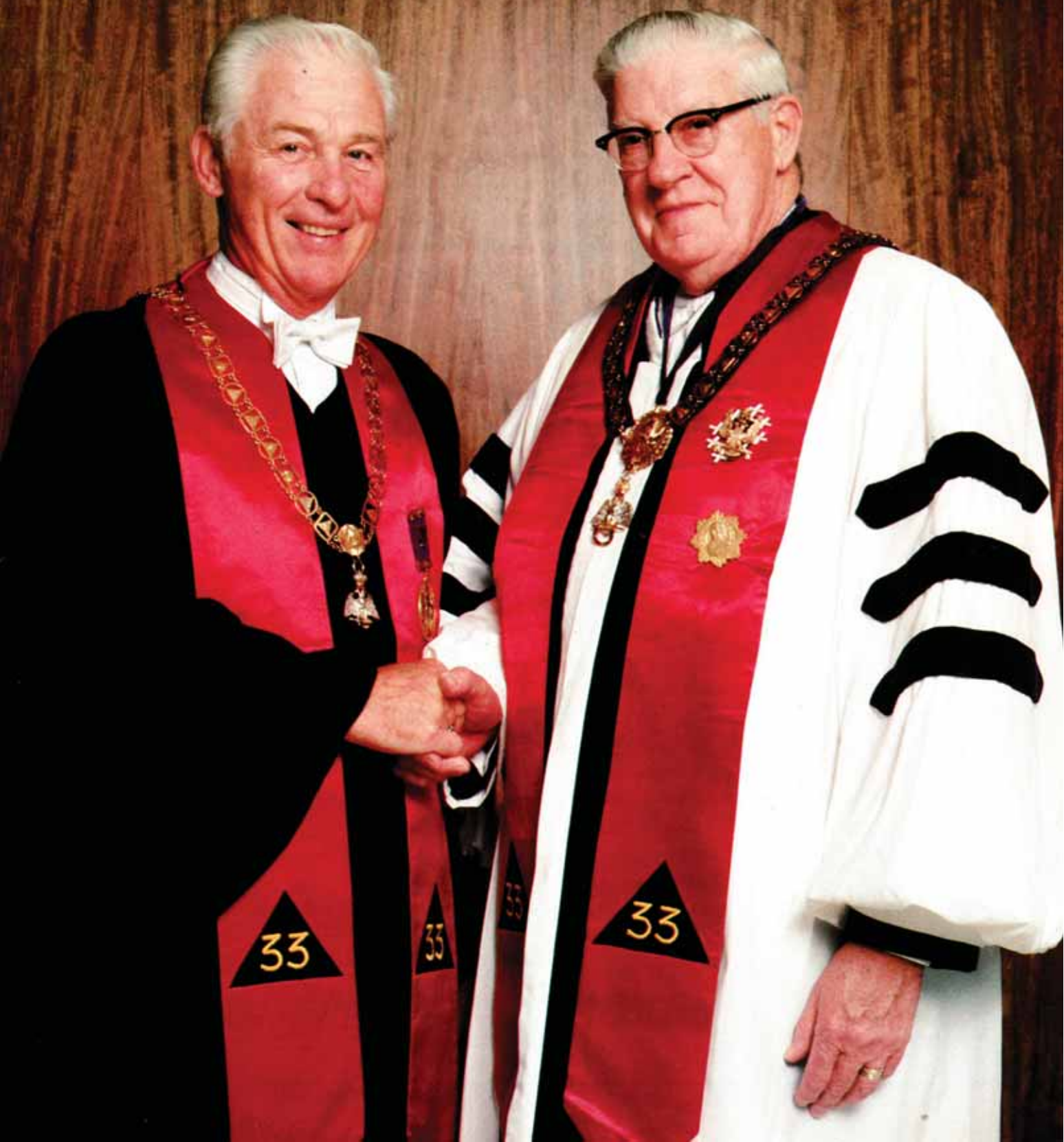


THE NORTHERN LIGHT

Vol. 18 No. 5 NOVEMBER 1985

A WINDOW FOR FREEMASONRY





FRANCIS G. PAUL, 33rd

We Must Be Men of Quality

There's a new spirit sweeping across America. You can feel it in our factories and you can sense it in our schools. It's evident in our offices and it's found in our homes.

IBM calls it "quality excellence." Even though it goes by many names, the theme is always the same—If we want to *be* the best, we must *do* our best. If we want to reach for greatness, we must aim for excellence.

Whether it is at home, on the job or in the school, quality is becoming a key concern. Americans are beginning to rediscover a fundamental truth that Masons have always known: We must choose to live by the very highest moral and ethical standards if we are to have a strong nation.

Before I became a Mason, my father told me that when I met a man I respected, I should ask him about Freemasonry. It is certainly true that Masonry makes our lives happier and more enjoyable, but the real genius of Freemasonry is that it can help make us better men.

If we are men worthy to be called Masons, then we must make certain our lives reflect a constant commitment to Masonic principles. That is the demand Masonry places upon us. In a few words, we are to be *men of quality*.

As I begin my service as your Sovereign Grand Commander, I am keenly aware of the

extremely high standards which have been set for me by my predecessors. Because of the respect they earned from men everywhere, theirs is an indelible mark on Freemasonry and the Scottish Rite.

Now, as I look ahead, it seems clear that the future of Freemasonry rests with each of us. Our great challenge is to live in ways deserving of respect. It is the quality of our lives that counts.

A handwritten signature in dark ink that reads "Francis G. Paul". The signature is fluid and cursive, with the first and last names being more prominent.

Sovereign Grand Commander

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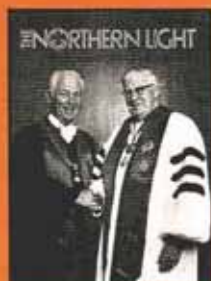
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A WINDOW FOR FREEMASONRY

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Paul Heads Supreme Council

Ill. Francis G. Paul, 33°, the Supreme Council's Grand Lieutenant Commander and the Scottish Rite Deputy for New York, was elected to succeed retiring Sovereign Grand Commander Stanley F. Maxwell, 33°. The election and installation took place at the conclusion of the Supreme Council's annual meeting at Detroit in September.

Ill. Brother Paul has moved to the Lexington headquarters from Endwell, N.Y., where he recently retired from IBM Corporation.

A native of Easton, Pa., where he received his early education, Brother Paul attended Cornell University at Ithaca, N.Y., receiving a Bachelor of Science degree in Mechanical Engineering in 1946. As a member of the Army ROTC, his college years were interrupted briefly when he was called to active duty in 1943, commissioned a 2nd lieutenant, and assigned to the Eighth Air Force in England.

Ill. Brother Paul has remained active over the years in Cornell University affairs and has recently completed a term on the Cornell Council, a subcommittee to the Board of Directors.

Ill. Brother Paul was raised a Master Mason in Friendship lodge No. 153, Owego, N.Y., in 1948, and has served as Worshipful Master. He is a member of all York Rite bodies and headed Owego Council as Illustrious Master. He has participated in the Red Cross of Constantine as Puissant Sovereign and is currently Chief Rabban of Kalurah Shrine Temple, Binghamton, N.Y. In 1980, he was honored by the Order of DeMolay and received the Honorary Legion of Honor Degree.

He became a member of the Scottish Rite Valley of Binghamton in 1961, received the 33° in 1973, was crowned an Active Member of the Supreme Council in 1977, became the Deputy

for New York in 1981, and was elected to the office of Grand Lieutenant Commander of the Supreme Council in 1982. In addition, Brother Paul has been a member of such important committees as Finance and General State

of the Rite, heading the latter as chairman.

In 1943 he married Lillian Elizabeth (Bette) Grube, and they are the parents of four sons and a daughter.

In addition to his new position as Grand Commander, he also was elected president of the Scottish Rite Masonic Museum and Library, Inc.

Ill. Brother Maxwell retired after having served as Sovereign Grand Commander for the past 10 years. He was appointed Executive Secretary in 1965, was elected an Active Member at large in 1973, and succeeded Ill. George A. Newbury, 33°, as Grand Commander in 1975.

During his 20 years with the Supreme Council he was involved with the relocation of the headquarters to Lexington, the establishment of *The Northern Light*, the construction and development of the Scottish Rite Masonic Museum of Our National Heritage, and fund-raising efforts for the museum's endowment fund.

On his retirement he was granted the position of Sovereign Grand Commander Emeritus.

Other officers elected at the annual session were Ill. Robert B. Nienow, 33°, Grand Lieutenant Commander; Ill. John W. McNaughton, 33°, Grand Minister of State; and Ill. Robert F. Case, 33°, Deputy for New York.

Ill. Brother Nienow, a management consultant from Wauwatosa, Wis., has been an Active Member since 1976 and is the Deputy for Wisconsin, a position he will retain.

Ill. Brother McNaughton, an Active Member from Fort Wayne Ind., since 1980, fills the position of Grand Minister of State, left vacant from the death of the late Ill. George E. Burow, 33°. He is president of an automotive parts warehouse, which he founded in 1971.

OTHER CHANGES



NIENOW
Grand Lt.
Commander



McNAUGHTON
Grand Minister
of State



CASE
Deputy for
New York



KENNEY
New
Active Member
Illinois

Tree Dedicated in Memory of George Burow

During the past ten years, 44 trees have been planted on the grounds of the Supreme Council headquarters and Museum of Our National Heritage at Lexington, Mass. The trees have been donated by various Masonic groups and individuals from all 15 states of the Northern Jurisdiction.

The most recent tree, a sugar maple, was presented by the Illinois Council of Deliberation in memory of the late Ill. George E. Burow, 33°, a former Scottish Rite Deputy for Illinois, the Supreme Council's Grand Minister of State, and the founding editor of *The Northern Light*.

A sizable delegation from Illinois traveled to Lexington in August to join with members of the Burow family for a dedication ceremony. Participating in the ceremony were Sovereign Grand Commander Stanley F. Maxwell, 33°; Illinois Deputy Robert B. Perkins, 33°; Active Members Robert L. Giesel, 33°, and Norman R. Buecker, 33°; Danville Secretary Robert C. Booth, 33°, and Danville Commander-in-chief H. Dale Brown, 33°.

Representing the family were George's widow Esther, his daughter Georgienne, and his son and daughter-in-law, Richard and Suzanne Burow.

Other trees adorning the grounds include varieties of oak, pine, spruce, beech, elm, hemlock, holly, buckeye, poplar, magnolia, and ginkgo.

Ill. Brother Case, who succeeds Commander Paul as the Deputy for New York, is a retired General Electric executive from Schenectady and has been an Active Member since 1975.

The only new Active member to the Supreme Council tableau is Ill. Philip C. Kenney, 33°, vice president and general manager of Farmers Grain Cooperative of Eureka, Ill. He is a Past Master of William C. Hobbs Lodge No. 306, and has been Thrice Potent Master and Commander-in-chief in the Scottish Rite Valley of Peoria.

Newly elected Emeriti Members of Honor are Ill. Gordon L. Bennett, 33°, Sovereign Grand Commander of Canada; Ill. George C. Andrews, 33°, Sovereign Grand Commander of Ireland, and Erik Kay-Hansen, Sovereign Grand Master of Denmark.

Kenneth Berglund photo



Among the guests at the tree dedication were Suzanne and Richard Burow, 32°; Ill. Stanley F. Maxwell, 33°; Ill. Robert B. Perkins, 33°; Esther and Georgienne Burow.

IN MEMORIAM

Ill. James Daniel Green, 33°

Ill. James D. Green, 33°, an Active Emeritus Member of the Supreme Council, died on August 9 at the age of 78.

Born in Chicago in 1906, he attended the local public schools and then received degrees from Armour Institute of Technology and Massachusetts Institute of Technology.

He started his business career in engineering, working first as a bridge designer for the Santa Fe Railroad, and then as a structural designer for Lockwood-Greene Engineers. In 1934 he became associated with the Northern Trust Company of Chicago, specializing in the real estate operations of the bank. In 1954 he was elected Vice President of the bank and later was elevated to Senior Vice President, from which position he retired in 1975.

In 1935 he married Clara Ann Thiele at Chicago, who passed away in 1950. In 1966 he married Pearl Emalyne Schaefer who survives along with his son, daughter, and six grandchildren.

For many years he was on the board of directors of the Illinois Masonic Medical Center and served as president in 1984.

Ill. Brother Green was raised a Master Mason in Mystic Star Lodge No. 758, Chicago, in 1928, and was Master in 1936. He was also a member of the York Rite Bodies in Chicago. For the Scottish Rite Valley of Chicago he served as Sovereign Prince in 1961-62 and for several years was a director of the Scottish Rite Cathedral Association.

He received the 33° in 1962, was crowned an Active Member in 1969, and was elected an Active Emeritus Member in 1976. Ill. Brother Green served on numerous committees for the Supreme Council and was the first treasurer and a director of the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass.

The Best Is Yet to Be

The following is an excerpt from the Allocution delivered by the retiring Sovereign Grand Commander at the Annual Meeting of the Supreme Council at Detroit on September 24.

By STANLEY F. MAXWELL, 33°

The years pass ever so quickly and so has the decade which I have had the honor of serving as your Sovereign Grand Commander. If there is a lesson all of us have had to learn over the years, it has been the need to recognize that we live in a world of change.

Even though we may long for days now gone, we know that the future belongs only to those who have the vision and vigor to meet the challenges of tomorrow.

In this final report to you as your Sovereign Grand Commander, I have no intention of dwelling on the past. As Freemasons—as members of the Scottish Rite—we are men fit for the future. If my years as Commander have taught me anything, it is simply that the best is yet to be.

I am forever grateful for your kindness and generosity, for your loyalty and patience. I will always remember your support, your cooperation, and your willingness to move forward on behalf of both Freemasonry and the Scottish Rite. Most important of all, it has been your friendship that has sustained me in the demanding responsibilities of the office of Sovereign Grand Commander.

Now the time has come to pass the office to my successor who will always have my unqualified support. Now is the time to look forward, not back. Now is the time to consider new possibilities, not past accomplishments. Now is the time to dream new dreams, not idealize old ones. It is time to real-

ize, once again, that the best is yet to be.

"The president," said Woodrow Wilson, "is at liberty both in law and in conscience, to be as big a man as he can." Together, you and I must give our new Commander both the encouragement and the opportunity to become as big a man and leader as he possibly can. That will be my goal and I know it will be yours too.

Clearly, the future is up to us. The times in which we live place extraordinary demands on Freemasonry. More than anything else, there is a need to motivate men to a renewed sense of morality. Our society is plagued by a lack of moral leadership. Of course, it is easier to go along with the times. In fact, it is not only easy but it is happening all around us.

Our task as Freemasons is to be the conscience of mankind. We must strive for the best in ourselves, but we must also serve as leaders for the immense job of motivating men to live by the highest moral standards. That is the greatest honor we can bring to Freemasonry.

*'Now is the time to
look forward,
consider new possibilities,
dream new dreams'*

In the same way, we have an unyielding responsibility to our nation. We have always been committed to the necessity of freedom. It is the cornerstone of Freemasonry. Unless there is freedom, no man can grow and develop and assume his individual responsibility.

It is this dedication to freedom that caused us to build the Scottish Rite Masonic Museum of Our National Heritage. And it is our devotion to the maintenance of freedom that must urge us forward to make certain this great institution is forever strong and vital. Much of my time over the past decade has been devoted to building a great endowment fund for the Museum and Library. Thanks to your time, effort and support, we are well on the way to making certain it will always be free to tell the story of America. We can be pleased with our progress, but we still have many miles to go before we dare rest.

The ten years since the Museum and Library opened its doors on April 19, 1975, have demonstrated how well this institution can bring to life our nation's legacy of freedom and hope. Now, all

of us must be ready to increase our commitment to its mission and message.

Our Benevolent Foundation's Schizophrenia Research Program is one of the most vital forces in the illusive search for answers to mental illness. All of us can be justly proud of the role which this venerable charity plays in giving support to some of the finest scientific minds in our nation and other countries around the world. Our Masonic belief in the ability of knowledge to cure human ills continues to power this prestigious research effort.

The first of our new Scottish Rite Scholarships for Masonically-related students have been granted. The response from our members across our 15-state Jurisdiction has been tremendously enthusiastic. Over the years ahead, many a young person will be able to take advantage of opportunities in higher education because of these scholarships.

Whether it is our Supreme Council Charities, our growing Family Life Week program or any of the almost endless humanitarian activities of our 112 Valleys, we are harnessing our moral resources for the building of a better, stronger and freer society. That is our mission as Scottish Rite Masons.

Yet you and I must always ask ourselves if the world would be any different without Freemasonry. That is the only way for us to evaluate our effectiveness and make new our commitment to the future.

There are those who say that strong leadership depends upon the ability to command power. Yet I would remind you of the corruptibility of power and the tragedies committed in the name of authority.

True power rests with the ability to influence human lives for the better. As Freemasons, our role is to use our moral leadership to inspire men to follow the path of integrity, honor, justice and brotherhood. Today, that task requires great personal courage.

Although few Americans recognize the name Walter Hunt, industrial historians claim that this man was one of our nation's few authentic geniuses.

Walter Hunt was a brilliant inventor. Some say he was responsible for more practical and successful inventions than any other American who has ever lived.

Born in 1796, Walter Hunt died in poverty and practically unknown, even though he is credited with inventing the fountain pen, the rifle, the sewing

'Our task as Freemasons is to be the conscience of mankind'

machine, the paper collar, and burglar and fire alarms.

First designed when cotton became scarce during the Civil War, Walter Hunt's paper collar was looked upon as a joke. But by the early part of this century, nearly forty years after his death, over 400 million paper collars were being worn each year in the United States alone.

In 1834, inventor Hunt designed the first lockstitch sewing machine. Even though he thought it had potential, he never did anything with it because he felt it would put too many people out of jobs. He may have been extremely creative, but he lacked the ability to see how many jobs the sewing machine would create over the years.

In the same way, Walter Hunt is given credit for designing the breech-loading, cartridge-firing rifle. Nevertheless, the honors go to the man who marketed the rifle—Oliver Winchester.

Instead of becoming rich and famous, Walter Hunt died penniless and dejected. Many people have wondered why this could have happened to such a brilliant man. There are those who feel that Walter Hunt suffered from a great weakness that marked his entire life. They say that he lacked the courage of his convictions. He lacked faith in himself and his ideas.

It must never be said that we are like Walter Hunt. Noble ideals and great purposes are without merit unless they are translated into action. Without faith in Freemasonry and confidence in ourselves, our words and our ceremonies are useless.

Therefore, I leave you with this brief message. If Freemasonry and Scottish Rite are to grow and flourish; if men are to be given the opportunity to discover the richness of the Craft; if the best is yet to be for our great Fraternity, then let those who come after us be able to say, "These were men of great vision. Because they saw the possibilities, they met the challenges and overcame the obstacles. Because of their dedication and their deeds, they led Freemasonry forward."

ACTION TAKEN AT 1985 ANNUAL SESSION

- Gave approval for Van Rensselaer Lodge of Perfection, Newport, R.I., to surrender its charter and have its members merge with Solomons Lodge of Perfection, Valley of Providence, at Cranston, R.I.
- Received report from rituals committee on progress of realigning the various degrees in the Lodge of Perfection and the Consistory that would maintain all Solomonic degrees in the Lodge of Perfection.
- Approved a revision to the Constitutions to adjust the way in which Honorary Members of the Supreme Council are selected. States will now be allowed one nomination for every 75 instead of 100 new 14° Masons.
- Terminated scholarship grants to 12 university schools of journalism and international service and expanded the Abbott Scottish Rite Scholarship program to provide for more grants to children and grandchildren of Scottish Rite members for use at schools of the recipients' choice. The program is also open to other young people affiliated with Masonic-oriented youth groups.
- Approved continuation of regional leadership seminars with one schedule for Cleveland on Feb. 7-8 and another at Lexington, Mass., on March 14-15.

Vermont Mason Finds Life After Tragedy

By RICHARD E. FLETCHER, 33°

"We were in a power vault doing high voltage testing when I accidentally backed into a disconnect, making contact with my left shoulder—7200 volts went through my body. Not realizing what had happened, I felt as though my head was bursting and it vaguely passed through my mind that I was having a cerebral hemorrhage. I am told there were two arcs before I fell clear of the disconnect. The fellows working with me said I was breathing when they reached me.

"As I gradually became conscious I was aware of a terrific pain in my chest, which felt as though it would burst. Then I became aware of excruciating pain in my hands and arms. The events from this time and for about two weeks are very vague, but I am told I screamed awful at times before I arrived at the hospital.

"When I was brought into the hospital my lips, teeth, and the inside of my mouth and hands were all charred and black. Part of my left hand was burned to a crisp.

"The doctors would make no commitment on whether I would pull through."

With these words Alden Smith, 32°, of Rutland Vt., describes the result of an accident involving electricity. Working for a power company, Al and his



Alden Smith, 32°, observes patient Cheryl Andrews demonstrating the use of a feeding station which he designed. Note the unit holding the arm on a spring so that it will tip as well as swing.

crew were testing some questionable cable in a power vault. Al was laying out a test cord and accidentally backed into a disconnect about five feet from the floor. In layman's language this would be the same as coming in contact with a "live" wire. Contact was made by the left shoulder as Al described. In an instant Al's life was first threatened and then dramatically changed.

Laying in his hospital bed Al thought, "How will I ever be able to do anything again? How will I support my family?" As Al looks back on it, he says, "Have you ever known the desire to die and prayed that you could?" He then concludes, "Well, I did, but I guess the

good Lord thought He would keep me around awhile longer and I'm sure glad He did!"

Al, a lot of us share that conclusion with you.

The terrible tragedy Al suffered will be with him always. Fortunately so will the triumph of his overcoming that tragedy.

Long, long days and nights followed the accident. But the healing process began. Healing of both the body and the mind. Doctors will be the first to tell you that hope and positive attitude are as important in the healing process as treatment itself. Fortunately, not only for himself but for all of us, Al was



III°. RICHARD E. FLETCHER, 33°, is a member of the Valley of Burlington, Vt., and a Past Grand Master of the Grand Lodge of Vermont.



Al Smith's wife, Bea (left), and nurse Cynthia Sinos (right) assist Cheryl by setting her arm onto the feeding station. The photo above shows the handcraft utensils made by Brother Smith. The shoe horns are soldered to the utensils to provide a handle and the rings are for that part of a finger still usable and able to exert a pressure point.

blessed with an abundant supply of hope and a very positive attitude.

Doctors could heal his body but only Al could heal his mind and attitude.

He was able to do this in two important ways. The first and absolutely essential way was having the love and support of his wife, Bea. Bea constantly was at Al's side during his long recovery and has since been a tremendous supporter of his efforts to help others.

The second way was in his realization, expressed in his own words: "In the hospital I could see all around me people far worse off than I was."

There in the hospital he started thinking of ways to help those with a physical handicap.

Al came to know a patient who had lost both legs and one arm in a train accident; another patient was a window washer who had fallen from a scaffolding, landed on his head and suffered brain damage. His wife would visit him, but he had no recognition and, tragically, never again would.

Human tragedy is with us always. How will we respond when it comes our turn? Let me now share with you how one Masonic Brother—Alden Smith—responded when it came his turn!

Al suffered terrible damage to his body. Internal damage that has led to

many other complications requiring frequent hospital stays. Also, external damage and the subject of my focus, his hands. The left hand, badly burned, was amputated. The right hand has about 20% use. A prosthesis was developed for his left arm which helps in some functions.

But the most important function of our hands is one we seldom even think about. That function is the ability to feed ourselves. A function we take so much for granted that we truly have to lose it to recognize how important it really is. Having to be fed by another person is a dependence that robs the individual of any true sense of independence. Even though Al will kiddingly say, "I had to do something because my wife fed me too fast," he truly had to gain independence to again become, in his own eyes, a functioning human person. And Al had the courage to do just that.

Al has been able to develop utensils especially designed and crafted to help handicapped people feed themselves. Whatever part of a hand is left, Al can craft a utensil to permit that person to cut up his own food and to place it in his mouth.

Through the good services of the Masonic Service Association, appeals

have been made for donations of metal shoe horns and knives, forks, and spoons. With these basic materials Al has the ability to craft ordinary utensils into specially formed handicap utensils. These utensils are being used by patients in hospitals, nursing homes, veterans homes, and at home for those fortunate enough to be in their own homes.

We are truly grateful that gifts of utensils have been made by individuals, by lodges, and in the corporate world by Delta Air Lines. It is a truly beautiful example of people reaching out to people!

The latest example of Al's ingenuity is called a "feeding station." People confined to wheelchairs very often cannot lift their hands or move their arms in an upward position. Even though their limbs may be intact they cannot lift their arms up to feed themselves. Al has developed a device that lets your arm rest in it, and is supported by a spring so that you can use a utensil to put your food on and then swing your arm around to your mouth and feed yourself.

Small miracles still happen! Several years ago there was a television series called "The Naked City." Each episode ended with these words "There are eight million stories in the Naked City; this has been one of them."

This, then, is Al Smith's story.

A happy story because it shows the ability of the mind and a positive attitude to triumph over the physical limitations of the body.

Many Fraternal Groups Grew from Masonic Seed

By BARBARA FRANCO

The Civil War is often used to divide American history neatly between its agrarian, colonial, and "new republic" periods and the increasing industrialization and urbanization that took place in the late 19th century. Tremendous changes in American society wrought by the war and the industrial revolution are reflected in the development of an unprecedented number of fraternal organizations through the 1920's. As one author described it, "The number of these organizations is increasing with the growth of civilization and the wants and necessities of mankind." New organizations were formed to address new problems, and older organizations adapted to changing conditions.

Freemasonry experienced a dramatic increase in membership in the years surrounding the Civil War.

Between 1826 and 1832, anti-Masonic sentiment had intensified during the so-called Morgan affair in Batavia, N.Y., in which William Morgan, a Mason of dubious standing, mysteriously disappeared after he threatened to expose Masonic secrets. The Masons of the area were accused of having murdered him.



BARBARA FRANCO is assistant director for museum programs at the Museum of Our National Heritage, Lexington, Mass. Her previous research has appeared in two earlier museum catalogues.

This is the second of a two-part series outlining the role of fraternal organizations in America and their relationship to Freemasonry. Barbara Franco has provided us with the results of her research while she was preparing for the museum's 10th anniversary exhibit, "Fraternally Yours: A Decade of Collecting." Part 1, covering the period from 1860-1920, appeared in the September issue.

The furor over this episode seriously reduced Masonic membership, particularly in areas of New York and New England. By 1828, it became an issue of national politics when the newly-formed Anti-Masonic Party nominated William Wirt for president.

By 1832, the anti-Masonic movement had lost its momentum and Freemasonry gradually regained membership. During the Civil War, the popularity of military lodges as a haven for soldiers far from home was probably an important factor in the renewed strength of the fraternity.

The revival of Freemasonry in the second half of the 19th century was also marked by subtle changes that echoed shifts in American customs and attitudes. Influenced by the Temperance Movement, Freemasonry ceased to resemble an 18th-century men's club, and carefully separated its ritual meeting from banquets and social functions. Still sensitive from the criticism of clergymen during the anti-Masonic period, the emphasis of Freemasonry's teachings moved further from 18th-century Enlightenment philosophy and

deism to more closely parallel established 19th-century religion.

Many new organizations grew directly out of the divisiveness of the Civil War experience. The Knights of Pythias was organized in 1864 by a group of federal clerks in Washington, D.C., who felt that the nation urgently needed to rekindle a brotherly spirit. Justus H. Rathbone designed the ritual, which is based on the 4th century, B.C., story of the friendship of Damon and Pythias. Rathbone was a Freemason and a Red Man, and incorporated aspects of these organizations into his new ritual. The society's motto is Friendship, Charity, and Benevolence.

Another less altruistic organization also grew out of the turmoil of the Civil War. The Ku-Klux Klan, originally founded by Confederate Army veterans in Pulaski, Tenn., for amusement and fraternal companionship, soon became a vehicle for disenfranchised white vigilantes to reassert their influence during the social and political upheaval of the Reconstruction era in the South. The name is a corruption of the Greek word "kuklos," meaning circle. Members, dressed in sheets, rode at night to intimidate carpetbaggers and former slaves. These activities escalated to lynchings and floggings. The Klan was formally disbanded in 1869, but as late as 1871, the Ku-Klux Act empowered the President to use federal troops to abolish this "conspiracy against the federal government."

The 20th-century revival, the Knights of the Ku Klux Klan, traces its inspiration more to the intolerance of Know-Nothingism than the Ku-Klux Klan of Reconstruction. It was founded in 1915 by William J. Simmons to foster white supremacy, anti-Semitism, and anti-Catholicism. The organization has gone through a number of cycles of gaining and losing membership. It was par-

ticularly strong in the 1920's, followed by decline in the 1940's, reviving again in the 1950's in response to civil rights activities, then declining in the 1960's, and finding new life in the mid-1970's and 1980's. In 1965, the Committee on Un-American Activities reported that "the traditional ugly image of the Ku Klux Klan is essentially valid—preaching love and peace, yet practicing hatred and violence; claiming fidelity to the Constitution, yet systematically abrogating the constitutional rights of other citizens."

Following a tour through the post-Civil War South for the Bureau of Agriculture, Oliver Hudson Kelly (himself a Freemason) helped found the Order of the Patrons of Husbandry, commonly called the Grange, as a fraternal organization to promote agriculture through cooperation, mutual benefit, and improvement.

Thanks to Kelly's niece, Caroline Hall, the order was among the first fraternal organizations to admit women as full-fledged members from its very beginning.

Meeting places were called granges, and the ritual and degrees were based on agricultural symbolism. Originally designed as a social, cooperative, and educational organization, the Grange came to serve as a powerful political lobby as 19th-century farmers battled with the railroad monopolies that shipped their produce to market.

The Grange still remains an active organization and its lasting effects can still be seen in farm cooperatives, scien-

tific farming methods, Rural Free Delivery of mail, and other programs benefiting farmers and their families.

Many of the organizations dating from the second half of the 19th century saw themselves as a new type of fraternal organization. In *Pythian Knight-hood*, James R. Carnahan stated: "We do not, as does Masonry, have clustering about our shrine the clinging ivy of centuries' growth, nor is it yet wreathed about our altars the mysterious legends reaching back into the dim and musty ages of the long ago. We come with present relief for man's present necessities."

One of these necessities, reiterated by many organizations, was man's social nature and the need to find formal ways to meet and associate despite the more impersonal environment of cities. In an address to the Knights of Pythias at Fall River, Mass., the Reverend L. V. Price expressed this growing concern:

Much as man needs this (society), however, there is very little of it in our day. Men meet in a formal way, are respectful, and in a sense interested in one another, but there is no great degree of real socialness. Few, even in the same near neighborhood, meet as friends. All that has in it most of the real self is concealed beneath a studied politeness, a cultivated manner. This lack of socialness and the rarity of neighborhood society, where families meet for genuine, helpful intercourse, is very marked in our large towns and cities. It is a growing evil of our times. It is one of the

things widening the gulf between the different elements of the body politic, working serious harm to our common human life, and making it more than ever difficult to effect reform or regenerate mankind.

Some fraternal organizations also sought to provide insurance benefits for members, a growing concern for wage earners whose families would be left destitute if they were unable to work because of sickness or death. Beginning with the Ancient Order of United Workmen, founded in 1868, a large number of fraternal organizations began offering mutual insurance benefits to members.

John Jordan Upchurch, a Freemason who worked as a mechanic for the Atlantic and Great Western Railroad, began the Ancient Order of United Workmen in the hopes of reconciling the conflicting interests of labor and management. This goal soon gave way to fraternal insurance protection for members. Although other organizations followed its example, the A.O.U.W. remained extremely progressive in its approach. Life insurance for workingmen was an innovation in the late 1860's and was still only generally available to businessmen and manufacturers. The idea of life insurance was not even universally popular or trusted.

Some religious organizations opposed insurance because it implied lack of trust in God; and bankruptcies of commercial firms eroded public confidence.

Continued on next page



A photo by Allen L. Hubbard, Portland, Maine, taken in the early 20th century is identified as the Rocky Hill Lodge, Knights of Pythias, degree team.

FRATERNAL GROUPS

Continued from previous page

A.O.U.W. leaders were convinced that life insurance would succeed best in fraternal societies, and many other groups followed their lead.

While Freemasonry deliberately avoided any formal insurance program, other organizations made it a central part of membership. The Knights of Pythias introduced a fraternal insurance department in 1877 that later separated in 1930 to become an independent mutual life insurance company.

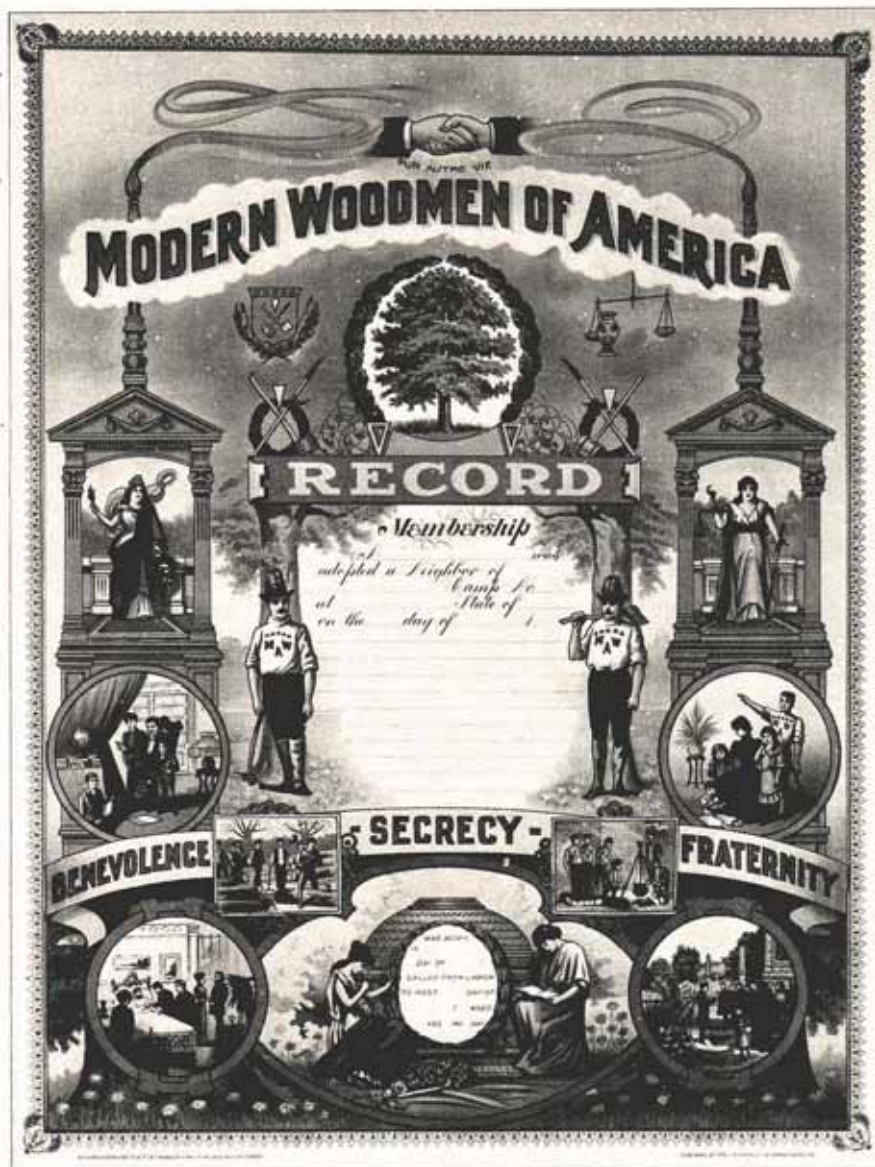
The Benevolent and Protective Order of Elks originally began as a group of actors in New York City who met for lunch and "refreshments," calling themselves the "Jolly Corks." They soon organized as a secret, social and benevolent fraternity, adopting the elk as a distinctly American symbol and broadening the membership beyond entertainers. The Elks incorporated many Masonic influences, and eventually instituted benefit programs to "spread the antlers of protection" to its members.

Joseph Cullen Root, a physician in Lyons, Iowa, was inspired by a Sunday sermon describing "the pioneer woodmen clearing the forest to provide for their families" to organize a fraternal assessment society that would clear away problems of financial security for members' families. In 1883 he organized the Modern Woodmen of America with ritual and symbols mixing "Roman dignity and forest freedom." When the society was founded, it barred prospective members in hazardous occupations such as firemen, balloonists, bartenders, and baseball players.

A few years after founding the Modern Woodmen, Root was expelled in a feud between himself and the head physician. He proceeded to found another organization, which he called the Woodmen of the World. A member of several fraternal organizations, Root designed rituals with a distinctly Masonic tone. The emblem of the society is a sawed-off tree stump and its motto is The Family, Fraternity, Protection, Service.

The Loyal Order of Moose was organized in Louisville, Ky., in 1888 by another physician. The organization did not prosper at first, but in 1906 under the direction of John Henry Wilson, a politician and labor activist, the group began to expand. In 1911 they decided to acquire property for a school. A dairy farm in Illinois was

— John Miller photos



purchased and turned into Mooseheart, an incorporated village that houses the organization's headquarters and supports children who have lost one or both parents.

Even before the Civil War had ended, the growing problems of labor began to find expression in fraternal organizations. Railway workers were among the first to adopt this method of collective bargaining. The Brotherhood of Locomotive Engineers was founded in 1863 by W. D. Robinson and others as a secret, fraternal, mutual benefit labor organization. The first goal of the Brotherhood of Locomotive Engineers was to act as an intermediary between railway companies and locomotive engineers, particularly on the issue of wages. Later a plan for the payment of death benefits was also adopted.

The organization became a model

for a number of fraternal societies of railway employees founded from 1868 to the 1890's. Among them was the Brotherhood of Railway Trainmen organized in 1883, which based its secret ceremonies on the work and duties of railway workers.

The Order of Knights of Labor, founded by Uriah Stevens and other garment workers in Philadelphia in 1869, became the first mass organization representing the American working class. Stevens, a Freemason, included many features of Masonry in the ritual. Unlike the specific trade unions of the period, Stevens visualized an organization that would bring workers from all trades together in an effort to better their condition and reform the wage system.

The organization was able to attract large numbers of workers among Phila-



Silver lodge jewels of the Patrons of Husbandry or Grange include symbols of the axe, spade, hoe, knife, plow and star in a velvet-lined box.

delphia artisans in the 1860's, adding miners in the 1870's, and skilled urban tradesmen in the 1880's. The Knights of Labor was also one of the few post-Civil War labor organizations that welcomed black members. Some locals were racially mixed, others maintained separate groups.

The statement in its Declaration of Principles that "the alarming development and aggressiveness of great capitalists and corporations, unless checked, will inevitably lead to pauperization and hopeless degradation (sic) of the toiling masses," reflected the growing concern that skilled artisans would disappear in the face of industrialized factories using unskilled labor.

Many of the demands made by the Knights of Labor have been achieved. Among other things, they wanted the establishment of a Bureau of Labor Statistics; measures for health and safety of workers; recognition of trade unions; payment of workers in lawful money rather than credit; prohibition of child labor under 15 years of age; equal pay for equal work; and an eight-hour work day.

The Civil War had interrupted the nativist movement popularized by the Know-Nothing Party, but the stresses of large numbers of immigrants continued to intensify in the second half of the 19th century. Between 1880 and 1920, 40 million immigrants entered American society. Fraternal organizations helped to assimilate many of them by reinforcing democratic values and practices in rituals and by creating new social bonds in an otherwise alien environment. New fraternal organizations were established with the arrival of each new ethnic group.

In response to the large influx of working-class Jews from eastern Europe

in the 1880's and 1890's, a concerned group met in 1894 to organize a fraternal benevolent society to help meet the needs of these new immigrants. The Workmen's Circle became a strong force in educating and assimilating Jewish Americans by providing insurance and English lessons.

In 1923, the organization offered 15 weeks of sick benefits at \$8 per week, and death insurance from \$100 to \$1,000. Special benefits were provided for members suffering from tuberculosis, including nine months of treatment at the order's sanatorium in Liberty, N.Y. The organization was a keen advocate of social legislation.

Union St. Jean Baptiste was formed in Woonsocket, R.I., in 1900 "to unite in a common spirit of brotherhood persons of French origin living in the United States and to promote their collective individual welfare." Consisting of many French-Canadians, the organization offers insurance benefits and supports student aid, patriotic and cultural activities, and programs for the retarded.

Between 1900 and 1910, the number of Italians who emigrated to America jumped from 650,000 in the previous decade to more than 2 million. In this ten-year period, the Italian population in New York City more than doubled.

Most Italians did not come to America with a strong tradition of fraternal mutual benefit societies, although Freemasonry had been an important factor in Italian unification and nationalism. In Italy, families traditionally provided aid in time of distress. Transplanted to the United States, newly-arrived immigrants quickly adopted the American fraternal model.

Of the many small societies providing social activities and benefits, the Sons of Italy, founded in 1905, became the largest and most influential. By 1921, it already numbered 125,000 members nationally.

Fraternal societies have been an important force in Ukrainian-American life. In 1910 a group of men, concerned that Ukrainian immigrants found it difficult to obtain employment and could not afford good insurance, formed an association to provide financial protection and inexpensive death benefits. First organized as the Ruthenian Na-

tional Union, it later changed its name to the Ukrainian Workingmen's Association and admitted members without regard to religious or political affiliation. The organization is open to men and women of Ukrainian descent between the ages of 16 and 65.

The Knights of Columbus, organized in 1882, departed from a purely ethnic affiliation and offered Roman Catholic men of varying backgrounds an acceptable fraternal organization. American Catholics found themselves unable to participate in the many fraternal organizations that offered insurance benefits because the Church condemned so-called "secret societies." A New Haven, Conn., parish priest, Michael J. McGivney, organized the Knights of Columbus as an alternative to proscribed organizations. Closely paralleling the structure of other fraternal groups with ritual, degrees, and passwords, the motto of Charity, Unity, Fraternity, and Patriotism accurately reflects the order's goals to support the church, combat anti-Catholic prejudice, provide assimilation into American society, and finance benevolent projects and insurance programs. The choice of Christopher Columbus as the fraternity's symbol stresses the important role of patriotic Catholics in a New World democracy. It deliberately downplayed associations with Old World traditions decried by anti-Catholic nativists.

Growing ethnic and religious diversity in late 19th-century America was accompanied by a resurgence of earlier nativist groups from the Know-Nothing period. A number of new "patriotic" organizations were founded in response to this new and even larger wave of immigrants.

One such group, founded in 1895 in Boston by members of the American Protective Association, was the Order of the Little Red Schoolhouse. It concentrated on a major concern of nativists: how to maintain the public school system against the growing influence of parochial education among Catholic immigrants. The order sought to inspire greater pride in America's public school system, which it saw as a major force in maintaining American values in the face of foreign influence due to large-scale immigration. Unlike other anti-immigration organizations, however, it was open to both citizens and noncitizens, regardless of religion or race. Members were required to take

Continued on page 16



Quilt Exhibit Opens

Quilts help us to understand the domestic and community lives of American women from the early 19th century through the Great Depression of the 1930's. More than 35 individual and community quilts with known histories are featured in an exhibition, "Patchwork History: American Quilts and Quilters," at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass.

The exhibit, which opened this month and runs through March 23, features quilts and their histories, borrowed from public and private collections. To help

recreate the lives of those who made the quilts, biographies of the makers are told through letters, diaries, paintings, and photographs.

Quilts on display include a crib quilt made for William Olin who grew up to be a Massachusetts Secretary of State; a friendship quilt presented to abolitionist Lydia Maria Child of Wayland, Mass. (c. 1883); the Jane Webster Masonic quilt (*see story below*); a quilt designed by Henry Wells Clapp of New York City and stitched by Eliza Baldwin, before their marriage in 1823; a quilt made of ribbons won by three families

at the Franklin County (Mass.) fair over the course of 65 years; and a quilt made by "Sally Sprague Humphrey" documenting three generations of births, marriages, and deaths of five children and 17 grandchildren.

Among the institutions loaning quilts to the exhibition are the Rhode Island Historical Society; the Wayland and Braintree (Mass.) historical societies; and the Pocumtuck Valley (Mass.) Memorial Association. Other quilts are from individual lenders and from the collections of the Museum of Our National Heritage.

Did Jane Webster 'See' the Emblems?

The quilt shown on the back cover of this issue was made by Jane Haight Webster. The story of Jane Webster's quilt is interwoven with American social history.

In 1848, the Fox sisters of Hydesville, N.Y., claimed to have heard coded messages from the spirit world in the form of persistent rappings. Their account, which was later retracted as a hoax, launched the Spiritualist movement in America. Many manifestations of spirits in the material world were reported: seances, physical phenomena, and the occult, among others.

Early in the history of the movement, Jane Haight Webster of South Bend, Ind., was converted. Born of Quaker parents outside New York City, she moved to upstate New York, where she met her husband, Harry Crosswell Webster. They moved to Indiana in 1835.

At first, Webster was a writing medium, but eventually became a trance medium, a clairvoyant, and a speaking medium. She was often called upon to



Harry and Jane Webster

officiate at seances.

Her husband was a member of St. Joseph Lodge No. 45, South Bend, and while he observed the fraternity's rules on secrecy, her quilt is covered with Masonic symbols surrounding Solomon's Temple. By family tradition, Mrs. Webster would see these secret

emblems in a trance and then include them in her quilt.

When she died in 1877, she was survived by 13 children and her husband, who was also a noted spiritualist. Her funeral at the Universalist Church of South Bend was conducted by a medium.

OUR READERS RESPOND

From seed to bloom

I read with great interest Barbara Franco's article ("Many Fraternal Groups Grew from Masonic Seeds," Sept. 1985). One piece of information that would be quite interesting but was not present would be to know the current status of the groups that grew from the seed of Freemasonry. Perhaps another article in *The Northern Light* would be appropriate.

John S. Cupp, Jr., 32°
Connellsville, Pa.

Seeing the picture of the Improved Order of Red Men brought back fond memories. When I was a boy of 14 years, my father belonged to the Red Men in Old Forge, Pa. At that time any member who had a son 14 years of age could be made a member. I was made a member 62 years ago and still have my Red Men's ring with the indian head on a beautiful red ruby. I prize this ring dearly as it reminds me of seeing my father all dressed in full indian fashion.

Joseph Sealy, 32°
Scranton, Pa.

Sousa forever

Is it not strange that the photo of Ill. Leonard B. Smith, 33° ("Detroit Concert Band Keeps Sousa Alive," Sept. 1985) clearly shows him *not* wearing his 33° ring? Perhaps one of the jewels on his breast replaces it, but they are all unknown to me. Or is the picture more than six years old? What is the explanation for this oversight?

Emory W. Bryan, Jr., 33°
Fort Wayne, Ind.

Editor's note: Oops! You caught us using a photo taken prior to his investiture. Ill. Brother Smith *does* wear his 33° ring. The medals are not Masonic but represent other honors received by the bandmaster.

The March King has always been my favorite composer and until I read the article in *The Northern Light* I never knew that he was a Mason. I would like to know the dates Brother Sousa took

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.

(UNDERSTAND) + (MERITORIOUS) -

(SINNER) + (HARNESS) - (MOUND) -

(ROAD) + (ALBUM) - (RAISE) + (WHISPER)

- (PLUSH) + (LISTING) - (STRAIGHT) -

(WINTER) =

Answer will appear in the next issue.

Answer from previous issue: PERPENDICULAR

his degrees and whether or not he was a Master of his lodge.

Patrick Broderick, 32°
Geneva, Ohio

Editor's note: Brother Sousa was initiated in Hiram Lodge No. 10, Washington, D.C., on July 15, and raised on Nov. 18, 1881. He did not serve as Master of his lodge.

I felt your article should have mentioned Sousa's "Under the Double Eagle." It took me a few weeks to verify it, but I think I am correct that it is his march. To Scottish Rite this seems as important as "Stars and Stripes Forever" in its own right.

W. B. Grigor, 32°
Hartville, Ohio

Editor's note: Leonard Smith says, "Like 'National Emblem,' the march 'Under the Double Eagle' has long been a standard of bands and has often been attributed to Sousa on record labels. In reality it was composed by Austrian bandmaster Joseph Franz Wagner (1856-1908) and is widely known in Europe under its original title 'Unter dem doppeladler.' It was originally published by J.W. Pepper in 1896 and was not written as a Masonic march."

Dirt at the Rock

I want to take issue with the date of the photo ("From Auto Racing . . . , Sept. 1985) of Rockingham Park, Salem, N.H. (c. 1923). Rockingham was a board track until about 1928. My parents bought a summer home in Windham, N.H., in 1926. One route up there was through Salem and we passed the "Rock" on our way. It seemed like it was a wooden track for at least two years after that.

I recall hearing about one driver not being able to maneuver the curve, leaped over the guard rail, and was killed. I'm guessing that this may have been in 1923-24.

Earl W. Hobart, 32°
Mirror Lake, N.H.

Tau Cross examined

In Russell Anthony's discussion of crosses ("Variations of the Cross as Masonic Symbols," June 1985), he states: "Masonically it (the Tau Cross) has very little symbolic significance

Continued on next page

OUR READERS RESPOND

Continued from page 15

except as a badge of Royal Arch Masonry."

The fact is that the Tau Cross, like all the other symbols in our craft, has indeed very deep symbolic significance. It is the last letter of the Hebrew alphabet, and is associated with the end or culmination of the mystic quest of the initiate for enlightenment. It is associated with the numbers "3" and "4." Three is connected with the Delta, Deity, and Triune Self. Four is associated with the four elements and the four directions, and thus with a circle or sphere, which in turn symbolizes the eternal cycles of time and movement of the universe.

⌋ represents the descent of spirit into manifestation, and ⌋ represents the ascent of the spiritually illuminated initiate to union with spirit. Another expression of "3" and "4" geometrically would be the triangle above the square, as in the form of an apron. The upturned triangle is a symbol of the fire of purification, and of Shiva; it is thus associated with the vulva of the devouring mother goddess, and the death of the ego-centered self, which is replaced by a "selfless" compassionate being. This is what the treasure buried in the crypt represents. Thus the Master's Word cannot be communicated, as we each must find it, buried since time immemorial, within ourselves. The Tau is associated with womb, the womb of all creation, and creative thought or word which dwells in our imagination.

John Simon-Ash, 32°
North Bergen, N.J.

SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1984—JULY 31, 1985

Principal and Income Assets

Cash in banks 7/31/84	674,598
Investments (at book value) 7/31/84	16,056,072
(Market value of investments 7/31/84: \$18,290,791)	
	<u>\$16,730,670</u>
Contributions	2,005,571
Gifts—Stocks and Bonds	105,000
Gain on sale of securities	1,462,863
Miscellaneous	418
	<u>3,573,852</u>
	<u>\$20,304,522</u>
Receipts over Disbursements*	155,586
	<u>\$20,460,108</u>
Cash in banks 7/31/85	\$ 829,631
Investments (at book value) 7/31/85	19,630,477
(Market value of investments 7/31/85: \$24,881,768)	
	<u>\$20,460,108</u>

Receipts and Disbursements

Receipts	
Investment income	\$ 1,163,319
Interest income	88,255
	<u>\$ 1,251,574</u>
Disbursements	
Grants to researchers	\$744,907
Fellowships	30,000
Research committee expenses	8,058
Salaries and taxes (Research director and clerical)	42,652
	<u>\$ 825,617</u>
Fund-raising and data processing costs:	
Printing, mailing services, etc.	\$ 60,116
Data Processing	7,770
General expense items	2,485
	<u>\$ 70,371</u>
Support to the Scottish Rite Masonic Museum and Library, Inc., as directed by vote of the Supreme Council	200,000
	<u>1,095,988</u>
*Receipts over disbursements	\$ 155,586

FRATERNAL GROUPS

an oath of devotion to the United States, its flag, and its institutions.

Whether as agents of moral self-improvement, as vehicles for social reform in the labor movement, or as preservers of the status quo among nativist factions, fraternal organizations provided a model for cooperative action and mutual benefit. Burial expenses and benefits to widows and orphans offered economic security in the laissez-faire industrial era prior to social legislation. Self-improvement, stressed by many organizations, reinforced the social mobility in which Americans took pride. In 1904, Max Weber, a

German sociologist, characterized fraternal organizations as "typical vehicles of social ascent into the circle of the entrepreneurial middle class."

The enormous proliferation of fraternal organizations in the past has helped Americans confront ethnic and religious diversity, immigration, social reform, and the responsibilities of democracy. While membership in some organizations has fallen off since public programs replaced their mutual insurance benefits, other organizations continue to attract members with the appeal of community and shared fellowship. Some fraternal organizations found

in the 19th century have substantially altered their purposes to adapt to changing needs and concerns.

Writing for a time capsule in 1880, John Lindsay Stevenson of Boston, a member of some 20 organizations himself, suggested that "inasmuch as the days in the year, nor the hours in a day will not be changed during the intervening time, that comparison may be fairly instituted between the capacity of an average man of today (1880) and one of 1980 in the duties of a Secret Society Man, who all the time conducts his own business with success while attending to these calls on his time."

Continued from page 13



IN A NOOK WITH A BOOK

Reviewed by ALPHONSE CERZA, 33°



'The Case Collection'

THE CASE COLLECTION, BIOGRAPHIES OF MASONIC NOTABLES by James Royal Case, 33°. Published in 1985 by the Missouri Lodge of Research, P.O. Box 480, Fulton, Mo. 65251. 244 pp. \$12.50.

For over 35 years James Royal Case, Grand Historian of Connecticut, has been doing original research of Masonic historical subjects with emphasis on the biographies of prominent members of the craft. This volume contains 101 of these biographical sketches which have appeared over the years in various publications (including *The Northern Light*) selected with judicious care by Thomas C. Warden, editor of the Missouri Lodge of Research. The introduction contains a picture of the author and a brief sketch of his life.

The first item in this book appropriately covers George Washington who is described as "first in the love and esteem of the Masonic fraternity." The balance of the sketches are presented in alphabetical order starting with Roger Allen and ending with William Jenkins Worth. Most of the sketches cover notable Masons during the early days of our history such as Benjamin Franklin, John Hancock, De Kalb, Lafayette, Paul Revere, and Joseph Warren. Some color is added by the presentation of a number of sketches a bit out of the ordinary such as Avery Allyn, an anti-Mason; Kit Carson, Indian scout; Samuel Colt, inventor of the revolver; Lorenzo Dow, eccentric preacher; and Tom Thumb, a midget who became world famous through the promotion of P.T. Barnum, the master showman.

'Masonic World Guide'

MASONIC WORLD GUIDE by Kent Henderson. Published in 1984 by Lewis Masonic Publishers, London, England, and distributed in the United States by Macoy Publishing and Masonic Supply Co., Inc., P.O. Box 9759, Richmond, Va. 23228. 415 pp. \$15.

This book was prepared primarily as a guide to the regular Grand Lodges of the world for traveling Freemasons who desire to get the full benefit of their membership. It covers 164 countries plus the Grand Lodges of the United States, presenting useful information about each of these regular Grand Lodges.

The first section of this book presents general information on the subject of Masonic regularity, explains that visitation of lodges is a privilege and not a right, and outlines the procedure to be followed in visiting lodges

away from home. There is a description of how Grand Lodges are organized and how they function. While the Masonic organization and ritual is basically the same everywhere, there are some differences from place to place and these differences are explained briefly.

Specific information is then presented, arranged according to continents and specific Grand Lodges. For each Grand Lodge there are prescribed customs and rules regarding visitation, a partial list of the lodges with their addresses, and pertinent information such as unusual and interesting aspects of a local nature.

This book can also be of interest to the armchair traveler because of the wealth of information it contains about Freemasonry throughout the world. It affords a fine opportunity to compare the working of the reader's lodge with lodges in other parts of the world.

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Plus Special Extras: \$ 675	Plus Special Extras: \$ 675	Plus Special Extras: \$ 675
Total Value: \$6735	Total Value: \$6435	Total Value: \$5595
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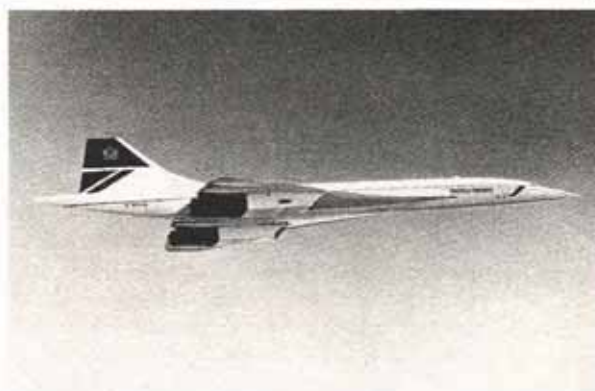
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Footnotes*

*** Still going strong.** Rev. and Ill. John G. Fleck, 33°, was honored recently by the Grand Lodge of Maryland for 70 years of Masonic service. The presentation took place at Newtown Lodge No. 427, Woodside, Pa., with more than 150 in attendance.

Dr. Fleck was raised a Master Mason in Good Samaritan Lodge No. 336, Gettysburg, Pa., in 1915 and later demitted to Sharon Lodge No. 182, Baltimore, Md. Ordained to the ministry of the Lutheran Church in America, he was the pastor of churches in Baltimore, Md., and Buffalo, N.Y. He was Grand Prior of the Supreme Council from 1961-75 and is now an Active Emeritus Member.

*** Decade of research.** In 1986, the Illinois Lodge of Research will celebrate its 10th anniversary. Chartered under the Grand Lodge of Illinois, the lodge touts a nationwide membership from 28 states and eight foreign countries. Instrumental in its growth were Ill. Louis L. Williams, 33°, the first Worshipful Master of the lodge, and Ill. Alphonse Cerza, 33°, its editor from the inception in 1976 until his retirement in 1984.

Membership is open to all Freemasons who are in good standing in a recognized Masonic lodge. For further information about the Illinois Lodge of Research, contact the Worshipful Master, Brother Thomas Rigas, 32°, 2600 West Farwell Ave., Chicago, Ill. 60645.

*** No more house calls.** Dr. Allen W. Limberg, 33°, of Glenwood City, Wis., has been busy making house calls for the past 35 years but has finally decided to retire from his general practice. Glenwood City residents, who say he was always there when they needed him and never hesitated to visit a home at any hour of the night, will miss him.

Busy as he was with his medical practice, he never neglected the community he served. For six years he was mayor of the city, is a past president of the Community Club, served as Master of Glenwood City Lodge No. 254 for three terms, and was an officer in Eau Claire Consistory. He and his wife Ruth, a nurse, have been active also in the Eastern Star.

What does he have planned for his retirement? He'll be filling in as resident doctor at the Dunn County Health Facility in Menomonie, Wis.

*** Changes in the South.** Less than a month after Sovereign Grand Commander Francis G. Paul, 33°, assumed command in the Northern Jurisdiction, a change of command took place also in the Southern Jurisdiction of the United States. Ill. Henry C. Clausen, 33°, retired in mid-October after having served that Jurisdiction as its Sovereign Grand Commander since 1969.

The new Grand Commander is Ill. Fred C. Kleinknecht, 33°, who has been the Grand Secretary General during the tenure of Ill. Brother Clausen. Filling the position as the

new Grand Secretary General is Ill. William E. Eccleston, 33°.

The Northern Jurisdiction is composed of Scottish Rite Valleys within 15 states in the northeastern United States. The remaining states are governed by the Southern Jurisdiction, with headquarters at Washington, D.C.

*** Kern award.** The Scottish Rite Valley of Nashua, N.H., has been named the first recipient of the newly-established award to honor the late Ill. Richard A. Kern, M.D., 33°. Nashua had the highest percentage of participation in the annual "blue envelope" appeal.

On the recommendation of the Pennsylvania Council of Deliberation, the award was set up to stimulate increased participation in the annual appeal for the support of the Supreme Council Charities. A plaque at the Museum of Our National Heritage will display the names of the recipient Valleys over the years. A smaller plaque will be presented each year to the annual winner.

Dr. Kern who held the title of Honorary Sovereign Grand Commander at the time of his death in 1982, was a strong booster of the annual solicitation and a long-time chairman of the Supreme Council Committee on Benevolences.

This year's appeal is in the mail and the members are urged to participate. The Supreme Council Charities support the Scottish Rite Masonic Museum of Our National Heritage, the schizophrenia research program, and the new Abbott Scottish Rite scholarships.



RICHARD H. CURTIS, 33°
Editor



— John Miller photo

This 19th-century Masonic quilt was designed by a trance medium while her husband was attending lodge meetings. For the details, see page 14.