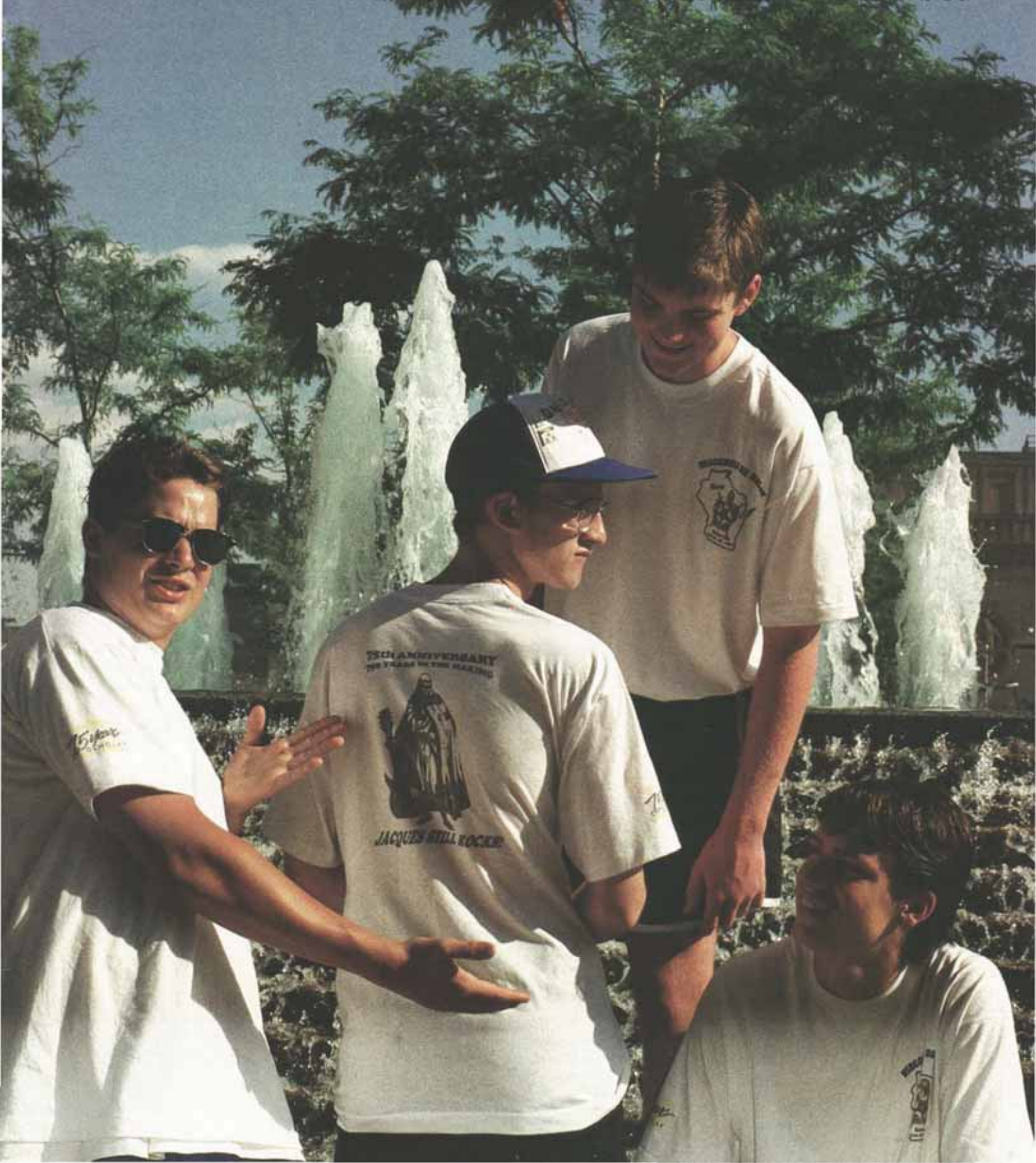


# THE NORTHERN LIGHT

Vol. 25 No. 3 AUGUST 1994

A WINDOW FOR FREEMASONRY





# Footprints

It was an extraordinary day in June. The day of the century. D-Day. Seeing the 50-year-old newsreels, graphic reenactments of those beachhead battles, and hearing the crystal clear, first-hand reports of America's fighting men of five decades ago left us overwhelmed and asking one question — "How did they do it?"

The enormity of their accomplishment was made vivid as we watched some 20 parachutists descend silently to earth near the beaches of Normandy. When we looked closely, we saw that these were not 19-year-olds jumping from the aircraft on June 6, 1944, but men in their 70's, one even 83 years old, doing what they did so long ago.

These men are not just war-time heroes. These are men with a life-long mission. These were the men who won a war *and* built a nation. These are men who have left their footprints in the life path of our nation.

The famed New York Knicks coach, Pat Riley, tells us, "Having a sense of mission that reaches beyond the present defines the final steps to individual and team significance. That means going beyond simply being the best, going so far that you leave footprints."

Looking back 50 years inspires us also to look 50 years ahead. Most of us will not be here in 2044. But what about our footprints? Will they be here? Will our presence be felt by those who follow?

It is time to prepare for leaving our footprints. Those of us who call ourselves Masons are committed to far more than maintaining a fraternity. We have a *mission*.

In an effort to counteract acts of random violence, a billboard beside Boston's southeast expressway urges drivers to perform an act of random kindness. Such a message seems helpful since it is so painfully clear that self-interest is driving human behavior today. A recent poll conducted by the Roper Organization has documented a dramatic decline in the "standard social graces" over the last ten years. Personal appearance, a sense of responsibility and manners — the glue that has long held society together — are no longer viewed as important.

*The decline in social graces indicates that many individuals no longer care what others think about them,*



ROBERT O. RALSTON, 33<sup>rd</sup>

an attitude reflected in homes, schools and businesses. Politeness, acts of kindness, and a sense of personal responsibility are now seen as roadblocks to attaining personal success, which begs the deeper question — Who is setting the standards? Is it the individual? Or is it society?

Some may wonder why Masons wear tuxedos, recite memorized rituals, pay respect to those in authority and support charities in ways that appear to be hopelessly antiquated and unmercifully irrelevant. But there is a mission in all this: *As Masons, we dramatize for ourselves the relevance of politeness, respect, and personal responsibility in maintaining a humane society.*

If anyone thinks that Freemasonry is an option, it is time to make it clear that our fraternity is a necessity. We are portraying the essence of healthy human relationships. Masonry boldly states that footprints take precedence over personal preference.

Although Masonic membership is a vital issue, the challenge before us is not simply to find new ways to help our fraternity grow in numbers. The major challenge is to discover new ways to communicate the priceless values at the heart of our Masonic heritage for the enhancement of life.

The task requires ingenuity, commitment and effort. It demands determination and a willingness to extend our reach farther than at any time in our history. Are we equal to what is needed?

When I watch in amazement as an 83-year-old man jumps from an airplane far above the Normandy beaches, I know what you and I can accomplish. When I see a Mason helping a young child overcome a life-limiting problem, I know there are no barriers to what we can achieve. Together, you and I can reach beyond even the best and leave our footprints for the future.

*Robert O. Ralston*

Sovereign Grand Commander



SUPREME COUNCIL, 33°  
Ancient Accepted Scottish Rite  
Northern Masonic Jurisdiction, U.S.A.

SOVEREIGN GRAND COMMANDER  
Robert O. Ralston, 33°

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## About the Front Cover



Members of the Racine (Wisconsin) Chapter designed a special t-shirt to celebrate the 75th anniversary of the Order of DeMolay. For details on the celebration, see page 4.

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# Jacques Still Rocks

*Order of DeMolay celebrates 75th anniversary*

By RICHARD H. CURTIS, 33°

**I**t may not have been the extravaganza of the 50th anniversary, yet the Order of DeMolay proved it is still very much alive as more than 1,800 DeMolays and advisors gathered in Kansas City, Missouri, to celebrate the organization's 75th birthday in June.

The Order of DeMolay was founded in 1919 by Frank S. Land, who met with a group of boys at the Scottish Rite Temple in Kansas City, with the idea of forming a boys' club.

Frank offered several ideas for naming the club, and the group settled on Jacques DeMolay, a Grand Master of the medieval Knights Templar.

As an active Mason, Frank was able to win Masonic support for sponsorship, and local chapters sprang up across the country.



Membership reached its peak in the 1960's, but then followed the trend of other organizations with a slow but steady decline. Today the membership in the United States is 27,524.

The International Supreme Council for the Order of DeMolay is still based in Kansas City. However, inde-

pendent Supreme Councils have spun off in Canada, Brazil, and Australia.

Current membership in Brazil is approximately 10,000. The phenomenal growth is basically the work of Ill. Alberto Mansur, 33°, past Sovereign Grand Commander for Brazil, who has developed a very enthusiastic organization. He brought a group of 25 DeMolay members to the Kansas City celebration.

During the week of the festivities in June, DeMolay Grand Master William J. Mollere of Baton Rouge, LA, presided over the annual session of the Supreme Council, while International Master Councilor David W. Hendricks of Annandale, VA, presided over the DeMolay Congress.

**A**t a luncheon honoring the late Ill. George A. Newbury, 33°, the new Con-



New DeMolay International officers were installed during the 75th anniversary session. Shown here are outgoing International Congress Secretary Alexander C. Newby, newly elected Secretary Sean S. Kimball, outgoing DeMolay Grand Master William J. Mollere, newly elected International Master Councilor Chad E. Northcott, and outgoing IMC David W. Hendricks.





Ten members and four advisors from Racine (Wisconsin) Chapter arrived in Kansas City with 75 unique t-shirts. Each was wearing a shirt, and the remaining shirts were sold. During a brainstorming session the group came up with a clever slogan, "Jacques Still Rocks." Gavin DeGrave had scanned into his computer an image of Jacques DeMolay and then replaced the sword with an electronic guitar. The image was transferred onto the t-shirts, which recognize not only the 75th anniversary of the organization but also the 750th anniversary of Jacques DeMolay's birth. Showing off the shirts on the front cover photo are Brian LaPlante, William Genich, Ben Rockow, and Neil Buchanan.

gress officers were installed. The annual luncheon recognizes the man who was influential in establishing the DeMolay Congress, to which each state continues to send two delegates each year. The members discuss a variety of subjects and refer their recommendations to the Supreme Council session.

III. Brother Newbury was Sovereign Grand Commander of the Scottish Rite for the Northern Jurisdiction from 1965-75. Since his time this Supreme Council has continued to provide funding for the DeMolay Congress and the International headquarters.

The new DeMolay officers elected at the Congress session were IMC Chad E. Northcutt of Oklahoma City, OK, and Congress Secretary Sean S. Kimball of Tewksbury, MA.

Newly elected Grand Master Dale V. Sandstrom of Bismarck, ND, was unable to be installed, because he had returned home during the week when he received word of the arrival of a new addition to his family.

Other events during the week included ritual and athletic tournaments, impressive opening and closing ceremonies, and the Hall of Fame banquet.

A major concern facing the organization is future growth. Although many chapters have died out in recent years, there are still many other areas with vibrant chapters. Those with vitality usually have dedicated Advisory Councils.

During a survey of DeMolay members in attendance at the anniversary

party, all seemed to be excited about their association with the organization. Certainly that is why they took the time to travel to Kansas City.

Listening to the young men's enthusiasm about DeMolay would make one think that the order is as strong today as it was in the 1950's. Will it ever regain its former strength? That is a question for the future.

## Scottish Rite Communicates with Senior DeMolays

A new communications program with Senior DeMolays who have recently reached the age of 21 has been initiated by Sovereign Grand Commander Robert O. Raslton. A letter was sent in May to some 3,000 former DeMolay members living within our 15-state jurisdiction. Accompanying the letter was a copy of the pamphlet, "Should I Ask?" and an invitation to receive a complimentary copy of the Scottish Rite video, "A Conscience for America." Each member will also receive a complimentary subscription to *The Northern Light*.

The Southern Jurisdiction will conduct a similar program for Senior DeMolays living in the remaining states.

Said Commander Raslton, "We are not asking these young men to join, but we are making them aware of the Masonic fraternity."

What does DeMolay mean to you?

What will help DeMolay grow?

These two questions were posed to a number of DeMolay members during the anniversary celebration in Kansas City. Here is a sampling of the responses.

*Christopher Crawford, 18, Cranston, RI:*

1. I am a much more open person. DeMolay has helped me with public speaking and has also brought me closer to my brother, who was Master Councilor when I joined.
2. DeMolay needs more direct participation from members. Give boys more responsibility on an international level.

*Todd Rutler, 15, Clifton, NJ:*

1. I have new friends and have learned leadership. DeMolay has also helped me in school.
2. DeMolay needs more open-minded people willing to understand DeMolay.

*Michael Thomas, 15, Royal Oak, MI:*

1. DeMolay means brotherhood.
2. DeMolay needs better communication to get new members.

*Chris Pendleton, 19, Roanoke, VA:*

1. I have learned not to be intimidated and have gained confidence through public speaking.
2. To be better known, DeMolay needs something the public can see.

*Philip Reid, 21, Atlanta, GA:*

1. DeMolay is a good place to grow up. I got a different perspective of my dad while he was chapter advisor.
2. DeMolay needs publicity.

*Scott Turner, 21, Baton Rouge, LA:*

1. DeMolay means more than leadership. I was very shy when I joined at 15. My parents were divorced when I was very young. The chapter dads served as a father figure.
2. DeMolay needs a willingness to change with time.

*James Nunes, 20, Manteca, CA:*

1. DeMolay is an important part of my life.
2. DeMolay needs more quality advisors — a responsibility of Masons.



# DeMolay's Hall of Fame

During the 75th anniversary celebration, three Senior DeMolays were inducted into the DeMolay Hall of Fame. Honored were Lee S. Dreyfus, former governor of Wisconsin; Cecil A. Andrus, governor of Idaho, and entertainer Burl Ives.

An impressive video presentation was produced to honor each inductee, and the honored guests responded with inspirational messages for the audience in attendance. Illness prevented Burl Ives from attending the event.

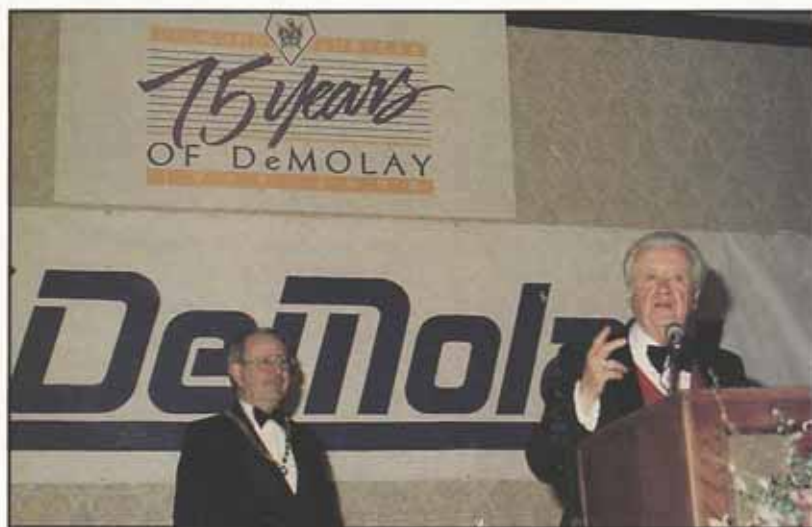
The original DeMolay Hall of Fame was started in 1937 by DeMolay founder Frank S. Land. It was formed to recognize the athletic achievements of Active and Senior DeMolays.

The initial inductees were Larry French, pitcher for the Chicago Cubs;

Dick Bartel, shortstop for the New York Giants; Don Budge, national tennis champion; Stan Hack, third baseman for the Chicago Cubs; Lowell Spurgeon, football captain of Illinois University; Vern Struck, football captain of Harvard University, and Archie San Romani, olympic track miler.

The Hall of Fame was reorganized in 1986 to recognize Senior DeMolays who have "significantly added to our quality of life through their professional or career achievements, and who have brought honor to themselves and to the Order of DeMolay." Some of the awardees have been inducted posthumously.

A number of candidates have been elected and will be inducted at a future date.



Inducted recently into the DeMolay Hall of Fame were former Wisconsin governor Lee S. Dreyfus (top) and Idaho governor Cecil A. Andrus (left). Burl I. Ives was inducted but was unable to attend.

## MEMBERS OF THE DeMOLAY HALL OF FAME

Cecil Andrus, Governor of Idaho  
 Reubin O'Donovan Askew, former Governor of Florida  
 Walter "Red" Barber, sportscaster  
 Ernest (E.P.) Baruth, college coach  
 Mel Blanc, entertainer  
 Vance Brand, astronaut  
 Colonel Frank Borman, astronaut and business leader  
 Carroll Campbell, Jr., Governor of South Carolina  
 Bill Clinton, President of United States  
 Gary Collins, actor and television personality  
 Walt Disney, cartoonist extraordinaire  
 Lee S. Dreyfus, former Governor of Wisconsin  
 Paul Harvey, radio personality  
 Mark Hatfield, United States senator  
 Burl Ives, entertainer  
 Henry (Scoop) Jackson, congressman and senator  
 Harmon Killebrew, baseball player  
 Elmer Lower, broadcast journalist  
 Bob Mathias, former US Olympian and congressman  
 Tom Osborne, football coach  
 Walter Ploeser, government leader  
 Pete Rose, baseball player  
 Ronald Roskens, educator, researcher, administrator  
 Colonel James (Nick) Rowe, POW, author  
 John Cameron Swayze, newscaster  
 Fran Tarkenton, football player  
 John Wayne, actor  
 James C. Wright, Speaker of the U.S. House

### Elected but not yet inducted

Carl Albert, former Speaker of US House  
 John S. Bailey, educator  
 Melvin E. Carnahan, Governor of Missouri  
 Walter Cronkite, newscaster  
 Alvin Dark, baseball player  
 Buddy Ebsen, actor  
 Gibby Gilbert, Jr.  
 Chet Huntley, press/TV journalist  
 Dan Rather, newscaster  
 Willard Scott, television weatherman  
 William Shirer, author  
 Dick Smothers, entertainer  
 Tom Smothers, entertainer  
 John Steinbeck, author  
 Stuart Symington, congressman (deceased)



# Fundamentalist & Freemason

*Author of new book defends fraternity  
against 'boy who cried wolf'*

By RICHARD P. THORN, 32°

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**B**oth sides of my family are fundamentalist Christians. Our family activities centered around Sunday school and morning worship, evening youth fellowship and evangelistic services, Wednesday prayer meeting, Thursday choir practice, and Friday men's fellowship.

Then suddenly, in 1943, church-related activities no longer seemed important to me. The city of Akron had emerged from the depression into a wartime economy. War-related industry provided jobs for thousands who came to Akron to find work. East High School was on a split schedule to accommodate the influx of new students. My classes were scheduled from 7:30 a.m. until noon, to allow me to work at the Firestone Tire and Rubber Company from 2:00 to 10:00 p.m. I bought new clothes, a watch, and a car, and found new friends at work. Then I began to rebel against my parents' rules concerning my choice of friends and a midnight curfew hour.

At school I was studying Old Testament Literature as an elective. The teacher was an atheist who used the classroom to "debunk the myths of the Bible." He told us that Abraham's willingness to offer Isaac on the altar *proved* that the ancient Hebrews practiced hu-



DR. RICHARD P. THORN, 32°, who served as a medical missionary in Zaire, is a Past Master of Carroll Lodge No. 124, Carrollton, Ohio, and a member of the Scottish Rite Valley of Dayton.

As a fundamentalist Christian, Dr. Thorn has been concerned with the way some religious leaders have attempted to paint a false impression of Freemasonry. These excerpts from his new book, *The Boy Who Cried Wolf*, set the stage for his rebuttal to Rev. Ron Carlson and other anti-Masonic writers. The book was released in July by M. Evans & Company, Inc., 216 East 49th St., New York, NY 10017, and is available through the publisher for \$18.95. A full review appeared in the May issue of *The Northern Light*.

man sacrifice; that Moses couldn't have written the first five books of the Bible because writing hadn't been invented yet; and that the Bible itself says there is no God. Becoming an atheist made it easy for me to justify a new life-style, as I told my parents to look at the difference between what Christians said, and what they did. To me, God was only an adult version of Santa Claus.

In 1945 I enlisted in the army, and served as a paratrooper and a medic with the 82nd Airborne Division. After discharge from the service, I married a Christian girl, returned to church, and studied pre-med at the University of Akron. In zoology class the professor compared and contrasted the story of creation in Genesis with Darwin's theory of evolution. When I asked my pastor how to *reconcile* the two, he lent me a book that argued against Darwinism as it was taught in the 1890's. Instead of focusing on current issues, the book had set up a *straw man* and attacked it.

No man, and I counseled with many, showed me that there can be no conflict between the Bible and true science, because *God is the Author of both!* Instead, each tried to prove that his particular view was right, and that the other view was a lie. Because all of the clergymen I talked to had obvious gaps in their knowledge of the scientific method, I came to believe that God was only an Ideal, created by man, and often used to exploit others; I became a militant atheist.

**A**fter graduating from the Ohio State University College of Medicine, I returned to Akron to serve my internship. While working with Dr. Forrest Crocker, a resident at Children's Hospital, I saw true Christian love and personal peace in action, as he ministered to his patients. As a result of his living witness, I accepted Jesus Christ as my personal savior, August 16, 1958. For the first time in my life, I experienced a very real personal peace and a love for other people. The continuing daily experience of peace and love changed my life so deeply that I felt called to share that experience with others.

*Continued on next page*



I served as a medical missionary with the fundamentalist Christian and Missionary Alliance Church in Congo (now called Zaire), West Africa, doing surgery and obstetrics, teaching in the nursing school, and preaching the Gospel.

In preparation for the mission field my pastor tutored me in theology, using William Evans' *The Great Doctrines of the Bible* as a textbook, so that I could preach the Gospel, as well as serving the mission as a medical doctor. The study of theology became a lifelong hobby; a burning passion to find answers that respected the validity of both science and the Bible. I know obedience to God produces profound changes in the lives of men and women; and I also know that science improves the quality, the comfort, and the length of their lives.

As I study the Bible, I still use Evans' book as my guide to doctrine and theology, and Mickelsen's *Interpreting the Bible* to learn how the Bible should be understood today; taking into account the differences in time, place, language, logic, and culture; as well as the differences between God's covenant with Abraham, and how we should relate to God through Jesus Christ in *this* Dispensation.

After returning home in 1965 because of my wife's health, I continued in Christian service as a Sunday School teacher; as a regular participant and board member of a fundamentalist television Bible-study program; and as a speaker and member of the board of the Cleveland Chapter of The Full Gospel Businessmen's Fellowship International.

**A**theism was a time of darkness in my life, because my mind was closed to the truth of God's grace. Then, beginning in 1971, I passed through a second era of darkened understanding because guilt about divorce drove me to avoid church and fellowship with other Christians. Marital problems had seemed so severe that I could see no options but divorce or suicide, but divorce did not solve my problems. It only provided the opportunity for a series of disastrous relationships.

Then, in early March 1981, I walked into Huebner Chevrolet, intending to buy a car. Before I could say a word, the salesman, Bud Smith, was

*'I have read all the  
anti-Masonic  
literature I can get  
my hands on, and  
without exception,  
all of them distort  
the teachings of  
Freemasonry'*

saying, "Hey, Dick, come here, I want to talk to you. You know, Bill and Beth Urey, my preacher and his wife, have a love for God I've never seen before." As he continued talking, my mind went back to those years when a man's love, freely and openly shared, had drawn me into an awareness of the love and grace of God. As I recounted this, Bud sat back, scratched his white head, and with a puzzled expression on his face, he asked, "What happened to you, Dick?"

As I told him how I had fallen away from fellowship with the Lord, he scratched his head again as he asked, "Don't you know God's grace is sufficient for that?" The burden of years of guilt was suddenly gone as the true significance of his words sank in. I left Huebner's without remembering why I had come. I stepped into a world literally made new again by a restored sense of the depth of God's love and forgiveness.

In September 1982, I took a leave of absence from the practice of medicine, to attend the Ashland (Brethren) Theological Seminary, majoring in Pastoral Counseling at the Emerge Ministries campus.

**I** believe in the inerrancy of the Bible, which means that I agree with Evans that the Bible is "just as much the Word of God as though God spoke every word of it with His own lips." But I do not believe in the inerrancy of the

interpretation of the Bible by those who teach it. The problem is not just a difference in our view of inerrancy, but in how men read and understand the Bible. Some try to understand the Bible as though it were written in 20th-century America. Biblical scholars often differ in their understanding of certain scriptural passages. (The Protestant tradition of arguing about theology and Biblical interpretation is why we have different denominations in the church today.) Scholars are not always certain of the original meaning, and what those who heard it, or first read it, understood it to mean, as well as how its message might be phrased, if it were first preached or written today.

**A**lmost any word we use has three or more different meanings. When we translate something from another language, we must decide which meaning is appropriate and use its equivalent in English. A simple example illustrates the problem: The preposition *before* can mean: in front of, earlier, next to, of higher rank, and so forth. When the Bible says David danced before the ark, the reader will understand that this means David danced in front of the ark, not that David danced first and then the ark did! But the original meaning is not always that clear. This leads to an honest difference of opinion among Bible-believing scholars when translating or interpreting the Bible. But sometimes the problem lies in someone using a passage of Scripture to prove a point, instead of allowing the Bible to speak for itself. My atheistic teacher told me, "The Bible said, 'There is no God.'" But when I read the verse, I see that it really says, "The fool hath said in his heart, 'There is no God.'" The atheist omitted some words to make the Bible appear to say what he wanted me to believe, not to understand what the Psalmist really meant.

It saddens me to hear a minister or Bible teacher ignore the context of Bible verses to "prove" what he says the Bible teaches. He might disregard the context, for the same reason my atheistic teacher did: to make the Bible appear to say what he wants me to believe.

But it grieves me even more to see someone twist the words of a human author, and make his appear to say something he never intended to say, because this is not ignorance. He knows it isn't true because he made it up; he is like the fox in Aesop's fable who could not reach a beautiful bunch of ripe grapes



hanging high over his head; so he walked off scornfully, saying, "Why should I wear myself out trying to get a bunch of sour grapes?" He pretends to despise, and belittles that which is beyond his reach or understanding.

In February 1986, Shotty, an 81-year-old retired barber and a member of our church, asked me why I had never become a Mason. I said, "Because no one ever asked me to join." He explained that the only way to become a Mason was to ask a Mason for a petition. I was raised a Master Mason June 16, 1986, received the Knight Templar degree Dec. 7, 1987, became a Shriner June 11, 1988, and received the 32° in the Scottish Rite Oct. 19, 1988. I was elected Worshipful Master of Carroll Lodge No. 124, Carrollton, Ohio, Nov. 5, 1990.

I have applied the same diligence in the study of Freemasonry that I was taught to use in Bible study. I enrolled in the Grand Lodge of Ohio's "The Exceptional Lodge Leader" study course and in its Masonic Training Course, Series IV. I joined the Ohio Lodge of Research and the Philalethes Society. I read numerous Masonic publications. I have read many books by Masonic authors.

I have also read all of the anti-Masonic literature I can get my hands on, and viewed and listened to many of their video and audio tapes. **Without exception, all of them distort the teachings of Freemasonry.** Some of them are based on misinformation, or an honest difference in interpretation, but others unmistakably demonstrate a deliberate and misleading rewording of the works of Masonic authors to make them appear to say things that they never intended to say.

**M**y father was asked to resign from Masonry in order to be considered eligible for the office of elder in his church. He did so because holding that office was more important to him than Masonic membership. Dad is a devout man who sees nothing wrong in Freemasonry. He says his church objects to the secrecy in Masonry: "What are they trying to hide?" Nothing! "The secrets of Freemasonry" is a term used in the same context as "the mystery of the Gospel." No man can understand a relationship he denies. He must be open to the leading of the Holy Spirit to fully understand what Jesus taught and he must be a Mason to understand the secrets of Freemasonry.

*'What delights me most about Freemasonry is to see its teachings used to encourage Jews and Christians to band together around the beliefs they hold in common, instead of arguing about the differences.'*

Freemasonry is often attacked because it "leaves out Jesus Christ." Those who say this believe that Masonry is a religion that teaches men how to get to heaven through their good works. This shows why the principles of interpretation are so important. Masonry says that it is not a religion. An honest interpretation of the teachings of Freemasonry will show that instead of teaching men what to believe, men are simply asked to put the religion they already have, when they become a Mason, into everyday practice. People look at the difference between what Christians say, and what they do. The ideal Mason will practice what he believes, so that there will be no difference between what he says and what he does.

Shortly after I received the 32° in the Scottish Rite, a former pastor handed me a copy of (Rev.) Ron Carlson's tape, and advised me to listen to it closely. As I listened, I became horrified, and wondered what I had gotten myself involved in. But as I continued to listen, I realized that I had not heard any of the things that Carlson says are taught in the higher degrees. All of my friends in Scottish Rite agreed.

As I compared Carlson's tape with Albert Pike's book, *Morals and Dogma*, I saw that Carlson was distorting Pike's

meaning, context, and purpose, in exactly the same way Adams had distorted Harris' book.

Carlson's slander and false witness has fooled some of the people for some time. He has forfeited the confidence of those who look to him as *Pastor Carlson*. The title of pastor symbolized the *Good Shepherd*, Jesus; but when those who look to him as *pastor* find out they have been fooled, Carlson can never regain their respect and esteem. They will show him the same contempt that was shown to the *shepherd boy* who cried, "Wolf!" Liars are not believed even when they speak the truth.

By tradition, Freemasonry never defends itself. That is one reason misinformation about its teachings has persisted. This book was written to correct false views of Freemasonry. It is true, as I understand the truth, and the reader is free to reject or dissent from my view, as he chooses.

**M**any people consider those of a different religion to be their enemies. Jesus said to love our enemies. Freemasonry teaches us to accept other people, and to respect their religious beliefs. It does not teach that all religions are equal, only that we should respect them. My religious concepts were formed long before I became a Mason, but I consider Freemasonry to be a work of the Lord Jesus Christ, raised up to emphasize that part of His teaching so often neglected by the church: to love your enemy. Just look at the strife between Catholics and Protestants in Ireland, and the struggle between the Jews and Arabs in the Middle East. Consider the religious warfare in India, the former Yugoslavia, and Iran. History tells us that *heresy* was considered the greatest crime in medieval Europe — not murder, not lawless violence, not rape — but heresy. Heresy was the only reason for the hideous tortures of the Inquisition.

What delights me most about Freemasonry is to see its teachings used to encourage Jews and Christians of all denominations to bond together around the beliefs that they hold in common, and to live and practice what they believe, instead of arguing about differences in their belief. I have found the same love and fellowship with some of my brothers in the lodge, that I have shared with some of my brothers and sisters in church. The great secret of Freemasonry is its teachings concerning Brotherly Love, Relief, and Truth.



# Jewels of the Craft

## *The Mark Master Medal*

By JOHN D. HAMILTON, 32°

**T**he degree of Mark Master is one of the oldest of the "appended" Masonic degrees. Its origins are perhaps the most confused. Historically, the degree was in existence in England by 1769, but it enjoyed no separate official status with the Premier Grand Lodge of England, only a sort of quasi-sanction.

It was not until 1856 that a joint committee, set up by the Grand Chapter and the Grand Lodge of England, decreed that the Mark degree "is not essential to Craft Masonry," but that it "is not at variance with the Ancient Land Marks of the Order, and that the degree shall be an addition to, and form part of the Fellow Craft degree, and may consequently be conferred by all regular warranted lodges."

Thus, official acceptance in England required nearly a century of agitation; the case, however, was different in America.

American Freemasons received the Royal Arch degree within their craft of symbolic lodges in the second half of the 18th century. The earliest record of American Royal Arch proceedings is found in Fredericksburg Lodge of Virginia, dated Dec. 22, 1753; but without specific reference to the Mark degree. The oldest American record of actually conferring a Mark Master degree, and formation of a Mark lodge, is found in the Minute Book of St. John's Lodge No. 2, Middletown, Conn. on Sept. 13, 1783.



JOHN D. HAMILTON, 32°, a member of the Scottish Rite Valley of Boston, is the curator of collections at the Scottish Rite Masonic Museum of Our National Heritage.



Mark Master's apron, watercolor on silk, probably Herkimer County, N.Y., c. 1800-20. The owner's mark is a triangle, or delta, suspended within the square and compasses.

Formal acceptance and accommodation of the Mark degree within the American Masonic system occurred in 1795, when a committee of noted Masonic ritualists met and consolidated what were termed the "Chapter degrees." In so doing, they created the Mark Master degree, fourth in order, and prerequisite to the Past Master

(5th), Most Excellent Master (6th), and Royal Arch Degree (7th). The formalized degrees were published in 1797 by Thomas Smith Webb (1771-1819).

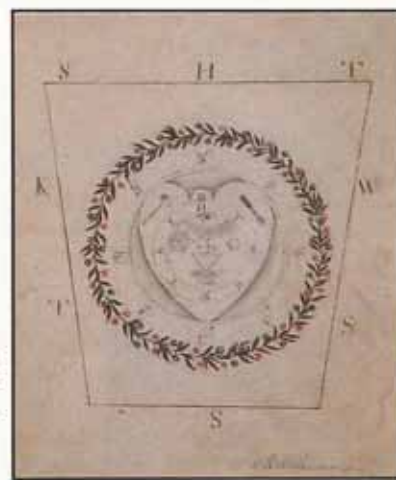
Prior to 1797 the Mark degree was generally conferred in craft lodges empowered for that purpose. After 1800, Mark lodges began to be absorbed by self-constituted Royal Arch chapters which in turn were gradually brought under the control of Grand Chapters. Mark lodges were required to surrender their warrants whenever a local Royal Arch chapter was established.





Mark registered to Ezekiel L. Bascomb, from the mark book of King Hiram Royal Arch Chapter, Greenwich Village, Massachusetts, c. 1815-36. The marks were drawn in pen and ink, and watercolor by artist M.S. Harding.

Mark from the King Hiram Chapter Mark book, registered to Thomas Thwing. Bro. Thwing's mark included a heart-shaped mark medal.



In New York state no Mark lodges were constituted after 1819, but in North Carolina, for example, the lodges continued to be independently sanctioned by the Grand Lodge until the mid-1820's. The infant American Chapter system operated in a chaotic state under sanction of individual Grand Lodges.

In 1797, under Bro. Webb's instigation, a representative committee of New England chapters met at Boston to draft a circular calling for a convention to form a supreme Grand Chapter. As a result, representatives of the Grand Chapters for Massachusetts, New Hampshire, Connecticut, Rhode Island, Vermont, and New York met at Hartford (Jan. 24, 1798) to establish a Grand Royal Arch Chapter for the northern states. In 1806, the title was changed to General Grand Chapter of Royal Arch Masons for the United States of America, reflecting an extension of its territorial jurisdiction. From this body emanated nearly all of the state Grand Chapters, except those of recalcitrant Pennsylvania and Virginia.

Pennsylvania's chapters held their warrants from Grand Lodge which decreed that "Ancient Masonry consists of four degrees: Apprentice, Fellowcraft, Master, and Holy Royal Arch." Accordingly, every regular warranted lodge possessed the power of forming and holding lodges in each of those several degrees, the last of which was called a chapter. Therefore, each "Ancient" lodge in Pennsylvania's jurisdiction was in effect a Mark lodge under jurisdiction of the Masonic Grand Lodge, and not the Grand Chapter. Definitive resolution of jurisdiction finally occurred in 1825, when Pennsylvania voted to place Mark lodges under the Grand Chapter.

The mark medal is a sacred token of the rites of friendship and brotherly love, which are a solemn obligation of the Mark Master degree. The mark medal may be pledged for a favor or act of friendship, but must be redeemed before it may be pledged again. Unlike lodge jewels, which were symbols of office, mark medals were personal possessions retained by Masons and did not appear in American Masonic usage until about 1795.

The mark medal was worn suspended from the neck by a yellow ribbon, at one time the distinctive color of the Mark degree. The medal was usually made of coin silver or silver plate, although rare examples of gilt copper and even gold are known. One side was engraved with a private device or

"mark" placed within a circle of initials or mnemonic (H.T.W.S.T.K.S.) alluding to the ritual of the degree. English mark medals of the early 19th century were commonly lozenge-shaped and made of steel or silver. The letters HTWSSTKS are located around their periphery.

The reverse side bears the owner's name, the name of his Mark lodge, and the date of his exaltation to the degree. This side might also bear general symbols associated with Royal Arch Masonry, or more specifically, the logo or seal of the lodge in which the owner was "marked." A Masonic alphabet cipher was occasionally used to include an initial or the owner's name, or a combination of initials having an esoteric significance to him.

From time immemorial, craftsmen have selected a mark for themselves which they placed upon each piece of work they wrought. In Mark Master lodges, each Masonic craftsman is required to select for himself a mark, which serves as an identification for him and symbolically, his character. American Grand Chapters imposed no restrictions on the selection of a mark design.

Traditionally, the mark was supposed to be one that could be produced with the working tools of a Mark Master, i.e., the chisel and the mallet. Masonic lore holds that with these implements the masons working on King Solomon's Temple could form the keystone to the Royal Arch; and with them carve an identifying mark upon their work, for which they received the standard daily wage of one silver shekel. The traditional rule of "right angles, horizontals, and perpendiculars"

*Continued on next page*



Mark medal, watercolor on ivory, c. 1800. Thin oval sheet of ivory shows mark of an eagle in flight passing between legs of the compasses. Suspended from the eagle's beak is a triangle with the letter "G." This mark was originally mounted in a locket, similar to the way miniature portraits were worn.



## JEWELS OF THE CRAFT

*Continued from previous page*

was considered the most acceptable in making a regular "operative" mark.

Fanciful designs such as a "virgin weeping," or a "young lady seated in a chair in the attitude of reading," or the "five orders of architecture" would be difficult to carve on stone, yet such intricate designs were popular at the beginning of the 19th century. While one may admire the artistic qualities of a miniature pen and ink rendering of "a Pilgrim in a boat, sailing down the river of time, with Hope at the helm, Charity as a companion, and Christ as the goal to which his course is directed," such a mark was far from practical.

Inasmuch as marks were not limited to Masonic devices, these allegorical scenes were as popular as the wide variety of tools that could be used to allude to a brother's profession. Nathan Cheever, a surgeon of New Hartford, N.Y., chose a hand holding a scalpel.

In Connecticut, for a brief period at the beginning of the 19th century, it was a general practice to record a "motto" along with a mark. Thus the "circle" as a mark might be accompanied by the word "Eternity" as a motto. "Two Hearts Entwined" was registered



Gilt copper mark medal of Solomon Rothbon (b. 1778), Friendship Mark Master Lodge No. 39, Milton, N.Y., c. 1808-20. Albany/Schenectady area style mark medal composed of a shield surmounted by square and compasses imposed on an open Bible.



Silver mark medal of Daniel Rothbon (b. 1731), a member of Franklin Lodge No. 21, Ballstone, N.Y. The medal was engraved by silversmith Isaac Hut-ton of Albany, N.Y. Daniel was the father of Solomon Rothbon (see below).



Gold shield-shaped mark medal owned by Dr. Morgan Nelson, c. 1786-1853, a member of Union Mark Lodge, Baltimore, Md., c. 1818.

with the Latin tag "Una Cor, Una Vita" or others of similar scholarly origin.

Most American chapters maintain what is termed a "Mark Book," in which are recorded and preserved the mark designs chosen by the members. Once recorded, there is a mutual contract between the chapter and the member that his mark shall never be altered or changed or given to another within the chapter. The mark could, however, be transferred or sold with consent of the owner. When a mark was no longer active, through the death of its owner, the design could be reassigned.

Early records might be used to reconstruct marks previously issued to deceased public figures. The Grand Chapter of Massachusetts has in its library an early Mark Book, commenced in 1793 by St. Andrew's Chapter of Boston. In it are registered the marks of such distinguished Freemasons as General Joseph Warren, Paul Revere, and Benjamin Hurd, Jr. Bro. Warren, who died at the Battle of Bunker's Hill (June 17, 1775), would have had his mark registered posthumously. Bro. Hurd engraved a copper plate used to print the mark registration forms, which were then bound in book form.

Several regional design patterns are distinguishable among mark medals, particularly those made in New

York. Earliest examples dating from 1795-1800 were engraved for members of Independent Royal Arch Lodge No. 2 in New York City. Their design utilizes a shield-shaped base that bears the name of the owner, lodge, date, and mark. Surmounting the shield is an openwork Masonic square and compasses. Examples produced in the Albany/Schenectady area from 1810-25 have added an open Bible that fills the area behind the square and compasses.

Rarely did engravers sign their mark medals, although one example engraved by Gideon Fairman (1774-





1827) provides a key to the evolution of mark medal design in upstate New York. It was made for Oliver Ruggles of Hiram Mark Lodge No. 1 of Newtown, Conn., in 1796, and is marked "Bro. Fairman Sculpt."

Born in Newtown, young Fairman was encouraged to take up engraving by itinerant English engraver Richard Brunton. Fairman subsequently apprenticed to Isaac and George Hutton of Albany and then started his own engraving business there in 1796, moving to Philadelphia in 1810. Fairman's contribution to mark medal design introduced the use of the winged cherub's head motif that he probably borrowed from similar designs found carved on the heads of tombstones. A triple-lobed pendant at the base of these medals often bears the Anno Lucis date of the member's initiation. The Fairman design appeared in abstract form in Connecticut but disappeared from use in the Albany area when he relocated to Philadelphia.

The main distinction to be recognized concerning the demise of mark medals is that the degree did not die out, only the independent status of the Mark lodge. The need for adopting a symbol

for the chapter that retained the heritage of the Mark degree, was served by the appearance of the chapter penny. Important features of the mark medal

were retained, such as the keystone, working tools of the Mark degree, name and personal mark, and the name and location of the chapter. A variety of metals were utilized for the pennies, but copper was favored being most readily available through the reuse of early U.S., English, and Canadian "large cents." The mint design on one side was usually retained, but the reverse would be defaced to receive Masonic information.



Heart-shaped silver mark medal of H. Gardiner, Western Star Mark Lodge No. 49, c. 1820. Twin vine-entwined pillars support a Masonic Royal Arch that extends above the heart outline. The mark is composed of loosely tied crossed keys.



Silver mark medal owned by Samuel Babcock, dated 1804. On the crest is a winged angel's head, a tombstone device introduced on Connecticut mark medals by engraver Glendon Fairman (1774-1827). A quaint representation of a fiery comet, or blazing star, appears on the reverse crest.

## NEW CATALOGUE IN OCTOBER

John D. Hamilton is the author of a new catalogue, *Material Culture of the American Freemasons*, scheduled for release in October. The catalogue, published by the Scottish Rite Masonic Museum of Our National Heritage, provides detailed descriptions of the extensive collection of the museum's artifacts and contains a treasury of paintings, engravings, books, charters, furniture, tableware, sceptors, tools, clothing, and other paraphernalia. Look for more details in the next issue.



# Americans in France

## *French Freemasonry accommodates U.S. 'Visitors'*

By WILLIAM E. PARKER, 33°

**T**he most notable American in 18th-century France was undoubtedly Benjamin Franklin. During his stay, as a part of the successful quest in seeking aid from the French to assist in America's struggle for independence, he also found time for Freemasonry. An outstanding Mason of the American Colonial era, Franklin also served as Worshipful Master of the French Lodge "Les Neuf Soeurs" (known to Americans as The Nine Sisters), perhaps the only French lodge known to most Americans, and also participated in other French lodges.

The name, "Les Neuf Soeurs," refers to the Nine Muses of the liberal arts and sciences of mythology, the lodge often also called the Nine Muses. Admission was very strict and limited to men of proven success in the arts or sciences.

Franklin served as Master from May 1779 to May 1781, and John Paul Jones of naval fame was an affiliating member. On April 7, 1778, in the twilight of his life, the great French writer Voltaire was initiated into the lodge, with over 250 visitors present, including Franklin. Like the majority of other French lodges, it was forced to close (in 1790) during the Revolution. (See *The Northern Light*, Nov. 1992)

Bonaparte had signed a concordat with Pope Pius VII in 1801 to obtain church support, undoubtedly a neces-

sary move at that troubled time, in order to consolidate his power. With the signing of the agreement, there was both a resurgence of church influence and anti-clerical activity in France, this latter reaching a peak under the Third Republic.

For Freemasonry, an epochal event occurred in 1877 with the Grand Orient deleting from its Constitutions the requirements for a belief in God and the presence of the three Great Lights in lodges, an action naturally resulting in withdrawal of recognition by regular Grand Lodges.

The 1877 action by the Grand Orient created significant internal dissension and continuing strife within its ranks. Thus, in 1913, two of its lodges broke away and established the Grande Loge Nationale Indépendante et Régulière which, in 1948, became the Grande Loge Nationale Française (G.L.N.F.), or French National Grand Lodge.

**A**ffirming its belief in the traditional tenets of Freemasonry, the new Grand Lodge quickly won recognition by the Grand Lodge of England and other regular Grand Lodges worldwide. Other lodges were established and a slow but steady growth began.

If the advent of World War I hindered progress due to mobilization of members and potential members, conversely the war also had a beneficial aspect in providing for the formation of lodges for brethren of other nationalities, essentially English but also with Americans and Canadians. Growth continued, and by 1933 there were 34

lodges. If the numbers appear modest by American standards, it must be remembered that European Freemasonry is and always has been relatively small compared with its American counterparts.

The early 1940's in Nazi-occupied France saw the beginnings of official repression of the craft and its members with a special department created to oversee the repression, measures which continued until the Liberation. As a part of the repression, a special law was enacted prohibiting secret societies and dissolving Freemasonry. The Second World War was a sad chapter in the life of European Masonry as a whole, with Temples destroyed, records and furniture confiscated, Masonic premises often occupied by the police services, and thousands of Freemasons persecuted, imprisoned, or executed.

After hostilities ceased, like a Phoenix rising from the ashes, Freemasonry had a slow but steady rebirth. The former meeting rooms of the G.L.N.F. having been destroyed, a new location was necessary. And, as the number of lodges continued to grow, larger quarters were needed as well. An area was located in the Paris suburb of Neuilly and selected to be the site of the new Grand Lodge Temple. Meeting in temporary quarters, planning and fundraising began, then construction. In June of 1967, the new Grand Lodge Temple was dedicated.

**A**ttesting to the importance of the occasion, in addition to the G.L.N.F. officers, there were two score visiting dignitaries from around the world, including the Grand Masters of England, Ireland, Scotland, several other European Grand Masters, and American Grand Masters from Alabama, Maryland, and Ohio. There were also Past Grand Masters from California,



ILL. WILLIAM E. PARKER, 33°, a member of the France-America Scottish Rite Bodies, Valley of Paris, received the 33° from the Supreme Council for France. Since his retirement as Director of Installation for the Defense Depot at Mechanicsburg, Pa., he is devoting time to other pursuits, including Masonic research.



Mississippi, Nebraska, Vermont, and New York.

WWII had brought many American Masons to Europe, many of whom stayed on, some as part of the military presence, some to study, and some to go into business. Naturally, these men would eventually seek a means of pursuing their Masonry, and the G.L.N.F. welcomed them. It was the post-WWII "Cold War" in Europe, with the need to augment American military forces through the NATO Alliance, that provided a spark to transform a modest American Masonic participation inside France into a major American presence.

The establishment of "military lodges," formed basically of American military personnel and usually located at or near a military installation, has long been a significant part of the life of the G.L.N.F. While referred to as "military lodges," because of their predominant membership composition and geographical proximity to a military unit, these latter day lodges are invariably fixed in terms of geographic locales and are not military lodges in the same sense of a much earlier era.

Even the term itself, "military lodge," is something of a misnomer in the modern context in that they are not exclusively military in nature. Membership often also consists of diplomatic staff, government civilian employees, American and British business personnel residing in Europe, as well as French and other nationalities. Some lodges have had a dozen or more different nationalities represented; for example, Concorde, Pershing, and Benjamin Franklin.

These military lodges, grouped into a District Grand Lodge, have permitted countless Americans to participate in Freemasonry, such lodges being located in virtually every area in France where a military unit was to be found. Thus, lodges were in Paris, Orleans, Fontainebleau, Verdun, Evreux, Birraritz, Chateauroux, and elsewhere.

The history of Freemasonry in Spain has been erratic. The first lodge there was reportedly established by the Duke of Wharton, a P.G.M. of England, in Madrid in 1728, although progress was slow and the lodge eventually disappeared. In 1740, Philip V of Spain approved the Papal ban of 1738 and a long era of Masonic persecution began.

The craft managed to survive but it was with great difficulty. Over the

# 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.

**(RADIO) + (PARROT) - (ROOT)**

**+ (SHOWERS) - (PRIDE)**

**+ (FUTURE) - (ARROWS) + (SPOT)**

**- (SAFE) - (SOUP)**

**=**

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**Answer from previous issue: CAPITULAR**  
**Clue for this puzzle appears on page 9.**

years, however, Spanish interest nonetheless remained, and again it was the "Cold War" that provided the impetus for a rebirth. With world hostilities and tensions at a high peak, and the NATO Treaty of 1949, the United States negotiated for military bases in Morocco and Spain.

Subsequently, in 1953, the G.L.N.F. established 52 for American brethren Concorde Lodge No. 52 at Nouasseur Air Base near Casablanca; Arthur T. Weed No. 58 at Porty Lyauty, and John J. Kestley No. 60 at Ben Guerir near Mareskech, all in Morocco. In Spain, events moved more slowly; but finally the G.L.N.F. formed George Washington Lodge No. 69 for San Pablo Air Base near Seville on Oct. 29, 1960; Liberty No. 70 for Torrejon Air Base near Madrid on Dec. 10, 1960, and Pyrenees No. 77 at Zaragoza Air Base in Northern Spain in 1962. Concorde No. 52 was the "mother lodge" of all. Military realignments have resulted in No. 60 and No. 69 merging at Rota Naval Base in Spain and Concorde 52 being transferred to Paris.

In Spain, the lodges initially functioned under difficult circumstances

due to a repressive political policy, but the year 1976 saw a change of regime and conditions eased. The American lodges found it easier to operate and Spaniards themselves could now also more openly express their Masonic interests. Thanks to the American Masonic presence, this renewed Spanish interest resulted in a number of initiations and, in time, Spanish lodges were able to be formed.

On June 16, 1980, a District Grand Lodge for Spain was created under G.L.N.F. auspices. Growth was rapid, and by October 1982, the District comprised 10 lodges throughout the country. On Nov. 6, 1982, in Madrid, Spanish interest had soared to the point where the G.L.N.F. relinquished its District Grand Lodge and the Grand Lodge of Spain was consecrated.

Concerning other early American "interest" in France, in 1899 a number of Masons formed Anglo Saxon Lodge under the Grand Lodge of France. In 1964, however, seeking a Masonic regularity which the irregular Grand Lodge of France could not provide, the

*Continued on page 25*



# Who's Keeping a Secret?

*Masons respond to a curious question*

The February issue of *The Northern Light* contained a Q & A indicating that Freemasonry was not a secret society. Masonic writer S. Brent Morris, 33°, took exception to the answer and responded in the May issue.

That prompted Allen E. Roberts, 32°, another well-known Masonic writer and researcher, to pose the question through the Masonic Forum on CompuServe, a computer network. Brother Roberts has been insisting for more than 30 years that there are no secrets in Freemasonry. Here is a sampling of the response.

While Webster's defines a "secret society" as "any organized group that conceals some of its rituals and other activities from nonmembers," I believe all organizations fall within that definition of secret society. I am a business consultant and often work with the upper management of companies. These people meet in seclusion and discuss issues "in secret."

The problem here is not whether Masonry falls under the category of Webster's definition. Most people do not use denotative definitions. Instead, they process what they read using a connotative definition. The connotative definition of "secret society" is evil, subversive, criminal, or illegal. Masonry is none of these.

*Douglas Huskins  
Modesto, CA*

I think it's just a question of semantics, isn't it? According to the Webster's definition, one could argue that we are a secret society. But who gets to define what Masonry is? Webster's or us? The best answer is this: Masonry is what it is.

*Erin Bottrell  
Toronto, Canada*

Somebody once said, "Pornography is a matter of geography." I would say that in our case secrecy is a matter of time and geography.

There are countries today where Masons are persecuted. Fifty years ago, there were far more of those countries where, under a dictatorship, Masonry was forbidden. This is still true in some parts of the world.

In such places, Masonry is indeed a secret organization. The price to pay is loss of job and social ostracism, at least, and exile, prison or death, at worst. Does that mean that it is subversive, traitorous, or criminal? Definitely not. It just is in a state of self-defense, or self-camouflage.

Many dictatorships hate Masonry for its very ideas and principles. In many countries, people think that history, if it does not repeat itself, often stutters. So they keep their Masonic affiliation secret. My own father never told me that he was a Mason. We found it out after his death. In Europe during the 1930's, 40's, and 50's, he was right, and I never held it against him.

I would like my brethren who are safe and cozy in their free and open society, with no experience of persecution, to remember that they are extremely lucky and that elsewhere Masonry must be a very discreet society.

*Michael Segall  
Paris, France*

Freemasonry is neither a secret society nor is it even a society with secrets. We are a public institution with widely known, internationally quoted and published rituals.

A "secret" as defined in my daughter's World Book dictionary is "kept from the knowledge of others" and "known only to a few."

Historically, Masonry has done nothing to combat exposure. We have not changed the grips, for example. Had

we wanted to, we could have kept the "secrets" as secret. Instead we went along with the fact that they were being exposed to the public and to far more than to just a "few."

*Neil Shapiro  
Bethpage, NY*

Maybe at one time we could have been a secret society. But today there is not one shred of a "secret" left.

In my view, the secret of one brother to another is the obligation and commitment that we have to one another. What is the secret of Masonry? That we are willing to care for one another, care for others less fortunate, care for the widows and orphans of fallen brothers. This is the "secret" of Masonry. Others keep looking for something else.

*Rev. Mark R. Sandstrom  
Covina, CA*

I am not yet a Mason but in the process of petitioning. There is no way, as an outsider, I could have gained so much insight into Freemasonry if it were a secret society.

The phrase, "a society with secrets, not a secret society," is clever, perhaps a little too clever, leading others to believe that such a polished phrase seeks to obscure, not illuminate.

*Nick Kirkland  
Windsor, England*

Freemasonry does not hide itself behind a cloak of secrecy. The members do not hide their identities nor do they hide what the fraternity means to them.

Any secrets that the fraternity may have had have been in public print for over 150 years.

The desire to maintain privacy does not mean that an organization is a secret one.

*Charles H. Tupper  
Seattle, WA*



# The Stamp Act

## A Philaletic Review

by Robert A. Domingue



The Post Office of the Dominican Republic issued two of the early Masonic stamps on March 2, 1970. This pair — for regular postage and airmail — publicized the 8th Inter-American Masonic Conference held in Santo Domingo on March 1-7, 1970. The set is truly Masonic in that it bears many of the "other" Masonic symbols in addition to the Square and Compasses and was issued to commemorate a Masonic event. Two Masonic pillars, a cable-tow, bee-hive and the All-Seeing Eye are pictured; the official First Day of Issue cancellation also contains the Square and Compasses.



Bro. Emmett Kelly, the famous clown, was depicted on a stamp from the Republic of the Gambia in 1988. Born in 1898 in Kansas, he

worked as a cartoonist in Kansas City until joining the circus in 1931. Two years later he created his famous "Weary Willie" trademark and was with Ringling Brothers, Barnum and Bailey from 1942-56. He also starred in some motion picture roles. He was a member of Sarasota Lodge No. 417

in Sarasota, FL, where he died in 1979.



Several of the Kings of Hawaii were Freemasons. They were pictured on postage



stamps issued by that island country destined to become the 50th state of the U.S. The last in the series was King

David Kalakaua, who was an active member of Lodge Le Progress de l'Océanie No. 124 in Hawaii. He served as Master of this Lodge in 1875-76. Born in 1836, he was a candidate for the throne in 1872 upon the death of Kamehameha V but lost to Lunalilo. He was elected King in 1874 and attempted many reforms in government. A revolution in 1887 forced him to grant his people a new constitution by which the royal power was greatly reduced. The stamp was issued in 1875.



The Belgian Postal Service issued a stamp in 1983 to mark the 150th Anniversary of Freemasonry in Belgium. The release was available throughout the country on Oct. 18, 1983, but was available in selected

offices on Oct. 16 for First Day cancellations. The design of the stamp pictures an initiate deprived of his worldly goods but surrounded by various symbols of Masonry.

Le Grand Orient de Belgique, not recognized by U.S. Grand Lodges today, was established in 1833. The Regular Grand Lodge of Belgium was organized in 1979. The brochure which accompanied the stamp release defines Masonry as a society of thought where each of the members brings his knowledge and experience to work for the intellectual and moral perfecting of its members.



Domingo F. Sarmiento, born in 1811 in San Juan, Argentina, was a noted patriot of that country. His education was irregular and interrupted but by the age of 15 he began to teach in an elementary school. He emigrated to Chile in 1829, entered the field of journalism and returned to Argentina in 1852. He served as governor of his local province, minister to the U.S. and then President of the Republic. He died in Paraguay in 1888. Brother Sarmiento was initiated in 1854 in Union Fraternal Lodge in Valparaíso, Chile. Founder of Union del Plata Lodge No. 1 in Buenos Aires, he affiliated with Obedience to the Law Lodge No. 13 in 1882.

He assumed the role of Grand Master of Argentine Masonry in May 1882. Argentina issued a stamp in his memory in the 1960's.



A 1989 Austrian stamp honored Alfred Hermann Fried, who was born in 1864 in Austria and spent most of his life there as a writer and pacifist. He founded the Deutsche Friedens Gesellschaft (German Peace Society) and helped issue the periodical "Die Waffen nieder" (Lay Down Your Arms) — later changed, in 1889, to "Friedenswarte" (Viewpoint of Peace). Awarded the Nobel Peace Prize in 1911, he founded the Austrian Peace Society after the first World War and published many books and articles on the preservation of peace and disarmament. He died in 1921. Brother Fried became a member of Lodge "Sokrates" in Vienna, Austria, in 1908 and was Deputy Master of this Lodge in 1914.

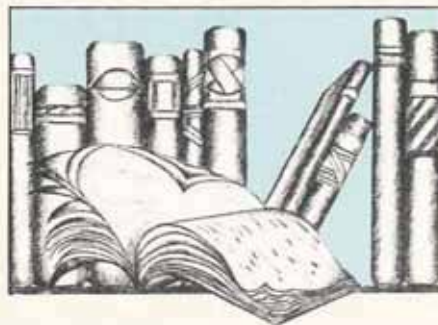






Reviewed by THOMAS W. JACKSON, 33°

## Book Nook



In my current reviews I have quoted statements by the authors more than I have done in the past. I have expressed these quotations for two reasons: (1) I hope they stimulate some of you to read the books, and (2) they are statements that I feel need to be read. Making the assumption that all will not read the books, I place them here for your information.

*Light After Darkness* by Chief Ranami Abah. Published in 1992 by Lewis Masonic, Ian Allan Regalia Ltd., Coombelands House, Coombelands Lane, Addlestone, Surrey, England. Available in the U.S. for \$9.60 (plus \$1.75 s/h) from Southern California Research Lodge, P.O. Box 6587, Buena Park, CA 90622.

This book would be interesting if for no other reason than the background and location of the author. Those familiar with my column will note that most of the books reviewed are authored by American or English writers. That is because most authors on the subject of Freemasonry are from these countries. The author of this text is from Africa.

Chief Ranami Abah is a Past Master of a lodge in Nigeria working under the Constitution of the Grand Lodge of Scotland and is currently an Honorary Grand Director of Ceremonies of that Grand Lodge. He holds degrees from universities in Ghana and in London. Brother Ranami Abah has a varied background having been a teacher in schools and colleges, is a chartered surveyor, and was Principal Lands Officer for the Federal Government of Nigeria. He also has been active politically and was Deputy National Chairman of the ruling party of the Federal Republic of Nigeria. (I found it significant that his political philosophy paralleled closely Masonic philosophy.) It was due to his public and political beliefs and activity that he now finds himself in self-exile.

He qualifies this text in the introduction with the statement, "Even if my thoughts and ideas may be controversial or, in certain respects, open to question, I shall have succeeded in my attempt if these ideas have generated further thoughts on the main substance of Freemasonry . . ." This line of thought has been my principal *modus operandi* which I carried from the field of education into Freemasonry, so I readily agree with his approach. I do not unequivocally agree with everything the author writes, and I have noted some contradictions in the book. He has, however, undeniably succeeded in his attempt to stimulate thought, and there is very little in the book with which I disagree.

The text is divided into 13 chapters, and the author has offered considerable insight into the philosophical meaning and symbolism of Freemasonry, especially as it relates to our ritual. The chapter "Masonry, Religion, Christianity and the Church" discusses the position of Freemasonry and religion and fits in quite well with the present discussions we are having with church leadership. This chapter in itself is worth the reading of the book.

Chapters such as "In Defence of Secrecy," "Masonry and the Bible," and "Landmarks of the Order," as well as others, provide an intellectual insight into Masonic philosophy not found in most Masonic texts.

Brother Abah concentrates extensively on the relationship of Freemasonry and religious thought. The book places much emphasis on the religiosity of Freemasonry. He examines the motivations of why men from such diverse backgrounds choose to become members and what they may gain or not gain based upon those motivations. The book also relates the similarities of Freemasonry's teachings with other, many of them extinct, societies including the uncoded African Mysteries and Cultures.

Some of the observations made in the book are significant, and again the author has related the practice of the craft to more ancient orders from whose history we might learn. For example, he states that many of the Mystery Orders that flourished in their time have now gone into oblivion. "Masonry, which now follows in the footsteps of the Mystery Orders can only survive if it clings to the more sustaining elements contained therein in its search for eternal truth, wisdom and perfection. In our inadvertent lack of care, the desire for Masonic knowledge may be damaged seriously . . ."

The author states that the "Mystery Orders degenerated subsequently since they threw open their gates to initiates without sufficient screening of the candidate's past life and without demanding proof of irreproachable character and conduct. If you have a good lodge, be careful to keep it select. These Orders failed to keep access to the secrets select."

He makes the following great statement in reference to the craft: "The spirit whose essence is eternal, one and self-existent emanates the pure ethereal light — not circumscribable by dogma or creed . . . This is the source that poets and musicians through pure inspiration are able to tap and what makes the language of poetry and music universal and completely devoid of sectarianism, and the science of Freemasonry universal."



As noted, I did find some contradictions, but they did not detract from the quality of the text. For example, he states, "Following the union in 1813, Masonry ceased to be a Christian Order so long as a candidate believes in God he is free to practice his religion . . ." In a later chapter, he writes that the next significant stage of development was *Anderson's Constitutions* (1723) wherein they "not only severed the craft from Protestantism but gave it an independent complexion severing the craft once and for all from any particular church, creed, sect, religion or any school of theology." He also states, "This is so, even though it is known that Masonry is older than Christianity." Later on he states that "Freemasonry is a fraternity which is not more than 250 years old." This is not only contradictory but incorrect and may be confusing to some with limited knowledge of craft Masonry.

I found the book to be interesting and stimulating. I find the author to have placed great thought concerning the meaning of the Masonic fraternity. He has written a book revealing Freemasonry far more intellectually than most of our members will take the time to consider in their relationship with the craft or the craft's relationship with them. He examines the many facets of the craft to seek out its real substance and meaning. It is a good book to read, and I recommend it.



*Living the Enlightenment: Freemasonry and Politics in Eighteenth-Century Europe* by Margaret C. Jacob. Published in 1991 by Oxford University Press, Inc., 200 Madison Avenue, New York, NY 10016.

What a great book, probably one of the best written by what must be a disinterested third party on the influence of Freemasonry in the development of modern civil society and its impact on civilization. Unfortunately, it is also one that will be read and understood by few. Margaret C. Jacob is a professor of history at the New School for Social Research and has authored at least three other intellectual works dating back to 1976.

Rarely does one find an author with no axe to grind and with the capability to research and write, putting this much effort into an unbiased treatise. The only nonscientific bias I noted might be somewhat of an obsession with whatever influence female Masons might have had through the Lodges of adoption. That aside, I must admire her tenacity for research and willingness to present an unprejudiced and unvarnished picture of early Freemasonry and its relationship with the Enlightenment.

Extensive research in both Grand Lodges and Subordinate Lodges was conducted to lay the foundation for this text. The author researched records and lodge minutes in France, the Netherlands, Belgium, and Britain using in some cases archival sources never before used. The result is a book relating generally to the influence of the Enlightenment on civil society but, more specifically, the influence of the Masonic lodge as part of that enlighten-

ment. The importance of the lodges lay in their ability to teach men, identified by their supposed merit, how to integrate enlightened values with the habits of governance.

This book has done much to reinforce the significance of an environment existing for men, and "in some instances women," of all classes from the most aristocratic to the least socially acceptable. Equally important, she finds that national leadership of Grand Lodges "fell almost invariably to the aristocracy."

She implies that Freemasonry, along with the philosophical society and the scientific academy, became the underpinning for republican and democratic forms of government.

Jacob has made evaluations of Freemasonry which offer not only great insight into the influence of the craft in the development of civil society but also great significance to the same. It would be well for not only the world outside of the craft but also the members themselves to comprehend the importance of these observations as they reference Freemasonry. I quote here a few to peak your interest.

"Perhaps we have finally located the earliest moments in the formation of modern civil society."

"Central to Masonic identity was the belief that merit and not birth constitutes the foundation for social and political order."

"Modern civil society was invented during the Enlightenment in the new enclaves of sociability of which Freemasonry was the most avowedly constitutional and aggressively civic."

"Freemasonry was one of the social practices that transmitted to the continent a vocabulary that put freedom and equality central on the word list."

"Freemasonry assisted in the propagation of mesmerist materialism, and thus unwillingly helped to lay the metaphysical foundations of democratic thought."

Jacob has observed consistently throughout the text the need within the Masonic fraternity for the understanding of social equality, which is one of the basic fundamentals of Freemasonry. She also acknowledges throughout the text the leadership offered by the enlightened minds of those with the potential to lead, a second significant characteristic of Freemasonry.

In addition, she makes an observation which it would be well for us within the craft to keep in mind today when she writes, "We should never underestimate the emotional pull of Masonic rituals, the intensity of the loyalty they could inspire."

This book could almost serve as a text to remind us as members of the craft of what it was that created our greatness and sustained our greatness. She also makes the observation, "Sometime between 1945 and now Freemasons dropped out of serious scholarship," and perhaps she is right. If so, her observations of what made us great is even more important.

Unfortunately, the book is not easy to read nor comprehend. The reader must concentrate well on what has been written. It is a book, however, that I recommend to every Freemason and especially to the serious student of the craft. This is simply a good book.



# HealthWise

*A guide to good health & fitness*

## ■ Try this on a splinter

When you get a splinter in your hand, or elsewhere, it's a temptation to immediately knead the area in an attempt to pop it out. The editors of *Prevention* magazine say this is a bad idea. The splinter could break off, compounding the problem.

Before trying to remove the offender, soak the area for up to 15 minutes in warm water. This softens the skin enough for easier removal of the splinter.

If you can feel it but can't see it, press a pen flashlight up close to the sore spot. Light will pass through the skin to show the position, angle and depth of the splinter.

## ■ Light vs. regular bread

Breads that are described as "diet" or "light" are usually the same as regular bread, just sliced thinner and often filled with extra air so a slice has about half the calories. When selecting bread for a weight-control program, the *University of California at Berkeley Wellness Letter* recommends reducing calories from fats, not from carbohydrates. That means cutting down on the cream cheese or butter, not the bread which has valuable carbohydrates.



## ■ Nutritional nuggets

1. A large baked potato has almost twice the potassium of a medium banana.

2. A red bell pepper has about double the vitamin C of an orange.

3. One small sweet potato, about 4 ounces, provides twice the RDA for vitamin A and only 140 calories.

4. Lima beans have more than seven times the fiber of green beans.

5. Orange sections have up to a third more nutrients than orange juice.

6. Parmesan cheese has more calcium than any other cheese. Cottage cheese has the least.

7. Broccoli leaves contain more vitamin A than any other part of the plant.

8. Chunk light tuna has more iron than solid white tuna.

9. An average pork chop supplies about half the recommended allowance for thiamin, an essential B vitamin.

10. Enriched white rice contains more thiamin and iron than brown rice. Brown rice has more fiber, vitamin E, protein, and phosphorus.

— Compiled by the Nutrition & Fitness Center of Hammock, Miss.

## ■ How to tell whether you get enough sleep

Each person's need for sleep is different. For most of us "enough" sleep means getting seven to nine hours. But there are people like Albert Einstein who wilt after anything less than ten hours. And there are others, like Winston Churchill and Thomas Edison, who get by just fine on four or five hours of sack time.

Short sleepers sometimes think they are insomniacs because they fall below average in the number of hours they sleep. But according to sleep researcher Peter Hauri, Ph.D., director of the Mayo Clinic Insomnia Program, "the telltale determinant of

insomnia is how you feel during the day, not how many hours you sleep."

If you always feel tired during the day, and your tiredness interferes with your mood and your work, you probably suffer from insomnia.

If you wake feeling restored and are able to go through the day without more than normal fatigue, your nightly sleep is satisfactory.

Note that a little weariness is natural, especially in mid-afternoon.



## ■ Pick the right medicine for hay fever symptoms

August and September are the prime hay fever months. It's now that ragweed, the most common offender, and other allergy provoking plants are producing the pollen that causes the condition.

Fortunately, modern medicine has come up with plenty of help for sufferers. By taking a tablet or two of over-the-counter (OTC) preparations, they get relief from stinging eyes and noses that never quit.

For working people, selecting the correct medication is an important matter. Many OTCs cause drowsiness and reduce reaction time. They create an unacceptable danger for those who must drive a car or operate machinery.

When selecting a hay fever aid, be sure to consult your pharmacist for a recommendation on which medicines will relieve symptoms but will not make you less alert.

## ■ An apple a day . . . saves teeth

Can't brush after every meal? Dental hygienists at the University of Maryland say you can do your dental enamel a favor by eating an apple after meals.

Apples will crush into spaces between teeth, dislodging the cavity creators and stimulating saliva flow to counteract plaque.



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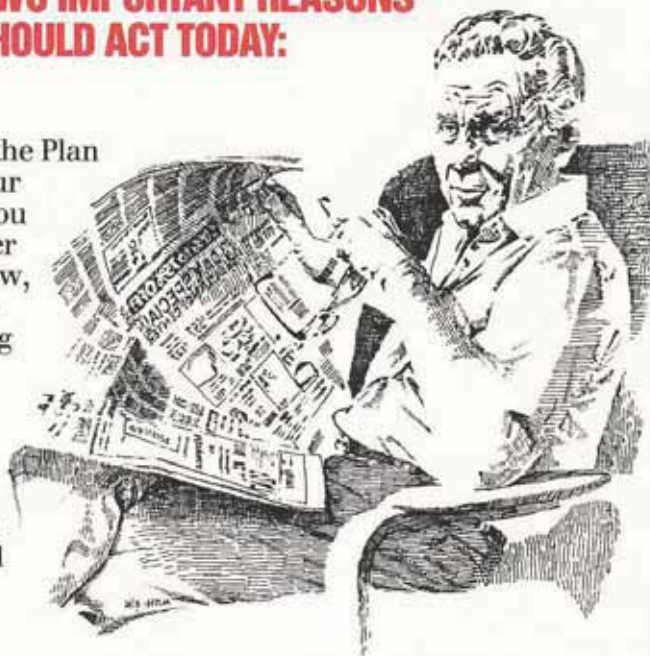
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# Views from the Past

*Quotations selected from the past may not necessarily represent today's viewpoint*

## The Attraction of Freemasonry

There are two questions that are often asked by Masons and non-Masons alike: (1) What attracts men to Freemasonry, and (2) Once a man becomes a Freemason what attracts him to become active and to devote so much time to its work?

There are probably as many answers to these questions as there are Freemasons because there are so many facets to the organization.

Freemasonry has existed in various forms since time immemorial because it supplies the answer to many human needs. Man is a social creature and many a non-member is attracted to Freemasonry by the close friendship that exists between members and the spirit of fellowship that prevails.

That elusive tie that binds all Masons together actually exists. Notice how often Masons who have never met before immediately become friendly.

Being a voluntary association and selective in its membership each

Freemason also feels that he is strongly bound to his brother Masons.

Another factor is the number of great men who have been members of the Craft in all ages.

But the most important element that commands the attention of the outsider is the charitable work that is done by Freemasonry and its members.

The non-member is also attracted by the spirit of tolerance that exists in the individual Mason as well as the organization itself. Being non-sectarian and free from political activities tolerance is bound to be one of its strongest pillars.

The support of worthy causes by the members is also well known by the world.

Thus is created the desire to become a member. The fulfillment of the desire is taking the necessary

step to join. As the new member travels through the initiation ceremonies he is impressed with the seriousness of the ceremony and the quaint language of the ritual which has come down to us for several hundreds of years with slight change. As the mystery unfolds he progresses to the second degree, and then to the third degree.

He is required to learn many things and soon notes that there is more to the ceremony than meets the eye. The use of symbols as teaching tools lends itself to creating a desire to study and to learn more.

He discovers that he is learning a way of life founded on a philosophy that has proved to be beneficial throughout the ages.

He acquires a degree of pride in being a part of a great organization.

We know that man does not live by bread alone; each person needs something spiritual as a guide and as a staff to sustain him as he travels each day in this troubled world beset with innumerable temptations and problems. This experience does not lend itself to verbal analysis any more than one can explain the feeling at seeing a beautiful sunset or listening to a musical masterpiece.

How can one explain the feeling one receives from a hearty hand-clasp of a friend and words of welcome and good cheer?

— From an article by Alphonse Cerza, 33°, in the April 1970 issue of *The Northern Light*.

## Secrets of a Freemason

An old Greek philosopher, when asked what he regarded as the most valuable quality to win and the most difficult to keep, replied "To be secret and silent." So it is in Freemasonry. However, it seems so often, in Masonry, that exactly what is to be secret is a secret.

If the profane had any real interest he would discover that whatever he wanted to know of ritual could readily be found written word for word in text authored by Masons who abandoned the craft.

It does not seem reasonable, though, that simply because total secrecy cannot be achieved, the effort should be discontinued. It is ut-

terly harmless to us to have had a few non-Masons read our ritual. The ritual is not our function. The letter alone is empty.

The secret of Freemasonry is a secret to everyone. It is a secret because Masonry cannot be defined any more than God can be defined. For to define brings limitations, established boundaries. The real secret of Freemasonry, like the secret of life, is known in varying degrees to those who seek it, serve it, and live it. It has no boundaries and none must ever be imposed.

— From an article by Peter Lawall, in the *Philalethes* magazine, Oct. 1982.

## Advancing civilization

If the time ever comes when the Scottish Rite determines to remain static, when its philosophy may not be adapted to the needs of a changing world, then is the time for its obsequies. Until then, its leaders should never abandon study of the philosophy of its ritualistic teachings that, by recast and revision, it may keep in the van of advancing civilization.

— From an address by Roscoe Pound, 33°, to the Grand Lodge of Massachusetts, 1914.



# Working together

Loyalty is not gained by signing a sheet of paper. It must be affirmed in a man's life and when it is, loyalty emerges as faithfulness.

Any break in our Masonic sense of loyalty is to betray our fraternity's great ideal of brotherhood. As leaders of the Scottish Rite, we must be willing to always make certain that our ideas and actions, as well as our goals, aim at creating a renewed sense of fraternity within the Masonic family. That is our Masonic duty and responsibility. Without faithfulness to each other, the power of Freemasonry is diminished.

Loyalty is not an outdated sentimental word. It is the heart and soul of a sense of fraternity. Without loyalty, we have no brotherhood; without loyalty, we are divided; without loyalty, we are weaker individually and as an organization. We need each other and that is a fact that we must not forget!

The facts do not speak for themselves. They must become alive through each of us. Whether it is the boundless power of creativity that is

within our Scottish Rite, the philanthropic spirit, or the affirmation of loyalty, these great facts must be spoken through our lives.

Our task has never been more important. The story is told of a man who came upon what appeared to be the early stages of a major construction project. He asked one of the workmen what it was that he was working on.

"I'm shaping these stones," came the reply, "so they will fit perfectly when I lay them on top of the other."

A few minutes later, the man asked the same question of a second workman nearby. This man looked up and pointed to a stretch of his completed work.

"As you can see, sir," he said, "I'm building a wall."

Finally, the passerby came to a third man, who appeared to be doing the same work as the first two men. Curious to hear what his response would be, he asked also what it was that he was doing.

This man stood up and proudly said, "I'm building a cathedral."

As leaders of the Scottish Rite, we are not just fashioning an organization. We are not simply engaged in making reports and serving on committees. We are building the cathedral of life. More than anything else, it is the fact which must come alive in our lives and the life of our entire membership.

— From the 1981 Allocation of Sovereign Grand Commander Stanley F. Maxwell, 33°.



## Desire for knowledge

No Mason in the world will ask you to become a Freemason. Masons ask Masons to join the Scottish Rite, the York Rite, and the Shrine; but Masons do not solicit for membership as all other fraternal societies do. If you have a favorable opinion of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellows, you should ask a Masonic acquaintance to recommend you to be made a Mason. There are a few boys in DeMolay who are not worthy of becoming Masons; but a great majority of your Brethren are the type of young men who could be benefited by Freemasonry and who could be of service to the Fraternity and to mankind.

— From an address by Myron K. Lingle, 33°, to the Illinois State DeMolay Conclave, Summer, 1969.

## 'Quick Quotes'

Don't look back in anger or ahead in fear, but around you with awareness.

— James Thurber

Ideas have to be welded to action. If there is no vitality to them, there is no action. Ideas cannot exist alone in the vacuum of the mind. Ideas are related to living.

— Henry Miller

The secret of management is to never make a decision which ordinary human beings cannot carry out.

— Peter Drucker

You can send a message around the world in one-seventh of a second, yet it may take years to move a simple idea through a quarter-inch of human skull.

— Charles F. Kettering

Most of the time we are only partially alive. Most of our faculties go on sleeping because they rely on habit which can function without them.

— Marcel Proust

Nothing else in the world, not all the armies, is so powerful as an idea whose time has come.

— Victor Hugo

You have no more right to consume happiness without producing it than to consume wealth without producing it.

— Bernard Shaw

My grandfather once told me that there were two kinds of people: those who do the work and those who take the credit. He told me to try to be in the first group; there was much less competition.

— Indira Gandhi

Make haste slowly.

— Emperor Augustus

Only a fool tests the depth of the water with both feet.

— African proverb

There is no security on this earth; there is only opportunity.

— Douglas MacArthur

Growing old is no more than a bad habit, which a busy man has no time to form.

— Andre Maurois



## ■ The touch of good health

Hugging and stroking your child may have more benefits than you realize. New studies show that your healing touch can help a baby gain weight. It can stimulate immunity, and encourage good behavior in older children.

There are 20 square feet of skin on the average human body, making it the human body's largest organ. The dermis, just below the top layer of skin, contains specialized receptors that respond to heat, cold and touch. When touched, the receptors pass a message which ultimately reaches the thalamus and sensory cortex, where the sensation is registered.

The University of Miami School of Medicine's Touch Research Institute has shown that the caress of human hands isn't just a luxury. It does more for a body and psyche than has been recognized before. Premature babies are a good example. In studies initiated by the Institute's founder, it was discovered that preemies who were gently stroked on different parts of their bodies for 15 minutes three times a day gained 47% more weight per day than those who were not.

In another study, emotionally disturbed children who were gently massaged showed decreased levels of stress, slept better, and were more cooperative. Touching your child could even help with school work.

In our time, medical advances have diverted us from the useful and healing power of touch. Ashley



## Life is a Family AFFAIR

Montagu, author of *Touching*, says touching produces feelings of cooperation and safety — and feelings of caring and sharing which are essential to the well-being of all primates.

### ■ Going for ice cream



Some things about going for ice cream never change. Anticipation is one of them.

It begins after supper when the kids notice

that no one seems to be going anywhere. They conclude that it's an ideal time to nudge everyone into the family bus for a drive — around the park and over to the thousand-flavor ice cream place.

Going for the cool stuff is different from when most places gave you a choice of vanilla, chocolate or strawberry. The list of flavors is so comprehensive now that selecting becomes a major decision-making event. Not to fear, however; after a trip or two, members of your gang will settle on one or two favorites, making selection less stressful.

With cones in hand, the satisfaction of driving about while tasting the cool sweetness of ice cream is an unparalleled experience of summer.

Still, it takes a certain technique to eat an ice cream cone correctly. According to directions furnished by the *Baltimore Evening Sun*, effective eating consists of symmetrical licking that never allows one side to melt more than another.

Wise parents attempt to demonstrate the technique, but often without success. Kids want to experience

the freedom of licking wherever they want to and aren't bothered by ice cream dribbling across their hands.

Kids may also bite off the bottom of the cone and attempt to suck out the ice cream. It can be done gracefully but usually not by anyone who isn't old enough for a driver's license.

Asking for a taste of your spouse's cone is not out of order, but there is a certain protocol to tasting. Right-thinking people take a polite lick. If you take a big bite of your partner's delicacy, the ride home could become a really silent experience. Except for the kids, of course, who will still have a good time.

### ■ No-power mowers come back

Today's hand-powered push mowers are light, quiet, and cheap. (Pushing one burns 300 to 400 calories an hour.) If you park a gas-driven mower you could reduce the pollutants released into the atmosphere each hour by as much as one car driving 50 miles, according to the editors of *Self* magazine.

### ■ Recycling know-how

A new book provides valuable information on how to recycle a wide variety of products. *The Easy Recycling Handbook* by Dee McVicker has sections on preparing materials for recycling; how to find recyclable products on grocery shelves, composting, dealing with hazardous waste, plus what individuals can do to reduce waste. The cost is \$8.84 from Grassroots Books, Box 86, Gilbert, AZ 85299. It can be ordered by calling (800) 359-2818 or (602) 545-7363.

### ■ Broccoli fights garden fungus

Scientists at the University of California have found a new use for broccoli. The vegetable that is so good for people is also good for their gardens. When dried and ground into a powder, broccoli works as a natural pesticide against fungus that attacks strawberries and other garden crops.





In conjunction with the 50th anniversary of "D" Day in June, the National Grand Lodge of France instituted a new English-speaking lodge. Patrick LeLay (above), the president of a French television station, was installed as the first Master of the Star-Spangled Banner (Le Bannière Etoile) Lodge, which will conduct the degree work in English using the ritual of the U.S. Grand Lodge of the District of Columbia. A delegation of American Masons accompanied D.C. Grand Master William T. Jenkins to France for the ceremonies on June 10. Two years ago, under then Grand Master Jerold J. Samet, the D.C. Grand Lodge had chartered a French-speaking lodge, allowing it to use the ritual of the National Grand Lodge of France.

## AMERICANS IN FRANCE

*Continued from page 15*

entire Lodge picked up "lock, stock, and barrel" and entered the G.L.N.F. to achieve Masonic regularity. Additionally, during this same period, over 1,000 Masons, also dissatisfied with their irregular status, likewise changed obediences and joined the G.L.N.F. for the same reason.

With a reduction of American forces from France in 1968, many military lodges had to close. There remains, however, a strong nucleus that forms the Continental District Grand Lodge comprising military lodges in Paris and, by special agreement, at military installations in Spain and The Netherlands.

Working North American rituals in English by Grand Lodge dispensation, members of these lodges, like the many others formed at American bases over the years, have also been afforded the unique opportunity of being able to visit and participate in the work of lodges working rituals in French and in English Emulation. Perhaps nowhere else in the world is it possible for an American Mason to take advantage of such Masonic diversity

and both broaden his Masonic education and expand his cultural horizons.

Under G.L.N.F. auspices, some 10,000 Americans have been afforded a Masonic opportunity that might otherwise have been denied. Today, the multi-national "American Lodge in Paris," Stability/Concorde No. 29-42, is a shining jewel of the G.L.N.F. and an outstanding example of the international spirit of Freemasonry.

Through the years, an American presence in France has been fruitful to the life of the G.L.N.F., both as members and as visitors. Most recently, as the obedience has expanded, a new and larger Grand Lodge Temple was dedicated in June of 1993. Among the many dignitaries present from around the world was the Grand Master of Masons in Pennsylvania. With a membership approaching 20,000 the French National Grand Lodge, and the Supreme Council for France, with about 10% of the number, are shining beacons of Masonic regularity in France.

## The Mind's Eye Schizophrenia Research

**60 years of research.** As we commemorate the 60th year of continuous Scottish Rite support for research on schizophrenia, let's examine some of the first projects funded and compare them with projects supported now.

*Then.* In those early days, Dr. Franz Kallman studied identical and fraternal twins of schizophrenics to determine whether a specific genetic factor was responsible for the disease. Kallman was one of the pioneers of psychiatric genetics.

*Now.* A genetic predisposition to schizophrenia is established. The question has become: Can we track the susceptibility to a specific gene, determine the structure of the gene, and find out how it causes illness? This year we are supporting Dr. Hilary Coon to search the human genome for a specific locus that may be responsible.

*Then.* Dr. George Bishop was the first to measure the nerve cell activity of a single neuron.

*Now.* Recording from individual nerve cells has become a standard laboratory technique. Dr. Daniel Javitt is using that technique to record electrical signals from the cerebral cortex of monkeys, while they listen to expected and unexpected sounds. Javitt and co-workers are trying to discover what is wrong with the wiring of the cerebral cortex in schizophrenia.

*Then.* Dr. Detlev Bronk received a grant to study the energy metabolism of single nerve fibers; and Dr. Carl Schmidt and Dr. Seymour Kety were funded to work out a method for measuring blood flow in the living human brain. Dr. Kety, who became scientific director of the National Institute of Mental Health, is chairman of the Scottish Rite scientific advisory committee.

*Now.* The Kety-Schmidt technique for measuring cerebral blood flow has been perfected, and led to the development of "positron emission tomography" (PET) scanners, which give a glimpse into the activity of the waking human brain. This year we are supporting Dr. Stephan Taylor (University of Michigan Medical Center) to use PET scanning to measure blood flow in the brains of schizophrenic patients when they are asked to make a rapid response to a stimulus. It is known that schizophrenics are slow in responding; Dr. Taylor hopes to find out, through the scanning technique, what regions of the brain are responsible.

Sixty years from now, which of our basic science projects will have a similar impact on medical care?



# OUR READERS RESPOND

## Treating back pain

While your advice on low back pain treatment was useful ("HealthWise," May 94), you omitted one of the most effective and efficient methods of dealing with this sometimes debilitating condition — chiropractic care.

The British Medical Journal, the Rand Corporation, the Manga Report, and many other learned, non-chiropractic, sources and research groups indicate that spinal manipulation, as performed by chiropractors, is in fact superior to the traditional medical approach of pharmaceuticals, bed rest, and immobilization in treating low back pain. In those instances where exercise and physical therapy were utilized, spinal manipulation was again considered more effective in reducing or resolving acute low back pain.

Robert L. Lawrence, D.C., 32°  
West Palm Beach, Florida

I would like to point out that although back pain at times will go away by itself as you indicated in your article, the underlying reason it came about will often remain only to resurface at a future time. This is often accompanied by greater pain and

prolonged disability. That is why research has shown that a more active course of care such as that used by chiropractors will do more for the patients in both the short and long term. Rest, aspirin and the like will help the pain but rarely solve the problem.

As a specialist in the conservative treatment of spinal ailments, I join other health care providers in promoting the use of safe, highly effective, non-invasive and scientifically sound methods of treatment.

Andrew J. Heib, D.C., 32°  
Portage, Michigan

## Near Solomon's Temple

I receive your magazine in the middle of the afternoon, and I read it from the front cover to the back cover that same day. I especially enjoyed reading the article "Solomon's Temple in America" (May 94). I lived just a stone's throw from that building, just after it was built.

Erik Fridlund, 32°  
Lake Worth, Florida

## Motherly advice

Very seldom do I write about anything that strikes my fancy, but I

certainly enjoy "Quick Quotes." My mother told me years ago something that I believe is right for these times. Though she was never a celebrity like those whom you use, I have remembered her quote through the years and I feel that is as good as I have seen. She said:

"Young man, if you burn your backside, you will sit on the blister."

Charles H. Iliff, Sr., 32°  
N. Fort Myers, Florida

## Don't cancel the stamps

I am a philatelist and greatly enjoy "The Stamp Act," the philatelic review by Robert A. Domingue. I hope it will continue to appear in the publication. It's great to be able to see philatelic material and to read about Freemasonry on stamps.

Raymond A. Bissonnette, 32°  
Springfield, Massachusetts

## Keep the columns

These columns "HealthWise" and "Life Is a Family Affair," are both interesting and informative. Please continue to include them in future issues.

Donald B. Mathewson, 32°  
Anderson, South Carolina



"And after dinner we can watch my new video, 'Freemasonry in Action.'"

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By WALLY MILLER



# Footnotes\*

**\* Shriners vote again.** Once again the delegates to the Imperial Council of the Shrine have turned down a proposal to remove itself from Freemasonry. Previous motions in 1991 and 1993 were also rejected. At this year's meeting at Denver, Colorado, in early July, nearly 75% of the delegates said no to a motion to remove the Masonic bodies as a prerequisite for Shrine membership. Imperial Potentate R.L. "Tony" Bukey had spent a major portion of his term pushing for the proposal. Newly elected Imperial Potentate Burton E. Ravellette, Jr., has vowed to work in harmony with the fraternity.

Each time the proposal has come to the floor, it has received an increasing number of negative votes. The overwhelming response on this year's vote should put the matter to rest for the immediate future.

**\* Floats abound.** It is becoming common to see Masonic floats in local parades, but two of national significance now are making annual appearances. Both receive wide television coverage.

A float sponsored by all the Freemasons of Indiana appeared in this year's Indy 500 parade at Indianapolis. The 60-foot-long creation, titled "Where Dreams Come True," was awarded the judges' trophy. Appearing on the float were a dozen representatives from the various Masonic bodies.

For the 1995 Tournament of Roses parade on New Year's Day, the annual "Family of Freemasonry" float will feature the 75th anniversary of Job's Daughters and a tribute to football with emphasis on the Shriners' East-West game. On the float will be a green-flowered football field with goal posts emblazoned with "Shriners Hospitals" to signify the goal of the game. Says float

committee chairman Stanley L. Channon, "By this float we will try to reinforce the fact that Shriners are Masons and highlight the work performed by the entire Masonic family." Also on the float will be representatives of Job's Daughters, who will form a living triangle, with the Holy Bible opened to the Book of Job and on each side a diamond denoting their 75th anniversary. Brother Channon points out that although the float is primarily sponsored by the Grand Lodge of California, Masons throughout the world contribute to its entry in the parade that is viewed by millions in person and on television.

**\* Roberts honored.** The Grand Lodge of Virginia dedicated a new Masonic Library in honor of Allen E. Roberts, 32°, on July 9. The dedication took place as part of a Masonic Family Day. Brother Roberts, one of the nation's leading Masonic researchers and writers, has authored more than 20 books and produced a number of films. As a vocal advocate of the need for improving Masonic education, he has championed the cause of those who have opened the doors to a greater understanding of the fraternity. In his remarks at the dedication, he said, "I hope this will be the beginning for the Masonic leadership everywhere to recognize the worth of those who work behind the scenes to make this Brotherhood of Man under the Fatherhood of God a viable force for the benefit of all mankind."

**\* New service.** You will note on page 21 the announcement of a new service made available to Scottish Rite members and their immediate families. The Scottish Rite long-term care nursing home plan is being ad-

ministered for the Northern Masonic Jurisdiction by RKI in Chantilly, VA. The program is designed to help members meet the high cost of long-term care in a nursing home and at home. A wide variety of options are available to enable each member to tailor-make the coverage according to the personal needs of the individual. If you would like further details about the program, we encourage you to use the form provided on page 21.

**\* Source for reading matter.** We are continually amazed at the amount of material coming from the Southern California Research Lodge. Most of it is due to the dedication of its Corresponding Secretary, Ill. Ralph A. Herbold, 33°, who pours through Masonic literature to find interesting and educational items for the members. And if you are looking for a book that is hard to locate, there's a good chance that it is one of the books available for sale through the research lodge. Ill. Brother Herbold buys quantities of books at a wholesale price and passes the savings on to the members.

One of the special features of the lodge is the free distribution of Allen Roberts' book, *The Craft and its Symbols*, to newly initiated Masons. The books are presented when requested by a member. Says Ill. Brother Herbold, "One of the biggest challenges we face is developing an interest and enthusiasm in our Entered Apprentice brethren, giving them the desire to complete their work and become Master Masons."

The membership, composed of California Masons and out-of-state members, is fast approaching 4,000. Masonic Education is the name of the game. If you would like more information about the research lodge or are just looking for a particular book, we suggest you write to Ralph A. Herbold, P.O. Box 6587, Buena Park, CA 90622.



RICHARD H. CURTIS, 33°  
Editor



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